

THE CHRONICLES OF A  
REFORMED CHURCH  
IN LANCASTER, PENNSYLVANIA



2002

First Reformed Church  
St. Paul's; St. John's; St. Andrew's;  
Church of the Apostles; Homestead Village

COMPILED BY F.COLIN WILLIAMS



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REFORMED CHURCH IN LANCASTER, PENNSYLVANIA**

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## CHAPTER 11

## THE STONE CHURCH

1750

In January, another newcomer, **Ludwig Ferdinand Vock**, was called to First Church at Lancaster. **Rev. Vock** was nearly sixty years of age when he came to America, where even the young and brave ministers found living hard and their ministry a burden. Why he came is a mystery! The son of a storekeeper in Heidelberg, born November 15, 1690, he had, as his records indicate, a fair education, served one congregation at Weissel in the Palatinate for many years. Shortly before his departure from Heidelberg, on September 23, 1748, his wife **Barbara Vock** (nee **Karch**) had died. In the burial record of his wife he is called "late pastor at Weissel." He then took a sudden notion to leave for Pennsylvania.

Mr. Vock began his pastorate in January, 1750. The official call was signed by **Martin Bamberger**; **Wilhelm Gartner**; **Caspar Schaffner**; **Paul Weitzel**; **Philip Lenherr**; **Bernhart Becker**; **Peter Bier**; **Johannes Altenberger**; **Michael Fordine**; **Peter Spyker**; **Benjamin Spyker**.

At a congregational meeting held Jan. 28, 1750, in reference to his settlement among them, the following action was taken, which we quote as it gives us a glance into the times: *"According to a resolution of the Reformed Congregation, the pastor for this year shall receive £40 cash, Pennsylvania currency. For Proclamation and Marriage he shall receive 7 shillings and 6 pence. For preaching a funeral service, from those who are able, 5 shillings. For baptizing children he shall receive nothing. In addition to this the Pastor shall be furnished with a free dwelling house; also six cords of wood. he shall also have four Sabbaths free to preach at other places, viz, the 1st Sabbath after Easter, the 1st after Whitsuntide, on St. Michael's day. and on the Sabbath after New Year. It is also allowed him on week days to preach in other congregations, provided it does not interfere with any of his pastoral duties in town."*

The agreement was signed by twenty prominent members of the Congregation: **Martin Bamberger**, **Wilhelm Gärtner**, **Caspar Schaffner**, **Paul Weytzel**, **Philip Lenherr**, **Bernhardt Becker**, **Peter Bier**, **Johannes Altenberger**, **Michel Fordine**, **Peter Spyker**, **Benjamin Spyker**, **Christoffel Graffert**, **Johannes Heneberger**, **Jacob Metzger**, **Jacob Hollinger**, **Baltzer Schäffer**, **Peter Wolff**, **Lenart Motz**, **Johannes Schreiber**, **Johannes Kehler**.

From the early appearances of **Pastor Vock's** records he would seem to have begun well. His entries were systematically made, and with a wealth of detail not heretofore included. His first baptism was on January 28, and his first marriage was on February 15. On February 17, he entered the first burial, that of a little girl. Whether it was the first in the graveyard is not known, but the earlier pastors had made no note of any. Neither had confirmations been entered by them, but **Vock** listed 46 names as: *"After preceding instruction were admitted to the Lord's Supper."*

Among these is the second **Caspar Schaffner**, who was to take up and carry on the work of his father in the establishment of the church and the city. That this father, now an elder, was an active aide to **Pastor Vock** is seen in a receipt signed by him to his fellow-elder, **Paul Weitzel**, that year acting as treasurer of the Consistory:

*"Lancaster, April 17, 1750.*

*I, the undersigned, have received from Paul Weitzel, as elder of the Reformed Congregation, in the name of the Congregation, 30s. For expenses to the Cætus.*

*Also, on the same day, from Paul Weitzel, 14 schillings for communion wine.*

*Also, on the same date, from Paul Weitzel, for boarding the tailor and paying him for his work while he was making the gown, six shillings.*

*Caspar Schaffner."*

The last entry, for a blue silk gown, is further evidence of the energy with which **Vock** set out to regularize the customs of this frontier church, for he had evidently insisted that a proper gown be provided for him to wear in the pulpit. The only way of knowing that this custom died out, for a time, among the ministers is the comment on this same receipt in **Henry Harbaugh's** "Centenary Discourses," 1853, where he explains the use of the gown by earlier preachers and bewails that his own less formed generation had abandoned it.

There are bits of interesting information to be gleaned from the records during the early peaceful months of the **Vock** pastorate. The causes of death given in his burial record would entertain modern doctors. "Rheumatism,"



*Nun gehen wir zur Kirchen ein. Und unser Heiland, Jesus Christ, Wolle bei uns sein!  
Ya, nicht nur heit allein, Und so lange wir auferden sein, Sondern so lang das,  
unsere Seele lebet. Jesus Gottes Sohn Hat die ehren Kron; Er wolle doch uns  
auch helfen In dem Himmel's Thron. Ich bin gekommen die Sünder zur Busse  
zu rufen, und nicht die Frommen. Math. ix. 13.*

*Now we go into the Church. And may our Savior, Jesus Christ, Be with us.  
Yes, Not only today, but as long as we are on Earth, so long our soul lives.  
Jesus, son of God, has the crown of honor. May he help us to the throne of  
heaven. I am come to call the sinners to repentance and not the righteous.  
Math. ix. 13*

That these locks survived from the old stone church is thanks to the efforts of **Elder Hiram Stamm**.

There was a difference between a log church and a stone church, and subtly, surely, the records bear witness that the difference was felt by its worshippers. Log construction was of the passing frontier - solid, lasting blocks of stone spoke of a fixed community, a regular church life, with provision for an enduring future.

Lancaster Borough was fourteen years of age. It was twenty years since the dedication of the log church. There were adult children of the first settlers now being married in the church their fathers founded. Among these were the names of **Adam** and **Christina Hock**, most probably the children of that **John Jacob Hock** who preached the first sermon.

English names were beginning to creep into the records. Some of them, of course may have been due to temporary absences of the English preachers; but others may, quite probably have been translations, for in spite of their resistance to the English language, the new generation was becoming Anglicized.

Helped no doubt by the new laws in the colonies that stipulated that for anyone to hold land or property their names must be Anglicized. Such names were **Gray**, **Connelly**, **Thomas**, **Johnstone**. **Otterbein** found them hard to spell. **Conlie** was the best he could do with **Connelly**, and **Jonsten** was his closest approach to **Johnstone**. The treasurer of the Consistory at this period signed all German documents as **Christofel Graffert** and all English documents as **Christopher Crawford**.

The section of the account book which is headed: "**Given out for the poor from the Almosen.**" contains many entries that seem to be hard to fit into that category:

1756 March 4. To **John Spohr** for a cord of hickory wood for the schoolmaster. 7s. 6d.

June 12. For a church "Brosch" (book) 3s. 6d.

June 28. To the schoolmaster for a quart of olive oil. 9s. (this did not apply to some strange and unusual punishment for the school children, for a later entry of a similar purchase explains it as "**Die Glocke zu schmeiren**," for oiling the bell - most likely the bell rope.)

June 28. To the rope-maker **Jacob Hauer**, for 2 bell-ropes. 9s.

November 2. A cord of wood for the schoolmaster. 8s.

December 11. To **Heinrich Kurtz** for a cord of wood for the schoolmaster £1.7s 6d.

Finally, in late December, with the Christmas spirit abroad come the only two really charitable entries:

December 25. A gallon of wine. 8s.

December 31. "To a poor woman on the Wolffsberg. 3s. (This place has not been located. It might be Mt. Wolf in York Co. **Otterbein** was, that year, supplying the church in York.)

1757

At the beginning of the year a note was made in the little book that: "**It was decided that the schoolmaster shall receive £5 annually for 'leuten und singen !'**" This curious misspelling may be intended for "läuten" i.e. ringing the bell, or "leiten", directing the singing. As it is certain from later records that he performed both functions, the fee was probably for both.

Whether or not that bell, newly oiled, furnished with new ropes, and carefully tended by **John Hoffman**, was this year rung by **Salome Le Roy** to warn Lancaster of a threatened Indian massacre, is a question the historians



1765

From January, 1765, until 1769 the pastor of the congregation was the **Rev. Dr. William Hendel**. **John William Hendel** D. D. was born November 20, 1740 at Durckheim in the Palatinate and educated at Heidelberg. This young minister had been freshly commissioned for the Pennsylvania field by the Holland Synod.

A man of broad culture, classical education, and a much wider sympathy and tolerance than his precursors, **Hendel**, with **Weyberg**, was to become one of the strongest influences in swinging the late eighteenth century Reformed Church away from racial and sectarian bias, and making of it a power to lift the German immigrants out of narrowness, ignorance, and provincialism into a place of service to education, freedom, and good citizenship.

He was associated with the founding of Franklin College and the founding of the Theological Seminary. **Dubbs** wrote of this man: "*Under his care, the Lancaster church assumed in a certain sense a metropolitan character.*" **Henry Harbaugh** said; "*He was one of the excellent of the earth.*" A contemporary clergyman speaks of his character in these terms: "*This man is one of the best preachers that I became acquainted with in America. He was a Palatine by birth, and had come to this country many years ago as a minister. He possessed much knowledge and science, and without any sectarian or party spirit, he was in heart consecrated to the cause of true godliness.*"

He had come shortly before from Heidelberg. This record, in a diary, probably that of **Abraham Rasmeyer**, pastor of the Moravian Church at the time may give some idea as to the date of ministry: "*February 3, 1763(a), at 2 o'clock, I attended a funeral at the Reformed Graveyard, which was held by the new pastor who has been called to this place from Heidelberg.*"

This is probably a mistake made by **Dr. Harbaugh** who translated the original. Rarely inaccurate, he must have miscopied this date which he gives as 1763. No burials are recorded in First Church books for the period May 1760 to January 1765. The record does show that **Hendel's** first burial on February 3, 1765 was that of **John Doll, Sr.**, the father of the future Schoolmaster **John Doll**.

This is a more likely date, as **John Doll, Sr.** was highly respected in the City. **Harbaugh** also failed to recognize the handwriting of **John Hoffman**, the schoolmaster, in the records of these two years, and so deduced that an unknown minister served the church at that time.

**Hendel's** first entry in the church records is made in the odd handwriting which reveals, most clearly, his one physical handicap - the tremble-palsy of his right hand which made him, two years later, refuse to act as secretary for Coetus.

In spite of this defect, the script is completely legible and represents a striking triumph of spirit over flesh. There is obvious in all the early records of ministers newly come to a church the lack of familiarity with old and honorable family names, which is apt to cause heartaches and friction between a novice and unimaginative parishioners.

**Hendel** is no exception, and in his early months he misspelled such well known names as **LeRoy**, **Bassler**, **Dreppert**, and others. However, he either had a natural urge for accuracy, or he had an insight into the feelings of his people unusual in one so young, for in a short time he had corrected his errors and was entering each one as exactly as if he had known them all his life.

At the congregational meeting January 1, 1765, an unusual action was taken: "*It was decided by the entire congregation, for good reasons, to elect six men out of the congregation as a council or advisory group to the elders. Thus were elected the following persons: Wilhelm Bausman, Peter Bier, Martin Bamberger, Casper Schaffner, Christoph Craffterth, Jacob Wilhelm.*"

No similar action was ever taken in the history of First Church and there are no known similar cases in the Reformed Church. As the election was never revoked, and as the names of these men continue to appear on church documents for years to come, it is to be assumed that they were looked upon as a sort of superior court for the rest of their lives.

Unusual as the action was - and open to serious criticism - far can fail to have noted to what



The Committee encountered many difficulties and discouragements that were real, because Great Britain had her sympathizers in this community as well as elsewhere. Drastic action was many times necessary and one instance that may be of more than passing interest and proper to relate is the following:

*"Resolved*, That in case any of the gunsmiths in the County of Lancaster, upon application made to them by the members of the Committees of the respective townships to which they belong, shall refuse to go to work and make their proportion of the firelocks and bayonets required of this County, by the Honorable House of Assembly, within two weeks of such application agreeable to the patterns, at the Philadelphia prices, such gunsmiths shall have their names inserted in the Minutes of this Committee as enemies to their country, and published as such, and the tools of the said gunsmiths so refusing shall be taken from them, and moreover the said gunsmiths shall not be permitted to carry on their trades until they shall engage to go to work as aforesaid. nor shall they leave their respective places of residence until the arms are completed.

*"And be it further Resolved*, That the Committee of Correspondence and Observation do take especial care that their resolves be carried into execution."

These men from First Church, chosen to serve on the Committee, were men of prominence, ability, and activity in the community in their day. **William Bausman** was elected Burgess of Lancaster on June 14, 1777, and **Casper Shaffner** was elected Assistant Chief Burgess on the same date. **Peter Riblet** was the Doorkeeper and Messenger for the Lancaster County Committee. It can be safely said that his office was no sinecure. Of the Committee, there was but one, **Eberhard Michael**, who subsequently saw field service, and we shall read about him more fully later on.

It is to the everlasting credit of **Christian Isch**, a member of the congregation, that he voluntarily appeared before the Committee on November 10, 1775, and contracted to begin work on November 20 and confine himself to the manufacture of muskets and bayonets for the Assembly until March 1, 1776.

**John Ferree**, of the congregation, was made Colonel of the 10th. Battalion of Lancaster County Militia, in August 1775. And although these "Associates" were not called into active service until July of 1776, they must have made the town hum with military activity. Captains in other companies of the militia were **Christopher Crawford** (son of **Christofel Gratfort**) and **Peter Hoofnagle**, both sons of former elders of the church.

Following the military engagements in New England, the work of forming Companies of Associators was vigorously prosecuted by the Assembly and Committees until finally on August 19, 1775, the full approval and consent to the Articles of Association was signed by 53 Colonels of Battalions in Pennsylvania, eight of which were from Lancaster County.

From that period until the Battle of Trenton on December 26, 1776, the cause of American Independence seemed all but lost. The battle of Bunker Hill left an incalculable moral effect even though the military outcome for our forces was not successful, but this effect wore off and it became necessary to plead the cause at the Convention of Associated Battalions on June 25, 1776 - about two months prior to the Battle of Long Island, which began on August 27, 1776. Let's quote a part of that address:

*"Remember the honor of our Colony is at stake. Should you desert the common cause at the present juncture, the glory you have acquired by your former exertions of strength and virtue will be tarnished, and our friends and brethren who are now acquiring laurels in the most remote parts of America will reproach us and blush to own themselves natives or inhabitants of Pennsylvania. But there are other motives before you--your houses, your fields, the legacies of your ancestors, or the dear-bought fruits of your own industry and your liberty - now urge you to the field. These cannot plead with you in vain, or we might point out to you further--your wives, your children, your aged fathers and mothers, who now look up to you for aid and hope for salvation in this day of calamity only from the instrumentality of your swords. Remember the name of Pennsylvania! Think of your ancestors and of your posterity!"*

Do not these words cry aloud the necessities of the moment? In answer to this challenge First Reformed Church responded with the enlistment of many of its sons in the Companies of Captains **Krug**, **Yeates**, and **Zimmerman**. These were not the first enlistments, however, as we shall now see from the military record, which follows in as nearly a chronological order as possible:



Almost at the beginning, it was found necessary to establish an English as well as a German department. In the college building, the two departments occupied adjoining rooms separated by folding doors, which could in case of necessity be opened but were generally left closed. There came to be two high-schools instead of one college. A correspondent of the Lancaster Unpartheyische Zeitung of October 5, 1787, says: "*The English and Germans can never work together. The one says Shibboleth, the other Sibboleth.*"

In August, the Consistory held a redistribution of the vacant sittings, perhaps with an idea of once more trying to collect pew rent - the pastor's salary being still in arrears. It was resolved that: "*No two persons shall be assigned to the same seat. If a woman is absent, however, her daughter may sit in her place.*" There were no hereditary seats; when a holder died, his seat was to be assigned by the Consistory. It all sounds a bit dictatorial, but they were trying to be just.

The Consistory also ruled that those who have not identified themselves actively with the church should not be allowed the privileges of membership, while those who have backslid, but continue to pay, in order to be considered members, should have their contributions refunded.

Baptismal records: **John Clark** baptized April 6. His parents, English Presbyterian  
**Barbara Rohrer** (nee Zeller) baptized April 6. Her parents, Separatists.

#### 1788

From 1788 until 1803 a receipt book was kept in which **William Hamilton** signed an annual receipt for the rent on lots 39 and 75 - the lot next to the church, and the parsonage-schoolhouse lot; more businesslike methods were prevailing.

On February 18, the Consistory adopted a set of "Rules of Order" for its meetings. This was more evidence of the effect of intermingling between German Consistories and the English rulers. Sitting on boards of trustees, meeting with committees of businessmen, bankers, turnpike directors, etc. (And there were few important projects in the community which did not find one or more of First Church leaders among its leaders) had taught them the value of correct procedure. The following rules were chosen:

*"I. Every meeting to be opened and closed with prayer. Everything considered between these times and decided upon by majority vote shall, at the close, be registered by the preacher.*

*II. Every member present shall express his opinion on the question under consideration, clearly and accurately, without bringing in matters that have nothing to do with the case.*

*III. As long as he stays within these bounds, no one shall be interrupted, but may keep on until he has said his say, before another begins to speak.*

*IV. If two members start to speak at once, the one who wishes to discuss the question in hand shall be allowed to proceed. If both or neither are to speak on this subject, then the older shall have precedence.*

*V. All discussions and proceedings shall not be repeated, but remain silent; the final decisions only excepted, or cases in which the Consistory shall order otherwise."*

#### 1789

In 1789, **John Doll**, a son of the church, who had been teaching school in York, became the schoolmaster, succeeding **Mr. Seyffert**. What became of **Mr. Seyffert** is not known. The **Doll** family had been prominent in the church since 1747. John, born in 1746, was now 43 years old and had taught in York before he took the school at First Church. In 1795 the State of Pennsylvania established public schools. **Conrad Doll** was employed by the his aged father **John Doll**. **Conrad Doll** was a spinet maker and organ builder in addition to being the schoolmaster of the **Tannenberg** organ case. Because he had access to the large church organ as well as the smaller **Tannenberg** organ used in the Schoolroom, **Doll** patterned his work on the Moravian Builder **Conrad** went on to become a deacon and in 1814 was elected schoolmaster and organist. In 1819 **Conrad Doll** was dismissed (See 1819 for details).

The congregational meeting of this year passed a resolution about the churchyard (burial ground) which gives a hint that conditions were already beginning to be over-crowded: "*Everyone who is known as a member of the church and takes communion, shall have a right to a burial place in the churchyard, even if poverty keeps him from making contributions. But those who are able to contribute and do not, shall pay for their burial plots whatever the Consistory shall assess them.*"



of their singing school and thus have the hymn singing of the congregation supported by the harmony of trained voices.

In keeping with these new refinements, the schoolroom was whitewashed, repaired, and painted; the schoolhouse pump was repaired and a pavement laid around it. Some of these renovations were doubtless inspired by the coming meeting of Synod, April 30, which was held in the school and in the church. It is entertaining to note that the Consistory, having at the last two meetings attempted to find rooms for the preachers in congregational homes, resolved that the delegates should be entertained in respectable inns, and their expenses paid by the congregation.

On April 16, it was, on motion of **Wilhelm Bausman**, resolved that illegitimate children should not be denied a grave-space in the churchyard, but **"without ringing or preacher."** Prior to this, illegitimate children were not permitted to be buried in the churchyard. This was the year in which **John Doll**, the schoolmaster, was paid £2 5s. for writing the names of the congregation in a long book. It is unimportant but entertaining to observe that **Robert Burns** and **Thomas Carlisle** were members of the church at the time.

#### 1799

On January 13, it was resolved that *"Caspar Schaffner Jun. for his great service to the church in playing the organ for four years, without pay, shall receive this token of thanks: He shall be released from the duty of ever serving as deacon and may be elected trustee at any time, and when he is older, as elder, just as if he had served a regular term as deacon."* (Members had to serve at least three years as a Deacon prior to becoming an Elder.)

This resolution, obviously due to this active young servant of the church, was made in consideration of the fact that in 1793 he had refused a nomination as deacon and would therefore have been disqualified for another post in the Consistory. As a matter of fact, he never took advantage of this permission. He was not of the practical nature to make a good trustee, and he died too young to be an elder. The following resolution of the Consistory, passed in 1799, speaks for itself:

*"Resolved, That no one shall be elected elder who, besides leading a good life, is not of such an age as shall constitute him really venerable enough to be called elder. This shall be a settled ordinance forever."*

There must have been a certain amount of friction caused by the fact that the schoolhouse on Duke Street stood between the Lutheran parsonage and the Reformed parsonage. It was part of the duty of the Reformed pastor and his family to put up with the noise and mischief of Reformed children in the adjoining school-yard - and of course, as a rule some of the children were his own.

But only Christian charity could compel **Dr. Muhlenberg** in his old stone parsonage at 33 N. Duke Street to endure the shouts of a rival faction when his own church school was a block away on South Duke Street, this, it would seem, was a case where *"good fences make good neighbors,"* and the Consistory records of March 25; report: *"The trustees were ordered to consult the Lutheran trustees about the fence between the schoolmaster and Mr. Muhlenberg."*

The differences about the respective shares of the expense were ironed out at this solemn treaty, and the fence was built.

The church, like the nation, was moving on toward democratic ideals. It was at this same meeting that, on motion of the pastor, it was resolved that *"it is not right to use the poor children to wash out the church for the Confirmation. A woman shall be employed to do it."* This woman may be the one whose signature appears on an entertaining document. The year is not given but since it was addressed to **Mr. Bamberger**, who was alms-pfleger in 1799, its date is certain. The first half, in German, is in the handwriting of **John Doll**, the schoolmaster:

*"Mr. Bamberger, Cashier,  
"You will be so good as to pay the woman who presents this, 9 shillings for two days work scrubbing and cleaning the schoolhouse. Johannes Doll,"*

*The second half, in "English", is copied verbatim:*



"Died on Wednesday the 8th inst. Mr. Charles Thalman, printer, was building hay on a wagon, on Mr. Francis Bailey's farm when the horses started suddenly, threw him to the ground and broke his back, which put a period to his life the Friday following."

"October 1801 Married on Tuesday evening last by the Rev. Mr. Beeker, Mr. Conrad Doll (of First Church) to Miss Mary Trissler, all of this borough."

"HUMANITY Peter Nugent's wife Mary, informs him, if living, that she and her two sons, John and James only, are living in Maytown, Lancaster county, Pa. and are exceedingly impatient to see him, or at least to hear from him. Said Nugent, is a man low in stature, about 35 years of age, was bred in Omagh, in the north of Ireland, followed the reed making business and acted in capacity of an English teacher for several years in Lancaster county. He was in Philadelphia last June, wore a dark mist coat, a printed green casimere jacket and olive thickset trowsers."

Now the newspapers carry pages of cryptic messages from both males and females eager to meet those of the same or opposite sex.

In the school year of 1801-2, six children from First Church of school age died, which would seem to indicate an epidemic of some kind, and, in the present day, would have required an examination of the schoolhouse well.

Peter Bier Sr. left the sum of 10 Pounds to the church.

#### 1802

The Consistory paid for the schooling of the sexton's son.

More items from the Lancaster Journal

"20 March 1802 Carlisle, March 10. On Sunday morning last John Rhodes, the driver of Baltimore stage was found dead in the street, before the door of Mr. N. Wheakley. The inquest were of the opinion that in a fit of delirium he got out of the window and fell 20 ft. to the pavement."

"RAN AWAY from the subscriber living in Lampeter township, Lancaster county, Frank, a negro man, a native of Lancaster county, Pa. about age 30. N. B. I am well informed that Frank is possessed of a sealed certificate which belonged to a free negro man called Prince or Prince Wheel, now dead, that he intends passing by that name. Edward Hand.(General??)"

"10 July 1802 Trenton, June 21. MELANCHOLY ACCIDENT, Barnsborough, Gloucester County, June 10th, 1802. On the 8th inst. Mr. Jeremiah Mahong was accidentally shot. He was about 23 years of age, (he was accidentally shot by his wife, aged 17, they were married 2 weeks)."

"Lancaster. On the night of Saturday last, Mr. James Reed, of Martick twp. in this county, with his apprentice boy and three horses were unfortunately drowned in Pequea Creek. Mr. Reed left a wife and 4 small children to lament their loss."

"On the evening of the 19th inst. Mr. Jacob Crider of Hempfield Twp. Lancaster county, 36 years of age. He was subject to fits and it is supposed he had taken one, he fell on the wet ground and smothered in the mud. He left a wife and 5 small children."

"THREE FARTHING'S REWARD.(4 farthings = 1 Penny, 240 Pennies = £1 = about 4 Dollars in 1801) Ran away from the subscriber living in the borough of Lancaster, on Monday the 15th inst. an indented apprentice to the cord waining business named Collin M'Laughlin."

"11 December 1802 Died on the 16th ult. in the prison of Albany, after a confinement of upwards 15 years for debt, Thomas Lottridge, aged about 60 years. During nearly the whole period of his confinement, he was in the most abject poverty, though when committed to prison, he was in possession of considerable property and it is said offered his creditor undoubted security to pay his whole debt, on condition of being discharged from arrest, which was refused."



"**RAN AWAY** on Sunday from the subscriber living in Pennsborough Twp. Chester county a Dutch servant named John Casper Myer age about 44 years. He is apt to tell that he formerly was a waiter to Gen. Knipphaufen at the time of the American revolutionary war. William Brinton."

"**9 April 1803** Died in this borough on Saturday last in the 24th year of her age, Mrs. Mary Doll wife of Mr. Conrad Doll (First Church) of this borough. Her remains were interred in the German Reformed burial ground"

"**18 June 1803** Married on Tuesday last, Samuel Bethal, Esq. to Miss Sally Hand eldest daughter of the late General Edward Hand."

"Died at Halifax on the 13th ult. 1813. **Lieutenant Augustus Ludlow**, second in command on board the Chesapeake frigate, aged 21 of the wounds he received in the action with the Shannon. His remains were entombed with every mark of military distinction."

"Died on board the frigate Chesapeake during the action with the Shannon, on the 1st ult. **William Augustus White**, aged 26 years, Sailing Master a native of Rutland Massachusetts."

"**INFORMATION WANTED**- Whereas my wife **Mary Hopkins**, formerly **Mary M'Collom** sometime in May 1812, went off from Reamstown, Lancaster County, with a **James Platt**, and took with her a male child, not 3 years old, which I never since had the happiness of seeing. This being done when I was confined in the Lancaster jail, for debt occasioned by her means; any person giving me (in Elizabeth township, Lancaster county,) information where the child is, if living, so that I can get him again, shall be thankfully rewarded. **William Hopkins.**"

1803

**On January 3, 1803 the minutes recorded a vote of thanks to Mr. Peter Reed**, administrating trustee, "for saving the congregation great expense by repairing the church roof himself."

The United States purchased Louisiana

1804

East Orange Street was graded by the city, which necessitated a change in the fence around the church yard. It was decided that, in re-arranging this, the front of the church should be left open and a sidewalk laid with "Quadersteinen"- probably flagstones. This, it seems, for some reason was found unsatisfactory for in 1806 it was decided that "the front of the church shall again be closed by a wall."

Lewis and Clark in 1804 set off from St. Louis, Missouri to explore the vast Northwest to the Pacific. Meriwether Lewis had previously traveled to Lancaster to learn surveying from Andrew Ellicot, the architect who had planned most of Washington D.C. Napoleon crowned himself Emperor of France.

1805

On January 13, the duties of the Sexton were written into the minutes:

1. To ring the bell for all services and funerals.
2. To light the lights for evening service.
3. Three times a year, to clean the entire church including the "Bordkirche" (balcony) and the chancel, from dust and filth.
4. From the church yard to the church door and a large part of the pavement to be kept clean of ice and snow in the winter.
5. He shall not charge more than ten schillings for the grave of an adult ("1 Thaler" and 5 schillings for the grave of a child. ("but he is not forbidden to accept anything that anyone gives him over that price.")... "One of the trustees is always to tell the family what the prices are."



After training he went to Hamburg, but the harsh climate was too much for him and he moved to Bremen. It was here that he saw the many ships and their emigrants sailing to America and he began to plan to join them. During his residence in Bremen, he had formed a friendship with a young woman, **Gertrude von Asen**.

On May 8, 1793 they were married and on May 9 they sailed for America. On the same ship were the **Rev. C. L. Becker** and his wife. In May, 1794, he was examined and approved by the Synod convened at Reading; he was immediately ordained and placed over a charge in Northampton County, where he labored with the divine blessing and with favor among his people until 1806.

He entered upon his duties as pastor in October, 1806, and continued longer than any of his predecessors, his pastorate closing in 1832. During the greater part of **Mr. Hoffmeier's** term of service the congregation kept the even tenor of its prosperous way. In 1812 considerable improvements were made in the church building in the way of painting and trimming, the cost of which amounted to two hundred and fifty-one dollars and thirty-nine cents. In 1820 two lots on the east side of Duke Street were bought for two hundred and twenty dollars, and in 1821 another lot near the church for eight hundred and five dollars.

January 4, It was resolved that: "**Mr. Doll, because of his age and weak school, and because of the services of Herr Conrad Doll who plays the organ for the congregation shall have his salary raised to £18. 15s. 0d. Beginning with the New Year.**" The 'weak school' was not so much a fault of **Mr. Doll's** old age as of the trend of the times. There were a dozen and more good English schools available in the town. No one, any longer, wished his children to be handicapped by speaking only German. Only the very pious or the extreme reactionaries insisted on keeping their children in the Church school. **Mr. Doll's** fee for each pupil was 10s. For 3 months. This was paid by the parents who could afford it and out of the Alms for paupers.

January 6, it was decided not to pay for the schooling of sexton **Jacob Reitz's** son in a "foreign" school. No further explanation is given. It is possible that this father, unable himself, to educate his son, yet desired, like wealthier fathers that the boy learn English, had dared to request the Consistory to pay what they would have paid **Mr. Doll** to a "foreign" teacher. This probably meant a local "English" school. The Church was willing to pay for him at their own school but not at a competitors?

For a number of years, bequests and gifts had been coming into the treasury in rather goodly amounts. With no pressing debts to burden the congregation it was this year determined to place all bequests at interest, and use only the interest from them. This again was a trend of the times.

In earlier days the struggling settlers had lived from hand-to-mouth. The acquisition of property was the only way of investing funds not needed for daily living. With the new nation a new thing to be called capitalism had begun to flourish. It was invading Lancaster.

The Farmers' Bank was to be established in 1810, with First Church Elder **Caspar Schaffner** as member of its board. It was now making itself felt in the formation of numerous stock companies for the promotion of a hundred schemes, some useful and profitable some very much on the "wildcat" order. Stocks and bonds, shares and interest were all the rage. The church followed the march of mankind.

On May 20, it was decided that "*because of the unhappy end of Philip Diefendorfer's widow who, for a long time had not been strong in her understanding, her body, as in all cases where a wandering mind is in question, shall be given a place in the churchyard, where no one lies in the way, the understanding being that there shall be no bell, and no preaching, and, in the case of adults, no 'Leichenstuch' (i.e. pall).*"

The first important meeting for the Consistory after **Mr. Hoffmeier's** arrival was a special meeting called on October 27, 1806 for the special purpose of discharging the sexton. No charges against him are specified although that audacious request of last January might be behind it.

One becomes conscious, in these years, of a procession of humble, anonymous figures passing the background of the church history with broom and mop, shovel and bell-rope. Their duties are listed but seldom their salaries. One can only guess that they lived in the old schoolhouse, since no rent for this is now entered in the books and since, later, the "sexton's house" is mentioned with no record of such a building having been erected. **Mr. Hoffmeier** also served as pastor to the congregation at New Providence until 1816.

A Legacy from **Philip Diefendorfer**, consisting of 25 Pounds, was paid to the congregation.



In 1806 In South America, the wars of independence from Spain began with Simon Bolivar liberating Venezuela, Columbia, Peru and Bolivia.

# 1807

According to **Harbaugh**, **Mr. Hoffmeier** was the preacher who abandoned the old custom of wearing a gown in the chancel. This was in keeping with the trend away from Old world forms and ceremonies. For the New World, new manners.

On January 11, 1807, it was decided to introduce *"the hymnbooks authorized by the Synod."* Members could buy copies at 90¢ each. Church services were conducted in a manner which might now be regarded as rather cold and formal. Ordinarily the minister, after standing for a few minutes at the altar engaged in silent prayer, ascended the pulpit and announced the hymn.

In consequence of the scarcity of hymn-books, it became usual to announce each successive line, and by this mechanical arrangement much of the power of the ancient chorals was lost. The opening prayer was long, and the sermon was expected to last for at least one hour. During the second hymn the collection was gathered by alms bags at the end of a long pole, complete with the little bell.

On March 30, it was resolved *"that the pastor shall urge the parents from the pulpit, to send their children to school; as learning is essential for intelligent religion, and shall explain that parents too poor to pay tuition should not be ashamed to send their children to the free school."*

The Consistory needed no longer worry over **Mr. Doll's** troubles because on October 16, the old man died in his 72nd. year. Why it was that his son **Conrad** was not immediately appointed in his place is a problem. Perhaps he had some other profession, for, although it was not known what his exact age was, he was certainly past 40.

At some time in the next few years, he moved to Lebanon, and may have kept a school there. At any rate in April, 1808 the Consistory were still looking for a schoolmaster and discussed the possibility of getting one **Anthony Seifert**. This can hardly have been the **"Mr. Saeferd"** who served from 1779-89. He would have been as old as **Mr. Doll** himself. There is no evidence that he was engaged, for although someone kept the school, no name is mentioned until 1813.

Britain abolished slave trade throughout the Empire.

# 1808

January 4, the congregational meeting decided after considerable debate to re-establish the custom of holding preparation for confirmation on Good Friday forenoon.

**John Stiele** left the sum of 7 Pounds 10 shillings to the church.

# 1809

On January 8, 1809, the Consistory signed a petition circulated by Synod, to the State Legislature, urging the passage of an act making church property tax-free.

**Peter**, the Lancaster silversmith, also known as "The **Getz** Man" died at the age of 46 years. 3 months. He applied for the Directorship of the United States Mint but **David Rittenhouse** was appointed. He supposedly made the dies for the large copper penny with a profile of **George Washington**, and designed the 1792 Half-dollar coin. **Abraham Lincoln** born

# 1810

At the congregational meeting on January 7, the Resolutions of 1787 in regard to Church membership, were read to the congregation. Perhaps these years of quiet and prosperity had bred self-confidence and negligence, for as a follow-up, at the beginning of the next year (January To April 1811) a general visitation of the congregation was carried out by teams of an elder and a deacon each. They questioned the members as to their intentions with regard to attending church and paying toward the minister's salary. At the end, a complete revision of the communion list was made.

It was, perhaps, during this visitation that complaints were heard of the schoolmaster. He does not lead the children in prayer. He does not read the Bible to them, nor instruct them in the catechism. The Consistory instructed him to mend his ways, give the children faithful religious instruction and also to pay careful attention to their moral conduct.



## CHAPTER 20

## LET'S SPEAK ENGLISH

1814

On December 14, 1813 **Andreas Bausman** paid the congregation the sum of \$50, a bequest from his deceased wife. Only a year later, September 16, 1814, he himself died, leaving the church \$300, in the form of a share in the Philadelphia Turnpike Co., **Andreas (Andrew)** died in the country at the age of 80 years 6 months and 21 days. (This is the first time that the currency in Dollars and not Pennsylvania Pounds is mentioned)

He had been born in 1734, two years before the log church was consecrated.) Capitalism had now really come into the church, for they thus became part owners in the biggest financial deal that had so far affected Lancaster. The language of the stock exchange was so new to the Consistory that to discuss it in their records they were reduced to a most entertaining bit of German-English.

*"Die Interesse und den Divident von einen Share von Stock."* When **John Bausman**, his uncle's heir and executor paid the bequest in March, 1815, he informed the Consistory that the \$300 share was now worth \$400 and might, if properly handled, bring \$500.

They requested him to sell it for them and to take out of the proceeds the principle and interest of a note of \$200 which they had owed to **Andreas Bausman**. **John** replied that he had not yet found the note among his uncle's papers, and if he found it he would destroy it.

He sold the share for over \$400, added to this the accumulated interest and dividend and presented the church with the neat sum of \$500. The transaction is typical of this man's dealings with First Church, and those of his sons for the next half century.

Record of Legacy by **Andrew Bausman**:

*"My share which I have in the Philadelphia and Lancaster Turnpike Road I give to the support of the Reformed Church, of which I am a member. I mean the yearly dividend thereof, and when most necessary urgencies should require a sale of it, it shall be offered first to my heir or heirs. I also give to the same Congregation or to the trustees of it, the sum of five hundred dollars, the yearly Interest whereof shall be divided every year among the poor without any restriction as to church-denominations."* Dated September 8th. 1814, admitted to probate September 22nd. 1814.

January 23, it was resolved that a deacon should always be present at the Sunday afternoon catechetical instruction, the deacons were to arrange a schedule among themselves. This, one supposes, was to keep the children in order while the preacher taught, also to see that fires were banked, doors locked, and such necessary chores attended to.

As early as April 11, when he had just got full possession of his new home, complaints began to come in about the new janitor. He does not clean the church properly and he allows unauthorized persons to enter it. The preacher is to speak to him severely. Evidently the scolding helped for **Mr. Dellet** was there until 1823.

June 13, a letter of resignation was received from schoolmaster **Kraut**, the second and last reference to him. A **Mr. Welschans** from York County was recommended, and invited for an interview. On the same day, however, that his letter accepting the invitation was received, came a letter from their old friend **Conrad Doll**, of Lebanon, applying for the position.

The congregation were so delighted at the prospect of getting back this good old friend, now a widower in his forties, and a seasoned schoolmaster, as well as a competent organist, that they broke all negotiations with **Mr. Welschans**, and immediately elected **Mr. Doll**.

An interesting item appears in the marriage records on July 2, 1814. This is the wedding of "**John Durang, widower, of Philadelphia and Elizabeth Kohl, widow, of Baltimore.**" This was the first American born actor whose theatre company was playing in Lancaster at the time.

**Mrs. Kohl** was an actress in his company, and another member, his son **Ferdinand**, an actor and entertainer as well as a volunteer soldier who saw the British bombardment of Ft. McHenry, Baltimore. was the man who, the following September 13, recognized, at first sight that the words of the new poem "*The Star Spangled Banner*" would fit the



the bier but "*Ohne Klang, Ohne Sang,*" (without tolling bell or funeral service.) It shall be left to the widow whether she will pay for this.

On June 3, the deacons were again reminded that it was their duty to keep order among the children at the afternoon service. (Obviously **Herr Hoffmeier** was a poor disciplinarian or too boring to hold the attention of the children. Perhaps the trouble was that they now understood English better than German, and found it hard to follow the difficult catechism in its original tongue.) **Adam Dellet** petitioned for a raise in the price of grave-digging. A new scale was approved: A small grave: \$1.00; middle-sized \$1.25; large \$1.75.

#### 1817

The most entertaining episode of 1817 occurred in April when the preacher reported to the spiritual council, that a certain **Mrs. Maria Hantsche**, reared and confirmed in the Christian religion, has been complained of by "evil neighbors" that she lives in constant strife with them, and is, therefore, not worthy to be permitted to take part in the Holy Communion.

*"Resolved: that the said Mrs. Hantsche shall be advised to break off all communication with such neighbors, as it only gives cause for further strife, and that she shall present herself, as usual, for the Easter Communion."*

In October A bequest of the late widow **Herbert** of Philadelphia, a former member of this congregation, was paid to the treasurer by **Caspar Schaffner, Jr.** It was another \$500. This, with the **Bausman** money, was laid aside for what was now the dearest dream of the church, the addition of more ground to the churchyard.

From 1817 to 1833 First Church was the repository of the archives of the General Synod of the German Reformed Church in the United States.

#### 1818

The street improvements begun on Duke St. in 1815, reached Orange St. In 1818, and the Consistory petitioned the "Wegmeister" to make a "good path" across the street from the church if they would give him the stones dug from the old well. These served as good pathways across the street when it was a thick morass in muddy weather. Later, when the tar surface wore thin on the street, one could sometimes see the old "crossing stones" embedded in the present roadway. Periodic resurfacing of the street has now gradually hidden these relics of the past.

The pastor reported on January 6, that he had searched the recorder's office to find if the church now has a legal charter, as the one recorded in "this book" (i.e. the Consistory minutes) was given under the English government. He found the charter of September 11, 1786 and since the original is in Harrisburg he ordered a true copy made.

Schoolmaster **Conrad Doll**, petitioned to be allowed to raise the price of schooling, as he can no longer live on what he gets. Resolved: to allow him to charge \$2.00 for every child of a member of the congregation; and for outsiders "*so viel als er kriegen kann.*" (Anything he can get).

**Adam Dellet** was again reprimanded for negligence and on October 18, **Mr. Reichenbach** and **Mr. Ehrenfried**, representing the Deutsche Gesellschaft appeared before the Consistory to ask permission to hold their meetings in the schoolhouse. (Was this innocent request a cover for the early founding of the Swedenborgians congregation, of which these two gentlemen were the founders?) The Consistory, perhaps remembering the **Slaymakers** wash, qualified their permission with the reservation "*unless any member of the congregation can think of an objection.*"

#### 1819

On April 26, 1819, occurred the most unpleasant episode of **Mr. Hoffmeier's** pastorate. The Consistory was hurriedly summoned to meet at 7 p.m., an hour so late and so unusual that the secretary commented upon it as showing the grave seriousness of the occasion.

Charges of a serious nature had been brought to the pastor against the schoolmaster, **Conrad Doll**. His accuser was the mother of two of the schoolchildren. One reads between the lines the distress of men who had known the schoolmaster since childhood, who had probably studied under his father, who had sung their hymns to the accompaniment of his music, and perhaps made use of his little tune-book.

There was, also, to be considered, the memory of his two wives, both daughters of the church, and his children now half-grown. There is just a faint shade of suspicion in their questions, that the woman's story rang a little false, that



1801 cont.

Gerhard Bubach  
Casper Fortine  
John Michel  
Jacob Fortine Sr.

Peter Georg  
Peter Brang  
Johan Frey  
Johan Bamberger

1802 - Rev. Christian Lewis Becker  
Elders.

Peter Bier Jr.  
Caspar Shaffner, Sr..  
Andreas Bausman  
Jacob Backenstoss Sr.  
Jacob Fortine Sr..  
Philip Diefenderfer  
Gerhard Bubach  
Jacob Fordney  
Casper Fortine.  
John Michel  
Jacob Flubacher

Deacons.

John Bausman.  
Peter Georg.  
Christian Wolf  
Heinrich Kau  
Philip Shafer  
Johan Metzger  
Jonas Dorward.  
John Weber.  
Peter Brang.  
Johan Frey  
Johan Bamberger.

Trustees

William Bausman  
Jacob Frey  
Jacob Maier

1803 - Rev. Christian Lewis Becker  
Elders.

Jacob Backenstoss Sr.  
Peter Bier Jr.  
Caspar Shaffner, Sr..  
Andreas Bausman  
Jacob Fortine Sr..  
William Bausman  
Philip Diefenderfer  
Gerhard Bubach  
Jacob Fordney  
Casper Fortine.  
John Michel  
Jacob Flubacher  
Jacob Hoffman

Deacons.

Johan Bamberger.  
John Bausman.  
Peter Georg.  
Christian Wolf  
Heinrich Kau  
Conrad Doll  
Johan Metzger  
Jonas Dorward.  
John Weber.  
Peter Brang.  
Johan Frey  
John Hatz

Trustees

Peter Reed  
Jacob Maier  
Jacob Frey

1804 - Rev. Christian Lewis Becker  
Elders.

Casper Shafner, Sr.  
Casper Fortine  
Andreas Bausman  
Jacob Fortine Sr..  
Jacob Flubacher

Deacons.

Jonas Dorward  
William Cooper  
John Bausman.  
Peter Brang.  
John Weber  
Conrad Doll  
Johan Lehner

Trustees

Johannes Bomberger  
Peter Bier  
Jacob Maier

1805 - Rev. Christian Lewis Becker  
Elders.

Jacob Fortine, Sr.  
Jacob Flubacher  
Jacob Frey  
Phillip Diefenderfer  
Andrew Bausman  
Casper Shafner, Sr.

Deacons.

Peter Brang  
John Weber  
Johannes Mesenkov  
Conrad Doll

Trustees

William Bausman  
William Haberstich  
Jacob Maier



1806 – Rev. Christian Lewis Becker/ Rev John Henry Hoffmeier

Elders.  
Andrew Bausman  
Casper Shafner, Sr.  
Jacob Fortine, Sr.  
Jacob Frey  
William Bausman  
Philip Diffenderfer

Deacons.  
Jacob Freitzel  
William Cooper  
Johann Leonard  
Johannes Mesenkop  
Christian Leonard  
Jacob Fordney  
Conrad Doll ?

Trustees  
William Bausman  
William Haberstick  
Johannes Michel

1807 – Rev John Henry Hoffmeier

Elders.  
Andrew Bausman  
Casper Shafner, Sr.  
Jacob Fortine, Sr.  
Jacob Frey  
William Bausman  
Philip Diffenderfer  
Philip Metzger?  
Heinrich Oster?  
Jacob Weber?  
Jacob Weaver?

Deacons.  
Jacob Freitzel  
William Cooper  
Johann Leonard  
Johannes Mesenkop  
Christian Leonard  
Peter Shucker>  
Philip Fesig?

Trustees  
William Bausman?  
William Haberstick  
Johannes Michel  
Johannes Bamberger

1808 – Rev John Henry Hoffmeier

Elders.  
Jacob Frey  
William Bausman  
Jacob Weber  
Philip Metzger  
Heinrich Oster  
Johan Mesenkop

Deacons.  
Heinrich Dorwart  
Michael Bundel  
Jacob Freitzel  
Jacob Fortine  
Georg Kleiss  
Heinrich Gerlach

Trustees  
William Haberstick  
Johannes Michel  
Johannes Bamberger

1809 – Rev John Henry Hoffmeier

Elders.  
Andrew Bausman  
Jacob Frey  
William Bausman  
Philip Metzger  
Heinrich Oster  
Peter Reed

Deacons.  
Peter Shucker  
Philip Fesig  
Heinrich Dorwart  
Michael Bundel  
Jacob Freitzel  
Jacob Fortine  
Georg Kleiss

Trustees  
Johannes Bamberger  
Johannes Michel

1810 – Rev John Henry Hoffmeier

Elders.  
Philip Metzger  
Heinrich Oster  
Peter Reed  
Christopher Reitzel  
Peter Brunner

Deacons.  
Peter Shucker  
Philip Fesig  
Christian Seidenbender  
George Konig(King)  
Michael Bundel

Trustees  
Johannes Bamberger  
Johannes Michel  
Johan Weber  
John Weaver

1811 – Rev John Henry Hoffmeier

Elders.  
Peter Reed  
Jacob Frey  
Johan Messenkop  
Christopher Reitzel  
Peter Brang

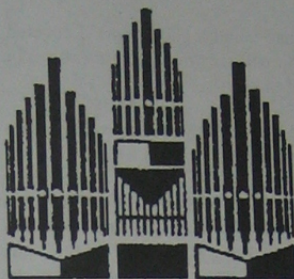
Deacons.  
Heinrich Dorwart  
Michael Bundel  
George King  
Christian Seidenbender  
Heinrich Gerlach  
George Messerschmidt  
George Backenstoss?

Trustees  
John Weaver  
Johan Michel  
Philip Heitshu  
William Haverstick?  
Philip Heitshu?



# APPENDIX L

## A CHURCH ORGAN



In 1769, the congregation purchased a large organ, with two sets of keys. The upper row had six stops, the lower row eight stops, together with two pedal stops - in all sixteen stops. A swell was added later. The organ was designed and installed by **David Tannenberger** who was also installing an organ at the local Lutheran Church. The woodwork (casing) was carried out following the Chippendale style by a Lancastrian named **George Burkhardt**. **Tannenberger** was paid 250 Pounds for his work and it is likely that a further sum was paid to **Burkhardt** for his work. (there was at least one bill for the sum of £50.) The Log Church had been in possession of a much smaller organ - probably a small pedal pumped instrument. (**Witham Marshe**, a visitor to Lancaster in 1744, had this to say "In this log church was situated a small organ, good for little and worse played on by the organist"). The original wooden casing by **George Burkhardt** can still be seen today. Though everything else has changed over the years.

Previous to 1798 it had for some time been the custom to hold the afternoon service in the school house. As the congregation was used to an organ in their worship, they felt the want of it in their afternoon devotions. This led to the purchase, in that year, of a small organ at a cost of \$300. The wooden cabinet that housed the organ still stands in Harbaugh Hall. This instrument was obtained from **St. Mary's Catholic Church**.

**George Burkhardt** was related by marriage to **Conrad Doll**, the organist at Reformed Church. **Doll** himself went on to become a well know organ builder, one of the best examples of his work is at Peace Church in Camp Hill. **Conrad Doll's** sons also went on to become noted organ builders in their own right.

In 1798 Conrad Doll, son of the schoolmaster, published a tune book entitled "*Sammlung Geistlicher Lieder nebst Meloieu, von Verschiedenen Dichtern und Componisten. Gedruckt und Herausgegeben von Conrad Doll. Lancaster, 1798.*" With introduction by **Pastor Becker**. Of this treasured little book, only three copies are known to exist. One is in the Library of Congress, one was in the library of Dr. W.H. Oda of Germantown and a third in the William L. Clements Library of the University of Michigan. This small book, judged by experts to be 'the first German-American singing book....in which the music is presented in parts,' is the subject of a monograph by **R.B. Brown & F.X. Braun** of the University of Michigan.

On June 24, 1977, **Edward C. Wolf** wrote: "**Conrad Doll's** tunebook is probably the second - not the first - German-American singing book published in America. In 1786 St. Michaels's and Zion German Lutheran Church published "*Die ersten Fruchte*" which was probably compiled by schoolmaster **David Ott** of St. Michael's and Zion. A copy of *Die ersten Fruchte* with music exists in the Moaravian Archives at Winston Salem, NC. The congregation also published a "text only" version with an identical title, and this is the version listed in **Charles Evan's** Bibliography. The tune book is not listed in **Evans** and was unknown until 1976, when **Karl Kroeger** called it to the attention of **Richard Crawford** and myself."



In 1947, **Elizabeth C. Kieffer** wrote the following to **Dr. Robert B. Brown** of Michigan University:

"July 22, 1947

"Dear Sir:

"I am glad to know that the **Doll** book has found a good home. I coveted it for the First Evangelical and Reformed Church here, of which I am archivist, (you will see why, from my story) but **Mrs. Benson's** price was beyond my resources.

"About **Conrad Doll**, I can tell you much more than you can possibly use in a dignified article, best you will probably like knowing it in connection with the little book.

"The first record of the Doll family in the records of the- German Reformed Church, Lancaster(now First) is the baptism **Joseph Doll** son of **John Doll** "von Bretton In Pfalz" and his wife Catharine Hartman, b.Ja.27,1747, bp.May 13,1847, **Conrad Doll** and his wife sponsors. This may be the Johannes Doll who landed in Philadelphia, Sept.23,1741, Ship Marlborough. The Zweibrücken lists (Penna.Ger.Folklore Society,v.1) give a number of Dolls but none who seem to fit this family, and neither these lists nor the Ship lists have a **Conrad Doll**.

"Of this **Conrad Doll**, there is no further record. Of John and his children there are a number of other entries, mostly of his daughter's marriages and the baptisms of their children. (John died in 1765, and his widow in 1785). The person who next concerns us, however, is another **John Doll**, whose baptismal record is not given, but who was born in 1746. He was presumably a son of the first John, as he is referred to in the records before 1765 as "d.j." He was confirmed 1750, aged 13. He was married by 1764 and his wife's name was Elizabeth. He had a son John b.1768 and another Joseph, b.1768, and another, Conrad, whose birth and baptism are, unluckily, not recorded, because this is the Conrad we are looking for.

"In 1789, we come upon the first receipts signed by **John Doll** as schoolmaster of the congregation (a good account of this school is found in **Livingood's** Eighteenth Century Reformed Church Schools" Penna Ger Soc..Procsdings,v.38) we do not know at what date **Doll** became schoolmaster. **John Hoffman** resigned in 1776, and there was a mysterious "schoolmaster **Krauth**" in between, but no record of **Doll's** engagement. From 1789 until his death in 1807, **Doll** appears regularly in the records as schoolmaster. He lived in the back room of the schoolhouse, received a salary of 15 pounds yearly, and a fee of ten shillings a term for each pupil. He also picked up small additions to his income by such chores as writing the names of the congregation "im langen Buoh"(which we still have ) for two pounds.

"In the consistory records of Jan.4,1806, appears the following: "It was decided that **Herr Doll**, because of his age, and weak school and because of the services of **H. Conrad Doll** who plays the organ for the congregation, shall have his salary raised to 18 pounds, 15s."

"**Conrad** had been twice married, first in 1801 to "**Maria Trisler** of town" by whom he had a daughter **Elizabeth** b.Mar.2, 1803. This wife probably died in childbirth, (she was buried Apr. 3, 1803 at the age of 23-3-0. The child was buried July 16, 1803. On Nov.18,1804 he married "**Polly Graf** of town." We find from later records that the lady's full name was **Maria Magdalena**, and from 'The Hive', a local weekly of the day that her father was **Andrew Graf**, "Associate Lay Judge of the County"

"From 1803-1808 **Conrad** served as deacon of the church, being "almosen pfleger" in 1804. The organ on which he played was one of the famous Tannenberger organs installed in the church in 1769. It had been played from 1795 -99 and probably longer by **Casper Schaffner**, the scrivener, about whom I wrote a paper in 1938 ("Three Caspar Schaffners: Lanc. Co. Hist. Soc. Papers v.42, no.7)

"It seems fair to suppose that **Conrad** studied organ under **Schaffner** who taught music and penmanship, and whose very beautiful manuscript music book we have in the church archives. It may have been under the influence of this teacher that he compiled and published his little book. (One of the things which I had hoped to do was to compare the contents of the **Doll** book with the **Schaffner** ms.)

"On Oct. 16,1807, **Johann Doll** "Schulmeister der Gemein" died aged 71-2-4 . I cannot see why Conrad was not immediately chosen as his successor, but they tried two other schoolmasters who were very unsatisfactory, and meanwhile **Conrad** apparently took a school in Lebanon, Pa. In 1813, **Conrad's** wife, **Maria Magdalena** died and was buried in the Lancaster churchyard. In 1814, the school was again vacant, and the consistory were so overjoyed to



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"I am glad to know that the **Doll** book has found a good home. I coveted it for the First Evangelical and Reformed Church here, of which I am archivist,(you will see why, from my story) but **Mrs. Benson's** price was beyond my resources.

"About **Conrad Doll**, I can tell you much more than you can possibly use in a dignified article, best you will probably like knowing it in connection with the little book.

"The first record of the Doll family in the records of the- German Reformed Church, Lancaster(now First) is the baptism **Joseph Doll** son of **John Doll** "von Bretton In Pfalz" and his wife Catharine Hartman, b.Ja.27,1747, bp.May 13,1847, **Conrad Doll** and his wife sponsors. This may be the Johannes Doll who landed in Philadelphia, Sept.23,1741, Ship Marlborough. The Zweibrucken lists (Penna.Ger.Folklore Society,v.1) give a number of Dolls but none who seem to fit this family, and neither these lists nor the Ship lists have a **Conrad Doll**.

"Of this **Conrad Doll**, there is no further record. Of John and his children there are a number of other entries, mostly of his daughter's marriages and the baptisms of their children. (John died in 1765, and his widow in 1785). The person who next concerns us, however, is another **John Doll**, whose baptismal record is not given, but who was born in 1746. He was presumably a son of the first John, as he is referred to in the records before 1765 as "d.j." He was confirmed 1750, aged 13. He was married by 1764 and his wife's name was Elizabeth. He had a son John b.1768 and another Joseph, b.1768, and another, Conrad, whose birth and baptism are, unluckily, not recorded, because this is the Conrad we are looking for.

"In 1789, we come upon the first receipts signed by **John Doll** as schoolmaster of the congregation (a good account of this school is found in **Livingood's** Eighteenth Century Reformed Church Schools" Penna Ger Soc..Procsdings,v.38) we do not know at what date **Doll** became schoolmaster. **John Hoffman** resigned in 1776, and there was a mysterious "schoolmaster **Krauth**" in between, but no record of **Doll's** engagement. From 1789 until his death in 1807, **Doll** appears regularly in the records as schoolmaster. He lived in the back room of the schoolhouse, received a salary of 15 pounds yearly, and a fee of ten shillings a term for each pupil. He also picked up small additions to his income by such chores as writing the names of the congregation "im langen Buoh"(which we still have ) for two pounds.



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"In the consistory records of Jan.4,1806, appears the following: "It was decided that **Herr Doll**, because of his age, and weak school and because of the services of **H. Conrad Doll** who plays the organ for the congregation, shall have his salary raised to 18 pounds, 15s."

"**Conrad** had been twice married, first in 1801 to "**Maria Trisler** of town" by whom he had a daughter **Elizabeth** b.Mar.2, 1803. This wife probably died in childbirth, (she was buried Apr. 3, 1803 at the age of 23-3-0. The child was buried July 16, 1803. On Nov.18,1804 he married "**Polly Graf** of town." We find from later records that the lady's full name was **Maria Magdalena**, and from 'The Hive', a local weekly of the day that her father was **Andrew Graf**, "Associate Lay Judge of the County"

"From 1803-1808 **Conrad** served as deacon of the church, being "almosen pfleger" in 1804. The organ on which he played was one of the famous Tannenberger organs installed in the church in 1769. It had been played from 1795 -99 and probably longer by **Casper Schaffner**, the scrivener, about whom I wrote a paper in 1938 ("Three **Caspar Schaffners**: Lanc. Co. Hist. Soc. Papers v.42, no.7)

"It seems fair to suppose that **Conrad** studied organ under **Schaffner** who taught music and penmanship, and whose very beautiful manuscript music book we have in the church archives. It may have been under the influence of this teacher that he compiled and published his little book. (One of the things which I had hoped to do was to compare the contents of the **Doll** book with the **Schaffner** ms.)

"On Oct. 16,1807, **Johann Doll** "Schulmeister der Gemein" died aged 71-2-4 . I cannot see why Conrad was not immediately chosen as his successor, but they tried two other schoolmasters who were very unsatisfactory, and meanwhile **Conrad** apparently took a school in Lebanon, Pa. In 1813, **Conrad's** wife, **Maria Magdalena** died and was buried in the Lancaster churchyard. In 1814, the school was again vacant, and the consistory were so overjoyed to



receive an application from **Conrad Doll**, that, although they had practically engaged another man, they broke with him, and received their old friend with open arms. For the next four years he did all the work his father had done, as well as playing the organ and directing the singing. In 1818, he petitioned to be allowed to raise the tuition fee "as he can no longer live on what he gets." It was agreed that he should charge \$2.00 for every child of a member of the congregation, and for outsiders, "so viel als or kriegen kann."

"On April 26, 1818, the consistory were summoned by messenger to meet in special session, at the unheard of late hour of 7 P.M. (They remark on this in the minutes as showing the extreme gravity of the occasion) The purpose was to hear a serious charge made against the schoolmaster by the mother of several of his pupils. The unsavory details are given in the minutes. The consistory determined that, for her sake as well as his, they would not publicly disgrace the schoolmaster (there is an undertone in the minutes of suspicion on the part of the consistory, who knew the lady, that his offense may not have been without provocation) However, he was dismissed at once, and advised to leave town immediately.

"They were put to it to find another schoolmaster who could play the organ, and **Caspar Schaffner** had to substitute for a while. On August 28, 1819, word was received from York, of **Conrad Doll's** suicide, and the consistory, again in special session, refused a petition of his relatives to be allowed to bury him beside his wife in our graveyard. There is no record of where he was buried, probably at a crossroads with a stake in his heart, which was still a custom with suicides.

"It is interesting to note that a tradition went down among his descendants that he killed himself for grief over his wife's death. He seems to have waited quite a while.

"Some of the persons who examined the little music book assumed that **Doll** was a printer. There is no record that any one by that name ever had a press in Lancaster. Apparently **Conrad** had it printed at his own expense, and therefore did not include the printer's name.

Very truly  
**Elizabeth Kieffer**  
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**Tannenberger's** last organ was erected in the **Christ Lutheran Church**, York, Pa.. This organ still exists (1994) but is not used. While tuning this organ, he suffered a stroke that caused his death. The organ was used for the first time at his funeral.

In 1852/53 The organ was removed from the log church, renovated and reinstalled in the new stone church. At this time additional base pipes were added.

1862 The **Tannenberger** organ broke down. With the war and a heavy church debt, the consistory decided not to have it repaired. However, in November, 81-year old **John Bausman**, long a church benefactor. Paid for the repairs, but did not live to hear it played again.

The organ continued to need repairs and tuning and so in 1884/85 the old **Tannenberger** was replaced by one built by **Charles Durner** of Quakertown, and the case was extended on either side. **Durner** came in with the lower bid of \$2,719.31. The requirement for repairs and tuning continued until 1904/05 when it was renovated and rebuilt by **J.W.Steere & Son** at a cost of \$2,700. It was re-voiced, re-pitched, and tubular pneumatic action installed. The number of stops was now 24.

In the early fall of 1929, a tremendous building program was announced. It was to include a new organ at a cost of \$25,000. However, the stock market crash in October of that year intervened and the Depression had begun. In 1933 came an opportunity too great to be missed. In the hey-day of the boom and just before the arrival of talking pictures, a movie theater in Columbia had bought a three manual **Moeller** organ. Now with fortunes crashing around them and the talkies supplying their own music, they were eager to salvage what they could of their investment.

**Susan E. Hull** had left a bequest to the church for the replacement of the organ, this money, augmented by \$10,000 from the **Keiper Fund**, was used in the purchase of this instrument. Installation was under the direction of **Dr. Harry Sykes**, Organist of Trinity Lutheran Church and Professor of Church Music at the Seminary.



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"Back to that paragraph in the letter. I am sure that it was not meant to be taken the way that I read it, because I take it that I would be welcome back provided that I kept quiet about matters that did not concern me. Is this a gag order? If it is, then I have no problem in declining to cancel my offer of resignation.

"As I explained to you on the 15<sup>th</sup>. I do not want to impose any conditions for my return. To do so would be morally wrong. I would not do it in any organization that I ran and certainly would not expect anyone to consent to any conditions submitted by myself.

"This was made absolutely clear at our meeting. I would, however like the Consistory to reconsider its vote to shelve the Organ Research Committee and allow it to continue its work. This will not interfere with Alban or any other planning. It will be ready with some answers when the time comes, perhaps in a year or so.

"We have agreed to meet again in early May, after the various vacations and after **Joanne** has had time to discuss this letter with Consistory members.  
Sincerely,  
Colin Williams."

That, apparently, was the last of the organ Committee.

In 1992 **Brother Joannes Zinzendorf** of the Christiansbrunn Brotherhood requested the church to consider donating the Tannenberg organ case for exhibit to their brotherhood. It was proposed that a legal agreement be written that the organ case be donated with the condition that the brotherhood be able to raise the money to build a hand-powered organ, this was tabled before any further action was taken. At the next meeting it was decided to ask the brotherhood for more information on their organization before making any decision.

A rather abusive letter was received in response from **Brother Zinzendorf**, and after some discussion, a motion was made and approved, to retain the organ case.

1993 **Brother Johannes Zinzendorf** requested permission to take photographs of the old **Tannenberg** organ casing in the Sanctuary as they are planning to have a new organ case made for their organ.

#### FRC Organs and Organists

- 1744 The log Church had an organ "good for little & worse played upon"
- 1769 **Tannenberg Organ** Installed
- 1773 **Eberhard Michael** Organist (died 1778)
- 1795-1799 (perhaps earlier) **Casper Schaffner, III**
- 1806-1807 (perhaps earlier) **Conrad Doll**
- 1814-1819 **Conrad Doll** appointed organist and Schoolmaster
- 1819 **Casper Schaffner** supplied
- 1819-1822 **John Edward Jungmann**
- 1822-1825 **Constantin Deininger**
- 1825-1831 **Anthony Zulch**
- 1831-1837 **Mr. Fetter**
- 1838 **Mr. John Weaver**
- 1839-1841 **Jacob M. Westhaeffer**
- 1841-1842 **J.L. Hoffmeier**
- 1842 **Mr. Westhaeffer & Mr. Hoffmeier**
- 1842-1844 **A. Fairer, Mr. Hoffmeier**, Choirmaster
- 1844-1846 **Samuel R. Beck**
- 1846-1850 **J.L. Hoffmeier**
- 1850-1860 **J.M. Westhaeffer**, was paid a salary
- 1852-1854 **Tannenberg Organ** removed from Stone Church, refurbished and installed in Brick Church
- 1857-1902 **Hiram Stamm** Choirmaster
- 1860 Organ broke down. Repairs paid for by **John Bausman**
- 1861 **Brainerd Kremer** (played organ at no charge)
- 1867-1878(?) **Miss Alice Nevin**, Voluntary
- 1874 **Miss Lizzie Apple**, paid Soprano
- 1881 **Addison H. Fritchey**, Voluntary