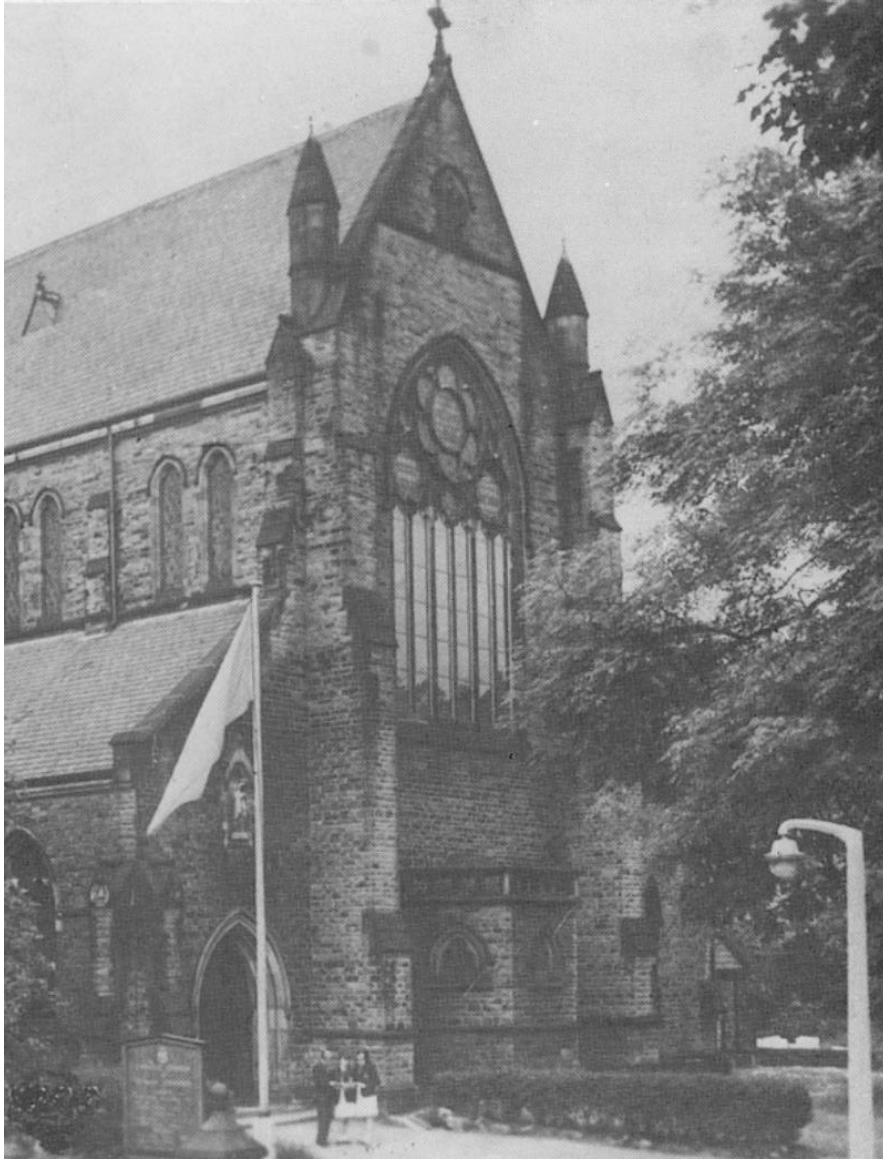


A Memorial of St. Mary's



TURRUS DAVIDICA
TURRIS EBURNEA
DOMUS AUREA
JANUA CAELI

TOWER OF DAVID
TOWER OF IVORY
HOUSE OF GOLD
GATE OF HEAVEN

INTRODUCTION

The Church of St. Mary Crowned, Glossop, was officially opened and consecrated on 18th August 1887 by Dr. Bagshawe, Bishop of Nottingham. The building was dedicated to the exclusive use of Divine Worship. We can apply to it the words of Genesis : "It is the House of God" (Gen. XIV). Here the faithful have come to pray before Our Lord in the Blessed Sacrament, to hear the Word of God, to take part in offering the Sacrifice of the Mass, to receive the Sacraments and to participate in a variety of devotions. We give thanks to God for all the graces received in this church over the past hundred years. We pray for the seven parish priests and the many assistant priests who have served the people over that time. We remember all the parish helpers and benefactors over the years.

We are indebted, in particular, to Francis Joseph Sumner, first Mayor of Glossop, who financed the building of St. Mary's old school, opened in 1853, and the building of the church a little over thirty years later. He died unexpectedly on 12th June 1884 at the age of 76, and so did not see the grand design completed. We are grateful to his heirs, who carried out his wishes. It was fitting that the church should be known in 1887 as "The Sumner Memorial Church".

Tribute must be paid to Owen Russell for compiling this commemorative booklet. Thanks go to Canon A. Baldwin, late parish priest, for the records he kept, and to Tony Perry for some important contributions. Many people have loaned photographs and paper cuttings, and have given freely of their recollections of the parish over the years; all are warmly thanked. When Mr. Russell began his research for this publication he was reminded of the words of Ecclesiastes (Chap. II) : "One last thing, my son, be warned that writing books involves endless hard work, and that much study wearies the body". Thanks, Owen, for your "hard work".

The Guild of Our Lady of Ransom (The Catholic Church Extension Society) is celebrating its first centenary also in 1987. It is fitting that our celebrations will be concluded in the next Marian Year that begins on 7th June, Pentecost Sunday. A coach will be going from St. Mary's to Walsingham to join the Diocesan Pilgrimage on 21st June. We rejoice also that the Ven. Nicholas Garlick of Dinting, one of the martyr-priests of Padley, is to be beatified on 22nd November this year.

We thank all who have come to join us in our celebrations. May we all draw inspiration from those who have gone before us. As we go forward in the pilgrimage of the People of God, we ask the Lord to bless and guide us. The centenary celebrations will be concluded with a Parish Mission from 12th to 27th September, conducted by Father John Edwards, SJ, and two religious sisters from Farm Street, London.

Father T. Fitzgerald Parish Priest April 1987

THE SCHOOL BADGE

The present school badge came into use about 1957, at the direction of Canon Baldwin. It replaced a previous badge used on the emblem of the Sisters of Charity of St. Paul, which consisted of crossed palms with the letters "S" and "P" on opposite sides, these standing for St. Paul. Discussion has shown that the new badge is generally thought to have originated from a Mr. Williams, who drew the design for it at Canon Baldwin's request. In fact however it has come to light that this badge, or a design closely resembling it, has been associated with St. Mary's Church from the very beginning.

In the description of the church interior given earlier in this history there is a reference to certain benches, formerly on the sanctuary and now to be seen at the back of the church. The end panels of these are beautifully carved; two separate panels make up each of the ends, and in each instance the upper panel is occupied by a carving of the distinctive "St. Mary" monogram with a crown superimposed - in other words, the centrepiece of the present school badge. These benches can be seen on the sanctuary in very early pictures of the interior, and given the nature of these carvings they must almost certainly have been designed for the church at the very beginning. Hence the badge, popularly thought to have been an innovation of the 1950's, has been in the church from the start.

The lower panels of the bench-ends are blank at one end and carved with a representation of a building at the other, the latter being the ends facing the congregation when the benches were in their normal sideways-on position on the sanctuary. These lower carvings carry brief inscriptions from, most appropriately, the Litany

of Our Lady, and the three benches still in the church at present are lettered *Turris Davidica* (Tower of David), *Domus Aurea* (House of Gold), and *Janua Caeli* (Gate of Heaven). Unfortunately the missing fourth bench has not at present been traced, but it is virtually certain that it carried the inscription *Turris Eburnea* (Tower of Ivory). These four beautiful inscriptions surely refer to the building itself, and accompanied by the emblem of St. Mary above they form a most interesting symbol of the church. It was thought that nothing could have been more appropriate as a motto for this short history.

THE CHURCH AND ITS ORIGINS

On such evidence as is available to us, it is clear that the original plan for a parish of St. Mary's emanated from the mind of that well-known local figure and long-serving parish priest of All Saints, Father Theodore Fauvel. The earliest documentary evidence that has been traced is a letter from the prominent mill owner Francis Sumner to His Grace the 13th Duke of Norfolk, but it is apparent that this was the result of an approach to Sumner from Father Fauvel in the first instance. The letter reads as follows:

Glossop Jany 31st 1852

My Lord Duke,

Having been the means of introducing into this neighbourhood a large increase of population, for the adult members of which, many of whom are Catholics, my Factory affords employment; I have therefore thought it incumbent upon me to provide for the Catholic, as well as for other children of such population, the means of instruction in the simple rudiments of education. For this purpose I propose to erect a school in the immediate neighbourhood of my Factory, in accordance with the spirit of the Factories Regulation Act, which renders it necessary that the school so provided should be near to the Factory where the children are employed, provided Your Grace will so far assist in such objects as to grant me a lease of a site for the intended erection, at such an annual rent as Your Grace may deem proper under existing circumstances. Relying on Your Grace's favourable consideration of my application.

I have the honour to remain
Your Grace's
Most faithful and most obt. Servant
Francis Sumner

The letter is endorsed on the reverse with the simple words "The Duke Consents" - a triumph therefore for Francis Sumner and more especially perhaps for his *eminence grise* Father Fauvel. If we add this to the long list of Father Fauvel's achievements in connection with the building of All Saints Church and School, and his general furthering of the Catholic cause in Glossop and district, it is no exaggeration to say that Catholicism in our town owes him a very great debt.

Father Fauvel had been aware for some time of the need for more school accommodation in the town, consequent on the steady growth of population as the local cotton trade expanded, and it was also increasingly clear to him that the existing school (the All Saints of today) was considerably out of the way for the majority of the local workpeople, who in the main were residing in new property recently built in the western area of the town, in most cases well beyond the boundaries of the "Glossop" of those days. This western part was then known as Howardtown.

The chosen site was in the vicinity of Sumner's mill, as the wording of his letter makes clear that it had to be in order to comply with the current Factories Act; the mill itself still stands today on the north side of High Street West. The school was to be for boys only, the girls being accommodated in the existing school, the present All Saints. At that early date both buildings were of course officially part of All Saints parish, and the boys' school was to remain so for some years, but this should not be allowed to obscure the fact that Sumner's school of 1852, known today as St. Mary's Hall, and for many years St. Mary's School, was the first step along the road that eventually led to the creation of St. Mary's parish. It seems clear furthermore that this was Father Fauvel's intention right from the start.

The earliest description of the building that we can find is in White's Derbyshire Directory of 1857. It reads:

The boys' school is situated in Talbot Street and was erected in 1852, at a cost of £1400; it is a handsome stone building, with residence for the masters, capable of accommodating 500 children; the average attendance is 60.

For the historian, the mention of Talbot Street is most confusing, as it naturally calls to mind the Talbot Street of today, joining Howard Street, Charles Street and Fauvel Road, but it has to be remembered that the street-names we know today are in many cases different from those of the 1850s, particularly in the case of St. Mary's Road, which clearly took its name at the time the building was put up. No independent evidence has been found to corroborate the view that it was originally known as Talbot Street, but unless the entry in White's Directory is completely erroneous there seems no other explanation, since we know for certain that no building corresponding to the above description was erected in 1852 on the present Talbot Street.

Evidence of Father Fauvel's long-maturing plan for the creation of a separate parish can be seen in the use of the new school as a Mass centre, a function it seems to have fulfilled right from the beginning. Though the Glossopians of those days were no doubt well accustomed to walking long distances when need arose, All Saints Church was hardly convenient for residents of Howardtown, and so it was natural that the new building should be used to provide convenient Mass facilities. It seems to have been about the time of completion that Father Fauvel received the assistance of a curate in carrying out his priestly ministry, and it seems fairly certain that much of the curate's time would have been taken up with the new Mass centre in Howardtown.

We know too that the altar in the school building was positioned in the arched recess where, in the St. Mary's Hall of today, the refreshment facilities are located, and we can imagine that with the whole building opened out and devoid of any internal partitions, as it is believed to have been in those early days, it would have housed a considerable congregation if the necessity arose. But as to when the first Mass was actually said within these walls which are today such a well-established part of St. Mary's parish, or what priest was the celebrant - alas, these things are completely lost to us, and so in this sense the early beginnings of St. Mary's are to some extent shrouded in obscurity.

Father Fauvel's plan to found a separate parish received a serious setback with the depression of the early 'sixties caused by the American Civil War, and by the time the local trade had begun to recover from this, death had taken him from the scene. His sad loss on 9 January 1865 meant the end of an era, for his thirty-four years' span as parish priest of All Saints had seen him become a prominent and well-respected member of the local community, and he presided over a vigorous growth of the parish, marked by the building of the two schools already referred to. The All Saints which he bequeathed to his successor, Father Charles William Tasker, was a memorial to his untiring efforts in the Catholic cause.

It was a time of change generally, for in the following year the town received its Charter of Incorporation as a Borough, the first Mayor being Francis Sumner, who was to have so much to do in later years with the founding of St. Mary's, and whose name remains associated with it to the present day. From this date the local distinction between "Glossop" and "Howardtown" began to disappear as the latter name fell out of use; instead the terms "New Glossop" and "Old Glossop" began to be used, with the former eventually becoming simply "Glossop".

The new incumbent of All Saints was destined to become the first parish priest of St. Mary's, but a period of nearly twenty years was to elapse before this event took place, and in this we may possibly detect a slight



Canon C. W. Tasker, parish priest from founding of St. Mary's up to 1905

loss of impetus, attributable perhaps to the effects of the cotton slump already mentioned, and probably to the absence of Father Fauvel's powerful advocacy. Of this period between the arrival of Father Tasker and the founding of St. Mary's parish we know very little. Curates who may have ministered in the Howardtown Mass centre during these years are unknown to us, and the only names which have come down to us are those of John van Aken (died 1869) and John Clarke (died 1875), both buried in Glossop Borough Cemetery. The Derbyshire Red Book gives Father Clarke as curate at All Saints in the year 1872. Other assistant priests mentioned in sources from the 1870s are Fathers Hickey and T. Revill.

The earliest traceable reference to the founding of St. Mary's is in the following insertion in the Glossop Chronicle of 18 March 1882:

The Visitation of Dr. Bagshawe, Catholic Bishop of Nottingham, in whose diocese Glossop is situated, commenced on Friday last (March 10th). It is now five years since the previous visitation. He celebrated the 8 am Mass on Sunday. . . . His Lordship presided at the 11 am Mass, which was sung by Canon Tasker. . . . On Monday he carried out an examination of all the standards in the schools. Monday night he dined at Glossop Hall and spent Tuesday with Lord Howard. He visited Hadfield and inspected the new decorations of the church there.

The Bishop left the town at 9.45 am on Wednesday. We are informed that as one result of the Bishop's visitation, it has been determined to divide the parish of Glossop into two parishes, for the purpose of Catholic organisation, and constitute distinct parishes of All Saints and St. Mary, and it is contemplated that Canon Tasker shall reside in the latter parish, in a residence to be erected near St. Mary's Road Schools.

The stage was thus set for the founding of the new parish, and we pause at this point to consider the origin of its name, which is rather unusual. It is clear from the extract quoted above, as well as from school records dating back to 1875, that the name St. Mary's was already in existence, applied to the building we now know as St. Mary's Hall and also, somewhat confusingly, to the present-day All Saints School. In the time before the parish was founded these two buildings constituted the two halves of what was then All Saints School, being separate establishments for boys and girls. They were dedicated to St. Mary, it appears, because this was the dedication given to the original school in Old Glossop at the time of building, despite the fact that the church was dedicated to All Saints. Why the school should have been given a different dedication is not known, and to complicate the story still further, it is believed that the school in Old Glossop may originally have been known as St. Marie's. By the 1870s however it is clear that both schools were known as St. Mary's and the girls' school is marked with this name on a map dated 1882. When the new parish was founded, therefore, the name was taken from the school, which appears to be somewhat unique because in most parishes the reverse is usually the case, i.e. the parish receives its dedication first and the church and school then take their name from this. In St. Mary's the existing dedication of the school was used for the parish and, subsequently, for the church. At some date before the founding of the parish the school had also given its name to the adjacent street, which has continued to be known as St. Mary's Road up to the present day.

Though officially appointed parish priest in 1882, it is very unlikely that Canon Tasker would have left his All Saints residence of Royle House before 1886 since work on St. Mary's presbytery did not begin until 1889. The reason for this delay may lie partly in an unexpected tragedy which occurred in June 1884 with the sudden death in London of Francis Sumner. He had looked forward to the building of St. Mary's Church and had planned to finance it, but as he died without leaving a will it seems probable that the legal procedures attendant on the disposal of his estate would have had the effect of delaying the start of building work. Indeed it appears to have been by no means certain that the heirs to the Sumner fortune would be prepared to provide funds to the same extent that the deceased had evidently intended to, and although they generously made money available there was some modification of the design in order to limit the expense. A tower which was to have been built directly above the sanctuary was omitted, and instead the plans were altered to provide a very small spire set on one side, with the sanctuary itself being roofed over. Another adjustment was the omission of an organ loft, which resulted in the organ being located in what should have been one of the side-chapels, and not surprisingly this did not prove a very satisfactory arrangement from an acoustical point of view. Despite these considerable changes the new church was extremely impressive, and it was of course a great tragedy that the man who more than anyone else had made it a reality should not have lived to see it take shape. It was no doubt because of this that the church was regarded as a memorial to Francis Sumner, and the poster reproduced with this account shows us that it was first referred to as the "Sumner Memorial Church". No doubt it was because of these things that the name Sumner Street was chosen for the adjacent thoroughfare.

Work was completed in the summer of 1887, and as the poster tells us, the solemn opening by Dr. Bagshawe, Bishop of Nottingham, took place on Thursday 18 August. At first glance the choice of date may seem curious, but in those days the middle week of August was always set aside for the traditional Glossop Wakes Week, the annual Cotton Holiday, and so there would be ample opportunity for local people to attend the opening ceremonies.

ST. MARY'S CATHOLIC CHURCH,
St. Mary's Road, Glossop.

THE SOLEMN OPENING

OF THE
"SUMNER MEMORIAL CHURCH,"

WILL TAKE PLACE
ON THURSDAY, AUGUST 18, 1887.

ORDER OF CHURCH SERVICES:
ON THURSDAY, AUGUST 18th, 1887, at 11 a.m.
PONTIFICAL HIGH MASS

BY THE
LORD BISHOP OF NOTTINGHAM.
SERMON

By the REV. WILLIAM HUMPHREY, S.J., of OXFORD.
THE CHOIR WILL SING WITH FULL BAND ACCOMPANIMENT HAYDN'S MASS No. 1
At 6.30 p.m.

COMPLIN will be sung with Organ and Full Band.
SERMON BY THE LORD BISHOP OF NOTTINGHAM.
BENEDICTION.

The Rt. Rev. BISHOPS of NOTTINGHAM and SALFORD, and the BISHOP AUXILIARY of BIRMINGHAM, the
VERY REV. CANONS of the CATHEDRAL CHAPTER of NOTTINGHAM, and a large body of the CLERGY will join in the
PROCESSION, and take part in the CEREMONIES.

ON SUNDAY, AUGUST 21st, AT 11 a.m..
PONTIFICAL HIGH MASS, by the BISHOP AUXILIARY of BIRMINGHAM.
SERMON

By the REV. FATHER CLARE, S.J. of OXFORD.
THE CHOIR WILL BE ACCOMPANIED WITH A FULL BAND.

At 6.30 p.m. COMPLIN with Organ and Full Band.
SERMON by the Rt. Rev. BISHOP AUXILIARY of BIRMINGHAM.
BENEDICTION.

TUESDAY, AUGUST 23rd, at 7.30 p.m.,
SERMON by the Very Rev. CANON MONAHAN, late of HADFIELD.

THURSDAY, AUGUST 25th, at 7.30 p.m., the
CLOSING SERMON
WILL BE PREACHED

BY THE REV. FATHER WILLIBRORD, O.S.F.
An Offering of Silver at the Door is requested at the Week day Services.

TICKETS:—RESERVED SEATINGS (available for all the Services), Ten Shillings; FRONT of the NAVE (available for all the Services)
Five Shillings; BODY of the NAVE (available either on Thursday or Sunday) Two Shillings and Sixpence; AISLES of the CHURCH
(available either on Thursday or Sunday), One Shilling.

Entrance for Reserved Seatings and Front of the Nave, through the Porch; Entrance for Body of Nave and Aisle through the Vestibule.
An OFFERTORY to defray Expenses will be made at all the Services.

N.B.—A LUNCHEON in the SCHOOL-ROOM, ST. MARY'S ROAD, for the BISHOPS and CLERGY, will be provided
on THURSDAY, AUGUST 18th, at 2 p.m. The attendance of the LAITY is also invited. TICKETS, Three Shillings
and Sixpence each, may be procured up to Sunday, 14th, but not later.

E. W. PETTIT, PRINTER AND PUBLISHER, HOWARD STREET, GLOSSOP.

FABRIC OF THE CHURCH

It is difficult to do justice to St. Mary's on paper. Perhaps as good an impression as any is to be found in Bulmer's History, Topography and Directory of Derbyshire, where the entry reads as follows:

The Church of St. Mary occupies a commanding site off St. Mary's Road, and is without doubt one of the finest Catholic churches in the north of England. It was built by the heirs of the late Francis Sumner Esq., J.P., D.L., of Park Hall, Hayfield, and Wren Nest Mills, Glossop. The deceased gentleman died suddenly, intestate, in 1884. Mr. Sumner had often expressed his intention of building a church for the convenience of his co-religionists, and his heirs very generously carried out his intentions. Out of the vast wealth which came unexpectedly into their possession, they set apart the sum of £17,000 (£12,000 for the fabric and £5,000 for the endowment). The site was given by Lord Howard, and the plans were prepared by Mr. Dempster, architect, Birmingham. The church is in the early English style, and consists of chancel, nave, and north and south aisles. The length is 123ft 6in, and width 60ft. The nave is separated from the aisles on each side by eight lofty arches with decorated borders. The sanctuary is a pentagonal apse, and on each side is a small chapel, the other contains the Lady Altar. The high altar is an exquisite piece of sculpture in

alabaster, marble and Caen stone; and the Caen stone pulpit is of very handsome design, rich in tabernacle work that harmonises with the altar. The aisles have two-light windows, with tracery heads; the windows of the chancel and side-chapels are of a different design. The west window is divided into six lights by moulded mullions, and the tracery is a combination of all the other window in the church very ingeniously worked out. The fourteen Stations of the Cross that adorn the walls were executed by Meyer, of Munich. The figures stand out in high relief and are very realistic. Each Station was a special gift, and on a brass plate beneath is inscribed the donor's name. The baptistry is a unique feature in the church. It is a projection under the west window, similar to the apse at the east end, with vaulted ceiling, and lighted by three small cusped windows. The organ is a fine instrument, by Messrs. Gray & Davidson of London. The turret contains one bell, and is surmounted by a spire.

This description is of fairly early date, but structural changes in the church have been slight, and so it remains as accurate at the present time as it was when written. A point not mentioned in Bulmer is the considerable difficulty experienced with acoustics, which were so pronounced as to make it impossible for those at the back of the church to distinguish what was being said from the pulpit; this led to the fixing of a circular sounding-board directly above the latter, suspended from an adjacent pillar, and this remained in position until the installation of a modern public-address system in recent years.

There is no mention in Bulmer of the two main entrances to the church, seemingly referred to in the Opening poster as the "porch" and "vestibule" entrances. For many years these were known to parishioners as the "Summer Door" and "Winter Door", though the names have now died out, probably as a result of the use of one entrance only, as continues to be the custom at the time of writing. This is the former "Winter Door". Changes in the altar and sanctuary took place as tastes altered over the years. The original high tabernacle, reaching up almost to the middle of the windows above, was removed, it is thought at some date during Canon Winder's tenure as parish priest, and replaced by a more modest structure. The liturgical changes of the 1960s saw the appearance of a new temporary altar from which the priest could now say Mass facing the congregation; this was replaced in 1981 by the handsome altar in use at the present time. The side-altar, now dedicated to Our Lady, was originally known as St. Clement's altar, the change being made when the church was redecorated in 1981 by Father T. Fitzgerald.



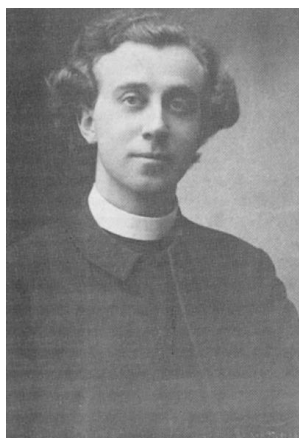
*Canon W. R. Winder,
parish priest 1920-1945*

The small side altar in the south aisle is dedicated to St. Charles, and is a memorial to the late Canon Tasker, as is the window behind it. These features are assumed to have been added to the church at some date after Canon Tasker's decease.

The rear of the church, that is to say the area behind the benches including the baptistry and two entrances, was for many years completely separated from the main body of the church by a wooden screen extending from wall to wall, pierced by a series of windows. At some date, it is thought about the late 1950s, this was cut back to the main pillars on either side, as is still to be seen at the time of writing, and sections of it were placed at right angles to the remaining portions on each side, thus in effect creating a large vestibule in the vicinity of the two entrances, and this arrangement is still in existence at the present time. The previously fenced-off area behind the wooden screen tended to be used by latecomers, who thus remained separated from the main body of the congregation, and also had some difficulty in hearing the priest. Removal of the screen gave the church a more unified appearance.

Amongst the most interesting changes in the church interior were the various schemes of decoration, reflecting the changing tastes of different generations, as is true of buildings generally. We have no knowledge of the original colour schemes at the time of opening, though it is probable that the elaborate architecture of the building would have pointed to a fairly simple style of decoration. Such decor as existed was to change dramatically from the year 1907, with the arrival of a recently ordained curate, Father Leo A. Arendzen, who was also an artist of quite outstanding talent. During the next seven years he poured out his skills and inspiration in great abundance, embellishing the church from end to end with a huge variety of scenes and figures, all superbly done and standing out sharply in the richest of colours. When he left St. Mary's at about the outbreak of the First World War it could be truly said that the church was a showpiece, with scenes, figures and ornamentation adorning virtually every flat surface. These beautiful decorations

remained until shortly after the Second World War when, in the time of Father Kavanagh, a complete scheme of redecoration led to their being obliterated. The disappearance of so much exquisite work was no doubt unpopular with many, and it is sad to think that the only existing reminders of Father Arendzen's artistic talent are the photographs of the church interior, some of which are reproduced in this document. However, it has to be said that the altered style of decor introduced by Father Kavanagh was in keeping with the more severe tastes of the post-1945 era.



*Father L. A. Arendzen,
Curate 1907-1914, and
artist of outstanding ability*

Successive redecorations during the fifties and sixties were equally plain in style, and the only decorative feature of note was the reproduction of the St. Mary monogram, also used at this period as the school badge, in the centre of the two large panels on either side of the high altar. This was executed in blue and cream, corresponding closely to the badge colours on the school blazers. A considerably bolder scheme of decoration, featuring the use of very rich blues and reds, was carried out in the autumn of 1981 by Father Fitzgerald in preparation for the Parish Centenary celebrations of the following year, and it is this which continues to be visible at the present time.

Careful study of photographs points to certain changes which have been made over the years, though alas no exact date can be given for any of these. The original altar rails, as can be clearly seen in several early photographs, were of wood, but at some period these were replaced by the present ones of stone, with metal gates; it seems probable that these were changed by Canon Baldwin, and may have coincided with the laying of a tiled floor down the centre and side aisles to take the place of the original wooden parquet blocks. The latter can still be seen in the floor area beneath the benches.

For many years, probably from the opening of the church, the sanctuary was graced by four large benches with high solid backs, placed two on either side facing each other, for the use of the altar servers. These were removed by Canon Baldwin, it is thought at the time when the alterations were made to the wooden screen at the rear of the church; two of them, slightly larger than the other two, were placed in the body of the church behind the last row of pews on each side of the centre aisle, while the kneelers which originally stood in front of them on the sanctuary were put at the front of the pews, one on each side to match the two benches at the back. These various items continue to occupy the same positions at the present time. The benches, now at the rear of the church, carry carvings and inscriptions which make them probably the most historic articles in the building today, and are discussed in more detail earlier in this account. Of the two other benches formerly on the sanctuary, one is now lying out of use against the back wall of the church and the other has disappeared. To fill the empty space on the sanctuary created by the removal of the various items, some elaborately carved wooden seats, complete with ornate canopies above, were installed; these are understood to have come to St. Mary's from a Catholic parish in Radcliffe, Lancashire, at a time when a new church was being built there to replace an earlier one.

At some period during Canon Baldwin's tenure the stone pulpit was taken out and replaced by one of similar shape, but made of wood. It was felt by some that removal of the original has detracted to some extent from the dignity of the building, but the present pulpit is nevertheless not unattractive in design and is thought to match the church, perhaps because it is a little less obtrusive than the original.

When first opened in 1887 the church was lit by gas, with attractive branched fittings visible in at least one old photograph. It is believed that the very successful gas-lighting of St. Mary's led soon afterwards to a similar installation at All Saints, the parishioners of Old Glossop perhaps feeling that the Mother Church was being somewhat upstaged by the many attractions of the newly-opened St. Mary's. Electric lighting was put in during Canon Winder's tenure, the sanctuary being lit from the side walls and the body of the church by means of pendants hung from the apex of each of the arches. The latter were replaced by the present very attractive lantern-style fittings as part of a scheme of improvements carried out by Canon Baldwin about 1961, and alterations to the sanctuary lighting were made by Father Fitzgerald in preparation for the 1982 celebrations. It is generally agreed that, although not an easy subject to light successfully because of its size and shape, the church is at present very pleasingly and effectively illuminated.

Something similar may be said of the public-address system currently in use, installed by Father Fitzgerald. It replaced a previous system put in by Canon Baldwin during the 1960s which was never considered very satisfactory, probably defeated by the acoustical difficulties which the church has always presented. The march of technology no doubt has a good deal to do with the success of the present system.

Three major changes have been made in the church grounds, the first concerning the wall which divides the latter from Sumner Street. This was not part of the original construction, and a photograph taken about 1902 shows an absence of any wall or gateways. The existing wall, of brick surmounted by a dressed-stone coping, and with ornamental stone gateposts, is thought to have been built during Canon Winder's days. For many years iron gates were in position, but these were removed during Canon Baldwin's time, and it is thought that the gravel drive was tarmacked at about the same period. The small side-gate opposite the east end of the church was bricked up in 1985 to discourage children from playing in the church grounds at night, though the handsome stone steps leading down from it to the level of the building are still to be seen at the time of writing.

The second important change was to do with the purchase of the land directly in front of the church on which St. Philip Howard School stands at this time. This was originally a large field, previously owned by a well-known local family, the Farnsworths, who for many years carried on a greengrocery business in Glossop, the land therefore being known as "Farnsworths' Field". This was bought from the family about 1918, in connection with a scheme to build a new school on the site; plans were prepared for this, but the projected cost of £4,500 was considered by Canon Winder to be too great a burden of debt for the parish to carry, he being then newly appointed to St. Mary's, and so the scheme was shelved. Instead, the land was put to use as a sports field with the founding of St. Mary's Sports Club, which is discussed elsewhere in this history. Known as "St. Mary's Fields" to a later generation of Glossopians, it eventually fell into disuse as a sports ground in the late 1950s, and soon after that was to disappear under the foundations of the new secondary school, opened in the autumn of 1961.

The third change was the building of the very attractive grotto, still to be seen at the present time. The work of erecting this was carried out entirely voluntarily, by a team of parishioners who were unemployed at the time, the date being about 1928 when the local cotton trade was experiencing a serious recession. The stone was excavated at Mouselow Quarry and the complete structure was dedicated to Our Lady; it was also furnished with a handsome memorial tablet commemorating the members of the parish killed during the First World War. Subsequent changes to the grotto include the provision of a second tablet, closely matching the first, in memory of those who fell in the Second World War, and the fountain, the latter being added by Canon Baldwin.

PRIESTS OF THE PARISH

It is an interesting fact that in the hundred years of its history now being celebrated, St. Mary's has seen a total of only seven parish priests. This surprisingly small number is mainly the result of the very lengthy period of time spent in the parish by three of the incumbents, Canon Tasker, Canon Winder, and Canon Baldwin, who between them ministered for over seventy years.

Having moved from All Saints to become the first parish priest of St. Mary's, as already mentioned, Canon Tasker was to remain in that office until his death in August 1906. When it is considered that his twenty-three years of service at St. Mary's followed directly on a previous seventeen spent at All Saints, it will be realised that he must have become a well-known and familiar figure in Glossop during such a long period of service in the town, but alas we have no surviving personal impressions of him, and so he must remain a somewhat shadowy figure to the present generation of parishioners. We know that he was a not infrequent visitor to Glossop Hall, evidently enjoying the friendship of Lord Howard as Father Fauvel, his great predecessor at All Saints, had once done, but beyond that we have little knowledge of him.



*Canon W. A. Hawkins,
parish priest 1905-1919*

His successor was Canon Aloysius Hawkins, who it appears from certain records had been acting as parish priest in the year before Canon Tasker's death, and so presumably had already been designated as the next parish priest. Photographs reveal him to us as a man of imposing stature, but once again his ministry lies too far back in the history of the parish for us to recapture any personal memory of him. His years at St. Mary's included the unhappy period of the First World War, when several parishioners lost their lives in action. Probably the pleasantest years of his stay were those before the war when his curate Father Arendzen was labouring at his great task of beautifying the church, and attracting a great deal of attention to St. Mary's in the process. Canon Hawkins' death in December 1919 brought to an end a ministry that by the standards of St. Mary's was comparatively short.

Canon William Reginald Winder was the next incumbent, moving to St. Mary's in circumstances similar to those of nearly forty years before, as like Canon Tasker he arrived from the neighbouring parish of All Saints, where he had served as parish priest since 1905. A much respected but somewhat austere figure, Canon Winder had to face the difficult years of the inter-war depression during his service at St. Mary's, when poverty and unemployment were the rule rather than the exception. Very much an industrial parish, St. Mary's suffered severely at this time, witnessing the decline and near-extinction of the cotton trade on which so many of its families depended for their livelihood. And when at last those difficult days seemed to be giving way to a promise of something better, there came problems of a different kind with the onset of the Second World War. What a contrast we can see between the unfortunate events of Canon Winder's time, and for example, the happy and prosperous days of Canon Tasker, when the new parish was still growing, and Glossop was a flourishing centre of the textile trade.

The war was over when Canon Winder finally relinquished his duties at St. Mary's, by which time he had served a total of forty years as a priest in Glossop, a record comparing closely with that of Canon Tasker. Father James Kavanagh was his successor, the first parish priest of St. Mary's who was not a Canon. Though he stayed for only a little over two years, Father Kavanagh left many friends behind him at St. Mary's when in 1948 he made way for the next priest, Canon Humphrey Wilson. A tall, imposing figure, Canon Wilson proved to be rather quiet and self-effacing in manner, like his predecessor Canon Winder earning respect rather than close affection. He was a great lover of pilgrimages, and organised parties of parishioners to travel to various centres, including Lourdes in 1954 and Rome in 1956. In these events we can see evidence of a new prosperity, with people now able to afford to travel abroad - a very marked contrast to the pre-war era.

Canon Wilson came to the end of his short stay at St. Mary's in 1956, and was succeeded by Canon Alfred Baldwin, who arrived from St. Anne's, Buxton. Because of his previous presence in the deanery, he was already known by repute to many parishioners, and had acquired a certain prominence by being the first Catholic priest, so it was said, to make provision for the establishment of a church on the moon. This was at a time when space exploration was very much a popular topic, but although it is now nearly twenty years since Man first set foot on the moon we are not aware that the plans to set up a church there have as yet been taken any further ! Canon Baldwin settled down to a long stay in the parish, and during it many improvements were made both to church and school. It was in this same period that many changes in the liturgy took place, so that the traditional services known to so many generations of Catholics began to be considerably altered in form, but these adjustments were carried through at St. Mary's in a dignified manner, and without any unnecessary upheaval in the shape of alterations to the church structure. Canon Baldwin came to love his parish of St. Mary's very much, and in particular was always a popular figure with the children. He was a frequent visitor to the school, and is remembered by many for his occasional habit of arriving, quite unannounced, and proclaiming the rest of the day as a holiday ! Since his departure in 1978 Canon Baldwin has remained in contact with the parish, and has visited the school on several occasions.

The present rector, Father Thomas Fitzgerald, succeeded Canon Baldwin, and has had the onerous task of ministering to the parish without the assistance of a curate, making for an extremely heavy burden in a parish the size of St. Mary's. His responsibilities were not in any way lessened by the celebration of the Parish Centenary in 1982, and the extensive preparations for the same. Nevertheless, he carried through with great thoroughness a complete redecoration of the church and improvements to the sanctuary.

During its long history St. Mary's has been served by many curates, and it appears to have been the practice at various times to send newly-ordained priests to serve as curates for short periods of two or three years. Hence few stayed long, and because of the many changes it has not been possible to compile a complete list. Those who have been traced, together with their approximate dates of service where known, are as follows: Fathers J. Burns c. 1887, John A. Wenham c. 1891, Peter Joseph Faskens 1893-98, William Collingwood 1898-1903, Charles B. Croucher February-July 1907, Leo A. Arendzen 1907-14, Louis Joseph Drury 1914-16, Bernard Christian George 1916-18, Claude Ernest Bostock 1919-20, Leo Frederick Birmingham 1920-21, Leo Lea 1927-28, E. Moulart 1928-31, M. Kelly 1931-33, W. P. McEnery 1933-36, James F. Quinn 1936-39, Matthew Owens 1939-42, Gerard Kelly 1942-45, P. McDonagh 1945-50, P. O'Dowd 1950-52, David Bradbury 1952-55, G. Collins 1955-59, J. O'Neill 1959-60, L. Kovacs 1960-63, T. O'Driscoll 1963-64, G. Kitchen 1964-68, J. Keogh 1968-72, A. Molyneux 1972-76, Paul Casartelli 1976-78. Several of these priests later returned to Glossop to minister in the neighbouring parishes, among them Father Wenham who was parish priest of All Saints in the early 1900s, Father Drury likewise during the Second World War, and Fathers Birmingham and McEnery both at St. Charles'. From 1955 up to the establishment of the new St. Margaret's parish in Gamesley, one of the duties of the St. Mary's curate was to travel to Broadbottom to

say Mass in the church of the Immaculate Conception, originally administered from St. Charles' and since 1972 forming part of the new parish after this had for a short time been served from St. Mary's.

SERVICES AT ST. MARY'S

The entry for St. Mary's in the Nottingham Diocesan Year Book for 1929 reads as follows:

Very Rev. Canon Reginald Winder V F. Rev. E. Moulart.

Telephone: Glossop 24.

Services: Sundays - M 8, 9.30, 11. C. Inst. B. 2.30. Evening Service, B. 6.30.
 Holydays - M 6.15, 9. B. 7.30.
 Weekdays - M 7.30. Thursday Evening Service, B. 7.30.
 Confessions — Before Mass and 6-9 pm on Saturdays.
 Guild of Blessed Sacrament — 3rd Thursday of month.
 Children of Mary — 1st Monday. President Miss E. Nicholls.
 Sports Club — Tuesday 8 pm in pavilion. Age limit 14 and upwards.



Blessed Sacrament procession outside St. Mary's looking towards Shaw Street, Shepley Mill visible in right background. Canon Tasker beneath canopy, holding the monstrance. The date is probably about 1900, and shows that the church gates and walls were a later addition. The picture gives some impression of great dignity of the Blessed Sacrament procession of those days, with three priests present, the altar servers wearing sashes, and the Blessed Sacrament preceded by strewers and thurifer.

To attempt to describe the above services is to turn the clock back to the days when the Mass was entirely in Latin except for the Epistle and Gospel which were repeated in English on Sundays and Holydays, when there were huge differences in ceremonial between the so-called High and Low Masses, when there was no such thing as Evening Mass, when High Mass and Benediction offered examples of beautiful ceremonial and were accompanied by some of the finest music ever composed, when Lent and Easter were symbolised by services of exceptional solemnity, when Quarant Ore meant watching all night before the Blessed Sacrament, parishioners taking it in rotation, when Holydays meant, for working people, going to Mass at six in the morning, when door money was paid at Sunday services, when the processions associated with the month of May and Corpus Christi partook of the quality of parish festivals (given good weather), when females wore hats or veils at all services, when the Angelus was said daily and rung on the church bell with the traditional "three threes and a nine", and when so much more happened which is now all but forgotten. Much has changed in the meantime !

The times of Sunday Services at St. Mary's seem to have changed very little over the years, and as recently as the mid-seventies were the same as those given in the above extract, except that Sunday evening Mass

had replaced the traditional Evening Service consisting of Rosary or Benediction, or sometimes Holy Hour. Evening Mass as an institution first made its appearance in the 1950s, but was usually restricted to Holydays at first, and it was not until some date in the early 1960s that it became general on Sunday evenings. The only change of note since then has been the switch to Saturday Vigil Mass at 7 pm, which took place about 1985. At the same time the number of Sunday Masses was cut from three to two, these being said at 9 and 11 am as is the present practice, having already been reduced from four to three with the departure of the last curate in 1978.

Weekday changes have been more noticeable, with Evening Mass having gradually taken over from the traditional morning Mass, and resulting in the disappearance of the weekly Rosary and Benediction. Holyday Masses were for many years said to the number of four, at six, seven, eight, and nine o'clock, this arrangement being current during at least the late forties and early fifties. On Sundays the church bell was rung before all Masses and Evening Service, and always to the same pattern — “first bell” fifteen minutes before the start of the service, and “second bell” from five minutes, right up to the point of starting. Of special significance in most parishes, and holding a place of affection in the memories of many parishioners, were the annual processions in honour of Our Lady and the Blessed Sacrament (Corpus Christi). Given the blessing of fine weather, both were the occasion of a lengthy “walk” (to use the word current in the Lancashire cotton towns) round the town, a popular route being for the procession to go down St. Mary’s Road from the church, up the High Street and then via the market ground and Philip Howard Road back to the church again. An additional procession was also held for many years on the first Saturday of August, with the statue of Our Lady carried round the town in the same way. All processions were invariably accompanied by bands and hymns were sung, Faith of Our Fathers being always rendered as the procession came down St. Mary’s Road. Afterwards there were games on the church field until eight o’clock.

As a comparison with the extract given earlier, here are some details from the parish bulletin of 2nd February 1986:

Sunday Masses : Vigil Sat. 7 pm. Sunday 9, 11 and 3.30 (Ukrainian).

Baptism: 2 pm.

Eucharistic Devotions: 5 pm.

Second Collection at Mass today for the Sick and Retired Priests’ Fund.

Confessions: Sat. 11 am, 3 pm and 6 pm.

Monday Club meet this Monday at 2.30 pm.

Masses this week : Mon. 7 pm, Tue. 9 am, Wed. 7 pm (Novena),

Thur. 7 pm, Fri. 7 pm, Sat. 10 am and 7 pm (Vigil).

Also Fri. in St. Mary’s Convent, 7.15 am.



A group outside the “Summer Door”. Canon Winder, Father Quinn and a visiting priest are in the centre of the front row, with Charles Howarth to their immediate right. Others in the group include Leonard Hart, Walter Cuddy, Bill Rockett, Herbert Ryan, Tom Barton, Jack Higgins, Albert Earle and Bernard Cuffe. Picture taken about 1937.

ORGANISATIONS AND PARISH LIFE

Over the years there have been many organisations in existence at St. Mary's, and it is impossible to give a complete account of them in this short history; hence a brief summary must suffice. An early development in the social life of the parish was the formation of a fife and drum band which played at church processions and other events; the following is a list of members about the year 1900: J. B. Canning, S. Orme, J. Langley, J. Casey, J. Lynch, T. Fay, W. Orme, James Hunt, J. Healey, Joe Healey, J. S. Wharmby, J. Connell, J. Orme, J. W. Bentley, J. Arrowsmith, W. Reidy, and J. Murphy.

In similar vein, St. Mary's Sports Club was founded at an early date, and a wooden pavilion was erected on the newly-purchased church field in 1921. In later years known as "The Black Hut" this was put to many uses over the years before being accidentally burned down on a Sunday morning in 1979. The Sports Club included football and cricket teams among its members and these took part in local competitions for many years, when there was much rivalry with other churches, especially All Saints and St. Charles'. Shortly after the Second World War the football team included the curate, Father McDonagh, among its members, and he became well-known in the district for his somewhat unceremonious tackling ! At this period the team were competing in the Stalybridge Catholic League. Tennis courts were also in existence on the field at one stage, and a tennis club was formed.

A Scout Troop, the 4th Glossop, was formed about 1930, with the Scoutmaster being Bill Currie. In its early years the troop was outstandingly successful, winning the annual Scouts' competition three times in succession from about 1934, and retaining for some time the District Shield which was awarded for this achievement. In the opinion of one former member of the Troop, these successes were largely due to the splendid efforts and example of Mr. Currie as Scoutmaster. He was assisted for a time (1932) by John Murphy. The troop continued into the post-war era and had the honour of sending one of its King's Scouts, Thomas Doyle, to the International Jamboree held in Paris in 1947. The troop closed down about 1955.

A Guide Company was founded about 1949, with Miss Alice Clegg as the first Guider. In its early stages at least, the Company was as well supported as the Scout Troop had been. Miss Clegg was succeeded as Guider by Miss Iris Mitchell about 1952, and then Miss Rita Smith took charge in 1955. The Company closed down about 1958. Both they and the Scouts used the sports hut as their headquarters at different periods.

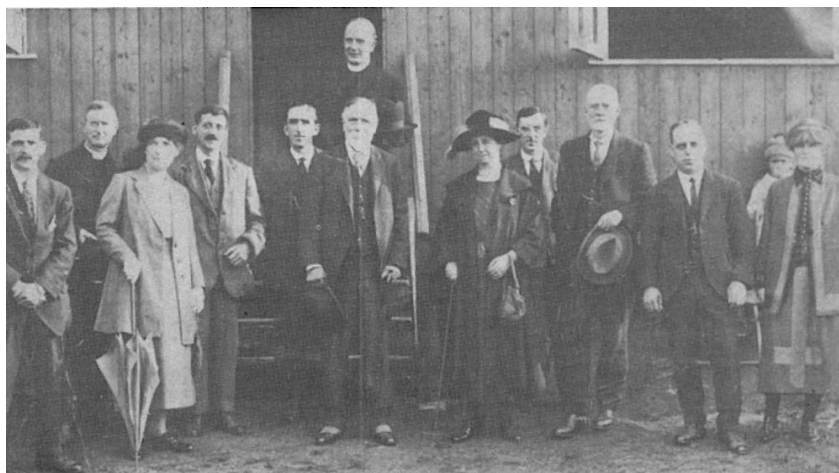
Church societies were active at various times, notably the Children of Mary, which during the 1920s and 1930s was led by Miss Nicholls, who also acted for many years as the Priests' housekeeper. She was succeeded as leader of the Children of Mary by Miss M. Whelan in 1946. At various times there were branches of the Legion of Mary, Guild of the Blessed Sacrament, Guild of the Holy Family, St. Vincent de Paul Society, Catholic Young Men's Society and Catholic Women's League. At the present time the Monday Club has taken the place of the various Ladies' Societies, and the SVP was reactivated in 1979 at the suggestion of the Bishop. Parishioners who have had charge of the various organisations in the past include Mrs. Connell (Guild of the Holy Family), Mr. J. E. Hynes (SVP), Mr. J. C. Howarth (CYMS), Mr. L. Hart (GYMS and SVP), Mrs. E. Salmon, Mrs. E. McMylor, Mrs. Earle, Miss Currie and Mrs. Dyson (all CWL).

Church singing is an activity which has considerably changed with the passing years, mainly because of the disappearance of the Latin Masses and so much of the beautiful music that went with them. Church choirs of earlier years were usually well-manned organisations, often numbering as many as 25 people under the Choirmaster, and St. Mary's appears to have been no exception. The first Choirmaster was Samuel Hunt, and though we have no details of the early choir members, we know from photographs that their number was considerable. By about 1920 the Choirmaster was Mr. Dan Buckley, who had long been active in church music circles and had for a time been a member of the choir at All Saints. He was succeeded in 1930 by a very dedicated parishioner, Mr. J. C. (Charlie) Howarth, who remained as Choirmaster until 1965, probably a record for the parish. Since that time there has been no Choirmaster as such, and because of today's more modest musical requirements the number of choir members is now a good deal smaller than in former times. Present members of the choir are given in the caption to the accompanying photograph. So that the beautiful music of earlier times should not be entirely lost to younger generations, several Latin motets were revived in 1982 at the suggestion of the organist, Owen Russell. At the Centenary Mass of 1982 the choir sang Kyrie, Sanctus and Agnus Dei from the Missa de Angelis, considered by many to be the finest of the plainsong Masses.

There have been many organists over the years, and the list that follows may well be incomplete; there is

also uncertainty as to the spelling of some of the names. Among the earliest organists remembered are Charles Bentley, Sydney Cottrill, Fred Mayhew and James Edwin Hall, then from about 1920 came Silvester Keefe and Billy Roscoe, the latter continuing to play until about 1943. He was succeeded by Miss Sarah Clegg, whom he taught for a time, and after a long service she relinquished the organ in 1978, at the same time as Canon Baldwin's retirement. She was replaced by John Morton, and he in turn gave way to the present organist, Owen Russell, in August 1981.

Organists who have assisted by playing at services other than High Mass include Mrs. Ethel McMylor, and Michael Baron. Mrs. McMylor played regularly for Benediction at one period, and Mr. Baron has played for evening Mass since about 1982.



Opening of St. Mary's Sports Club pavilion by Edward Partington, standing at centre holding hat. Behind him is Leo Higgins, with Canon Winder standing on the steps. Second from left is Father F. D. Brown, who had recently replaced Canon Winder as parish priest of All Saints. Picture taken in 1921.



Father Fitzgerald with St. Mary's Choir, pictured on Sunday 29th March 1987, at the grotto. From left to right are Vivienne Russell, Mrs. Marie Astles, Mrs. Jean McMylor, Mrs. Pat Castle, Mrs. Hilda Waldron, Nicola McMylor, Rachel McMylor, Mrs. K. Trnrtan, Mrs. K. Thompson, and Owen Russell, organist.

It is not simply in the number of societies and other organisations that the vigorous life of a parish is to be seen; there are also the rank and file of the parishioners themselves, and at St. Mary's we see much evidence of their efforts - the raising of parish funds by the annual Sale of Work and many other endeavours, the unfailingly generous response to the frequent appeals for the Foreign Missions and for the many other promotions at Diocesan and National level. This support has continued year in and year out, and when we consider some of the hard times of the past we can perhaps gain some measure of what the parish has achieved in these less spectacular yet vital areas.

In the last ten years, three groups were formed to meet parish commitments, namely the Monday Club, the Wednesday Ladies and, recently, the 86 Group.

At a purely devotional level, we may mention the splendid record of service achieved by several generations of altar servers, whose participation in the Mass and other services is such a valued part of our Catholic heritage. For many years also there were annual visits to the chapel at Padley in honour of the martyrs so closely associated with this corner of Derbyshire. At one period a coach was regularly organised by Mr. and Mrs. Tom Barton to take parishioners on a weekday visit to the shrine.

Even in the humbler yet no less necessary departments of parish work such as the cleaning of the church, St. Mary's has never gone short of willing helpers, and we may notice too the lengthy service achieved in the arduous and somewhat thankless task of blowing the organ in the days before the motor was installed - for some years during the 1920s the job was done by John Louis Buckley, and then, in later years, none of the older generation will forget Joseph Heppenstall - thanks Joe, for your long and devoted service to your parish.

Perhaps the greatest testimony of the spiritual life of St. Mary's is to be seen in the priests which it has produced. These are Fathers Daniel Ainsworth, Laurence Connell, James Reidy (Diocese of Northampton), Peter Joseph Neary, and Thomas Shepherd (Diocese of Menevia), the last-named now Monsignor Shepherd. These were ordained respectively in 1935, 1938, 1941, 1950 and 1963. It is a source of great honour and pride to St. Mary's Parish that these five priests have, between them, given to the Church more than a hundred years of devoted ministry.

In line with modern liturgical developments, nine Special Ministers of the Eucharist were commissioned in 1985 to assist the priest in the distribution of Holy Communion. This has become very necessary with the introduction of Communion under Both Kinds, and also with the increasing number of sick and housebound.

NATIONAL DEFENCE

Thirty-nine parishioners gave their lives during the two World Wars, and are commemorated on the parish memorial to be seen at the grotto. Their names are: R. Bentley, D. Chase, C. Connor, A. Cowdell, F. J. Davis, E. Downs, W. Dunn, J. Dwyer, A. Earle, J. Flemming, T. Foy, P. Galvin, L. Hart, J. W. Hendry, F. Higgins, J. W. Kane, M. Kelly, E. Kinder, F. Lynch, D. Murphy, E. Nixon, P. W. O'Connor, T. Pemberton, J. Ryan, J. Ryder, A. Stanton, J. Turner, W. Walsh, H. White, J. Wood (World War One), and T. Bradbury, J. B. Brindley, B. Carey, J. Goddard, C. Gradwell, F. Lalley, J. Moran, F. Pemberton and J. Swann (World War Two).

Their great sacrifice is not forgotten, and we remember them in our prayers.

SPECIAL OCCASIONS AT ST. MARY'S

The laying of the church memorial stone on 3rd July 1886 occupies pride of place in this short account of events at St. Mary's. On that day a large procession comprising Catholic and local dignitaries and the congregations of St. Mary's, All Saints and St. Charles' Churches, accompanied by no fewer than three bands, paraded the principal streets of Glossop, making their way to the site of St. Mary's Church where the stone was placed in position by the Bishop. On it, translated from the Latin, is the following:

In the year of Our Lord 1886, on 3rd July, Pope Leo XIII happily reigning, this foundation stone, of the Church of St. Mary the Virgin, in memory of the illustrious Francis James Sumner, commenced by him and completed by his heirs, Magnificently endowed by the illustrious and Right Honourable Lord Baron Edward George Fitzalan Howard and his son Francis Edward Fitzalan Howard, Canon Charles William Tasker being rector of this church, was blessed and laid by the illustrious and Most Reverend Lord Edward Bagshawe, Third Bishop of Nottingham, in the 12th year of his pontificate.

Inside the stone was placed a bottle containing copies of local newspapers and a memorial document bearing details of the occasion. A trowel and mallet used during the laying ceremony were also inscribed with details.

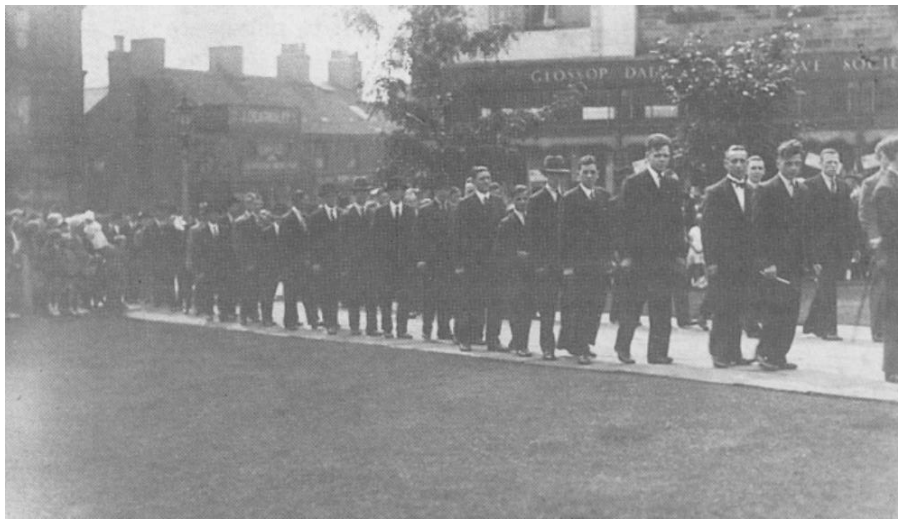
No description of the solemn opening of the church in August of the following year has ever been traced, but an adequate idea of this very great and happy event can be gleaned from the poster which is reproduced with this booklet. No doubt the opening day was an occasion of great pride and joy to many people in the town, above all of course the Catholic congregations and their priests.

We move the scene forward more than forty years to the next great occasion, which was the participation of St. Mary's parish in the great celebration of the centenary of the Catholic Emancipation Act. This took place on Saturday 20 July 1929, and featured a great gathering of local Catholics in the Norfolk Square, with services in the respective churches afterwards. Each parish went in procession to the town centre, the congregations of St. Charles' and The Immaculate Conception travelling to Glossop in special trains. The St. Mary's contingent proceeded to the Norfolk Square by way of Philip Howard Road, itself only recently opened at that time. Prominent at the head of the procession were Canon Winder, Father E. Moulart and Father Knaus, at that time chaplain of St. Michael's Seminary at Moorfield. A very large banner was carried bearing a picture of Daniel O'Connell, the great Irish MP whose efforts had contributed so much to the passing of the Emancipation Act a hundred years before; the picture was inscribed "Catholic Emancipation 1829-1929". A touch of colour was given to the procession by the Children of Mary, who wore their white veils and blue capes, and there was an accompaniment of music provided by Glossop Military and Old Prize Bands. The short service at Norfolk Square was combined with prayers for the dead of the First World War, and wreaths were placed on the cenotaph. Hymns sung included Faith of Our Fathers, Hail Queen of Heaven and God Bless Our Pope. St. Mary's parishioners returned to the church for Benediction after a further procession round other parts of the town, and a great day was completed by Benediction followed by organised games on the field. It was a day which has always held a special place in the hearts of all who took part.

Another World War had been fought by the time we come to the next occasion, and this again was a most special and unique event. In the summer of 1948 pilgrimages were made from fourteen selected parishes in various parts of Britain to Our Lady's Shrine at Walsingham, each party carrying a large wooden cross to be erected in the grounds. St. Mary's was one of the parishes chosen, being the starting-point for Cross No. 12. This Cross should originally have started from St. John's Cathedral, Salford, but because there was a possibility of anti-Catholic demonstrations as the party passed through Manchester, it was brought to St. Mary's. It was taken into a packed church on the Friday evening before the pilgrimage was due to begin, and on the following day many parishioners accompanied the cross on the first stage of its journey, as far as Chapel-en-le-Frith. Several parishioners went much further than this, and one, Mr. Tom Barton, walked the whole way to Walsingham with the main party. Accommodation was usually provided by Catholic communities en route, though on one occasion the party slept in the open. On the last part of the journey, the so-called "Holy Mile" from the Walsingham Slipper Chapel to the Shrine, those carrying the crosses walked barefoot. The crosses are still to be seen in the grounds at the present time.

At some date during the 1950s a Mass was broadcast from St. Mary's by the BBC, though few of the details are now remembered. One of the interesting features of the preparations was that the BBC engineers had considerable difficulty in arranging their equipment to pick up the sound satisfactorily because of the very pronounced echoes, a point which has already been mentioned in this account.

And so we come to more recent events, those of March and April 1982, when the centenary of the founding of St. Mary's Parish was celebrated. The principal events were concelebrated Masses, the first with Monsgr. P. J. O'Dowd V.G., a former curate, as the chief celebrant, and the second with the Bishop of Nottingham, the Rt. Rev. James McGuinness. On both these occasions the church was packed to capacity, and the congregations included a number of invited guests. A feature of the occasion was that many priests previously connected with the parish and with the Glossop area were able to be present.



St. Mary's contingent arriving at the Norfolk Square for the Catholic Emancipation celebrations, 20 July 1929. Tall gentleman near front of procession is Frank Freestone.

A SEPARATE INTERLUDE - ST. MICHAEL'S

It must have been with considerable interest that Catholics in Glossop and district learned of the plans being made, at about the time when the First World War ended, to convert Moorfield House, formerly a residence of the Hill-Wood family, into a seminary. The beautiful site was chosen, no doubt, because of its seclusion among the hills east of Glossop, the situation offering a degree of peace and tranquility appropriate to spiritual study, and the large house providing ample accommodation. Named St. Michael's, the seminary is believed to have opened about 1921. Instrumental in the purchase of the site and provision of the necessary facilities was Mr. Charles Brereton, a former Anglican vicar who had become a convert to Catholicism not very long before. The college was an offshoot of Campion House, Osterley Park, a well-known seminary. A former student at St. Michael's has recalled that life there was far from easy, with the students being accommodated in what had formerly been the stables, expected to rise each morning at about six and to wash in cold water; no doubt this was a very considerable penance during the colder spells of a typical Glossop winter, and certainly a decided test of the student's will to persevere !

St. Michael's made considerable impact on the local Catholic parishes, with many people attending Corpus Christi processions and other events held there. The various priests who served as College Chaplains regularly visited local churches to preach sermons, usually at Benediction; following the custom of the day, these were often advertised in the local newspapers, and the theme of the sermon would also be given in these announcements.

Sad to say, St. Michael's was not able to remain open for very long, possibly because of financial difficulties in the harsh economic climate of the time. It closed its doors at Christmas 1933, and the house went up for sale. Whilst awaiting a purchaser it was considerably damaged by a fire, though fortunately the excellent organ which had graced the college chapel escaped serious harm. Soon afterwards the organ was most generously given to St. Charles' parish, Hadfield, by the former college Principal Mr. Brereton, and by means of an extensive rebuilding process it was incorporated with the existing organ, thus creating the fine instrument which continues in use at the present time.



At St. Michael's, Moorfield, on the Feast of Corpus Christi, Thursday 26th May 1932. Staff and students of the college are to be seen, with Mr. Brereton, in habit of Dominican Tertiary, Canon Winder and Father P. J. Brady, chaplain of the college together in centre of front row; Father J. Ketels, parish priest of All Saints, is third from right. Photo kindly loaned by Rev. Father Charles Pridgeon, standing behind front row, fourth from left.

ST. MARY'S SCHOOL AND CONVENT

St. Mary's School, forming the original nucleus of the parish as described earlier in this account, is notable for its long association with the Sisters of Charity of St. Paul, which continues up to the present time. Records of their presence in Glossop go back as far as 1853 when a convent was opened by Mother Isaac Delormez, believed to have been in Old Glossop. On 21st May 1876 St. Mary's Convent was opened, believed to have been at No. 31 St. Mary's Road, and the seven sisters in residence at that time were Mother Placida Foley, Sr. Teresa Pointon, Sr. M. Purification Crowe, Sr. M. Marcella Brennan, Sr. St. Patrick Byrne, Sr. Ann Joseph Kelly, and Sr. St. Charles Linsley, the last-named a novice. According to the same source, the number of children on the books stood at 250 seniors and 91 infants and the average number attending was 181 seniors and 90 infants.

The early history of the school is much complicated by the close connection with All Saints, and the fact that it was originally intended as a boys' school when still part of the latter parish. It was not of course until the founding of the new parish in 1882 that it became St. Mary's School as such, and by this date it was taking in both boys and girls. Some extensions had also been made to the buildings at this time, thought to have been completed during the 1870s, and it is believed that for some time it was used for infants only. In 1887 the summer holiday was prolonged by seven weeks to allow of alterations being made for the reception of senior children formerly accommodated at All Saints, the change being made at the request of Canon Tasker, now parish priest of St. Mary's.

From school records it appears that the number of teachers in the 1880s was limited to three, no doubt teaching very large classes as was the custom in those days. There are no figures of attendance or numbers of pupils on roll, but it is clear from many entries in the school log-book that the number of absences was high, partly because of continual outbreaks of infection, and also because of the reluctance of some parents to send their children to school, since at that period the introduction of compulsory education was of comparatively recent date (1870) and many people were not yet accustomed to complying with this requirement. Also of course the so-called "half-and-half" system was in operation, whereby on reaching the age of twelve children who had obtained employment could go to work for half a day and spent the other half in school.

In the year 1891 the staff of St. Mary's is given as Mary Elizabeth Straker, Maria Delaney and Bridget O'Gorman, these no doubt being the secular names of the three sisters currently serving at the school.

Moving on to more recent times, the Headmistress of the school between the wars was Sister Mary Alphonsus, and the staff included Miss Ada Wright, a very long-serving teacher, Miss Cecilia Russell and Miss Hilda Russell; while speaking of long service it is appropriate also to mention the school caretaker, Mr. John Buckley, who looked after the building for many years. Sister Alphonsus is recalled as having been very concerned about what she considered to be the very poor speech of the local children, and did her best to correct whenever possible; on one occasion she was shocked to hear some of the girls remarking that they "knowed nowt", and hastily pointed out that what they meant to say was that they knew nothing. Sad to say, Sister Alphonsus died very suddenly in November 1938. Her funeral was a ceremonial occasion in the town, with a large procession following the coffin through the streets, forming a most impressive demonstration of the esteem in which she was held.

With the outbreak of war in 1939, St. Mary's took in a large body of evacuees, as did other schools in the area. A Manchester school, St. Anne's, Fairfield, was evacuated in its entirety to Glossop, complete with teachers, and arrangements were made for the new arrivals to make use of St. Mary's building during mornings for one week and afternoons for the next, St. Mary's pupils having the buildings at the opposite times of day. The system did not survive for very long as most of the St. Anne's pupils had returned home within twelve months. During their stay the children were billeted with local families, and attended St. Mary's Church.

Reorganisation was the keynote of the early postwar years, the main development being the opening of what was referred to as the "Horsa" hut in 1949, much better known locally as the "pre-fab". This represented in effect the beginning of separate secondary education for the local Catholic children, as the new building took in pupils from All Saints and St. Charles' Schools as well as St. Mary's. It was in this building that an important educational milestone was reached in 1956 when the first St. Mary's pupils successfully entered the "O" Level examinations of the GCE. Soon after this the building of the new St. Philip Howard Secondary School was commenced, and with its opening in 1961 the "pre-fab" ceased to be used in its

original role, but it was not by any means to fall into disuse, as the next paragraph tells.

Serious overcrowding had developed in St. Mary's junior school by the mid-sixties, and the situation is perhaps best described by the following quote from an account of 1973:

In 1966 St. Mary's School had more pupils on roll than when it was an all-age school, so that during the past fifteen years various huts and buildings were added to accommodate the pupils. Before it was evacuated in 1969 the pupils used, in addition to the "pre-fab", the pavilion or "black hut", the canteen hut and the room at the end of the canteen; four odd buildings scattered over the fields ! For a short time the Sunday Schoolroom of Littlemoor Chapel was used with patient endurance !

While this was going on, the search was continuing behind the scenes for a suitable site for a new school building, and as early as 1964 an area of land adjacent to Gladstone Street had already been settled on. It was in July 1966 that the scheme was included in the official building programme. Again, a quote from the 1973 account seems appropriate:

The site of six acres in Gladstone Street was reserved for St. Mary's School in January 1966 by the Local Authority. The acquisition of this site was made easy for us by the owner, Mr. Webster, and by the assistance of the Borough Council, to whom we are very grateful. It was a difficult site, making the positioning of the school by the architects a real problem, and the general appearance of this first new primary school for the town would have been much improved if we had been able to acquire the adjoining land taken up by a few unused allotments. It was not until April 1967 that access to the site was obtained and trial holes were able to be made for sub-soil survey. The remainder of the year 1967 was spent in preparing plans, costs and tenders, but the start of the building was delayed, though work had progressed such that the foundation stone was laid on September 22nd 1968 by Canon Baldwin, and the happy and fortunate pupils took possession of their new St. Mary's School in September 1969.

The last day on which classes were held in the old building, so full of history, and so closely linked with the very beginnings of St. Mary's Parish, was Friday 18th July 1969. And so an era came to an end. A pleasing link between old and new buildings was that the iron gates carrying the "Ave Maria" monogram, formerly at the entrance to the church grounds in Sumner Street, were transferred to the school and are at the present time still to be seen there. Plaques inside the school entrance record the official opening of the building by Sr. Malachy Joseph, M.A., D.C.P., Mother General of the Sisters of Charity of St. Paul on 13th June 1970, and its solemn blessing by the Bishop of Nottingham, the Rt. Rev. Edward Ellis D.D., on the same date. The present school staff, under the Headteacher Sister Celestine, consists of Mr. J. Barrett, Mr. J. Morton, Mrs. S. Hall, Miss M. Doherty, Miss M. Buky and Mrs. A. Wales (temporary); Mrs. M. Perry acts as assistant, and in the Playgroup are Mrs. E. Tagg, Mrs. L. Beresford and Mrs. G. Webster. The caretaker is Mr. Tony Beresford.

The Sisters have had two changes of address since their original establishment at No. 31 St. Mary's Road, having spent a considerable number of years at an address on Shaw Street, a short distance from the church gates, and then from about 1966 being based at their present home on Sunlaws Street. Sisters who have had charge of St. Mary's School since the Second World War include Sr. Eucharia, Sr. Alexine, and then Sr. Paul up to 1975, followed by Sr. Brenda to the end of 1977, and since then the long and honourable connection with the Sisters of Charity of St. Paul has been represented by the present Head, Sr. Celestine.

And so this memorial, a modest attempt to record just a few of the interesting facts about St. Mary's Parish comes to its close. In ending, we can do no better than echo the sentiment expressed by Father Fitzgerald in the introduction, namely that the example of the past may become the inspiration of the future, so that when a generation of Catholics not yet born comes to write the history of the next hundred years there will be an equally eventful story of proud and happy times to tell.

Back cover - View of Sanctuary. Date unknown, but showing the superb murals on either side of the altar executed by Father Arendzen.

