

F 446

L 221

FROM THE LIBRARY OF  
REV. LOUIS FITZGERALD BENSON, D. D.  
BEQUEATHED BY HIM TO  
THE LIBRARY OF  
PRINCETON THEOLOGICAL SEMINARY

SCD  
3647

Division

Section

PAPERS READ

BEFORE THE

LANCASTER COUNTY HISTORICAL SOCIETY

FEBRUARY 5, 1909.

---

"History herself, as seen in her own workshop."

---

EPHRATA HYMNS AND HYMN BOOKS.  
AN OLD RECEIPT BOOK.  
MINUTES OF FEBRUARY MEETING.

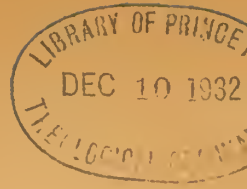
---

VOL. XIII. NO. 2.

---

LANCASTER, PA.  
REPRINTED FROM THE NEW ERA.  
1909.





PAPERS READ

BEFORE THE

LANCASTER COUNTY HISTORICAL SOCIETY

FEBRUARY 5, 1909.

---

“History herself, as seen in her own workshop.”

---

EPHRATA HYMNS AND HYMN BOOKS.  
AN OLD RECEIPT BOOK.  
MINUTES OF FEBRUARY MEETING.

---

VOL. XIII. NO. 2.

✓  
Lancaster County, Pa. Historical Society

LANCASTER, PA.  
REPRINTED FROM THE NEW ERA.  
1909.



Ephrata Hymns and Hymn Books - - - - -	21
BY JOSEPH HENRY DUBBS, D.D., LL.D.	
An Old Receipt Book - - - - -	38
BY MISS LOTTIE L. BAUSMAN	
Minutes of February Meeting - - - - -	45





# Ephrata Hymns and Hymn-Books.

---



The early history of Ephrata in this county has been so frequently discussed that to present an additional paper on the same general subject may appear like "carrying coals to Newcastle." I can well remember the time when the theme was regarded as peculiarly mysterious and fascinating. Many obscurities have, however, been removed by the research of eminent antiquarians, and by the publication of Dr. Hark's translation of the "Chronicon Ephratense;" so that, I think, it would now be possible to compose a connected history of the "Order of the Solitary," especially if the author had sufficient courage and judgment to ignore the wild legends and unreliable traditions which are still occasionally repeated. On this occasion I shall not attempt a task which has been done so well by others, but will limit my observations to a small part of the literary work of a peculiar

people. I shall not venture to tell a "thrice told tale," though it may be found desirable to present an introductory account of the origin and early history of a strange religious and social organization. From an article, entitled "Early German Hymnology of Pennsylvania," which I contributed to the Reformed Quarterly Review in 1882, I shall take the liberty of quoting freely.

A few words of introduction may be necessary to the comprehension of the peculiarities of the German "Separatists" who, at the invitation of William Penn, found a refuge in Pennsylvania. When the treaty of Westphalia in 1648 concluded the terrible Thirty Years war, liberty of conscience was allowed to the three great religious parties, Catholics, Lutherans, and Reformed, and a kind of protection was promised to the Jews. All other forms of religion were condemned under the general name of Anabaptists; and it was made the duty of the various governments to prevent "the sects" from holding religious assemblies. In the days of the Reformation there had been certain socialistic bodies, known as Anabaptists, which waged war against the princes, and had finally been almost exterminated with fire and sword. The governments of Germany could never forget the excesses of Thomas Münzer and John of Leyden, and the mild communities that succeeded them were most unjustly persecuted under the pretext that they too were Anabaptists. In all the history of Europe there is nothing more shameful than the treatment that was accorded to the Mennonites, Schwenkfelders and other "separatist" bodies. Official protection was accorded to the Mennonites in only four small provinces—Holstein, Cleves, Moers (including Crefeld) and Wied—

but they were generally tolerated in the Free Cities, and in Holland they secured so great a degree of liberty that they became a wealthy and intelligent body.

There is probably no one in these days who would attempt to excuse the attitude of the German princes in those depressing times; but it should not be forgotten that the government of church and state was alike harsh, not to say merciless. All churches—Catholic and Protestant—were oppressed when the representatives of a rival organization happened to be in power.

In the latter part of the seventeenth century, and the beginning of the eighteenth, occurred a great religious awakening, which for a time added greatly to the prevailing confusion. It was known by the general name of Pietism, though it included many parties which differed greatly from each other in doctrine and purpose. Koch in his "Kirchenlied" recognizes three great parties among the Pietists: 1. The Mystics. 2. The Pietists Proper, and 3, The Moravians. The pioneer of the whole Pietist movement was Jean de Labadie (1610-1674), a Reformed minister who had in early life been a Roman Catholic priest; a man of wonderful eloquence, but inclined to fanaticism. He finally became a thorough mystic, and his followers, who were called Labadists, were probably the first to introduce Protestant monasticism into America. The most eminent exponent of Pietism, properly so called, was Philip Jacob Spener (1635-1705), of the Lutheran Church. He was devout and conservative, and the revival of genuine Christian life in the established churches was mainly due to his efforts. The Pietists in the proper sense remained attached to the old

churches, though in many instances they formed peculiar associations for the cultivation of the religious life. The Mystics on the other hand were indifferent, if not hostile, to the churches and among themselves cultivated a kind of philosophy which often led to inexcusable excesses. They studied the writings of Jacob Boehme (or Behmen) who has been called "the inspired shoemaker of Gorlitz," and cultivated anew such doubtful sciences as alchemy and necromancy. It was in this mystical spirit that many early pioneers came to America, of whom Whittier tells us that they spent their time in

"Reading the books of Daniel and of  
 John,  
 And Behmen's 'Morning Redness,'  
 through the stone  
 Of wisdom, vouchsafed to their eyes  
 alone."

In external matters, such as dress and social habits, the mystics closely approached the earlier socialist organizations to which we have referred, and they generally acquiesced in the "peace doctrines" which the latter had so earnestly advocated. It is hardly necessary to add that they became divided into many sects, of which the majority have passed away, though a few of the more conservative still exist and in their own way are doing much good.

One of the most remarkable characteristics of this mystical movement was the revival of monasticism among Protestants and the cultivation of a peculiar kind of Christian socialism. The first among Protestants to found a mystical monastic brotherhood in Germany, was Johann Friederich Rock (1687-1749), the leader of a sect called "The Inspired," who were at one time quite numerous in Pennsylvania, but have long been extinct. They derived

much of their spirit from the "Prophets of the Cevennes," a party which appeared in the Reformed church of France in the days of persecution. They were very enthusiastic and in their services were frequently attacked by violent convulsions. Several of their leaders—Gleim, Gruber and Mackinet—came to America and lived in Germantown. In Germany, after Rock's death, they maintained a feeble existence; but about 1853, under the leadership of Metz and Weber, they emigrated to America and founded "Ebenezer," near Buffalo, N. Y., and the Amana society in Iowa.

The Labadists at an early period founded monastic institutions on Long Island, on the Wissahickon near Philadelphia, and at Bohemia Manor, in Maryland, all in hope of living in retirement from the world and thus becoming prepared for the speedy coming of the Lord. The history of these brotherhoods is interesting, but it is not properly included in our present theme. We have merely mentioned them to show how the way was prepared for the establishment of the Order of the Solitary at Ephrata.

Conrad Beissel, the founder of that peculiar brotherhood, was in many respects an interesting personage. His biography was first composed by his associates for the "Chronicon Ephratense," and has been often rewritten, so that it is not necessary to enlarge upon it. It may be remembered that he was born at Eberbach in the Palatinate in 1690, and died at Ephrata in 1768. In his early life there was little to attract the attention of the world. He was the youngest son of a drunken baker, and his mother died when he was eight years old, so that in his youth he had a very hard time. The "Chronicon," however, tells us that the

Spirit thus indicated that he was to be a priest after the order of Melchisedek, who was not dependent for his dignities on his father and mother. He received very little formal instruction, but, according to the only account which we possess, he was wonderfully precocious, acquiring all the learning



CONRAD BEISSEL.

which he desired by a kind of intuition without conscious effort. Such talents, it must be confessed, would be very desirable, especially for those of us who had to work hard for every fragment of knowledge which we have been able to collect. He acquired a good deal of general information, became a fluent writer, and was a natural musician. I do not doubt that there was in him a strain of genius; but it might have been said of him, as the learned Scaliger said of another: "He was in some respects wiser than an ordinary man and in others less intelligent than a boy." He himself said

in later years that he had never known a time when he was not fully convinced that he had been chosen by Providence for a grand and glorious mission.

Beissel became a baker, and for some years worked at his trade. Even in his daily work, said his disciples, there was something miraculous, so that all his customers insisted on receiving no other bread than that which he had kneaded. His employer's wife, however, did not like him, and on one occasion, when she had scolded him, he retorted by calling her "Jezebel;" whereupon she drove him out of the house. Then, we are naively informed, he was convinced of the evils of the married state, and became a life-long advocate of celibacy. He read a great deal of mystical theology, and became an active opponent of the established church. A foolish law required of each citizen a certificate of church attendance; and the local pastor offered him such a certificate if he would agree to walk through the parish church once a year on a week-day, but he indignantly refused. He was determined to be a martyr at all hazards; so he took his dismissal and put himself under the care of Rock and his Inspirationists. Here, no doubt, he acquired many of the peculiarities which characterized his work in later years. He also came into contact with the Baptists of Schwarzenau, and for some time he felt strongly drawn to that organization.

When Beissel emigrated to America, in 1720, it was mainly for the purpose of living the life of a hermit somewhere in the wilderness. After lingering a year in Germantown he removed to Conestoga, where for some time he lived in comparative re-

tirement. The little congregation which he established was recognized by the German Baptists (Dunkers), and he was himself baptized; but the differences between the two organizations—especially with regard to the celebration of the Sabbath—were too decided to render a permanent union possible. Left to themselves, Beissel and his followers developed peculiarities which separated them from all other denominations of Christians.

In the organization of the brotherhood we behold an exact analogy to the early history of oriental monasticism. The leader was at first a hermit; then a company of his admirers gathered around him, in order that they might enjoy the benefits of his constant presence; and finally when the number became large, rules of government were adopted by which they became almost unconsciously transformed into a monastic order.

The most marvellous feature of the Ephrata brotherhood was the extraordinary influence of its founder. Men like the Eckerleins, Conrad Weiser and Peter Miller, who were intellectually his superiors, bowed to his spiritual power. At the present day it might be said by some people that he possessed wonderful hypnotic powers.

I shall not attempt to tell the story of the industrial development of the institutions at Ephrata. Their various departments were conducted with energy and success; but of them all there was none that possessed so high a degree of interest for subsequent generations as the work of printing and publication. At their best estate the monks conducted their literary enterprises without extrinsic aid. They were not only authors and printers, but paper-



makers, book-binders and perhaps type-founders. Surely, they never dreamed that the issues of their press would in time be esteemed as among the rarest and most valuable of American publications.

The great majority of Ephrata books, we are well aware, were in prose, and among these were some that were of peculiar interest. The "Martyr Book" was by far the largest American publication during the colonial period. On this occasion we shall speak only of poetic compositions, because from these we may derive the best conception of the thought and feeling of the authors. We shall, however, not limit ourselves to books printed in Ephrata, but may have something to say concerning work that was executed elsewhere by order of the brethren, or which may at least be regarded as expressive of their spirit. Even as it is, the field is so extensive that we may not be able to mention all of these peculiar works. I once asked the late Dr. Seidensticker: "Why did the Ephrata brethren publish so many different hymn-books?" "My dear boy," he replied, "don't you think they wanted to sing?"

That the Brethren possessed remarkable rhythmical and musical talents is not to be doubted. It seems as if they must have been able to compose poetry as readily as other people can write prose. The substance of their compositions is, of course, mystical in the highest degree—they fairly revel in the imagery of the Song of Solomon. They are fond of personifying divine attributes and of according them supreme honor. Thus, for instance, there are hymns addressed to Sophia, or Sophie, a personification of the Wisdom of the

Book of Proverbs, who is represented as a personage of extraordinary grace and beauty, with whom the poet is violently enamored. It seems curious to read:

"Fairest Sophie, may the longings  
That within my bosom rise,  
May a heart that loves thee dearly,  
Win me favor in thine eyes."

Indeed, many of these devout compositions are so "realistic" that in these days it might require some boldness to translate them.

As might be expected, the Ephrata hymns are full of anticipation of the speedy coming of the Lord. The following rough translation of the opening verses of one of the best may give an idea of their general character:

"Awakened by the midnight cry,  
The virgins know the morn is nigh,  
For now the watchman's call they hear,  
That will not cease till day appear.  
No more shall slumber close their eyes,  
The bridegroom comes! The sun will  
rise.

The splendor of their garments bright  
Scatters the darkest shades of night;  
The lamps now burning in their hand  
Send forth their light to every land;  
That men may see, with one accord,  
How ransomed saints await the Lord."

As will be observed, the Ephrata Hymns are not of the highest order. A student of hymnology would notice that they are mostly composed in the style of Angelus Silesius, a mystical German poet of the seventeenth century. There are said to be about seven hundred and fifty of them, of which about two-thirds were written by Conrad Beissel. The others were composed by Peter Miller, Christina Hoehn, and others of the brothers and sisters.

At first the Ephrata hymns were circulated in manuscript, and many entire volumes were written. Music books were also prepared in the same way, and these are still greatly ad-

mired. It must, however, soon have become evident that the wants of the Brotherhood could not thus be permanently supplied, and the leaders therefore began to look about for a publisher. This must have been a matter of profound consideration, for in those days no German press had been established in America.

The Ephrata publications are not all Ephrata imprints in the modern sense of the word. Not to include those issued by private parties after the brotherhood had ceased its labors, they may be regarded as consisting of three classes. The first of these includes three hymn-books printed in Roman characters by Benjamin Franklin. The titles of these books were long, and at times rhyming or alliterative, so that we can only give enough of the title to secure the recognition of the book. The oldest is dated 1730, and is entitled "Goetliche Liebes und Lobes Gethoene," or, in English, "Divine Melodies of Love and Praise." This may have been a kind of trial performance, mainly intended to show that the work could be done. Two years later, in 1732, appeared the "Vorspiel der Neuen Welt," that is, "Overture of the New World," a book of considerable size which was a real credit to its publisher. Finally, in 1736, was printed "Jacob's Kampf und Ritterplatz," that is, "Jacob's Scene of Conflict and Knighthood," which may perhaps be regarded as a kind of appendix to the preceding publications. A copy of the "Vorspiel," once the property of Conrad Weiser, contains about three hundred pages of manuscript hymns, bound up in the same volume.

The most remarkable thing about these books is the fact that Franklin should have undertaken their publication. We have an account of a

visit of "the long-bearded men" to the Philadelphia printer; but the fact that he became their publisher is not the least proof of his courage. He had no knowledge of the German language, and no sympathy for the religious views of his employers; but these facts merely urged him to unusual efforts. German compositors might be secured; but there was not a single font of German type in America, so the book had to be printed in the ordinary type of the English press, remedying occasional imperfections by the skillful use of the pen. It is truly wonderful that the work should have been done so well, and its successful accomplishment was really a greater credit to Franklin than many events in his life which have been more generally praised.

However greatly the "Brethren" may have admired Franklin's typography, I do not think they were fully satisfied with his book. No German likes to see his native language printed in the characters of a foreign tongue. Hence, when it became known that Christopher Sower of Germantown had imported a press and a font of type, they did not hesitate to make arrangements for the publication of another hymn-book.

This volume, which was printed in 1739, was entitled "Zionitſcher Weyrauch's Huegel oder Myrrhen Berg," that is, "Zion's Hill of Incense or Mountain of Myrrh." As the first issue from Saur's press, and the earliest book printed in America with German types, it has a certain interest apart from its contents. The latter are, however, as curious as any others of the series. It is a well printed 12mo. of 792 pages, not including the preface and index, and contains 654 hymns, besides an appendix, entitled "The Rod of Aaron,"

with 37 hymns. It is divided into 33 sections, of which a few are entitled as follows: 1. "Aurora or Beginning of the Light of God." 2. "The Clearness of the Light." 3. "The Gates of the Abyss Opened." 4. "Foretaste of Paradise." 5. "The Holy Sabbath and its Profound Peace." 6. "Love and Spiritual Stillness." 7. "The Virgin's Betrothal in the New Covenant, confirmed by the Water of Baptism." 8. "The Excellence of Celibacy, and what it means to become one with Christ in Spirit." In this way the sections run to the end of the volume. The book is dedicated to "all the solitary turtle doves that coo in the wilderness;" and the turtle-doves of Ephrata certainly kept up a billing and cooing that made the forests ring.

Unfortunately, the intimate relations of Beissel and Saur were not of long duration. The story of their disagreement has often been told, and we have room for only a few particulars which now appear almost comical. In one of Beissel's hymns appeared a stanza which ran something like this:

"Behold, behold the man!  
Behold him, if you can!  
He is exalted by God's word;  
And he, indeed, is Christ the Lord."

At the suggestion of the compositor Saur wrote to the author, inquiring whether he regarded himself as the Christ whom the people were to behold. In his reply Beissel did not directly answer the question, but intimated very plainly that Saur was a fool. This language did not please Saur, who published a pamphlet in which he said among other things that the name of Conrad Beissel contained the mystical numbers 666, representing the beast mentioned in the Apocalypse—hinting that Beissel was

himself the great enemy of mankind. This controversy was subsequently smoothed over; but it was one of the reasons why the brotherhood at Ephrata secured a press of its own and soon afterwards began the work of publication.

The "Weyrauch's Huegel" is really the only book of this series which properly may be placed in the second class, as it was published by direction of the brotherhood. Saur, however, published a number of hymn-books which were appreciated by various sects. Among these the most important was "Der Ausbund" (The Paragon), printed in 1742. It was originally a Mennonite collection of verses composed in Europe in the days of persecution. These poems were roughly constructed, as might have been expected, but they told their tale of suffering with a degree of simple fervor that could not fail to awaken responsive sympathy. To every hymn the name of some popular tune is added, which produces an effect that is somewhat incongruous. Thus one of the most solemn hymns is said to be sung to the tune of "There went a maiden with a jug." It has been suggested that secular tunes were employed to mislead enemies who might chance to hear the worshippers at their devotions. There is little condemnation of persecutors, but occasionally we find a burst of righteous indignation. Thus, in the "Martyr's Song" of George Lademacher and Wilhelm von Kepsel, we find the following:

"Cologne, Cologne, upon the Rhine,  
When wilt thou heed our praying?  
When wilt thou cease to drink the  
blood  
Of saints which thou art slaying?"

"Now from thy wicked raging cease,  
And from thine evil turn thee!  
Or hell at length will be thy grave,  
Eternal fire will burn thee."

The "Ausbund" contains many things which one would hardly expect to find, such as stories from the Apocrypha and legends of the saints. In an appendix there is a series of sketches of martyrs, who from their names appear to have been related to many of the first settlers of Lancaster County. The book was first published at Schaufhausen in 1583, and has been printed in Basel as recently as 1838. There have been at least a dozen American editions, and even now it is said to be not entirely out of print.

Another of Saur's mystical publications was "Das Kleine Davidische Psalterspiel" ("The Little Psalter of David"), 1744, 530 pages. This book was derived from the "Inspirationists," who were, I suppose, generally absorbed by the new church of the "Brethren." Like all the other books of its class, it is in style as sweet as honey, and might almost be said to be "perfumed with myrrh and frankincense, with all the powders of the merchant." It is in its way an excellent collection, containing real beauties. An edition was printed in Ephrata, in 1795, by Solomon Mayer. My own copy was printed by Michael Billmyer, of Germantown, in 1813. Other collections of the same general type we have no room to consider.

The third class of Ephrata publications includes those which actually bear the imprint of the brotherhood. The order had now settled down to practical life, and most of its literary works were in prose. The "turtle-doves," however, still continue to send forth musical notes. In 1747 appeared "Das Gesang der Einsamen und Verlassenen Turtel-Taube" ("The Song of the Solitary and Forsaken Turtle-Dove"). Then, in 1755, we have a Neues Vermehrtes Gesang der

einsman Turtel-Taube" ("Echo of the Solitary Turtle-dove"), and in 1762 there is a Neues Vermehrtes Gesang der Einsamen Turtel-taube" ("Improved Edition of the Solitary Turtle-dove"). In 1756 we have two small quarto volumes, "Das Bruderlied" ("The Brothers' Song") and "Ein angenehmer Geruch der Rosen und Lilien im Thale der Demuth" ("A Pleasant Odor of Roses and Lilies in the Valley of Humility"). The first of these is dated at "Bethania," the brothers' house, and the second is said to have been composed in Saron, the dwelling of the sisters.

At last, in 1776, appeared the "Paradiesisches Wunderspiel" (Wonderful Melody of Paradise), which may be regarded as the crown and glory of Ephrata hymnology. It is a handsome quarto of 472 pp., which is especially interesting as containing a brief autobiography of Conrad Beissel. To examine the book more minutely would no doubt be interesting to "those who like that sort of thing;" but we have no room to enter into particulars. The copy which I have the pleasure of exhibiting to the society was once the property of John Peter Miller, who was the editor of the volume.

We have traveled far since the days of the monks of Ephrata, and it is difficult for the present generation to appreciate their talents and their labors. Their mystical order was long since disbanded; their curious buildings will soon disappear; and even the names of most of these devout pioneers are now forgotten. It is only in their literature that they may be said to live; and it is from their publications alone that we may gain a consistent view of their peculiar genius. Even the morbid and eccentric forms in which their devotion was some-



times manifested are not destitute of interest to those who beneath them all can discern the workings of a common Christian life. The Order of the Solitary was not composed of great poets or artists; but for its faithfulness to the feeble gleams of light which it beheld, it deserves to be held in everlasting remembrance.

## An Old Receipt Book.

---

It is always interesting to make comparisons, and when you have a hundred years as a dividing line and you know what is on this end of the line, curiosity, such as the fisherman possesses under such circumstances, leads us to wonder about the other end.

The old book in question was the property of William Bausman, Register and Recorder for the county of Lancaster from the year 1809 to 1818,<sup>1</sup> and contains receipts to him from people of early Lancaster. Some of the names of those attached to these receipts are old and familiar, others are new, but the names contained in the first entry of the book are known to all, it stating that J. Yeates had received for William Hamilton, Esq., on June 26, 1786, "Eleven Pounds and five shillings Currency for one year's rent of Pasture M, due 1st May 1785, ten shillings and six pence Sterling for one Year's Rent of  $\frac{3}{4}$  parts of Lot No. 25 and seven shillings Sterling for one Year's Rent of Lot No. 42."

William Hamilton,<sup>2</sup> resident of Philadelphia, usually collected the rents himself, judging from his characteristic signature which appears as many as nine times for as many different years. However, in 1786 and 1787, J. Yeates received the money for him and later John Moore, in 1793, 1800, 1807 and 1808, collected the rent due. J. Yeates

---

<sup>1</sup>Ellis and Evans, p. 217.

<sup>2</sup>Ellis and Evans, p. 368.

is undoubtedly Jasper Yeates who was admitted to practice law in the Courts of Lancaster in 1765, and John Moore<sup>3</sup> was admitted in 1789.

The cost of labor was somewhat different from the present day, if we judge from the following items: One contains the date March 26, 1798, when Jacob Miller acknowledges the receipt of "144 Pounds, being for four years Wages viz., from March 26, 1794, to March 26, 1798." Some years later Jacob Snyder was generous enough to make "a new wheelbarrow" for one dollar and fifty cents, but we have yet a better bargain, more to the liking of every one, for November 5, 1808, John Sleter received "Eleven shillings and three pence, being in full for two days' working in the harvest and one day making Syder." Lancaster liked its cider then, even as it does today, and Lancaster liked its beer then, even as it does to-day, for in 1787 two barrels of beer sold for two pounds and sixteen shillings.

Coming to the commercial side of the early days, we have occasion to note that copper kettles were as necessary to the household as chairs and, according to the size, one would suppose there was a goodly quantity of things made therein. Benj. Schaum received five pounds May 4, 1791, for a copper kettle holding twenty-seven gallons, and again on December 2, 1801, three pounds and nine shillings for one holding seventeen gallons. We don't know whether Steinman & Company were selling copper kettles then or not, or whether our purchasers simply preferred Schaum's, but he did buy at Steinman's as well, for several receipts prove that, including the following:

<sup>3</sup>Ellis and Evans, p. 245.

"Received May 7th, 1791, of William Bausman the sum of One Pound, One Shilling, being in full for a Coffee Pot, Green Jug and Salt Seller I say Rec for my Father Frederick Steinman.

"G. STEINMAN."

It may not be inappropriate to state, since we have just mentioned salt-cellar, that "a barrel of shad" sold for three pounds, seven shillings and six pence in the year 1801.

The educational side must not be neglected, for it will be interesting to notice the modest prices received by several school masters for their, perhaps, modest work. The name of John Doll appears several times, always for the money consideration of "ten shillings, it being for three months of schooling of Jacob Remmy." Under dates of May 1, 1801, March 19, 1803, and May 9, 1804, Matthew Stevenson received the sum of seventeen pounds, four shillings and eleven pence, for teaching two children, and also April 8, 1808, but the length of time is omitted. J. Virauth, under date of July 11, 1810, received "Six Dollars, in full for one years English Tuition of Samuel Dewees." Of the three school masters just mentioned, the name of one only appears in Ellis & Evans' history. On page 405 Matthias Stevenson is credited with opening a school in 1805 and it is supposed that he continued to teach until his death, in 1808. Matthew and Matthias are no doubt one and the same person, as the dates coincide. Incidentally with lessons, we'll quote an item somewhat foreign to the above but none the less important, for we dare not eliminate the name of one of our jewelers, Peter Getz.<sup>4</sup> With a

---

<sup>4</sup>Ellis and Evans, p. 371.

plain signature he testifies to the fact of having received five pounds for lessons given by his wife to the daughter of an early resident of that period "in Mantua making," but he does not state if he kept the money himself or gave it to the said wife.

Peter Getz here mentioned is the same Peter Getz who designed the pattern of the penny and the half dollar piece for the government in 1792 and which was accepted and money coined from the dies of the same.

Anthony Hook, grandson of Michael, the original settler, who had his wagon shop at the corner of Orange and Duke streets,<sup>5</sup> received November 17, 1806, one pound, six shillings and one pence for wheelwright work.

The signatures of the following men are easily recognized: Michael Gundaker, Christopher Mayer, John Wein, Benjamin Schaum, before mentioned, Peter Protzman, Christian Petrie, all members of the Sun Fire Company,<sup>6</sup> and William Ferree, John F. Steinman, William Sterrett, Jonas Metzgar, Daniel Witmer and William Hensel.

In June, 1790, seventy locust posts were sold for four pounds, seventeen shillings and three pence and in 1808, March 8, twenty-five locust posts sold for three pounds, two shillings and six pence. Even in those days the price of lumber was advancing.

In 1791 a ton of hay sold for four pounds, and, we may add, as cattle belong to the farm, that two young steers, in 1801, sold for seven pounds, two shillings and six pence. An honest horse deal seems to have occurred at that early date, for John Fink signs his name to the following: "Received March 26, 1814, of William Bausman,

<sup>5</sup>Ellis and Evans, p. 364.

<sup>6</sup>Ellis and Evans, p. 384.

the sum of Thirty-One dollars and a half in full for a sorral mare sold him which said Mare is no older than Nine Years and Sound without Ailment Except one Eye looks a little dim than the other."

Municipal affairs must have their turn and we will start with the best looking and best-sounding item—best-looking because it stands in a large, clear, well-written hand and best-sounding because we all are proud of the fact that lies back of the statement.

"1812, Apr. 24th, Received of William Bausman Esqr eight dollars in full for a case of pigeon holes purchased for the use of his office of the Secy of the Commonwealth

"JAMES TRIMBLE."

This was only a short while before the seat of government of the State was transferred to Harrisburg, that occurring October 12, 1812.<sup>7</sup>

John Tryer was clerk in the office of the Recorder and Register, receiving a salary of three hundred and twenty-five dollars a year dating from February 8, 1809. However, George Hollis replaced him after a year and a half and continued in that office until April, 1812, when John Tryer returned and remained there until 1818, but his salary was lessened to three hundred and sixteen dollars a year. Both these men were exceptionally good writers.

Jesse Kendall received four dollars and fifty cents November 24, 1813, for printing one thousand blank notices. He did printing for the Recorder's and Register's office at various times during the years 1814 and 1815 as the following will show:

---

<sup>7</sup>Sherman Day's Historical Collections, p. 286.

“Received February 18th, 1814, of William Bausman the sum of Five dollars for finding paper and printing one thousand administration (& Executor's) advertisements.

“JESSE KENDALL.”

“Received April 20th, 1815, of William Bausman, the sum of Five dollars and a quarter being for printing 4 quires of Administration Bonds

“JESSE KENDALL.”

“Received September 11th, 1815, of William Bausman the sum of Eight dollars & 75 cents being for printing 5 quires of Blank Letters Testamentary @ 75 cents pr quire and four quires of Deeds @ \$1.25 Cents pr quire.

“JESSE KENDALL.

“Wm Bausman found the paper for the Deeds, but not the Letters Testamentary.”

In Mr. F. R. Diffenderffer's paper relative to early printers, published January 1, 1904, I could find no reference to the above name and yet from the various receipts it is evident he was printing at the time mentioned.

Another interesting receipt is the following:

“Received August 27, 1807, of Wm Bausman six pounds and eleven shillings being money received from Mr John Lightner for Mr John Kerr, late Gailor, for Lancaster County Rec. in full

“Michl Pigeon per order.”

John Kerr,<sup>s</sup> late gailor, was probably the man who was manufacturing nails on Orange street in 1796.

Standing alone, significant of its contents, on a page turned slightly

---

<sup>s</sup>Ellis and Evans, p. 371.

brown in these one hundred and seven years was a pathetic item which read:

"1802, February 3rd, Gave an order to Mary Pollock for her and her two children to the poor house."

As the poor house<sup>o</sup> was built some time during 1800 the report of its inhabitants, dating from November 15, 1800, the above mentioned persons were admitted within two years after Lancaster county began caring for its own poor people.

---

<sup>o</sup>Ellis and Evans, p. 212.



## Minutes of February Meeting.

Lancaster, Pa., Feb. 5, 1909.

The Lancaster County Historical Society held its monthly meeting this (Friday) evening in the Society's quarters in the Smith free public library building. The attendance of members was the largest for a number of months and the meeting proved most interesting. President Steinman presided and all the officers were present.

Mrs. Maud D. Hager, of Marietta; William E. Miller, of this city, and B. Ezra Herr, of West Lampeter, were elected to membership.

Librarian Sener announced the following donations to the society during the month:

Jamestown Exposition Commission Report; American Historical Association Report, 1906, parts 1-2; Report of the Library of Congress for 1908; volumes 8, 9, 11, 15, parts 1 and 2, of Sixth Series of Pennsylvania Archives; "The Vicksburg Campaign" and "Capture and Escape," from the Wisconsin State History Commission; The Farmer's Cabinet, printed in Wilmington in 1838, from Uhler H. Dunlap; Kittochtinny Historical Society Papers for 1908; Medicine among the Indian Tribes, from the Smithsonian Institution; Part III. of the Cambridge Historical Society Papers; Catholic Records, Catholic Researches, German American Annals, Lebanon County Historical Society; Pennsylvania Magazine of History and Biography and other exchanges for October, 1908, and January, 1909; a number of catalogues of book sales, Biographical His-

tory of Dauphin County, by Rev. Geo. Israel Brown.

Under the head of new business Mr. H. Frank Eshleman referred to the coming Lincoln centenary and suggested that some recognition of the notable event be given by the society. It was proposed by the speaker that matter on the life of Lincoln and his visit to Lancaster be compiled and read before the society at its next meeting. The suggestion was favorably received and the preparation of the papers was placed in the hands of Mr. Eshleman.

Two papers prepared by members of the society were then read. Dr. Joseph H. Dubbs had as the subject of a most entertaining article "Ephrata Hymns and Hymn Books," based on the poetic compositions of the Ephrata Brotherhood. The essayist showed that the Brethren possessed remarkable rhythmical and musical talent and that they were able to compose poetry as easily as other people write prose. As an example of their fondness for personifying divine attributes, Dr. Dubbs quoted from one hymn, addressed to Sophia, a personification of the Wisdom of the Book of Proverbs, as follows:

"Fairest Sophie, may the longings  
That within my bosom rise  
May a heart that loves thee dearly  
Win me favor in thine eyes."

Many of the Ephrata hymns were circulated in manuscript, but later they sought a publisher, and both Benj. Franklin and Christopher Saur, the Philadelphia printers, at times issued their publications. Later, however, the Brethren equipped their own printing plant. In 1766 appeared the crowning efforts of these Ephrata hymnologists, "The Wonderful Melody of Paradise," a copy of which Dr. Dubbs exhibited to the meeting. Along

with it he displayed probably the only existing book plate of Peter Miller, one of the leaders of the Ephrata Brethren. Following the reading of the paper, which brought forth some interesting discussion, Mr. Charles T. Steigerwalt exhibited one of the manuscript books of Ephrata hymns, its date being 1744.

The other paper was prepared by Miss Lottie M. Bausman and read by Mr. Sener. It was entitled, "Some Facts From an Old Receipt Book," and it was based on the book kept by William Bausman, who was Register and Recorder of Lancaster county from 1809 to 1818. It contained receipts given to him by people of Lancaster. Some very interesting points by early Lancastrians were brought out.

The papers were ordered to be printed in the Society's proceedings.









