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THE PENNSYLVANIA HOMES OF THE FINK AND DITTOE FAMILIES

By Donald M. Schlegel

Several articles and books published in recent years have stated as fact that the Fink and Dittoe families of Somerset, Ohio, came to Ohio from Somerset, Pennsylvania, and named their new community after the former home (1). These authors appear to have lead themselves astray after reading books such as Howe's Historical Collections of Ohio, which states that John Fink erected his cabin in 1807 and in 1810 laid out the eastern half of the town and called it Middletown. Howe goes on to say that it was later re-named after Somerset, Pennsylvania, "from which place and vicinity most of the early settlers came" (2). The error has crept in because some have assumed that the Dittoes and Finks were from the same area as the majority of the early settlers, which they were not. Early Catholic immigration into the Somerset (Ohio) area was largely from the vicinity of the Conewago Chapel in Adams County, Pennsylvania. The specific records which follow here have been gathered to illustrate this fact with reference to the Dittoe and Fink families.

Joseph Dittoe, with his wife, two daughters and a son, is listed in the 1790 census of western York County, Pennsylvania (3), which at that time included the present Adams County. In 1799 he was assessed \$70 for the property he owned in Berwick township, Adams County. The 1800 census lists him with a wife, four daughters, and three sons in Berwick township. He was still living in this township when the 1810 census was taken, but had moved to Ohio by 1820.

Anthony Dittoe was elected ensign of the First Compnay, Sixth Regiment, York County Militia in 1794 (4). In 1801 he paid a poll tax of 75¢ as an unmarried man in the first tax assessment after Conewago township had been erected in Adams County (5). He was the first Dittoe to enter land in what is now Perry County, Ohio, when he entered 320 acres lying two miles north-east of the present Somerset on May 31, 1804 (6).

Jacob Dittoe was living in Baltimore County, Maryland, at the time of the 1790 census; Baltimore County is just across the state line from York County, Pennsylvania. The census lists what appears to be a wife, brother, two sons, and a daughter (7). This seems to qualify Father O'Daniel's statement (8) that Jacob "had moved, at an earlier date, from Pennsylvania to Frederick, Maryland." He may have first moved to Baltimore County, then west to Frederick, and then on to Ohio. That the Dittoes came from Conewago is also stated in Jacob Dittoe's own letters to Bishop Carroll. In one (9) he tells of "Two families of my

acquaintance that will be here this ensuing spring, adding to the probable migration from the neighborhood of Conewago under similar circumstances with me...." In the other (10), he tells of sending subscription papers (for collecting money to pay for the land north of the present Rushville, which he was trying to buy from the government for the establishment of a church) to Henry Fink, John Mathias, and Joseph Sneeringer; he also mentions John Shorb. All of these men, with the exception of Mathias, lived in the Conewago area. Mathias may have been the John Mathias listed in the 1790 census of Frederick County Maryland.

Had Jacob wanted to name a town after Somerset, Pennsylvania he had a perfect opportunity in 1804 when he laid out a village on land he had just entered (11) in western Reading township. 1½ miles north-west of the present New Reading; he named it not Somerset but Hanover. This village never grew and its plat was vacated in 1818 (12).

John Fink was taxed as an unmarried man in Heidelberg township, York County, Pennsylvania, in 1783(13). This was the first year that the Fink family were in this vicinity. In 1790 John and his wife were living in western York County (14). The 1800 census found John and his wife, six sons, and a daughter living in Germany township, Adams County. The north-east quarter of the present Somerset (Ohio), 160 acres, was originally owned by Jacob Dittoe, who obtained it from the government in May, 1805 (15). John Fink, who owned it after Dittoe, his wife's brother-in-law, built his cabin there and laid out Middletwon, not Somerset.

The question remains, just who were the settlers who migrated from Somerset, Pennsylvania, and re-named Middletown, and what percentage of them were Catholic? To date this author has come across only one reference to a specific family of this origin: according to the "Somerset Press" of June 12, 1941, the great-grandfather and grandfather of Alexander H. Melick (who had just died at the age of 87 years) had come from Somerset County, Pa., and had built two homes on the Mt. Perry road in 1823. There undoubtedly were many others, but most of them were not Catholic. The 1820 census lists sixty-three households in Somerset, a majority of whose heads would presumably have had to agree before the town's name was changed. Of these households, only eight are identifiable from other records as Catholic beyond doubt and another six as possibly Catholic; this seems to indicate that few if any of the settlers from Somerset, Pennsylvania, were Catholic. (Those living in Somerset who were definitely Catholics, were (spelled as in the census): John Fink, Sr., John Fink, Jr., John Murry, John Puizade, Jesse McGowin, Peter Dittoe, Michael Brown, and Hugh Griffin; those who may have been Catholics, based only on a sometimes-Catholic surname, were C. Harper, George Jackson, Daniel Grey (a convert), George Hynus(?), Christian Miller, and Abraham Elder.)

(1) a). Burton, Katherine, Make the Way Known, the History of the Dominican Congregation of St. Mary of the Springs, 1822 to 1957; Farrar, Straus & Cudahy, New York, 1959; page 41.
b). Kiefer, Sr. Monica, O.P., Dominican Sisters St. Mary of the Springs, A History; Springs Press, Columbus, Historiette 3, 1830-1868, page 10.
c) Kreppner, Kathy E., Early Catholic Immigration into South Eastern Ohio; "Bulletin", Catholic Record Society, Vol. I, page 11.
d). Bicentennial to Open at Somerset, the "Catholic Times", June 20, 1975, page 3.

e). Conway, Rev. F., O.P., Homily delivered at St. Joseph's on July 6, 1975, printed in the "Catholic Times", July 25, 1975, page 12. Father Conway cautiously qualified the statement by "apparently".

(2) Howe, Henry, Historical Collections of Ohio; published by the State of Ohio, 1898; Vol. II, page 383.

(3) Heads of Families....1790 Pennsylvania; Washington, Government Printing Office, 1908, page 288.

(4) Pennsylvania Archives, Series 6, Vol. 4, page 369.

(5) History of Cumberland and Adams Counties, Pennsylvania; Chicago, Warner Beers & Co., 1886; Adams Co. page 231.

(6) Ohio Auditor of State's office, Tract Book & Entries, Congress Lands 22 Ranges and U. S. Military Lands, Vol. I, page 310.

(7) Heads of Families....1790 Maryland; Washington, Government Printing Office, 1907; page 29.

(8) O'Daniel, Very Rev. V. F., O.P., Edward D. Fenwick, O.P.; Washington, D.C., The "Dominicana", 1920, page 201.

(9) Baltimore Archives, Case 3, D7, printed in O'Daniel, op. cit., page 195; dated Lancaster, January 5, 1805.

(10) Baltimore Archives, Case 3, D8, printed in O'Daniel, op. cit., page 196; dated New Lancaster, February 1, 1808.

(11) Ohio Auditor of State's office, op. cit., page 358.

(12) Colborn, E.S., History of Perry County, Ohio; Chicago, W. H. Beers & Co., 1883; page 43.

(13) Pennsylvania Archives, Series 3, Vol. XXI, page 754.

(14) Heads of Families....1790 Pennsylvania, op. cit., page 290.

(15) Ohio Auditor of State's office, op. cit., page 310.

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THE "JOURNAL" OF SYLVESTER H. ROSECRANS
(Continued)

Jan. 23. A furious head wind again. . . . Our steward says he once tried to become a Catholic for a certain reason with Father M---- in Pennsylvania. He says he does not think the people can know each other in Heaven. Otherwise they would be very unhappy, and he brought up the example of a woman who had had two husbands, both gone to Heaven. . . . My captain says if he could get a chance to steal a very large amount he would do it. Such is the end to which Presbyterianism brings the fourth and fifth generation. . . .

Jan. 27. The day of St. John Chrysostom. When I arrive in Rome how many of the Saints shall I see as it were.

I wish my brother could be there. I wonder what he is doing today. Engineering without a doubt. And without a doubt he has prayed for me twice today already. How his charity rebukes my sloth. And Annie - dear gentle, affectionate Annie! She said that she found that it would be a great consolation at the hour of death to have faithfully attended to all little exercises of piety which she had regulated for herself. Poor girl! She has already been on her death bed twice.

And mother. Poor mother. Has she become a Catholic yet? She no doubt feels very sad when she thinks of her scattered children. Oh! if the Mother of Sorrows would only be to her a mother, and she be in the true fold! Mother ought to be a Catholic. She has done more to deserve that grace (if one may speak of deserving Graces) certainly than I have. She is humble and yielding, always

preferring the will of others before her own. What a Mother she has been to me! Selfish as I am and she always felt for me, and sympathized in my most wayward whims. When I was going away she came to me and gave me a pair or two of stockings saying they might be of use. What humility! She concealed her own grief and thought only of my advantages and comfort.

Jan. 30. We had a terrific gale all night. . . . and all this morning. . . .

Feb. 5. We have a very fine breeze today. . . . We are looking for another gale. . . . Today I was born into the world, a child of wrath. Twenty-one years of my life are now past and I never can live them over again. I used to write a piece of poetry on my birthday. But what a different poetry would i write now if I were to write. Sensuality which still clings to me had swallowed me up at Kenyon. Music, the friendship of those few, the worldly hopes, the expectations of advancement, the dreams about the friendship of the Buttles', with but a rare chance thought upon my salvation.

What a mercy for me that William was a more fervent convert than I was. If he had not been I never should have been a Catholic as far as I can see. If he had not so resolutely and so incessantly pressed upon me the necessity of salvation, I should have dodged and avoided the subject. How wise I thought I was then!

Feb. 9. . . . We are about four days run from the Azores. . . . We have been out about a month. I hope 20 days will see us in Marseilles. Bishop did not want me to get in Rome in time for the heats of the summer.

Feb. 12. We had another gale this morning. . . . I read nothing today but the lives of the saints and a little in the Spiritual Combat. . . . What a book is that Spiritual Combat!

Feb. 16th. We are lying about a degree north of the Azores all day today. What a saint was St. Francis Borgia! Out of pure humility he allowed his companion to spit his filthy phlegm in his face all night without wiping it off or turning his face away. He drank wormwood tea and then told the woman that she was the only person he knew who knew what was fit for him. And these in that great man were not affected words but the sincere expression of his sentiments with regard to himself.

Feb. 18. We have been going along very slowly with a light breeze. We fell in with a schooner this morning which ran up the Spanish colors. An American bark has been running alongside of us, to leeward. And a ship is falling astern of us slowly to windward. . . . Today was one of the most beautiful days I ever saw. It reminded me of the North River weather. Though by no means equal to the day when Steve and I went out to the Lakes together. Poor little Steve! He is a nice boy; only I hope he will succeed in his resolutions.

Feb. 22. Land ahead, Cape St. Vincent and further on Cape St. Mary. A Catholic country certainly. How impregnated is every society with the religion it professes even though the people are people of the world. We hope to make the Straits tonight, though it is calm now. It is pleasant to see land again. It has been thirty-four days since we saw Cape Florida, and we are forty-five days out. I am getting tired. However, D.V. (Deo volente) I shall see great Rome in three weeks. Rome, the city of martyrs, for many ages the seat of power, and now the center of the world. What a great and privileged city. . . .

Feb. 25. Today we ran in through the Straits with a fine breeze, and most beautiful weather. The country is very rugged on both sides. Gibralter rock is very bold and frowning, and stands out clear of the land. The African shore is one rugged mass of peaks as far as the eye can search.

Feb. 26. We had a delightful breeze today and have shot by a great deal of land. At evening we passed Cape De Gatt with its three towers and its castle nearby on a very steep round hill. Nothing can exceed the wildness of the country here. Peaks upon peaks of deep brown rise in all directions. The mountains we passed in the morning were covered with snow, while on the sea it was very warm.

Feb. 27. We have been flying today before a beautiful breeze. The weather was very fine. We passed along peak after peak of the most rugged mountains. We are becalmed now nearly off Cape St. Antonio. This is a Catholic country. The names of capes, etc., are all from the names of Saints; much better than our Snake Rivers, etc. In a few days D.V. (Deo volente) we will have finished our voyage. I am going to write to William and Annie tomorrow.

Feb. 29. We lay on our side nearly all day today. Passed in sight of Barcelona; ran around Cape Sebastian in the night.

March 3. We are in port tonight, and I am glad. The entrance into the port of Marseilles is beautiful. With a fort on each side. . . . The pilot boats have the Tricolor. The people seem overjoyed. The Revolution is effected. And there is all sorts of music, etc., ashore. We cannot go ashore tonight. "Marseilles - Republique!" said our polot with a great appearance of exultation.

March 8th. I am in the Eternal City, jaded and querulous and with only two pauls in my pocket, and withal in debt 9 pauls. I left Marseilles Sunday noon, after having been to Mass in the Cathedral there, in the steamboat Vesuvio. We ran Sunday night and were in Genoa Monday all day. I visited two of the palaces there in company with Dr. Vancouver of Kinderhook, N.Y., and an old gentleman named Staples of London who was educated a Catholic. . . . Leaving Genoa at evening we fell in with an old gentleman from Auburn, N.Y., and a young gentleman from Ill., named Babcock. We sailed and without accident arrived at Leghorn the next morning. I went ashore there and visited two churches. . . . The next morning we were at Civita Vecchia; and at 10½ the..... started for Rome where it arrived at dark. It is impossible to anticipate the numberless petty extortions to which my inexperience subjected me. I could not take a step without paying an enormous price. And even on the road every portillion demanded a paul for having driven us without accident. And finally, to cap the climax, one got a dollar from me under the pretence that it was to go to the police. I was almost ready to cry when at last I got into my room and was there insolently told that the room would be five pauls, when I refused to pay a young scoundrel a paul for carrying my trunk upstairs. But I am now in the City of Peter and Paul.

(To be continued)

THE HISTORY OF THE CATHOLIC CHURCH
IN COSHOCTON COUNTY, OHIO

By Sister Monica Kiefer, O.S.D.
(Continued)

The great chiefs were brought to this determination in consequence of the good advice given them by their American brethren, and by the Christian chiefs of the Delawares. To quote their own words, they declared that they would remain neutral, during the contest "between the parent and the son, and would not lift up the hatchet against either." Despite the taunts of their own race, rejecting bribes and spurning threats, the Christian Delawares stood month after month, as a wall of protection to the western Colonists (40). Supposing a different decision in the great council, the claim is not without basis that one of the grandest victories of the American Revolution was won at the Delaware capital at the forks of the Muskingum.

In 1778 the rightful authorities of the Delaware nation made a treaty of alliance with the commissioners of the United States, providing for the accomplishment of the cherished project of the aged chief, White Eyes, that the Delaware nation should be represented in the Colonial Congress, and become a Christian Indian state -- one of the United States (41).

Not long after this, White Eyes took sick with smallpox and died. He had been a warm friend of the Colonists. To the honor of the American Continental Congress, it should be stated that they took his son under their protection to be educated. The following entry is to be found in the journal of that body for the year 1785:

Resolved, That Mr. Morgan be empowered to continue the care and direction of George White Eyes for one year; and that the Board of Treasury take orders for the payment of the expenses necessary to carry into execution the views of Congress in this respect (42).

White Eyes had listened reverently to the teachings of the missionaries when many of the pagan Indians advocated driving them away. He had at length succeeded in inducing the tribe to vote that Christian Missionaries should be taken under their special protection. The good old chief was so overjoyed at this that he said in council:

I am an old man and know not how long I may live. I, therefore, rejoice that I have been able to induce you to this decision. Our children and grandchildren will reap the benefit of it. Now I am ready to die whenever God pleases (43).

Not long before his death he said to the assembled council of the nation:

My friends, it is my dying wish that the Delawares should hear the word of God. I, therefore, gather together my young men and their children. I will kneel down before the Great Spirit who created them and me, and I will pray unto Him that He may have mercy upon us, and will reveal His will to us. And as we cannot declare that Will to those who are yet unborn, we will pray unto the Lord our God to make it known unto our children and our children's children (44).

The death of White Eyes left the Delawares under control of Captain Pipe, a reviler of Christianity and a bitter enemy of the Colonists. He put a few of his tribe on the side of the British, but the other Christian Indians went over to the Colonists. Captain Pipe had heard of Negro slavery and loved

to tell stories of the unmerciful beatings on the Negroes. "These are the benefits," he would say mockingly, "of what you call Christian civilization." His reason for siding with the British can be inferred from his words: "I hate them both. The Americans are so poor that they cannot give us a blanket or a shirt in exchange for our peltries. But the English are rich. They will give us all we need. Unless we make them our friends we shall perish of want" (45).

The good accomplished by the noble self-sacrificing missionaries had not been entirely destroyed. From their lips the Indian had heard the blessed message, "Peace on earth, good will to men." All too soon from every other quarter these Indians were to be taught deeds of violence and bloodshed.

By the spring of 1780 General Broadhead, the Commandant of the Colonial army at Fort Pitt, giving credence to the stories still told against the Delawares, was persuaded to believe that they had forgotten their promises and had joined the Indians of the north in an alliance against the Colonists. An expedition was fitted out from Wheeling; General Broadhead assumed command in person (45). He was an experienced Indian fighter, of resolute character, prompt in action, cruel and commanding of presence. He and Colonel Sheperd, second in command, left Wheeling with about eight hundred regulars and marched directly to the Tuscarawas valley. By forced marches they surprised both Lichteneau and Goshachgunk, and captured every inhabitant of the two towns without firing a shot. So enraged were the members of the expedition because of reports against the Indians, that General Broadhead had the greatest difficulty in restraining his men from wholesale massacre of the captives.

General Broadhead, however, on the very night of his arrival in the home of a presumably friendly people, called a council of war, and on the word of a single Indian, Pekilon, condemned to death sixteen Indians as guilty of attacking settlers, and had them taken a short distance outside of town, tomahawked and scalped (47).

About noon of the next day, after burning the villages of the Christian Indians on the east side of the river, General Broadhead started on his return, taking with him some fifty or more prisoners. These he placed in custody of his militia, the same men who had clamored for the death of the Christian Delawares the previous day. Before they had gone half a mile, the militia began murdering the prisoners. Near a spring on the east side of Collier Hill on Sixteenth Street, the rest, except a few women and children, were cruelly slain. Those who escaped the fiendish cruelty of the militia were led to Fort Pitt and afterwards exchanged for a like number of white prisoners. The bodies of the slain were buried in a row of five mounds with heaps of stones and earth piled on them as a gruesome lesson to the survivors (48).

After this cowardly and inhuman deed, there is small wonder that twenty years elapsed before a white man dared to come into this region to settle. Doubtful it is, if any would have ventured then, had not the Delawares been convinced that they could not live near the Colonists, and so began their migration to the West. Their faith in the white man's God, his Gospel and his word had been shattered. By the dawn of the new century only a remnant of that powerful tribe remained in little scattered groups.

A last effort was made by the Jesuits to regain the Delawares for the true faith. In 1804 Father Claude Francis Virot, who had previously labored in

this territory, was sent to Ohio to found a mission for the few Delawares on the banks of the Muskingum (49). He planted his mission cross and persevered in his good work, until Pakanke, chief of the Wolf Tribe, drove him out of the county. Records show no further activities on the part of the missionaries for eighteen years (50).

(40) Henry Howe, "Howe's Historical Collections of Coshocton County": Vol. I, Norwalk, Ohio. Laning Printing Co. 1896. p. 471.
Edward Ronthaler, op. cit., pp. 70 and 74.

(41) N.N. Hill, op. cit., p. 205.

(42) Colonial Records, No. 56. Indian Affairs. Department of State, Washington, D.C.

(43) John S.C. Abbott, "History of the State of Ohio": Detroit, Mich. North-western Publishing Co., 1875. p. 177.
J. W. Taylor, op. cit., p. 399.

(44) John S. C. Abbott, op. cit., p. 177.

(45) Randall & Ryan, op. cit., p. 346. Vol. II.

(46) Crow and Smith, "My State Ohio"; Columbus, Ohio. Ohio Teacher Publishing Co. 1931. p. 162.

(47) Thaddeus Mason Harris, "The Journal of a Tour into the Territory of the Northwest of the Alleghany Mountains"; Boston, Mass. Manning and Loring. 1805. p. 14.
J. W. Taylor, op. cit., p. 375.

(48) Thomas H. Johnson, "Ohio Archaeological and Historical Society"; Vol. XXI. Columbus, Ohio. Publications. 1912. p. 433.

(49) William Ingraham Kip, op. cit., p. 139.

(50) John Gilmary Shea, op. cit., p. 614.

(Note: With the completion of this chapter on the Catholicity among the Indians, we conclude our excerpts from Sister Monica's "History of the Catholic Church in Coshocton County, Ohio.")

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LIBRARY OF DIOCESAN AUTHORS

The Catholic Record Society is making a collection of books written by people of the diocese. It will include books written by those born and raised in the diocese, but living elsewhere later. The collection is growing steadily. Books on the history of the Church in this area will also be received.

New acquisitions include: Leprosy and the Charity of the Church by the Rev. L. W. Mulhane. 1896. Gift of Father Charles Haluska; The Catholic Church on the Kentucky Frontier (1785-1812) By Sister Mary Ramona Mattingly, S.C.N., 1936. Gift of Msgr. H. E. Mattingly; The Dominican Province of Saint Joseph by Very Rev. V. F. O'Daniel, O.P. 1942. Gift of Msgr. William E. Kappes.

Books wanted: Msgr. Paul J. Glenn's Criteriology, Ontology, Sociology and Theodicy; Msgr. Clement Crock's New Lectionary; Paths to Eternal Glory; Eight Beatitudes; No Cross, No Crown; Secret of Her Greatness, U.S.A.; Natural and Supernatural Wedlock and Christ's Darkest Hours.