
THE EARLY JEWISH SETTLEMENT AT LANCASTER, PENNSYLVANIA

Author(s): Henry Necarsulmer

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THE EARLY JEWISH SETTLEMENT AT LANCASTER, PENNSYLVANIA.

BY HENRY NECARSULMER, A. M., LL.B., *New York.*

On May 2, 1727, Lancaster County was erected. In 1730 the town of that name was laid out.

The earliest record extant of the Jewish settlement at Lancaster, Pennsylvania, seems to be that of a deed dated the 3d day of February, 1747, from Thomas Cookson, (County Register and the first Burgess of the Borough of Lancaster)¹ to Isaac Nunus Ricus and Joseph Simons, which name should read Simon, conveying a half acre of land in the township of Lancaster to said grantees, "In trust for the Society of Jews settled in and about Lancaster, to have and use the same as a burying ground."²

In the "Journal of Treaty with Six Nations by Commissioners of Maryland and other provinces at Lancaster, June 1744," there are references to Jewish Settlers at that place and to Jewesses "not long since come from New York."³

A letter from Richard Locke (dated Lancaster, April 11, 1747), to the Society for Propagating the Gospel in Foreign Parts, contains the following singular classification in the list of sects represented at Lancaster:

¹ Vol. 25, No. 11, whole No. 534, *The Jewish Exponent*, article entitled "An old Lancaster Cemetery" by Monroe B. Hirsch of Lancaster, Pennsylvania, June 27, 1897.

² A complete copy of this deed is contained in *The American Jews' Annual* for 1893, pp. 96-98. Original deed recorded in Recorder's Office of Lancaster County, in Record Book B, p. 441 etc., June 29, 1747. See Appendix I.

³ *Notes and Queries (Egle)* 3d. Series, vol. I, pp. 278 and 291.

"7 Number of
Heathens
and Infidels. Here are less Quakers than in many other
counties and but very few Indians appear—here
are ten families of Jews."¹

In "A list of persons that have intituled themselves to the benefit of the Act (13 Geo. II.) for naturalizing such Foreign Protestants and others therein mentioned as are settled or that shall settle in any of his Majesty's Colonies in America," appear the following names: Pennsylvania, March 25, 1749, Joseph Simon, a Jew, Lancaster County; Joseph Solomon, Lancaster, a Jew, sworn on the Old Testament.²

The following quaint card published by Dr. Isaac Cohen in Lancaster in 1747 is of interest in connection with the Lancaster settlement:

"Dr. Isaac Cohen from Hamburg in Germany, who studied seven years in the City of Copenhagen, informs the public that he has lately arrived in Lancaster, where he intends to practice physic and the art of healing, at the house of John Hatz, inn keeper, at the sign of the Penn. Arms, North Queen Street . . . N. B. Poor persons cured gratis if they can show a certificate from a clergyman that they are really poor. He expects letters addressed to him to be postpaid and those who live at a distance and desire his aid will please send a horse for him."³

A directory of the town of Lancaster in 1780 compiled from the assessment roll of that year contains the following names which appear to be those of Jews:

Among shopkeepers: Bernard Jacob, Sampson Lazarus, Andrew Levy, Aaron Levy, Meyer Solomon, Joseph Simon.

Among other Hebrews referred to as residing at Lancaster about the same time are, Levy Marks and Simon Solomon, shopkeeper.⁴

¹ *Penn. Magazine of History and Biog.*, vol. XXIV, p. 475, Jan., 1901.

² *Pub. Am. Jewish Hist. Soc.*, No. 5, pp. 111 and 117.

³ Ellis & Evans, *History of Lancaster Co.*, p. 250.

⁴ Christopher Marshall's *Diary of the American Revolution*, kept

The leading figure in the Lancaster settlement was unquestionably Joseph Simon, one of the above named trustees of the cemetery, who has frequently been referred to in various publications.

He came to Lancaster about 1735, according to Markens,¹ and about 1740 according to Ellis and Evans' *History of Lancaster County* (p. 18), and soon became one of the most prominent Indian traders and merchants, and one of the largest land-holders in Pennsylvania, in fact in America, —his enterprises extending not only over Pennsylvania, but to Ohio and Illinois and to the Mississippi River.

In the Indian Territory he had an interest in business with Barnard and Michael Gratz, David Franks, Etting, (Robert) Challender, William Trent, Alexander Lowrey and others. He was one of the twenty-two or twenty-three traders attacked by the Indians at Bloody Run in 1763 and lost a large amount of goods.²

"Simon's store was the largest in Lancaster and was situated in Penn Square in the center of the town. Levy Andrew Levy was a partner in this store for many years and his (Simon's) sons-in-law, Levi Phillips, Solomon M. Cohen, Simon (which should, according to *American Jewish Historical Society*, Pub. I, p. 122, read Michael) Gratz and Solomon Etting, (1784) who had previously lived in York, Pennsylvania,³ were also at various periods associated with him. Another son-in-law was Dr. Nicholas Schuyler, of Albany, a surgeon in the Revolutionary Army."⁴

in Philadelphia and Lancaster during the American Revolution 1774-1781, edited by Wm. Duane, Albany, 1877, at p. 204 under Nov. 8, at p. 208 under Dec. 24, 1778.

¹*The Hebrews in America*, 1888.

²Ellis & Evans. *Hist. of Lancaster Co.*, p. 18; also vol. III., No. 7, p. 165 etc., *Pub. Lancaster Co. Hist. Soc.*, "Sketch of Joseph Simon" by Samuel Evans.

³Markens, p. 80.

⁴Extract from Markens' *The Hebrews in America*, p. 79. See also sketch of Joseph Simon, read before Lancaster Co. Hist. Soc., March 3, 1899, vol. III., No. 7, *Pub. Lancaster Co. Hist. Soc.*

In partnership with William Henry, Joseph Simon supplied the Continental army with rifles, ammunition, drums, blankets, provisions and supplies.¹

Joseph Simon died at the age of ninety-two years on January 24, 1804. Over his grave in the cemetery at Lancaster there is a tombstone bearing inscriptions in both Hebrew and English. Of the former a verbatim copy is given in Ellis and Evans' *History of Lancaster County* (p.471) as follows :

“ And Joseph gave up the ghost
and died in a good old age
An old man, and full of years
and was gathered to his people.”
“ Joseph Simon
Departed this life

the 12th day of the month Shebat, in the year 5565, corresponding with the 24th day of January, 1804, aged 92 years, in a good old age.

“ And he walked with God, and he was not ; for God took him.”

The same work (p. 471) contains the following abstract from the tombstone of Rosa Simon (née Bunn) the wife of Joseph Simon :

“ The Body of Mrs. Rosa Simon
wife to
Mr. Joseph Simon
who departed this life
the 3rd day of May, 1796 in
the 69th year of her age.”

¹ See “ Jews mentioned in the Journal of the Continental Congress,” *Am. Jewish Hist. Soc. Pub.*, No. I, pp. 66 and 67, referring to Journals of the Continental Congress, November 2nd, 1775, September 25th, 1776, April 26th, 1777, November 11th, 1777, November 7th, 1778, August 29th, 1778. See also Ellis & Evans, *Hist. of Lancaster Co.*

Near-by is a slab marking the remains of "Rachael Etting (wife of Solomon Etting, already referred to), who departed this life on Jan. 14, 1790."¹

Solomon Etting is probably the same person referred to by Morais (p. 392-3) as born at York, Pennsylvania, in 1764, and as being "mentioned among the representative citizens who signed an address expressing disapproval of a proposed treaty with Great Britain." Later he "removed to Baltimore and took a considerable part in its municipal affairs, occupying different positions, among them that of a member of its City Council in 1825 and later on president of that body. He died in Baltimore in 1847."

Ellis and Evans' *History of Lancaster County* contains the following note on Solomon Etting:

"An Indian trader, Lodge 43 F. A. M., was granted a warrant April 21, 1785. The lodge was installed by Solomon Etting, a charter member who was at the time a Past Worshipped Master of some other lodge. He was also its first treasurer and was Worshipped Master of the lodge from June 1790 to June 1791."

Besides the three tombstones already adverted to, Ellis and Evans mention but two others in the ancient cemetery at Lancaster, one a small slab bearing a Hebrew inscription, the other a large one, which "bears an inscription apparently in Hebrew, but indecipherable." One of these tombstones marks the remains of Joseph Solomon, who died February 9, 1779, aged sixty-nine years.²

Markens states (p. 80) that "on July 5, 1773, the different tribes of the Indian nations in Illinois conveyed to twenty-two residents of Lancaster and of the surrounding Country a tract of land which now embraces the southern half of Illinois. Eight Hebrews were interested in its purchase. They were Moses Franks, Jacob Franks, David

¹ *Ib.*, p. 472.

² *Pub. Lancaster Co. Hist. Soc.*, Vol. III, No. 7, p. 171.

Franks, Barnard Gratz, Michael Gratz, Moses Franks, Jr., Joseph Simon, Levy Andrew Levy."¹

No mention is found elsewhere than in the above statement of Markens, that either Moses Franks, Jacob Franks, David Franks, or Moses Franks, Jr., ever resided in or near Lancaster.²

Statements in other records seem on the other hand to indicate their residence in New York, Philadelphia and elsewhere.

Moreover, on account of the vast extent of Joseph Simon's enterprises, it is more likely that his associates or some of them had settled elsewhere than in Lancaster.

Michael Gratz was a brother of Barnard Gratz who settled in Philadelphia. Michael Gratz was born in Langenbach, Upper Silesia, Germany, in 1740. He resided at different times in Lancaster and in Philadelphia, eventually removing to the latter place where he was, in 1791, in partnership with his brother Barnard.³ He married Miriam, daughter of Joseph Simon of Lancaster, on June 20, 1769. Some of their children held prominent positions in Philadelphia.⁴

Levy Andrew Levy's interest in Joseph Simon's business ceased⁵ in 1778, when he and Susanna, his wife, conveyed it to Aaron Levy, also a storekeeper in Lancaster.⁶

Aaron Levy was born in Amsterdam, Holland, in 1742. About 1760 he came to America where he became a prominent land speculator and Indian trader, taking up his resi-

¹ *Pub. Lancaster Co. Hist. Soc.*, Vol. III, No. 7, p. 170.

² See, in this connection subscription list dated Lancaster, Pa., Sept. 12, 1777, signed by Barnard Gratz, Joseph Simon, Levy Andrew Levy, Levy Marks and Myer Solomon, for the purpose of hiring "one or more proper persons to ride between Lancaster and General Washington's Army with and for intelligence." *Pub. Am. Jewish Hist. Soc.*, No. 8, p. 148.

³ Morais, p. 26.

⁴ Morais. See also *Pub. Am. Jewish Hist. Soc.*, No. 2, p. 121, note by Miriam Gratz Mordecai, a descendant of Michael Gratz.

⁵ According to Markens, p. 80.

⁶ *Pub. Am. Jewish Hist. Soc.*, No. 2, p. 157.

dence in the town of Northumberland, Pennsylvania. "His name also appears as a shopkeeper in Lancaster, in the directory of 1780, compiled from the assessment roll of that year.¹ At that time he was a partner of Joseph Simon."² During the Revolution Aaron Levy loaned large sums of money to the American colonists.³ In 1782 he removed to Philadelphia, where he died February 23, 1815, without leaving any issue.

In the list of attorneys of Lancaster County, contained in *An Authentic History of Lancaster County in the State of Pennsylvania*, by J. I. Mombert, D. D.,⁴ the names of Sampson Levy, admitted to the bar in 1787, and Joseph Simon Cohen, admitted in 1813, are to be found.

Sampson Levy is very interestingly described in Morais' *Jews of Philadelphia*, (p. 39). He was a younger brother of Moses Levy, a leader of the bar of his time. Both brothers appear to have practiced law in Philadelphia, where they achieved great prominence. Sampson Levy, who is described as a very eccentric personage, became a convert to the Protestant Episcopal Church.

Joseph Simon Cohen is referred to by Morais⁵ as having been born between 1788 and 1790. He was a grandson of Joseph Simon of Lancaster. He was a graduate of the University of Pennsylvania. On May 24, 1813, he was admitted to the bar in Philadelphia. From 1840 to 1853 he was Prothonotary of the Supreme Court of Pennsylvania. He died in Philadelphia, February 3, 1858.

Michael W. Ash, a member of Congress from 1835 to 1837, serving on the committee on Naval Affairs, who has

¹ Ellis & Evans, *History of Lancaster County*, pp. 369, 370.

² *Pub. Am. Jewish Hist. Soc.*, No. 2, p. 156, etc. Paper on "Aaron Levy," by Mrs. Isabella H. Rosenbach and Abraham S. Wolf Rosenbach of Philadelphia.

³ Morais, p. 50, note 65 and p. 23.

⁴ Published by J. E. Barr, Lancaster, 1860.

⁵ *Ib.*, pp. 412, 432.

been frequently referred to as a Jew,¹ was a gentile as the writer has recently been informed by Dr. Cyrus Adler, who has his information from former acquaintances of Michael W. Ash.

As indicating the support of the American cause by Jewish residents, it is interesting to note that one, Joshua Isaacs took the Oath of Allegiance at Lancaster, as shown by the subjoined copy of the certificate to that effect.²

Joshua Isaacs was a descendant of one of the early Portuguese Jewish settlers in this country, his father having also been born on this continent. Joshua Isaacs married Brandy Lazarus at Lancaster on March 28, 1781. Their first child, Frances, was born at Lancaster June 9, 1783, and subsequently married Harmon Hendricks at New York City, to which place Joshua Isaacs had removed shortly after 1783.

The late Lewis I. Cohen, of Philadelphia, who was born at Lancaster in 1800, often related that his father, Joseph Cohen, who in 1766 at the age of twenty-one came to Philadelphia, was in the Revolutionary army and on guard in Philadelphia the night Lord Cornwallis was captured, October 19, 1781.³

I have been unable thus far to find any records showing the existence of a permanent synagogue or of a regular Jewish congregational organization at Lancaster, at the time of its early settlement. For a search for such records I am indebted to the Rev. Isidore Rosenthal of Lancaster, Pennsylvania. Nor does there appear to be any tradition of the existence of any such building or congregation in Lancaster proper, though there is no doubt that regular

¹Lewis Abraham's on the American Jew as a Politician in *American Jews' Annual*, 1888; also *Am. Jewish Year Book*, 1900-1901, p. 517; Markens, p. 184.

²See Appendix II.

³The information contained in this statement was given to the writer by Miss Mary M. Cohen of Philadelphia.

religious services were held in a sort of private synagogue maintained in the house of Joseph Simon. A portion of the ark used in this private synagogue has recently been presented to the American Jewish Historical Society.

A clause in the will of Joseph Simon provided that the "silver plate used for religious worship" in his family and two scrolls of the law were to remain in the family of the testator's son-in-law and executor, Levi Phillips, during the latter's lifetime after which they were bequeathed to the Philadelphia synagogue.¹

It is extremely unlikely that this residuary bequest would have been made to the Philadelphia synagogue had there been a permanent Jewish house of worship in Lancaster at that time.

The fact, that many of the Jews of Lancaster were among the supporters of the congregation Mikvé Israel of Philadelphia, is also an indication that they had no local synagogue.

Nor is there any mention of a synagogue at Lancaster in the lists of houses of worship at the time of which we speak.²

However, in a letter dated Lancaster, March 17, 1789, indorsed "Rough Draft of Letter to Senators and Representatives in Congress respecting the Permanent Residence of Congress," it was stated that "there are seven places of Public Worship, besides a temporary Synagogue" in the Borough of Lancaster.³

It should also be noted, that in the "Statistics of the Jews of the United States" published by the Union of American Hebrew Congregations, September, 1880, there is a statement that in 1776 a congregation was organized at Lancaster.

As has already been pointed out, none of the five sons-

¹ Markens, p. 82.

² See list of churches in Lancaster, Pa., by Sherman Day in *Historical Collections of Pennsylvania* (1843).

³ II. *Historical Register: Notes and Queries*, No. 1, pp. 301-302.

in-law of Joseph Simon took up a permanent residence in Lancaster. It is more than likely that their families had already removed from there before Joseph Simon's demise. Markens states that after the latter event these five families removed to Philadelphia, (p. 82). The two sons left by Joseph Simon appear to have been weak-minded.

According to Markens (p. 82)¹ no interment took place in the Jewish cemetery at Lancaster after 1804, until 1855, shortly before which date a new Jewish influx to Lancaster took place, giving rise to the present Jewish community.

It thus seems, that the early Jewish settlement of Lancaster, after an existence of more than half a century, disappeared as a community leaving no known official records other than the above-mentioned cemetery deed.

The old Jewish cemetery at Lancaster came into the possession of the congregation Shaaray Shomayim (Gates of Heaven) soon after its organization by residents of Lancaster and the vicinity, on February 25, 1855. This congregation was incorporated on May 4, 1856. On September 22, 1867, its synagogue was dedicated.²

The old burying-ground has been fenced in and the inner enclosure thereof divided into two parts by a gravel walk. The eastern section is kept undisturbed, and no burials are made there.³

The *Occident* (Vol. 13, No. 7, p. 368) of October, 1855, referring to the organization at that time of the Congregation Shaaray Shomayim, counting about sixty souls—men, women and children—states that Jacob Herzog, its president, who had "supplied the synagogue at an expense of about seven hundred (\$700.00) dollars, contributed to the burying-ground (which, having belonged to the ancient Jewish in-

¹ See also Ellis & Evans' *History of Lancaster County*.

² See article from the *Examiner* of Lancaster in vol. 43, No. 12, *Am. Israelite*, Sept. 17, 1896.

³ Ellis & Evans, *History of Lancaster County*, p. 471, (1883).

habitants, who had long since either moved away or died out, had fallen into unauthorized hands, he had secured again for its former object, at great trouble and after much vexation) full three hundred (\$300.00) dollars." This article refers to the former hospitality of the "family of Joseph Simon, many of whose descendants reside in Philadelphia and elsewhere, though none live any more at Lancaster."

Ellis and Evans write: "The cemetery is cared for through the agency of the Phillips, Cohn, Gratz and other families of Philadelphia, Richmond and New York, whose ancestors are believed to be buried there."¹

In a communication to the *Jewish Exponent*² Mr. Monroe B. Hirsch, of Lancaster, states that "it is due to the generous response in 1884 of the late Horace Moses, a great-grandson of Joseph Simon, to the late Herman Hirsch, then president of the congregation (Shaaray Shomayim), that the steps were taken which to-day enable us to pride ourselves upon the excellent condition of the ancient cemetery. It is . . . adorned by many handsome monuments to the dead of the past two generations as well as those of the eighteenth century."

In a recent work by Julius Friedrich Sachse, entitled, *The German Sectarials of Pennsylvania, 1708-1742*, (Phila., 1899), in Chapter IX, a potent influence on the religious rights and customs of the New Dunkers of the Conestoga, a regular corporate body of the German Baptist Brethren, from December, 1724, in the vicinity of Lancaster, is ascribed to the Jewish settlements, including that of which we have been speaking.

It is well known that religious discussions were rife among the German Christian settlers in Pennsylvania. The leader of the New Dunkers was Conrad Beissel. One of the customs of this sect was the observance of the seventh day as the Sabbath. From this custom it was argued, that if it was

¹ *Ibid.*, p. 471.

² Vol. 25, No. 11, whole No. 534, July 2, 1897.

proper to follow the Scriptures in this regard, they should be followed in general, and so many of these sectarians refused to eat pork, or to eat other food which had been cooked in vessels in which pork had ever been kept, and otherwise insisted on obedience to the Mosaic law—giving rise to the report that Beissel and his adherents were really attempting to revive Judaism.

Mr. Sachse does not ascribe this return to Jewish customs to the reading of the Scriptures alone, but to contact of the German Christian settlers, "whose reason was almost dethroned by religious excitement," with the Jewish traders, "who had sojourned in the vicinity of Schaefferstown (about twenty miles north of Lancaster) as far back as 1720." Mr. Sachse does not state whence these Jewish traders came, but expresses the belief that the pioneers came without their families, with no intention of settling, but merely to barter, and that they were not numerous enough to form a distinctive settlement or congregation, until some time later, when some Jewish traders, married and settled down, are found.

Mr. Sachse goes on to state (*Ib.*, p. 117) that as a result of the intercourse with these Jewish settlers, "several German (Christian) families in the old township of Heidelberg actually returned to the old dispensation, and with these accessions quite a Jewish community was formed in Lancaster County. It was not long before a house of prayer was built by them; . . . it was the first synagogue in the American desert. It was built on the old Indian trail leading from the Conestoga to the Swatara. The place where this synagogue stood—the first in Pennsylvania—is still pointed out by old residents. It was a rude log-house, locally known as the Schul." The site of the Schul is now occupied by a modern house. An ancient log-house is still pointed out as having formerly been the home of the hazan or reader of what Mr. Sachse refers to as "at one time the most distinctive and populous congregation of the ancient faith in the colonies."

To continue quoting from Mr. Sachse's interesting work, pp. 117-8 :

"The claim that this Jewish congregation was recruited by proselytes from among the early settlers is strengthened by the fact that but few Jewish names—such as Isaac Miranda—appear among those of the settlers in the vicinity. Nor do either the Ephrata records or those sent to Holland by Boehm make reference to any number of Jews in the vicinity. The same is true of the Lutheran and Reformed reports; they all, however, make reference to the fact that Judaizing influences were rampant among the early settlers. (Vide Muhlenberg, *Hallische Nachrichten*.)"

"Then, again, a majority of names, whose owners are known to have been members of the congregation and rest upon the hill, were originally of the Jewish faith."

Traces of the above-mentioned Jewish customs are still found among the families of old settlers in Berks, Lebanon and Lancaster counties.¹

The old Jewish cemetery, established about 1732, near Schaefferstown, now in Heidelberg Township, Lebanon county but originally in Lancaster county, is now almost if not completely obliterated.²

The substantial stone wall which surrounded this cemetery, a plot about 60 by 30 feet in size, was, according to Charles M. Zerbe, Esq., of Schaefferstown, still standing as late as 1863.

However, the evidence of the existence of a synagogue at Schaefferstown appears to be altogether traditional.

The Schaefferstown settlement is also referred to in Rupp's *History of Berks and Lebanon Counties*, published 1844.

¹ Sachse, p. 118.

² *Ib.*, p. 119. Vol. 25, No. 11, *Jewish Exponent*, July 2, 1897. Article by Monroe B. Hirsch.

APPENDIX I.

COPY OF DEED FOR JEWISH CEMETERY IN LANCASTER,
PENNSYLVANIA—1747.

Thomas Cookson, et ux.

to

Isaac Nunus Ricus.

This indenture made the third day of February in the year of our Lord, one thousand seven hundred and forty-seven, between Thomas Cookson, of the Borough of Lancaster, in the Province of Pennsylvania, Esq., and Margaret, his wife, of the one part, and Isaac Nunus Ricus, of the same place, merchant, of the other part, Witnesseth, that the said Thomas Cookson and Margaret, his wife, for the consideration of the sum of six pounds, current money of the Province aforesaid, to them in hand, paid by the said Isaac Nunus Ricus and Joseph Simons, at and before the ensealing and delivery hereof, the said Thomas Cookson and Margaret, his wife, do hereby acknowledge themselves to be therewith well content, fully satisfied and paid, and thereof, and every part thereof, do exonerate, release and discharge the said Isaac Nunus Ricus and Joseph Simons, have granted, bargained and sold, aliened, released and confirmed and by these presents do for themselves and their heirs fully, freely and absolutely grant, bargain and sell, alien, release and confirm unto the said Isaac Nunus Ricus and Joseph Simons and to their heirs and assigns forever, all that certain piece or parcel of ground situated in the Township of Lancaster, in the said County, bounded as follows, viz: Beginning at a corner post in a lane Between Michael Meyer's and Mr. James Hamilton's land and extending thence by the said James Hamilton's land North forty-six degrees; West ten perches, thence North forty-four degrees; east by other lands of the said Thomas Cookson eight perches, thence forty-six degrees, East ten perches, thence South forty-four degrees; West by

the lane eight perches to the place of beginning, containing half an acre, together with all and singular the preme thereto belong or in any wise appertaining and the estate, right, title, interest, property, claim and demand whatsoever as well in law as equity of them, the said Thomas Cookson and Margaret, his wife, of, in and to the said half acre of land and Premes thereto belonging and the reversion and reversions, remainder and remainders of the said half acre of land which half acre of land is part of a lot or piece of ground which was granted to the said Thomas Cookson by James Hamilton, Esq., by indenture bearing date the twentieth day of July, in the year of our Lord, one thousand seven hundred and forty-three; to have and to hold the said piece of ground above described with the appurtenances unto the said Isaac Nunus Ricus and Joseph Simons, their heirs and assigns, for ever In Trust for the Society of Jews settled in and about Lancaster, to have and use the same as a burying ground. And the said Margaret, his wife, doth covenant, promise, and grant to and with the said Isaac Nunus Ricus and Joseph Simons, their heirs and assigns, that he, the said Thomas Cookson, and his heirs, and all and every other person and persons, and his and their heirs and thing having or claiming on the premises above mentioned, by, from or under him shall, and will, from time to time, and at all times hereafter, upon the reasonable request, and at the proper cost and charges of the said Isaac Nunus Ricus and Joseph Simons, their heirs or assigns, make, do, and execute, or cause, procure to be made, done, and executed all and every such further and other lawfull and reasonable act and acts, thing and things, device and devices, conveyances and assurances in the law whatsoever for the further, better and more perfect granting, conveying and assuring the said premises with the appurtenances unto the said Isaac Nunus Ricus and Joseph Simons, their heirs and assigns, for the use aforesaid, as by the said Isaac Nunus Ricus and Joseph Simons, their heirs or assigns, or their, or either of their

counsel, learned in the law, shall be reasonably devised, or advised and required. In Witness whereof the parties to these presents have hereunto interchangeably set their hands and seals the day and year above written.

Sealed and Delivered in THO. COOKSON. [Seal.]

Presence of Us. MARGARET COOKSON. [Seal.]

DAVID HOUL—CONRAD WEISER.

Memorandum, That on the day of July, A. D. 1747, before me, the subscriber, one of his Majesty's Justices of the Peace for the county of Lancaster, came Thomas Cookson and Margaret, his wife, the grantors within named, and acknowledged the due execution of the within deed. In Witness whereof I have hereunto set my hand and seal the day and year above said.

Recorded this day of June 1747. Recorder.

The above instrument was recorded in the Recorder's Office of Lancaster County in Record Book B., p. 441, etc., June 29, 1747.

APPENDIX II.

Lancafter County, ss. I DO hereby certify, that Joshua Isaacs late an Inhabitant of the Island of Granada hath voluntarily taken and subscribed the Oath of Allegiance and Fidelity, as directed by an Act of General Assembly, passed the Thirteenth Day of June 1777, and a further Supplement to the same, passed the fifth Day of December 1778. WITNESS my Hand and Seal, this Twentieth Day of February Anno Domini 1781.

(L. S.)

PAUL ZANTZINGER.

Copied December 19, 1900, from original in the possession of Gustavus Isaacs, Esq., of New York, the grandson of said Joshua Isaacs.