



Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society -
Diocese of Columbus

Vol. XXXVI, No. 6

June 13: St. Anthony of Padua

June, 2011



The former St. Anthony Church in Stockport, as it appeared in 2010

Stockport Station and St. Anthony Mission, 1843-1943

The Muskingum River improvements made by the State of Ohio from 1836 to 1841 precipitated the establishment of the town of Stockport in southern Morgan County. It was laid out in 1839 by G. W. Sanburn, to the north of the existing village of Windsor. It became one of the most important shipping and trading points between Zanesville and Marietta. It soon had a general store, a post office, and a tobacco packing business. A mill was built in 1842 and was the most important building there. The river improvements also brought Arthur Taggart and his family there, to whose presence must be attributed the earliest existence of the Catholic station.

On October 22, 1841 Bishop Purcell, on one of his episcopal visitation tours, came downriver

from McConnellsville. "Next morning, the Bishop was kindly conveyed, in company with Very Rev. Mr. Henni and Rev. Mr. McCaffrey, by Mr. Arthur Taggart, to his residence on the Muskingum—opposite Windsor, or Stockport, where there is a new and increasing Catholic settlement, which is already in want of a small church, which it is hoped, measures will be soon taken to construct." Thence they moved on to Sherlock's Settlement or Meigs Creek, twelve miles distant, in the hills to the east.¹

Windsor was listed in the annual Catholic Directory as a station attended from St. Mary Parish in Marietta from 1843 to 1849. Father McCaffrey visited five families numbering 31 souls there monthly in 1847.² Stockport was first noted in the directory

as a station of Marietta in 1856. That source continued to indicate its attachment to Marietta for over 15 years and called the station St. James.

On July 20, 1862 Rt. Rev. Sylvester Rosecrans, as auxiliary bishop of Cincinnati, administered Confirmation in Zanesville. On Monday the 21st the Bishop, accompanied by the Rev. Messrs R. N. Young and J. Dunne and several “worthy ladies” of the St. Thomas congregation, proceeded by steamboat down the Muskingum to Windsor. There, “they were welcomed by the well known old Catholic, ARTHUR TAGGART,” arriving at 3 p.m. In his house more than fifty Catholics assembled and Confirmation was given to ten, five of whom were Mr. Taggart’s children. The account continued, “A few persons came to Mass from the mission of St. James, twelve miles below on the Muskingum—belonging to Marietta.” These twelve probably were from Meigs Creek (Sherlock’s Settlement), which had a church called by that same name but was twelve miles east in the hills, not downriver. McConnellsville at the time also had some twenty-five Catholic families.³

About 1869 care of the station at Windsor was given to Father Lawrence Barn. Shnyder, residing at Churchtown in northern Washington County. His responsibilities included Uniontown (Churchtown) St. John’s; Rainbow Ave Maria; McConnellsville, where a church was being built; Meigs Creek St. James (visited once a month); and Windsor. Windsor was the smallest of his charges, with seven families out of a total of 149 under his care.⁴ The next extant report is that of Father Charles L. Grimmer, dated Feb. 5, 1874. His responsibilities were Churchtown, Ave Maria, McConnellsville, Meigs Creek St. James, and Stockport. The latter he reported as “Stockport (St. James’),” which he visited once a month to offer Mass.

St. James a Station of McConnellsville

When McConnellsville was given its own pastor in 1882, Stockport became a mission of that parish. In a note of July 4, 1882 accompanying his first financial report as pastor, Father S. S. Mattingly said, “Want to see Rt. Rev. Bishop about confirmation.

Will have 3 from Meigs Creek, 9 from Windsor and 12 at McConnellsville,” all to be confirmed at McConnellsville, and 11 at Taylorsville.

The baptismal register of St. James Church at McConnellsville provides the names of families who had children baptized in Stockport from 1882 to 1914.⁵ By this time the Taggart family had moved away, but the McDermotts were descendants of Arthur Taggart’s sister.

- James & Mary Ann (Shields) McHugh. James was born in Ireland about 1833. He was a farmer in Windsor Township and had at least ten children.
- Thomas & Henrietta (Abbot) McDermott. Thomas was the oldest son of John and Mary J. McDermott, born about 1859.
- Hugh & Linnie (Pierrot) Gormley. James was the head of the Gormley family, born in Ireland about 1818. He was a liquor dealer in Stockport and with his wife Annie had at least seven children. Also in the household in 1880 were his sister Mary and his nephew Hugh Gormley, born about 1843, also a liquor dealer.
- Eugene & Amy (Brown) Pierrot. Eugene, born about 1870, was son of Jackson L. Pierrot, who was of French and Swiss ancestry. Jackson Pierrot was a miller in Stockport.
- William Henry & Margaret (Kelly) Creighton. William and Margaret were natives of Ireland, born about 1870. They had a farm in Windsor Township.
- Frank & Grace (Gray) McDermott. Frank was a son of John McDermott, the nephew of Arthur Taggart, born in 1874. He was a lawyer and lived on Main Street in Stockport.
- Charles & Eva (McHugh) McDermott. Charles was another son of John and Mary J. McDermott, born in 1865. Like his father, he was a merchant in Stockport.
- Arthur & Ellen (Travis) McHugh.
- Walter & Margaret (McHugh) Palmer. Margaret apparently was a daughter of James & Mary Ann McHugh. The Palmers lived in

Chesterhill, Marion Township, where Walter was a teamster and his father was a farm laborer.

- Jesse H. & Rose (McHugh) Choguill. Born in the 1870s, Jess was a teacher in Stockport. (The couple and their children moved to Columbus by 1920.)
- Edwin & Flora (Haas) Boyle. (Nothing more could be found about this couple.)

Mission Statistics, 1890-1909

The Columbus Diocesan Archives hold parish census and financial reports that mention the Stockport mission from 1890 onwards; the records are sparse at first but become more complete as time progresses.

In a report for the second half of 1890, Father John Meade noted on a pre-printed form “pew rents” of \$56.50 from Stockport, which amount was used

The only known religious vocation from Stockport was that of Rose Taggart, who became Sister M. Borgia, O.P. She and her twin sister Katie were among the many children of Arthur and Margaret (Cornyn) Taggart and were born at Stockport (or at the family home across the river) on the Feast of the Assumption, 1848. They lost their mother when they were only five years old and their father sent them and their younger sister Mary Cecilia to be educated at the Ursuline Academy in Brown County. They were at home on Monday, July 21, 1862 to receive Confirmation at the hands of Archbishop Purcell. Rose and Katie completed their education under the Sisters of St. Dominic at St. Mary’s Academy in Somerset, where Rose demonstrated her considerable musical talents (in piano, harp, guitar, and voice) and was awarded the first silver medal in the Second Senior class at the 1866 graduation ceremonies. Rose made her profession as a Dominican in the presence of Bishop Rosecrans in the Academy Chapel on June 21, 1868, taking the name Sr. M. Borgia. She was the last Dominican Sister to make her vows in Somerset before the community moved to St. Mary’s of the Springs.

As far as existing records tell, Sister Borgia spent her religious life teaching within the Diocese of Columbus. She taught at St. Mary’s parish school in Lancaster for several years, until 1895. Subsequent assignments were at St. Thomas in Zanesville, St. Mary’s in Marietta, St. Peter’s and Holy Name in Steubenville, and finally at St.



Sr. M. Borgia Taggart, O.P. (1848-1907)

Mary’s of the Springs Academy. “She was greatly beloved by reason of her sweet and kindly nature, and among the two generations of children whom she taught her name will always be held in affectionate memory. To her Sisters in religion she was equally dear; ever thoughtful, gentle, helpful...” She went to her Maker on March 12, 1907.

Thanks to Sister Rosalie Graham, O.P., Archivist at St. Mary of the Springs, for contributing the photograph and some of the above information. *The Catholic Telegraph* of August 6, 1862 and July 1, 1868 and *The Catholic Columbian* of March 16, 1907 were also used.

for his salary and his traveling expenses between McConnellsville and Stockport. This pattern continued through at least 1893, with small changes in the amount. It might be inferred that, since there was pew rent, there must have been pews. However, in later years when the pastor reported Stockport's finances on loose pages or at the bottom of the McConnellsville report, he would note this income as "dues."

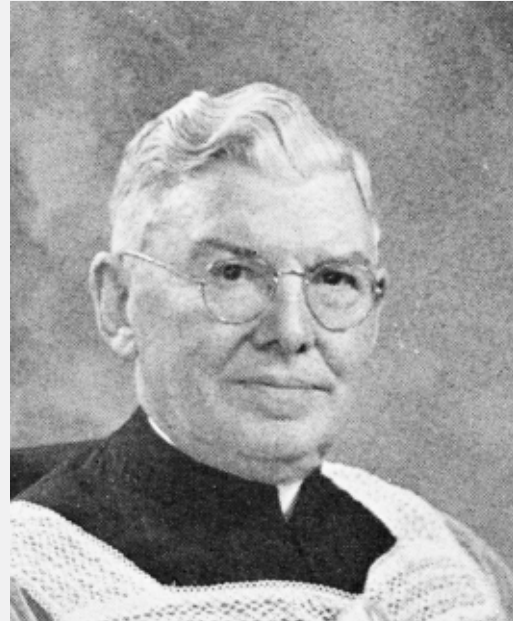
A typical report dated January 1, 1898 by Father John H. Wagner noted \$45.00 in "dues" from the little congregation, which was used for \$4.00 for the diocesan assessment, \$11.00 for the pastor's expenses in attending, and \$30.00 for his salary. An annual report for 1904 mentions expenses of \$12.00 for a missal and replating the chalice.

It was said in 1910 that over the years the Stockport congregation had worshipped in a series of rented rooms.⁶ The report of Father Lang for the year ending January 1, 1905 is the first to mention such a room, where he offered Mass on the third Sunday of each month. The congregation's possessions were a chalice and a missal. There were 25 souls there (out of 183 in all under his care, including McConnellsville, Taylorsville or Philo, and Hackney), consisting of eight married couples, one half of a mixed marriage, two widows, one old maid, and 13 children. Typically, the pastor taught catechism to the children whenever he visited.

The annual financial report for 1906 noted pew rents of \$84.00 and a special collection totaling \$25.00 that was used to cover the rent. Other expenses included \$4.00 for fuel and \$30.00 traveling expenses.

There are no financial reports from McConnellsville for 1907, but Father M. D. Fagan submitted a census report showing the Stockport congregation to number 40 persons, of whom nine rented seats in the "church." The mission had a Sacred Heart society that year.

The 1908 financial report by Father John W. Byrne showed no expense for rental of the room. His census noted a congregation of 16 adults and 23 children. He offered Mass on the fifth Sunday of a month and sometimes on weekdays. He taught



John W. Byrne was born on January 20, 1878 and baptized on the same day at the parish church of Tullamore Parish, County Offaly, Ireland; his parents were John and Catherine (Ward) Byrne. He was one of eleven sons and daughters of the couple. He was educated for about twelve years in the local National School and in the school of the Christian Brothers. He decided to migrate to the United States, where he landed in January of 1896, at the age of 18.

The next year his education for the priesthood began at St. Thomas Preparatory Seminary in Hartford, Connecticut. After a year there he moved on to Niagara University and in 1900 to St. Michael College University in Toronto, Ontario, to study philosophy and theology. He received an *exeat* from the Bishop of Meath on September 3, 1904 and about that same time became affiliated with the Diocese of Columbus. He was raised to the Subdiaconate on April 8, 1905 in Toronto, and to the priesthood on June 17, 1905, at St. Basil's Church, Toronto, by Archbishop O'Connor.

After serving for a short time as secretary to Bishop Hartley, the bishop sent him to assist at Holy Name Parish in Steubenville and then

to St. Francis of Assisi Parish in Sherrodsville. In January of 1908 he was sent to be pastor of St. James Parish in McConnellsville, with missions at Taylorsville, Hackney (Meigs Creek), and Stockport. While at that post he arranged for the construction and acquisition of St. Anthony Church in Stockport. In January, 1912, he moved down the Muskingum to Our Lady of Mercy Parish in Lowell, where he stayed until September, 1913. That month Bishop Hartley sent him to St. Sylvester Parish in Zaleski. In 1918 he moved on to St. Andrew Parish, Nelsonville, where he oversaw the construction of a new rectory. In 1922 he was moved to St. Paul Parish in Athens. March, 1928 saw his arrival at Blessed Sacrament Parish in Newark, which was his place of longest residence in his priestly life. As pastor Father Byrne “inherited” a building fund that had been initiated by Mrs. Mary Walsh and had been added to year by year. He began a campaign to build a much needed new parish church. Materials were had to come by because of the war, but the difficulties were overcome and the church was first used at Christmas, 1941 and was dedicated the next month. He donated the large “Our Lady of the Blessed Sacrament” window in memory of his parents. Priestly vocations possibly influenced by him in Newark were those of Fathers Rubeck and Harry and Richard Connelly.

In March of 1946 Father Byrne resigned as pastor in Newark because of health problems. Bishop Ready named him Rector Emeritus of the parish. He moved to West Haven, Connecticut, to live with his sisters, where he died on December 28, 1946. Bishop Ready (who was a native of New Haven, Ct.) went east to preside and preach at his funeral in St. Lawrence Church on New Year’s Eve, accompanied by Fathers H. E. Mattingly and Philip Remark of this diocese. Burial was in St. Lawrence Cemetery, New Haven.

catechism whenever he was there but the majority of those capable of receiving instruction lived in the country and were taught by their parents.

For 1909 Father Byrne reported membership of 26 and rent expense of \$36.00. He offered Mass and taught catechism on the first and third Saturday and Sunday of each month and on every Sunday in the Summer months. In 1910 in addition to his personal teaching, a Sunday School teacher taught catechism every week. The room being rented that year was “in a rickety old building over a storeroom which was reached by a dilapidated stairway.”⁷

St. Anthony Church

The conventional history says that Father Byrne, after much effort, succeeded in securing a lot with a cottage that he converted into a church.⁸

The existing primary records imply that there was a little bit of subterfuge on the part of Father Byrne and the locals when this church building was acquired. The wool seems to have been pulled over the eyes of Bishop Hartley, a very rare happening, along with the eyes of anti-Catholic bigots of the town.

Dolph or Adolphus Hook, whose (apparently non-Catholic) family owned property in Stockport, was administrator of the estate of Lorina Hook. Dolph had married Alice Sherlock, a Catholic of Meigs Creek (the Hackney area), and the couple lived there with her family. On January 24, 1910, as administrator, he sold a large lot on Broadway in Stockport that included the block-built house east of the alley east of Franklin Street (1800 Broadway—existing in 1902 per the plat book) and what became two lots east of that, stretching east to but excluding what now is the bank building on the corner of Jefferson. The purchaser was Alice’s brother Vince Sherlock and the price was \$400.⁹ On April 20, Bishop Hartley wrote to Father Byrne, “You may purchase the property spoken of in your letter for Church purposes at Stockport. ...I am glad that you are able to pay for it and fix it up as a little Chapel.”¹⁰ This was a cottage and the lot at the center of the former Hook property, now 1810 Broadway. But the deed from Sherlock is dated

April 18, two days before the bishop's letter. The price was \$300.¹¹ This all indicates that the "cottage" had been built between January 24 and April 18 of that year, 1910. This is confirmed by a 1912 "Canonical Visitation" report filed by Father William Sullivan, according to which the church was built in 1910.¹² The "cottage" looks distinctly like it was designed with the intention of being used as a church, with a gabled end facing the street, a central door on the front, a deep area that could easily be used as a small nave and sanctuary, and a rear room with side door in the rear that could easily serve as a sacristy. In addition, Father Byrne wrote in a 1945 *Curriculum Vitae*, after Bishop Hartley had gone to his reward, "I built the Chapel at Stockport, Ohio..." It is pretty clear, therefore, that the building was designed and constructed while in the name of Vince Sherlock, under Father Byrne's direction, under the guise of a "cottage" that could be purchased by the diocese and converted to a church. The need for subterfuge on the local scene can be explained by the anti-Catholic bigotry existing in Stockport that was mentioned not many years later. But it is not clear what was the situation with the bishop that required him to be fooled in this manner.

It was probably on Tuesday, July 19, 1910 that the church was dedicated under the patronage of St. Anthony. (*The Catholic Columbian* of July 29 reported that the event occurred "last Tuesday" which, given composition and printing time, probably meant the previous week.) Father Byrne was assisted by Father Owens of Churchtown and Father Mulhane of Mt. Vernon. The latter preached the sermon on the occasion.

Father Byrne's financial report for 1910 noted \$24.50 used for "Rent of Opera house for mission." No doubt this took place early in the year, preparatory to taking up the subscription for the church. The \$603.35 subscribed was the same amount shown as the expense of the church property and building.

Gradual Decline, 1911-1943

The pastors of St. James in McConnellsville continued to care for St. Anthony's. Father Byrne

was replaced in June of 1912 by Father William M. Sullivan. His successors were Fathers Francis S. Mueller in 1918, W. J. Maloney in 1928, Louis B. Preston in 1929, William L. Thomas in 1937, and James M. McMahan in 1943.

Some extra insight into the affairs of the mission is provided by a 1912 Canonical Visitation report by Father Sullivan.

- St. Anthony Church, built in 1910
- 12 adult Catholics in the area, some lived 16 to 18 miles away; 8 to 12 usually attended Mass
- Nobody interfered directly with the free exercise of religion, "but bigoted"
- The altar was not consecrated but of course had an altar stone blessed by the Bishop
- The usual equipment was owned by the mission: altar cloths and linens, crucifix, candlesticks, one set of altar cards, a bell, a wooden tabernacle (but the Blessed Sacrament was not reserved); one missal, one silver chalice and paten; and one cassock and one surplice for the altar boy.

Census reports are extant for most of the remaining years of the mission's existence. They indicate a stable Catholic population of between 30 and 40 through 1918. The population then dropped into the 20s through 1928 and then into the teens. The 1928 report indicated what was happening: there was a total of 39 "members," but twelve of them were away from home, working, teaching, or in college. The young adults were moving away and not coming back. One-third to one-half of the souls were children in the public schools. An Altar Society and a Sacred Heart League were active through the 1920s. As late as 1932 Mass was still regularly offered in the little church, but on First Fridays or Saturdays, not on Sundays. In Father Preston's time the affairs of the mission were dwindling. By 1932 the children were all attending catechism classes in McConnellsville on Sundays. By 1933 all the people were coming to Sunday Mass in McConnellsville and Mass was offered at the mission only a few times a year. In 1934 Father Preston made no separate census report for Stockport, but included all its members in his McConnellsville statistics. He did note that year that bigotry still existed in the mission

area. James Blatt, he said, who had come from Dresden and had been married before a Catholic priest, posed as a Protestant in Stockport in order to keep his job as teacher in the public school. The last statistics reported were for 1936, 1938, 1939, and 1940, showing only 11 to 13 Catholic souls at St. Anthony's.

The last official representation of St. Anthony's is its bare mention as a mission of McConnellsville in the pastor's reports of 1941 and 1942. The 1943 diocesan history stated, "The good people living in this community drive every Sunday to McConnellsville. From time to time, on special occasions, Mass is said in the little chapel that still stands here. ...At present Father William Thomas takes care of the people of Stockport and he is most zealous in looking after their spiritual wants." Despite that positive note, Father McMahon did not even mention Stockport as a mission in his report of 1943. In 1944 Morgan County became part of the new Diocese of Steubenville. Bishop John King Mussio sold the church to Reed Brookover of Stockport on September 23, 1946.¹³

The mission brought about by the presence of Arthur Taggart and his family, the church Father Byrne and the people had worked so hard to build, had been brought to its end by the ease of modern

transportation and the dwindling away of its people.

NOTES

- 1) *Catholic Telegraph*, Nov. 6, 1841 (see the *Bulletin*, March, 1997)
- 2) University of Notre Dame Archives, McCaffrey to Purcell, Aug. 25, 1847
- 3) *Catholic Telegraph*, August 6, 1862
- 4) Annual report, Archives, Diocese of Columbus. The 1868 report by Father Eppink of Churchtown did not mention Windsor.
- 5) Patricia Coyle of the Archives, Diocese of Steubenville, was kind enough to ferret out and send this data.
- 6) *The Catholic Columbian*, July 29, 1910
- 7) Hartley, James J., *The History of Fifty Years*; Columbus, 1918; p. 380
- 8) see for example the 1943 diocesan history, page 102
- 9) Morgan County Deed Record 58/11
- 10) Archives, Diocese of Columbus
- 11) Morgan County Deed Record 58/182
- 12) Thanks to Patricia Coyle of the Archives, Diocese of Steubenville
- 13) Morgan County Deed Record 89/579

The story of Arthur Taggart will appear in next month's *Bulletin*.

St. Mary Parish, Lancaster Baptismal Register, 1834-1843

(Continued, from Vol. XXXVI, No. 5)

1840, continued

[Sept. 30, 1840]

Same, Mary, daughter of Edmund Hall and Ann Caffrey, spouses; spon. Richard Hughes and Ellen Garrett

Oct. 1, John, son of Paul Schmidt and Joana Cushing; spon. F. A. Wollensnider and Catherine his mother.

Same, John, son of Thomas Cassidy and Catherine Sorrigen; spon. William Millay and Ann Cushing.

Same, Catherine, daughter of Frances A. Wollensnider and Elizabeth Eise, spouses; spon. Sebastian Worley and Catherine

Euchner. Joshua M. Young

Oct. 4, William and Michael, sons of William White and Margaret Cogan, spouses; spon. were of William, Thomas Cooney and Anna McGourlick; of Michael, Patrick and Bridget Martin. Joshua M. Young

page 52

October 4, 1840, Louis Januarius, son of Louis Blair and Julia Elder; spon. Sara Mills. J. M. Young

Oct. 12, Margaret daughter of Wendelin Chrisbaum and Leugard? Pelatz, spouses; spon. Roman Chrisbaum and Walberga Keller. J. M. Young

Oct. 13, Caroline, daughter of Landolin Oberle and Mary Nautasche, spouses; spons. Matthew Myers and Mary Brossman. J. M. Young

Oct. 17, Gertrude, daughter of Matthias Scheir and Anna Lantz; spons. Nicholas Telinis? and Gertrude Kurns. J. M. Young

page 53

October 20, 1840, Margaret Joanna, daughter of William Turner and Elizabeth McLaughlin; spons. William and Margaret Horan.

Same, Sara, daughter of William Horan and Margaret Byrne, spouses; spons. William Turner and Mary Rafferty. Josue M. Young

Oct. 25, John, son of John McIntire and Catherine Sullivan, spouses; spons. Owen Goodman and Bridget Byrne.

Same, John, son of Philip M' Gillis and Alice Heery, spouses; spons. Pat. Cusack and Elizabeth Jennings.

Same, Thomas of Patrick Sweeney and Catherine Hannegan; spons. Peter Daly and Catherine Mauley

page 54

October 25, 1840, John, son of Jeremiah Toohey and Frances Murphy; spons. Stephen Hanson and Bridget Hanson.

Same, Anna, daughter of Cornelius Sullivan and Ellen Nern; spons. Dennis Gaoney and Mary Pheeny. J. M. Young

Oct. 26, Mechtilda, about 14 years old, daughter of Richard Ward and Mechtilda Roults; spons. Teresa Littlejohn. Joshua M. Young

Nov. 9, Louise, daughter of Michael Wagner and Magdalen Studer, spouses; spons. F. A. Steck and Cath. Burckbüchler. J. M. Young

Dec. 12, Philemon Beecher, son of Peter Van Trump and Louise Beecher, spouses; [page 55] spons. Philemon Beecher Ewing and Susan Beecher.

Same, Frances, daughter of the same couple; spons. Maria Ewing.

Same, Frances, about six years old, daughter of Henry Stanbery and Frances Beecher, spouses; spons. Ellen Ewing. Josue M. Young

Dec. 18, Mary, daughter of Thomas Shannon and Mary his wife; sponsor [blank] Cox. Jos. M. Young

Dec. 20, Donald, son of Timothy Sullivan and Margaret his wife; spons. John Mornan and Ellen Sullivan. J. M. Young

Finis Anni Domine 1840.

page 56

Anno Domini 1841

Jan. 10, Francis Anthony, son of Joseph Hite and Mary Haver, spouses; spons. F. A. Steck and Mary Walt.

Same, Magdalen, daughter of Michael Strickfader and Elizabeth Utz, spouses; spons. Michael Burckbüchler and Magdalen Steck. Josue M. Young

Jan. 18, Frances, daughter of John Rinehard and Sara McGoulrick, spouses; spons. Ellen Ewing. Josue M. Young

page 57

Jan. 30, 1841, Joseph, born the 22nd of this month, from the lawful marriage of Lawrence Stortz and Magdalen Ottiney; spons. Xavier Zink and Teresa Ottiney. Another infant of the same parents was baptized the same day by Joseph Kaugh and has died. Joshua M. Young

Feb. 2, Sara Ann, daughter of Michael McDonald and Mary Clyde [Gloyd], spouses; spons. Michael Casey and Catherine Casey. Jos. M. Young

Feb. 3, Teresa Aloysia, born January 1, daughter of the lawful marriage of Joseph Lilly and Mary Fanning; spons. Thomas Lilly and his sister Mary Lilly. Joshua M. Young, L. E. R.

page 58

Feb. 14, Joseph son of Nicholas Tunmis? and Catherine Schneider, spouses; spons. Daniel Walt and Mary Teanis. J. M. Young

(To be continued)

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