

December Term 1836.

Franklin

John Foke

Foreign attachment in case. If special bail be offered take it in \$475.

15. Ws.

Jenkins

Jacob B. Haller

Is^d Sept. 19. 1836. Attached William

wt. & tax due

Jenkins, who states that he has money in his

Exp. parts.

Att'y. \$ 3 in J. C. F.

Exp. — .50

Cher. paid. 1.00

Exp. bill 28.67 paid

Long note r. .50

Worth & wt. .5:87.

Do. add. 3.77

Sept. bill 3.07 paid

46.38

23:19 p. by W. Jenkins Aug. 8. 1839 to J. C. F.

23:19 p. by J. C. F. to J. Jenkins Oct. 5. 1839.

(Mar. filed)

"hands arising out of the sale of Jacob Beck's real estate, the exact amount not known" (d. all)

June 14. 1837 Judgment for \$ 390.82

August 21. 1837 Henry Haller, of East-East

Township, tent. in \$475. as special bail for Defendant.

Co. Cor. me J. M. Senegan, Pro.

1837 Sept 31st J. C. F. att'y. filed application to choose arbs. on Friday Sept 15th next.

1837 September 15 parties appeared & choose George Messenhop Emanuel Shaeffer & John Wind arbs. to meet Saturday October 21st 1837 at the house of George Messenhop City at 2 o'clock P.M.

January 10. 1838 Report of arbs. filed finding for J. C. F. \$ 275.10 with costs.

Feb 5th 1838 on motion of M. Jenkins I applied rule to show cause why the award of arbs. shall not be stricken off. October 27. 1838 argued, & rule made absolute.

Nov. 27. 1838 J. C. F. att'y. filed appl. to choose arbs. on Thursday the 13th Dec. next

Dec. 13th. 1838 J. C. F. & M. Jenkins appear & choose John Foke, John Landessy, & Samuel Rizer arbs. to meet at John Rizer's (New Ephrata), on Tuesday the 15th day of January next (1839) at one o'clock P.M. by consent

Jan. 8. 1839 Suit discontinued, costs being paid, & also debt and interest being paid.

Reygart

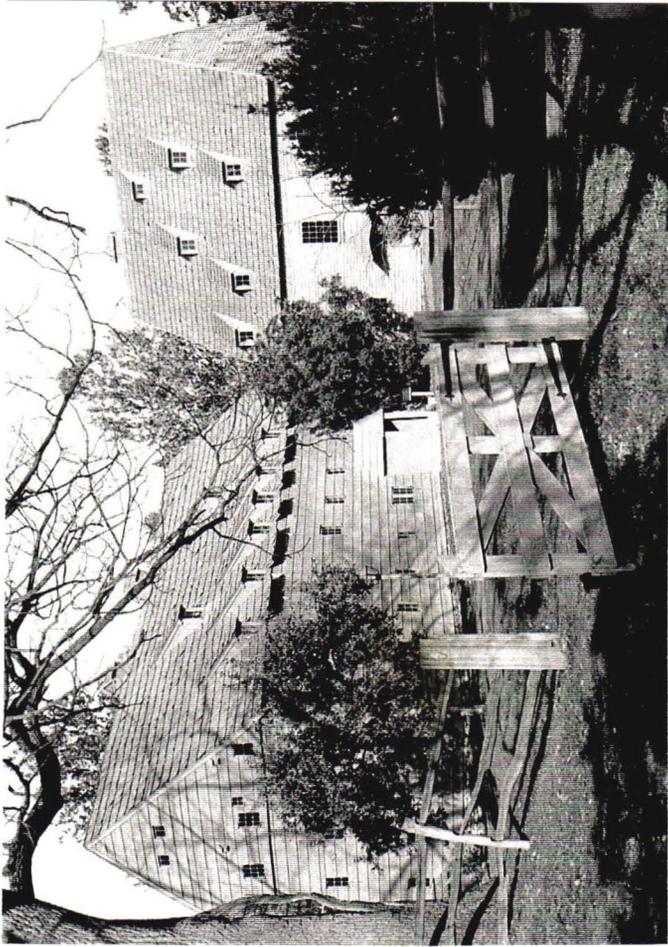
Christiana Miller

Shirley in case. Is^d Sept. 20.

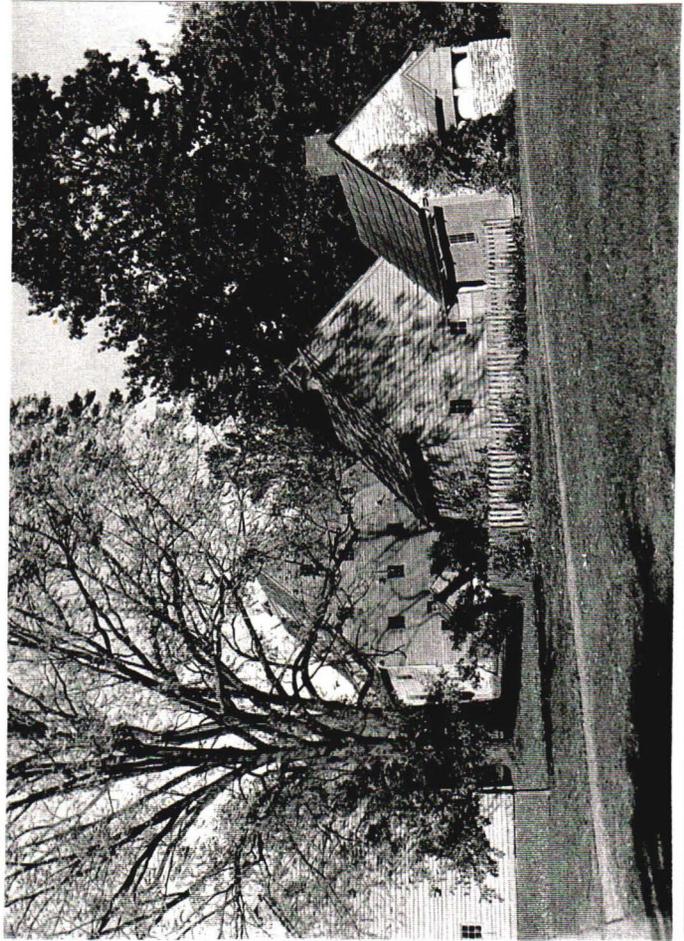
Minute Book of the District Court for the City and County of Lancaster, Pennsylvania
December Term, 1836.

Cash paid Register for examining papers, filing, advertising & copying this account	7 50
Cash paid Attorney for presenting this account to Orphans court for confirmation	5 00
Cash paid Clerk for stating this account	5 00
Cash paid Clerk of Orphans court	1 00
The said accountant charges for his trouble in settling this estate	20 00
	<u>32 00</u>

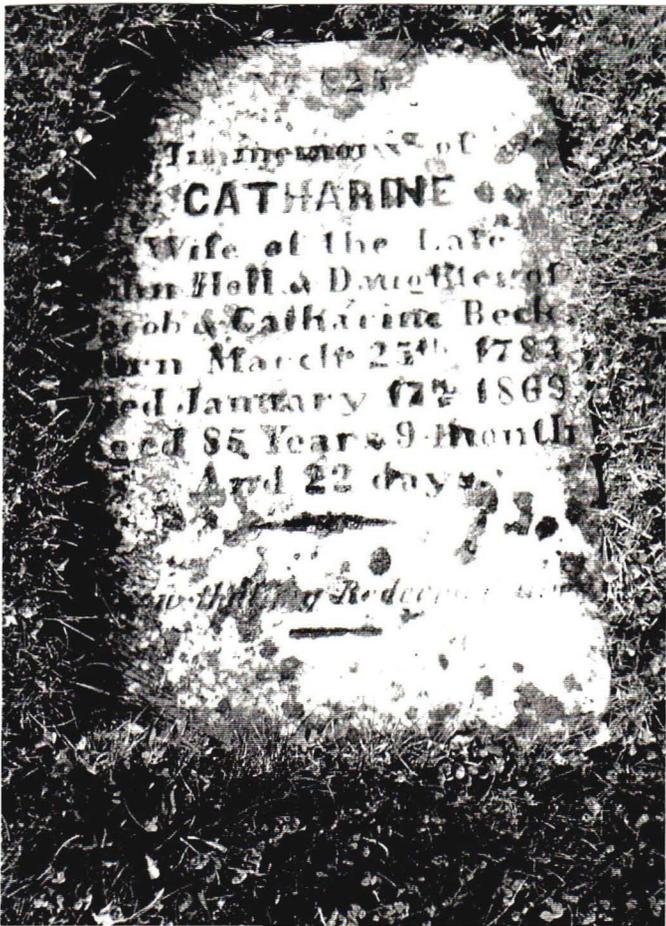
EPHRATA CLOISTER
Ephrata, Pennsylvania



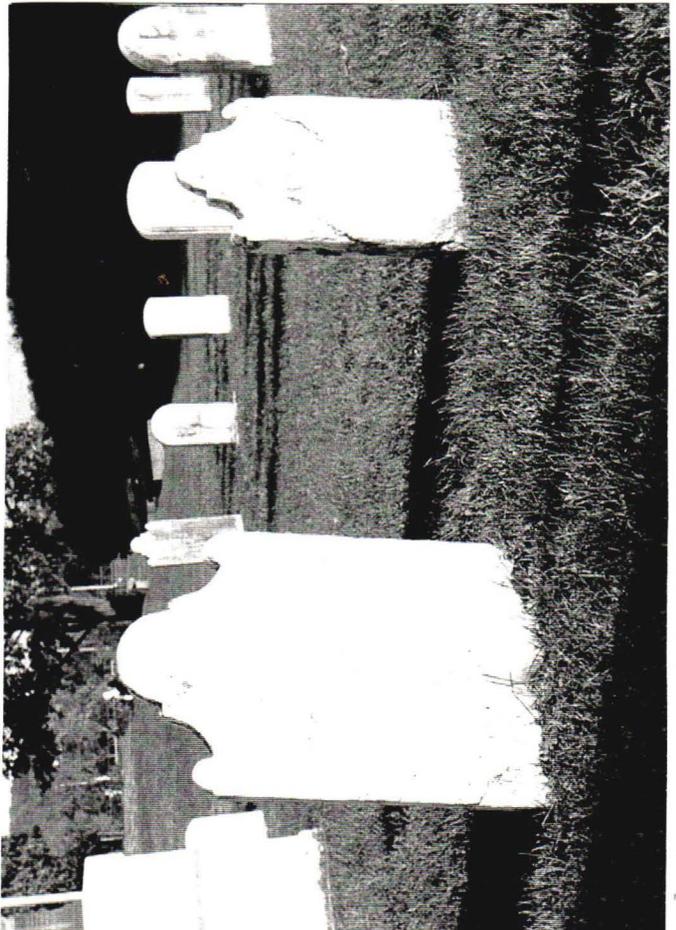
EPHRATA CLOISTER
Ephrata, Pennsylvania



MORAVIAN BURIAL GROUND
Lititz, Pennsylvania



MOUNT ZION CEMETERY
Ephrata, Pennsylvania



Read as the reverse of the previous page.

THE CLOISTER
Ephrata, Pennsylvania

Pictured from left to right: The Cloth House, the Saal (meeting house), Beissel's Cottage and the Candle-making House.

THE CLOISTER
Ephrata, Pennsylvania

The Cloister was a religious commune founded in 1732 by the charismatic leader, Conrad Beissel. The adherents were composed of three separate orders: the celibate brotherhood, the celibate sisterhood and the married householders who were expected to become celibate once they were admitted into the order. Religious adherence was strict and the lifestyle austere.

The Christian Luthers and the younger Jacob Beck family were among the married householders. The immigrant Jacob Beck and his family were of the German Reformed faith and the younger Jacob Beck's affiliation with the Cloister was a result of his marriage to Catharine Luther.

Pictured from left to right: The Saron (sisters' house) and the Saal (meeting house).

MOUNT ZION CEMETERY
Ephrata, Pennsylvania

The inscriptions from the pictured tombstones of Jacob and Catharine (Luther) Beck are no longer legible. The following information is from William F. Worner's cataloging of the cemetery in about 1941. The birth year for Jacob Beck is incorrect as proved by his older brother Philip's 1754 birth/baptismal record and by Lancaster County Deed G:3:635-368 which refers to Jacob as the second oldest son. The correct year is probably 1756.

JACOB BECK
Born 2 September 1750
Died 1 July 1729

CATHARINE BECK
Born 10 December 1760
Died 9 September 1832

MORAVIAN BURIAL GROUND
Lititz, Pennsylvania

No. 825[?]
In memory of
CATHARINE
Wife of the Late
John Holl & Daughter of
Jacob & Catharine Beck
Born March 25th 1783
Died January 17th 1769
Aged 85 Year & 9 month
And 22 days.
[Remaining inscription illegible]

THE CLOISTER

The Cloister, a religious commune, was founded in 1732 by the charismatic Conrad Beissel and located in Lancaster County, Pennsylvania, at Ephrata.

The community was made up of three orders: one consisting of celibate brothers; one consisting of celibate sisters and a third comprised of married householders who were expected to remain celibate once they were baptized into the order.

Christian and Christina (Kelp) Luther were members of the last group, as were Christina's sister, Anna Maria (Kelp) Martin and her husband John and later Jacob and Catharine (Luther) Beck.

Christina and Anna Maria's brothers, John Adam Kelp and John Adam alias Jonathan Kelp were solitary brothers. Their sister Catharine Kelp was a solitary sister. On reaching adulthood, Christian Luther, Jr., son of Christian and Christina (Kelp) Luther, also became a solitary brother.

The lifestyle at the Cloister was one of austerity and devotion. The brothers and sisters wore white monk-like habits. The householders wore gray habits during religious services, otherwise dressing in conventional clothing.

Most buildings on the Cloister grounds were in the Germanic style. Among these was a brothers' house (Bethenia), a sisters' house (Saron) and the meeting house (Saal), the last two of which are still standing. The brothers' and the sisters' houses were impressive edifices of four and five stories with as many as forty rooms. The rooms were sparsely furnished. Narrow board benches served as beds with wooden blocks for pillows. Walls were plastered and whitewashed; halls were straight and narrow like the paths of righteousness and the doorways were low to teach humility. Among other structures were the almonry, the bake house, the print shop, Beissel's house and homes of some of the householders.

The Cloister sustained itself with gardens, orchards and by farming. The householders were engaged in most of the same trades as the community in general. Christian Luther was a tanner, and John Martin a shoemaker.

The Cloister was famous for its printing, book making, music and its illuminating and calligraphic arts. The members of the Cloister were well known for their charity. In 1777 following the battle of Brandywine, injured soldiers were brought to the Cloister where they were lovingly nursed.

That Conrad Beissel was a charismatic leader is indisputable. There is, however, much question as to the purity of his character. He had his detractors, not the least of whom was Ezechiele Sangmeister. Sangmeister was a religious man who had attracted a small band of followers, who were associated with the Cloister, but somewhat removed from Beissel's influence. Sangmeister chronicled in his diary much that occurred at the Cloister while he was living there including the almost continual conflicts between his group and Beissel. After Sangmeister's death his diary was published as *Leben und Wandel*. The Luthers, the Kelps and the Martins were members of the Sangmeister contingency.

After Beissel's death in 1768 the commune, which had numbered as many as three hundred souls at its zenith in 1750, began to decline. In 1770 a tripartite was executed by Dr. Samuel Eckerlin, owner of the land on which the Cloister was built, deeding it to Ezechiele Sangmeister, John Adam Kelp, Jacob Senseman, John Martin and Christian Eckstein as trustees for the remaining members of the Cloister, who were the third party of the tripartite.

The last four surviving members of the celibate brothers and sisters were Christina (Kelp) Luther's two brothers, John Adam and Jonathan Kelp; her sister Catharine Kelp; and her son Christian Luther, Jr. In 1814 the remaining householders succeeded in incorporating the Seventh Day German Baptist Church which assumed ownership of the Cloister properties over the objections of the Kelp siblings and Christian Luther, Jr. These solitaries, however, were permitted to live out their lives there.

The descendants of the householders continued to use the property until 1934. In 1941 the Pennsylvania Historical and Museum Commission began to restore the Cloister and administers it today.

E. M.

LUTHER

Christian Luther immigrated to the Colonies 16 September 1751 arriving at Philadelphia on the ship *Edinburgh*.¹ It has not been possible to establish the date of his birth nor the location of his European home.

To quote from a biographical sketch of one of Christian's descendants, Diller Luther, appearing in the *History of Lancaster County, Pennsylvania* by Ellis and Evans, "He [Christian Luther] tarried briefly near New York, but the disciples of the great reformer (from whom Christian claimed direct descent) [so far it has not been possible to prove nor disprove this] not being in favor in that region he migrated to the peaceful province of Penn. He chose Pequea [Lancaster County] for his home, but for some reason he remained but a short time before making a second change, - this time to the Shenandoah Valley, in Virginia, near Woodstock."²

According to Günter Luther, author of *Das Luther-Nachkommenbuch* and foremost authority on the genealogy of the reformer Martin Luther, Johannes Luther, son of Martin, had a succession of descendants named Christian.³ The more likely scenario is that the Christian Luther being profiled here was descended from one of Martin Luther's brothers.

Christian married Christina Kölb/Kelp probably about 1754 although the place and exact date of their marriage is not known.⁴ Christina was born 31 July 1732 in Wölferlingen near Maxsain, Germany, the daughter of John Peter and Maria Gertraut (Sanner) Kölb.⁵ While in Virginia Christian and Christina Luther became associated with the religious community of Ezechiel Sangmeister.⁶ Four siblings of Christina (Kelp) Luther: John Adam Kelp, Anna Maria (Kelp) Martin, Catharina Kelp and John Adam Kelp, Jr. (known as Brother Jonathan) were also followers of Sangmeister having joined the community in 1761 and 1762.⁷ Formerly they had been part of a group known as the "awakened people" led by John Martin, husband of Anna Maria (Kelp) Martin.⁸

According to Sangmeister, because of the constant threat of Indian attacks, in the summer of 1764 he and several families including the Luthers, the Martins and the aforementioned Kelp siblings removed to the Ephrata Cloister in Lancaster County, Pennsylvania. Sometime before this, Sangmeister does not state exactly when, Christian Luther had made a trip to Ephrata for the purpose of being baptized by immersion. There was great jubilation and feasting in Ephrata over this, however, Sangmeister had refused to perform the ceremony and strongly disapproved of it.⁹

The Cloister was a religious commune led by the charismatic Conrad Beissel. It was composed of celibate brothers and sisters, and married householders who were also expected to remain celibate once they were received into the commune.¹⁰

Sangmeister states that Christina Luther was baptized at the Cloister not long after the company's arrival there.¹¹ He claims that before Conrad Beissel's death, Christina had extricated herself from Beissel and his followers' influence, and that eventually, after Beissel's death, and after much dissension between the couple, Christian Luther succeeded in getting out from under the authority of the Cloister's leadership, but never to the extent that his wife had. Sangmeister recounts the harassment to which the Luthers were subjected because of their defection.¹²