



# Barquilla de la Santa Maria

## BULLETIN of the Catholic Record Society - Diocese of Columbus

Volume XIII, Number 5

May, 1988

### ST. JOSEPH CATHEDRAL PARISH, 1915 MAY PROCESSION from "The Cathedral Calendar" of June, 1915

The procession is a solemn religious march and as conducted by the Catholic Church, satisfies an instinctive human craving, to render homage to God, the Blessed Virgin and the Saints. The first Christian procession took place in the catacombs. What were the fervor and recollection of those processions of Christians, walking by the glare of their torches in subterranean galleries, amid the tombs of martyrs! In time of joy, as well as in grief, the Church urges her children to go in procession and thus share in the efficacy of Christ's promised reward. "Where two or more are gathered together in My name, there am I in the midst of them." Moreover, a procession is a public prayer to the ringing of bells, to sweet singing to the melody of solemn instrumental music, thus fulfilling the condition of fruition indicated by God Himself, when He said: "In your days of rejoicing, you shall take care to accompany your banquets and sacrifices with the sound of instruments, and a remembrance of you shall rise to your God." Hence, it comes that all peoples, at all times have accompanied their religious solemnities with vocal and instrumental music. The religious procession is an eloquent instruction; it is an image of life; it is the whole history of the human race which is but a march to eternity.

The May procession of your Lady's children, which took place in the Cathedral on May 16th, although a pageant in its array of colors, waving banners and floral emblems, was religiously significant in its every detail. The procession was headed by the cross, which represents Christ, Who is the way, the truth and the life. Immediately following were the acolytes, whose office in the sanctuary, entitles them to a place of distinction in church services. The second division was led by the Good Shepherd, carrying in His arms the lost sheep, thus illustrating the parable that so well portrays the character of Jesus, and has often touched the heart of Saint and Sinner with its sweet lesson of divine love and mercy; "Rejoice with Me, because I have found My sheep that was lost." Little boys, robed in white cassocks and surplices, representing the Apostles and Evangelists were next in line, with their sacred emblems.

The girls, adorned like veritable May Queens were led by Our Lady of Lourdes, symbolizing the renowned apparition of the Immaculate Conception to the little peasant, Bernadette Soubirous, on February 11, 1858. The vision at Lourdes was clad in a white robe, belted at the waist, with a blue girdle. Over the head and shoulders, and hanging down to the feet was a white veil. The hands were joined before her, and on her arm hung a rosary. Every day for

a fortnight the Apparition of unspeakable beauty appeared to Bernadette in the grotto. On the twenty-third of February our Lady told the child to go to the parish priests and tell them that she desired a sanctuary to be built there, and the people to go in procession to it. Like Thomas of old the parish priest of Lourdes desired proof. "Tell the Lady" from me, he said, in reply, "that if she really wishes us to build a sanctuary, she must make the rose tree bloom." The child delivered the message and not only did the rose tree bloom in February, but there gushed forth from the tiny, muddy stream, at the base of the grotto, the blessed Fountain which has been a never-ending source of miracles.

"As the fount is still unsealing  
Its pure treasures softly fair  
May each drop be fraught with healing  
Dearest Mother at thy prayer."

The beautiful Guardian Angel, benignly leading a little boy and girl by the hand, recalled God's tender providence in giving to each of us here below an angel to protect us, to pray for us, to offer our prayers and good works to God, and to conduct us on our daily march to heaven. "He hath given His angels charge over thee, to keep thee in all thy ways. The Sixth Beatitude." "Blessed are the clean of heart for they shall see God," was exemplified by the Queen of Purity, and her band, carrying lilies. The spiritual interpretation of this emblem, in its fullness, may best be defined in the silence of the soul, before the tabernacle, close to Him, "Who feedeth among the lilies." The Three Graces, Faith, Hope and Charity, carried floral emblems. Faith is indicated by the cross, Hope by the anchor, and Charity by the heart. St. Cecilia, the patroness of music, carried a golden harp. Like David, the royal psalmist, she glorified God by prayer and celestial music. The Palm branches held by her attendants, indicated her triumphant martyrdom, recalling the words of the old hymn:

"Now the day of thy strife is ended,  
Now thou reignest in the skies,  
And thy glad voice is softly blended,  
With the hymns of paradise."

The Children of Mary were led by their Prefect, who carried the banner of the Blessed Virgin. In this division of the procession were represented pupils of the Cathedral school from every class, since 1908, inclusive. And proudly are they welcomed each year in the ranks of the procession as types of lively devotion to Mary, Immaculate. The Cathedral choir boys occupied the place of honor, immediately preceding the little Angels and the May Queen. The processional Litany of the Blessed Virgin, sung in rich, cultured tones, was verily a fitting tribute of praise to our heavenly Mother, and an outpouring of enthusiastic love from the hearts of the children.

When the procession reached the middle aisle the ranks parted and the May Queen with her attendants proceeded to the sanctuary, where Rev. M. M. Meara, Rev. C. J. Norris and Rev. T. A. Nolan awaited them. The crowning hymn then sung by the children, surrounding the shrine where our Lady was embowered amid graceful palms, verdant ferns and fragrant flowers was followed by a moment of intense silence, as a little child presented the May Queen with a wreath of roses which she placed on the brow of Mary Immaculate. Happy, religiously happy, were the voices of the children as they concluded the Coronation hymn:

And now, our blessed Mother  
Smile on our festal day;  
Accept our wreath of flowers,  
And be our Queen of May.

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JOHN FINK (1757-1833)  
BENEFACTOR OF HOLY TRINITY CHURCH, SOMERSET

Quoting directly from the pen of the venerable Rev. Nicholas D. Young, O.P., the 1883 history of Perry County remarks on "the old patriarch of the Somerset congregation, Mr. John Fink, Sr., who was a liberal benefactor in the erection of Trinity Church, besides donating to Father Fenwick the beautiful site on which that splendid gothic church now stands"... The small, plain edifice, the original Holy Trinity Church, which seated about two hundred, was built in 1826 and 1827 on the highest point within the village of Somerset, known since as Piety Hill. (1) One acre of land there was transferred to Father Fenwick, the Apostle of Ohio, by John and Mary Fink on February 12, 1822 and another two acres were transferred on August 10, 1826. (2) The church was blessed on October 27, 1827 by Rev. J. A. Hill, O.P., assisted by his confreres Rev. S. H. Montgomery and Rev. N. D. Young. The latter was appointed first pastor of the parish.

The origin and life of John Fink, "the old patriarch," prior to 1783 have never been determined with any degree of certitude. According to his tombstone at Holy Trinity cemetery, he was born on November 27, 1757; the place of his birth is not known. A tradition passed down in the Kintz family has it that the Kintz, Dittoe, and Fink families all originated in Runzenheim, now Rountzheim, in Lower Alsace; the three families were related and some of them came together to Pennsylvania, settled near each other, and continued to inter-marry. (3)

Mr. Fink served in the Revolutionary War. The DAR Patriot Index lists his correct birth and death dates, although instead of "Sneeringer" it gives his wife Mary's name as Shorb. It states that he was a private from Pennsylvania but gives no further data. (4) The Somerset Press of June 1, 1882, reporting on that year's Memorial Day activities, also names him as a veteran of that war.

The earliest documented record of John Fink is his presence as a single man in the 1783 tax list of Heidelberg Township, York County, Pennsylvania. (5) He appeared there at the same time as the staunchly Catholic family of Conrad Fink, who had just moved west to this vicinity, near the Catholic center at Conewago Chapel, from the older Catholic community at Goshenhoppen or Bally, in Berks County, Pennsylvania. The circumstances seem to favor a link with this family, but as yet there is no firm evidence to place such a connection beyond doubt.

A few years later, Mr. Fink married Mary Sneeringer, whose birth took place in March, 1767. Again there is no documentation, but Mrs. Fink appears to have been a daughter of Joseph Sneeringer, an immigrant from Holland, and a sister of John and Joseph Sneeringer jr. of Adams County, Pa. and of Catherine, Mrs. Jacob Dittoe of near Somerset. The first children of this

marriage were Jacob, John (1790), Joseph (1791), George, Anthony (1795), and Mary. Baptismal records for the next three children survive at the Conewago Chapel:

- Adam, son of John and Mary Fink, born March 22, 1799, baptized April 14; sponsors Adam Kellenberger and Margaret Kellenberger.
- Elizabeth, daughter of John and Mary (Sneeringer) Fink, born March 8, 1801, baptized April 1; sponsors Leonard Litzinger and Elizabeth Meyer.
- Frances Sara Catharine, daughter of John and Mary (Sneeringer) Fink, born April 4, 1803, baptized April 28; sponsors F. X. Brosius and Catharine Martin. (6)

This last child must be the one known as Sarah. The youngest children, Frances and David (1808), were born in Ohio.

In 1804 Mr. Fink came west from Pennsylvania and was hired to widen Zane's Trace from Zanesville to Lancaster so that it could accommodate wagons. As the crew came west, he passed through the site of Somerset and in 1805 he returned to settle there permanently. (7) He purchased the two quarter-sections of land which make up the eastern half of Somerset and built a large cabin to operate as an inn for travelers on the Trace. It was on the north side of East Main Street, on the later school-house lot. A mile or so to the west, Mr. Jacob Miller had likewise erected an inn; he and Fink together laid out Middletown, the future Somerset, on the land between their two inns.

The family lived in the Ohio wilderness for five or six years without the ministrations of a priest to absolve them of their sins or to break for them the Bread of Life. During those years Jacob Dittoe, whose cabin was some two miles west of Middletown, had written to Bishop Carroll in Baltimore, requesting that a priest be sent to visit them. Finally, the year was 1810 according to the local traditions, Rev. Edward Fenwick, O.P. passed through on the Trace, on his way from Baltimore, Maryland to Bardstown, Kentucky. When he reached the tavern of John Fink at nightfall he stopped and remained overnight as a stranger. The next morning, after paying his bill and getting on his horse, he inquired of Mr. Fink if he knew of any Catholic families in the direction he was traveling. Mr. Fink told him of some that he knew, and furthermore informed him that he, himself, was a Catholic. Fenwick at once alighted, hitched his horse to the fence, went into the house, and celebrated Mass. This is one local tradition, as recorded by E. S. Colborn in 1883. (8)

The above account could be viewed as being in conflict with the tradition that Father Fenwick found the Dittoe household in the wilderness by the sound of Jacob Dittoe's ax as he felled a tree. This conflict, however, would be, like the conflicts some see between the infancy narratives of Matthew and Luke or between the calling of the Apostles in Matthew and John, only in the mind of the beholder. Father Fenwick could have stopped at Fink's, as the above account states, and then proceeded west down the trace to find the Dittoe cabin, guided by directions from the Finks and by the sound of the ax. The only conflict might be the actual site of the very first Mass offered in Ohio by Fenwick, and in this the traditions are stronger in favor of Fink's inn. The account published in 1918 by Bishop Hartley is the most probable: that having found the Fink and Dittoe families, Fenwick offered the Mass at the house of Mr. Fink on the next day. (9) It can be seen that the only problem with the tradition recorded by Colborn would be a collapsing of the time

involved between his discussion with Mr. Fink and the offering of the Mass.

Mr. Fink is given credit by Father Young, along with Jacob Dittoe's brothers Anthony and Joseph, for helping to pay for the 320 acres donated to Father Fenwick as the site for St. Joseph Church in 1818. (10) He was nearly seventy years old when Holy Trinity Church was completed and blessed in 1827 and he died only six years later, on December 13, 1833. Mrs. Fink, Mary Sneeringer, died in December of 1841.

One question still looms large for those who might have a strong interest in Mr. Fink: was he from a Catholic family, or was he a Protestant who became a Catholic some time after settling in Somerset? The only printed source for such a statement is O'Daniel's 1920 life of Fenwick, where (on page 201) he makes the bald statement that when Father Fenwick first found the Dittoe and Fink families, "The elder Fink had not yet entered the Church. His wife and children were staunchly Catholic." Father O'Daniel's usually copious footnotes fail us and we are left adrift as to the source of such information. No statement or implication to that effect are in any of the earlier histories or in the sketch written by Father Young. The statement is in direct conflict with the traditional accounts of Father Fenwick's meeting with Mr. Fink. No record of a baptism or reception into the Church is to be found at St. Joseph or at Holy Trinity. It has been suggested that Mr. Fink's obituary might contain such a statement, but it has proved impossible to find the Somerset newspapers of the dates which might contain either Mr. or Mrs. Fink's obituary notice. Be that as it may, it has been said, and truly, that their descendants are numerous in Ohio and are to be found in other parts of the country. Everywhere they continue, as a rule, true to the Faith.

#### NOTES

1. Graham, A. A., History of Fairfield and Perry Counties, Ohio; Chicago: W. H. Beers & Co., 1883, page 291.
2. Perry County Deed Record, B/35 and B/486.
3. Passed on by Don Snider, our untiring genealogist, who is a descendant of the Kintz and Dittoe families.
4. National Society of the Daughters of the American Revolution, DAR Patriot Index; Washington, 1966; page 236.
5. Pennsylvania Archives, Series 3, Vol. XXI, page 754.
6. McGough, Msgr. Thomas J. (transl.), The Basilica of the Sacred Heart of Jesus, "Conewago Chapel", Baptism Records, 1790-1890; McSherrystown (Pa.): John Timon Reily Historical Society, 1981; page 40.
7. See discussion of this chronology in the Bulletin, Vol. X, No. 11 (Nov. 1985), pages 81-82.
8. Graham, page 295. The account given at pages 334-335 of Volume III of John G. Shea's history of the Catholic Church in the U.S. (1890 edition) is so garbled as to be valueless in its present condition; one would have to go back and re-examine his sources in light of all of the other information now available. Although it purports to give Mr. Fink's own words, even in the quotation it cannot be correct, for it states that the family had seen neither church nor priest for thirteen years, whereas we know the daughter was baptized at Conewago in 1803 and, even if Fenwick's first visit might have been later, Bishop Flaget is known to have been at Somerset in 1812.
9. Hartley, Rt. Rev. James J., The First Fifty Years, pages 479 and 483.
10. Graham, p. 290.

HOLY TRINITY CHURCH, SOMERSET, OHIO  
REGISTER OF BAPTISMS AND MARRIAGES, 1827-1851

The Church of the Holy Trinity was opened & blessed on the 27th of October 1827 by The Rev. J. A. Hill assisted by The Rev. S. H. Montgomery & The Rev. N. D. Young.

This book is intended as the Register of The Baptisms & Marriages performed in this Church. 28th Oct. 1827

page 1

1827

Nov. 1 N. D. Young, pastor of Holy Trinity Church, baptized Louis, born Oct. 31 of J. Poujade and Mary Poujade; sponsors Robert Bennett and Cecilia Bennett.

Nov. 1 Augustine, son of Ant. Fink and Mary Fink; spons. George and Anna Spurk. NDY

Nov. 17 Edward, son of Joseph (or Jacob ?) Dittoe and Margaret. NDY

Dec. 2 Rosa, daughter of Philip Maguire and Anna Maguire; spons. John Nugent and Anna Fielty. NDY

Dec. 23 Michael, son of Thomas M'---nan and Rachael; spons. Hugh Clark and Margaret. NDY [At Mar. 15, 1829 the name is McManamy.]

1828

[no date given] Frances Lutitia, daughter of John (?) McGowen and Anna (?) McGowen; sponsor Mr. Finck.

page 2

Apr. 10 William son of Hugh Friel and Kitty (?) Friel; spons. John Noon. NDY

Apr. 27 John Bernard Bell, son of Henry and Margaret Bell; spons. John Miller. NDY

Apr. 27 Mary Huthitson (?) daughter of David and Elizabeth Huthison (?); sponsors Felix and Mary Cull. NDY [Felix Cull was serving his fourth term as Justice of the Peace for Reading Township, Perry County, when he was killed in an accident involving a runaway horse, in October of 1835. Perry County, Record of Justices Commissions, Regional Records Center, Ohio University.]

May 15 John Green, son of John and Elizabeth Green; sponsor Ann McGargle. NDY

May 25 Charity M'Kan, daughter of Peter and --- M'Kan; sponsor Barnaby Cull. NDY

June 1 William Henry Wiseman, son of William and Catherine Wiseman; spons. George and Anna Spurk. NDY

June 5 Mary Gainer, daughter of Philip and Ann Gainer; spons. Patrick and Jane Largey. NDY Died Oct. 14, 1919.

June 5 Hannah McCambridge daughter of Francis and Mary McCambridge; spons. Mary Sanders. NDY

page 3

June 8 Cecilia Snider, daughter of Jacob & Elizabeth Snider; spons. Nicholas and Elizabeth Snider. NDY

June 15 William H., son of John Scears and Elizabeth Elder his wife, born June 8; spons. Cornelius Crosson & Frances Crosson. F. T. Martin

July 27 Mary Ann Talbert, daughter of John & Catherine Talbert; spon. Susan Cane. NDY  
 Aug. 10 John Rings, son of Mathew and Rosesann Ring; spon. John O'Harra and Jane McMullin. NDY  
 Aug. 24 Elizabeth Wiant, daughter of John and Mary Wiant; spon. Joseph Van Buren and Mary Snyder (?). [In hand of NDY.]  
 Sept. 10 Mary Caroline, daughter of George Spurk and Anna Dugan; spon. B. Dugan and Louisa (?) H. Dugan. By F. T. Martin, the proper pastor being absent.  
 Sept. 14 Infant Johanna, daughter of Samuel Crosson and Margaret Crosson; spon. John Crosson and Eleanor Largy. F. T. Martin  
 Nov. 9 Patrick Toole, son of Patrick and Anna; spon. Edward Friel and --- Crossin (?). NDY  
 page 4  
 Dec. 14 Edward Kelly, son of Hugh and Catherine; spon. James and Catherine McDonnell. NDY  
 Dec. 14 Levi Benjamin, son of Samuel and Delia Benjamin; spon. John and Magdaline St(ine ?). NDY

1829

Feb. 25 Joseph Harper, son of Druvus [for Drew ?] Harper; spon. Peter F--- and Rachel ----. Daniel Joseph O'Leary  
 Feb. 25 James Flowers, son of Mathias Flowers and Mary Elder; spon. Peter Flowers and Juliana Elder. DJO  
 Mar. 1 Mariann, daughter of Patrick McDonnell and Elizabeth Finck; spon. Phillip McDonnell and Bridgid McDonnell.  
 Mar. 15 Hugh McManamy, son of Thomas McManamy and Rachel Rogers; spon. Hugh Conolly and Margaret Clark.  
 Mar. 15 John Clark, son of Allen Clark and Margaret Clark; spon. Hugh Clark and Rosanna Clark.  
 Mar. 21 Francis Hugh Sherkliff, son of Louis Sherkliff and Rosanna Co----; spon. Edward Conolly and Mariann Sherkliff. DJO  
 Apr. 19 Julia Ann Good, daughter of John and Elizabeth Good. NDY  
 page 5  
 Apr. 20 Elizabeth Elder, daughter of Charles and Elizabeth Elder; spon. Henry Blair and Mary Lynch. NDY  
 May 20? Jacob, son of Stephen Fannhauer and Mary; spon. Stephan Fremann and wife. Joh. Mart. Hennÿ  
 same day John Hutchesin; spon. Bernard Coll and Mary Coll. Joh. Mart. Hennÿ  
 May 28 Mary Ann Dean daughter of James and Mary A. Dean; spon. Mr. Herholder and wife. NDY  
 June 16 James and John Miller, sons of George and Mary Miller; spon. for James, George and his wife; spon. for John, Anthony and Mary Fink. NDY  
 July 19 John Dean, son of Samuel Dean and Mary Herhulser alias Dean; spon. Joseph Herhulser and Helen Herehulser. D. J. O'Leary, O.P.  
 Aug. 16 Margaret Keenan, daughter of Edward Keenan and Catherine McShane alias Keenan; spon. James Hamilton and Fanny Doherty. DJO  
 Oct. 13 Patrick Byrne, son of John Byrne and Mary Cody alias Byrne; spon. Michael Boughan (?) and Mary ----. DJO  
 page 6  
 Nov. 14 James Cain, son of Cornelius and Mary; spon. Thomas Martin and Catherine Cros[son?].

Dec. 27 Ambrose Hogge [Hodge], son of Joseph Hogge and Rachel Ditto  
alias Hogge; spons. Michael Ditto and Barbara Ditto. DJO

1830

Jan. 3 Lucinda Ann Guisinger, daughter of Philip and Sarah; spons.  
Mathias Flowers. S. L. Montgomery

Jan. 23 John McGargle, son of William and Ann; spons. Sarah McFadden  
and Joseph Green. S. L. Montgomery

Apr. 2 Hannora Friel, daughter of Murry Friel and Mary Friel. NDY

May 20 Mary Jane Scribner, daughter of Reason Scribner and Mary  
Scribner. NDY

Dec. 20 Sarah Farley, daughter of Richard Farley and Mary Farley. NDY  
page 7

May 22 Mary Augusta (Whe?)ling, baptized conditionally; spons. Mrs.  
Elizabeth Dittoe. NDY

July 25 John Augustine Lives [Livers?], son of James and Elizabeth  
Lives; spons. James Elder and Mary Elder.

Aug. 3 John Snider, son of Joseph and Catharine Snider; spons. N. Snider  
and E. Snider. NDY

Aug. 29 Michael Friel, son of Hugh and Mary Friel. NDY

Aug. 29 Mary Ann Roseann Urick (?), daughter of John and Mary Urick  
(?); spons. John Elder and C. Wise. NDY

Sept. 26 John Sanders, son of John and Mary Sanders; spons. Joseph and  
Rachel Hodge. NDY

Oct. 17 Hugh, son of John Bonner and Catherine Bonner or Maguire;  
spons. Mary Cull and Joshua Green.

Oct. 16? Susanna Gussinger, conditionally baptized, wife of Michael  
Gussinger. NDY

Oct. 16 Sarah Ann May and Catherine May, conditionally baptized. NDY

Oct. 16 Mary Catherine Fisher, adult; spons. Abby Clark. NDY

Oct. 12 Ceremonies for Mary McCarthy (previously baptized), daughter of  
John and Elizabeth McCarthy; spons. Lary Currin and ---- Hynes. NDY  
page 8

Oct. 25 Mary, daughter of Hugh Clark and Rosanna Conoly alias Clark;  
spons. John O'Hara and Mary Miller. [DJO]

Sept. James McDevett, son of Henry McDevett and Helen McDevett alias  
Donnelly; spons. William Footman and Helen Footman. [DJO]

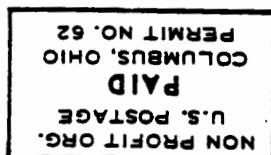
Nov. 1 George Studer, son of Joseph Studer and Mariann Miller alias  
Studer; spons. Michael Wagner and Elizabeth Gangoloff. DJO

Nov. 7 Sarah Jane Liery(?), daughter of William and Jane Liery (?);  
spons. John Elder and Hanna Ross. NDY

Dec. 5 Mary Ann Chinous, daughter of John Joseph Chinous and Mary  
Durbane Chinous; spons. Charles ---- and Mary Miller. NDY

(To be continued)

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