

[Page 109] The Rev. John Angier, junior, was the only son of the Rev. John Angier, Senior, by Ellin, his first wife, born at Boston, in Lincolnshire, & baptised at the parish Church there, on 13th June, 1629. He was sent to school at Manchester, from where he proceeded to Cambridge, & was admitted to Emmanuel College as a “Pensioner”, on 24 July, 1647. Mr. Shaw in the “Glossary” to his “Minutes of the Manchester Presbyterian Classis” says – “It seems likely that he was expelled from Cambridge, for it is certain that he went to America & took his degree at the Harvard University. The facts of the wildness of his youth, & the pain it caused to his father are well known. “His son (the father writes), his only son devoted to God, not only in the Christian profession but ministerial function, mis-carrying under such education with such aggravations; though he had paid £400 for him in a few years, to the injury of his own estate, he saw it did no good.” (O. Heywood, vol i, p552). And again – “How did it rejoice his sister’s heart to read his penitential letters from New England when there appeared any hope of his doing well.” (H. vol I, p575). The first entry concerning young Angier at Harvard is in the Steward’s books, charges for commons & lodgings for the quarter ending 13-1-1650-1, commencement charges for B.A. degree, 9-7-1653, commencement charges for M.A. degree, 7-7-1655.” Notwithstanding his wildness, he succeeded in securing his M.A. degree; & also in marrying a wife in New England, namely, Hannah, the daughter of William Aspinall; with whom he returned to his native country in the spring of 1656. Immediately afterwards, viz: on the 10 June, at a Meeting of the 1st Presbyterical Classis at Manchester, - “a motion (was) made that the classe would move the congregation at Denton to lend Mr. Angier (i.e. Mr. Angier, Sen^r), to the congregation at Ringley for a short tyme for the settlement of the people there, & to make way for his sonn. The elders of Denton are desired to acquaint the congregation there, & to returne answer the next classe”. The disingenuous character of this motion is really surprising. Here were a body of – “puritans”, who had not long before silenced & ejected the Rev. W^m Hulton, a staid, sober, & able episcopal minister from this very place, as – “a man of very insufficient learning & unworthy” – actually proposing to send the father of a notorious scapegrace – “to settle the people there, & make way for his son”; And yet these men called themselves – “purists”, & all those who differed from them – “scandalous, blasphemous, sectaries”!

At the next meeting of the Classes, held on 8 July, though no answer had been received from the congregation at Denton, “Mr Angier, junior, (was appointed) to preach at the next Classe: But there appears to have arisen some difficulty at this stage of the proceedings for we hear nothing further of the matter until 14 July, 1657, when it is recorded that “Mr. John Angier, junior, M^r of Artes, aged 28 years, presented himself to ordination; hath been examined in Greeke, Logicke, Philosophie, Phisicks, & Metaphisicks, & thus far approved; hath an instrument given him to bee affixed; his question – “an primure peccatum Adami sit vere et proprie nostrune affir”. At the meeting held on 11 August, we read – “Mr Angier hath been examined in Divinitie, Cronologie, & ecclesiastical history; returned his instrument affixed & subscribed; maintained a dispute on this posicon – an primum peccatum Adami sit vere et proprie nostrum, & approved”. And further – “Mr John Angier, junior, having disputed his thesis, & it put to the vote whether hee should bee approved of to be ordeyned, was approved of for his parts & abilitie, but in regard that the offence given by the former course of his life was objected, it was appointed by the Classe that Mr. Angier, Mr. Harrison, Mr. Newcome, Mr. Constantine, Mr. Lee & Mr. Meeke should **[Page 110]** speak unto him & move him to make an acknowledgm^t of his carriages before the congregacon thereby to evidence his sorrowe & true repentance for the same. Accordingly hee, the said Mr. Angieer, was dealt with by the parties within named, & hee promised to give satisfaction therein, & was thereupon approved to be ordained.” Having passed this humiliating ordeal, on 13 August, 1657, “ordination was had at the parish church of Prestwich of Mr. John Angier & Mr.

William Coulbourne. Mr. Meeke began with prayer, Mr. Newcome preached, Mr. Harrison prayed after, Mr. Newcome (for Mr. Heyricke), propounded the questions, & gave the exhortation. They received letters testimonial of their said ordination in the usuall forme, & they were subscribed by – John Harrison, Moderator, John Angier, sen^r, Henry Newcome, Rob^t Constantine, Tho. Holland, John Walker, William Leigh, William Meeke, & Edmond Jones.”

He remained Minister at Ringley until the Restoration; when (to use his own words) – “So soone as ever I knew that God had that mercy in store for us as to restore our King, I was one of the first that sought after reordination, & that not upon the account of worldly concernes, but upon well bottomed principles of judgement & conscience. My former juvenile pranks & madness did not so estrange my relations’ affections as did that one act “. Soon afterwards, namely, on the 18th June, 1663, he was presented by the King to the Vicarage of Deane, wch had been vacated by the Rev. John Tilsley on the 24 August, 1662. The facts of his appointment & induction to the living at Deane are recorded by himself in the Register at Deane, as follows: - “Nomina sepultorum assud templum hoc parochial nostrum de Deane ab anno Salutis nostra 1663 et a meuse Augusti in eodem anno ex quo tantum Registrum Ecclesie a minibus procedentis clerici **[LOTS MORE LATIN]**

As before remarked, the Rev. John Tilsley retained possession of the house wch the parliamentary sequestrators had allocated to him as Vicar, after he had resigned the cure at Deane. But it does not appear that any dispute ever occurred between Angier & himself respecting this matter; on the contrary, they seem from the first to have lived & worked harmoniously together. The Re. Oliver Heywood, who married Angier’s sister, writes in his Diary (Ap.21: ’68) On Monday I went to Bolton, & preacht at night at my brother Okey’s, on tuesday morning I visited my aunt Christian Tong a precious but much afflicted woman near Street Gate, (i.e. in Little Hulton) called at my brother Angiers, Mr. Tilsleys, in my return”. Again (Apl 27: 70), - “on tuesday (Apl 20) my father Angier came & dined with us (at Manchester), after that we sealed some writings referring to my father, on Wednesday morning we went to little lever Kept a fast there for my own father, my brother Heywood preacht that night, on thursday I went with him as far as Dean-church, where I had some business with brother Angier. Mr. Tilsley.”

At the commencement of his career at Deane, Angier enjoyed the confidence of his bishop, for he tells us – “It is well known I lived in good repute with Bishop Hall to his very dying day, & had that good **[Page 111]** Bishop lived, the first preferment, whether King’s Preacher’s place or whatever that fell, was promised to mee”. Bishop Hall died on the 23 August 1668; & D^r Wilkins his successor, was consecrated Bishop of Chester on the 15th following. This was the pulate who (as Calamy tells us) “allowed Tilsley to preach in the parish church again as lecturer, when the new vicar read the prayers”. But unfortunately for the continuance of this very convenient & appropriate arrangement. Bishop Wilkins died on the 19 Nov. 1672; & was succeeded by D^r John Pearson, who was a pulate holding very different opinions respecting men of the class of Tilsley & Angier, to what his predecessor had held, as the following letter written by that learned & excellent man will show:

Sir, I cannot take any delight as to the differences in matters of religion, but in the composure(?) of them only: and if I can understand myself, nothing can ever alter that temper, by wch I have been so long inclined to a due enlargement & indulgence for such as are ready to afford a rational compliance. But I hope that no such facility of nature or opinion shall ever reduce me to that weakness, as to betray the great & everlasting concerns of the

church, or to give over the indispensable duty of endeavouring that unity wch is necessary to its conservation. That the order of the ministry is necessary to the continuation of the Gospel according to the promises of Christ, as it was to the first plantation of it according to this institution, is a doctrine indubitable. That this ministry is derived by an accession & constant propagation, that the unity & peace of the Church of Christ are to be conserved by a due & legitimate ordination, no man who considereth the practice of the Apostles, & ecclesiastical history can ever doubt. This way of ordination, having continued so many ages one & the same, could never be considerably altered without some great commotions & dissensions in the Church, & the manifest breach of union & communion in that body, whomsoever we judge guilty of the breach of that union, wch is not necessary now to dispute. And as the first introduction of different ordinations caused a standing & settled opposition, precluding all ways of reconciliation, so they cannot be brought into any one Church, but they must make such a division & disparity in the administrations as will amount to no less than a schism. However, in the peculiar & happy condition of our Church, these promiscuous ordinations, if at all allowed by it, are most destructive to that wch is the safety & honour of it. We have the greatest felicity wch could happen to a reformation, as being regular & authoritative, that we have so taken away the many mistakes & errors, wch had been introduced by a long ignorance & usurpation, as to retain a perfect compliance with the ancient Church, & therefore we can boldly & truly affirm, we are the same with the primitive christians, even those of Rome: & while we hold & maintain our ordinations legitimate, we speak the same language with the most glorious fathers, martyrs, & saints of those happy & pious times. But if we once admit a diversity in our ordinations, we have lost the honour of succession, we have cast away our weapons of defence; we have betrayed our own cause, & laid ourselves open to the common enemy of all protestants, & we shall at last inevitably fall into the Sociular doctrine, to deny all necessity or use of any mission or ordination. Again, though our discipline be much weakened, & the good effects thereof obstructed by many samples & oppositions raised against it, yet they can be no just imputation to that wholesome institution, it being sufficiently known from whence those obstructions proceed. But if all sorts of ordination be any established by sufficient authority, if what is so earnestly desired be indulged, 'that a man once ordained any way be still held & retained for a labourer in the harvest' the most legitimate process in ecclesiastical affairs will become ineffectual & irrational: many necessary articles of enquiry, founded upon the greatest justice & authority, will be put off with such unblamable refusals, & answered with so much reason & equity, that his majesty's ecclesiastical laws can with no conscience be put in execution, when they wch are to be prosecuted as delinquents according to law, must be pronounced the most innocent in the opinion & conscience of the administrators of the same law. What an uncomfortable & discouraging confusion is this, whereby presentments shall be made of those persons who are conscientiously conformable to the doctrine & orders of the Church, for actions or omipious proceeding solely out of that conscience & conformity; & they who factiously or erroneously dissent from that doctrine & order, shall avoid their own & promote the presentment of others, & in this error or faction shall be protected & encouraged by a superinduced authority! This by promiscuous ordinations the doctrine of the Church will be rendered indefensible & the discipline impracticable! Although these evil consequences be of great moment in the general, & threaten our Bethel with the notion of a Babel, yet because most men are more apprehensive of particular mischiefs, & stronglier moved with personal inconsciences, I shall more earnestly apply myself to that condition wch you have repressuted in reference to yourself, your family, & neighbours of the same persuasion, & even this consideration will be of great latitude & concernment, because it is not confined to you alone, but all of the same judgement will be subject to the same unsettlement, & be under the same fears & discouragement. If a person only qualified by a congregational mission should be set over

you authoritatively, as your lawful pastor, to whose ministerial acts it is expected you should apply yourself in all public matters of religion, you being of a constant persuasion that the validity of such acts hath a necessary relation to the legitimacy of ministry, & of as certain an opinion that such a mission cannot amount to a legitimate ordination, I cannot see what comfort you can take in any compliance with such administrations. Nay further, if a person be said to have obtained orders after the Presbyterian way in the late times, when he might have received them from a bishop, & since the happy restitution of public order in the Church, where many of his brethren have submitted, still obstinately refuses to receive ordination after the established way of the Church of England; in this case if you doubt whether his ordination be valid, or conclude it null, I confess I know no argument to convince you or to incline you to another persuasion. But then I cannot but lament your inquiet & sad condition, accidentally cast upon you for reasons wch I take no delight to consider; & through the short expression in your letter I can easily perceive what thoughts & apprehensions may press & discourage you. For as you render yourself a son of our Church, I conceive you are one who values the liturgy, thinking it your duty to give God that service, & taking much comfort in the ancient & regular devotion expressed in those public prayers; wch being a mixed office & having been so over since the apostolical times, wherein the priest or presbyter, & the people, jointly & interchangeably concur, & the rubric directing what words belong to the priest, & can properly in the sense intended (sometimes at least), be used by no other; I confess you cannot but abate of the devotion & comfort of your prayer, where you think the person appointed to read them is no priest or presbyter. As for the administration of the sacrament of Baptism, you cannot regularly but desire to have your children baptized, & received into the congregation of Christ's Church in that solemn manner, & by such a **[Page 112]** as is appointed by the same Church to receive them; & though in case of necessity this office may be dispensed with in baptizing, for the benefit of the infant, yet it will be very hard to create any other necessity than what arises on the infant's part, or to make use of that irregularity when there is no necessity, wch is only indulged to necessity. But as to the other sacrament, the supper of the Lord, your case is far worse. For Is(?) that you are often invited, nay obliged to receive it thrice a year; & I doubt not but you earnestly desire frequently to participate of the body & blood of your Saviour, whereas, if you be resolved that your pastor established is not a priest or presbyter, & consequently hath no power to consecrate the elements, or render them sacramental, I cannot see how you can follow him to the holy table, or with what comfort or conscience you can bring your family, or concur with your neighbours, to receive the elements from his hands. And yet abstaining from the sacrament, you are therefore deprived of the spiritual strength & comfort wch you desire, & have cause to expect; & are moreover betrayed to the censures of the Church, in compliance to whose doctrine you are rendered disobedient to her commands. Lastly, the unfeigned exercise of religion is undoubtedly, as never more necessary, so never so comfortable as upon the Bed of our sickness, especially upon the approach of death: wherefore the Church hath taken great care that the minister shall attend, & how he shall behave himself in the visitation of the sick, for their comfort & advantage. This comfort I confess must be taken from you, who are of that persuasion concerning your pastor; for if upon the apprehension of your letter & you feel your conscience troubled, & being observant of the method prescribed, desire to make a special confession, & receive the benefit of absolution to wch end the priest is ordered to use these words, "By the authority of Christ committed to me, I absolve thee of all thy sins; you will never acquiesce in the absolution, where you acknowledge no commission, nor can you expect any efficacy, wch dependeth upon the authority. These & the like I look upon as formal objections or cavils, but as real & severe complaints raised upon sober & religious grounds, matters for Christian zeal rather than moderation. And therefore I cannot persuade myself that any person endued with any kindness or care of the religion settled in this nation,

can ever contrive or assent unto so great a discouragement to the conscientious professors of it, & confusion in the management & administration.”

A perusal of this able & precise statement of D^r Pearson's serves well to emphasise the fact, that the services of ministers like Tilsley & Angier were by no means satisfactory to conscientious members of the church of England; & there were doubtless many such in the parish of Deane, though up to the present time, (1672), they appear to have been remarkably forbearing & reticent in asserting their presence. Throughout the whole history of the establishment of Presbyterianism in the parish of Deane, the absence of the members of certain leading families of freeholders from all participation in the public affairs of the parish is very remarkable: we never once find in the whole record of that period, the names of the Hultons of the Park, Browns of Brinsop, Morte of Little Hulton, Ainsworths of Highfield in Farworth, or Partingtons of Rumworth & Hulton: But now, - twelve years after the Restoration, they began to assert themselves. In February, 1672, the King had published a Declaration, suspending the execution of all penal laws, both against papists & non-conformists. Papists were no more to be prosecuted for their way of worship in their own houses & the Nonconformists were allowed to have open Meeting Houses; for wch they were to take out licences, & none were to disturb those who should meet for worship by virtue of those licences. Lord Keeper Bridgeman refused to put the Seal to the Declaration, as judging it contrary to Law. So he was dismissed, & the Earl of Shaftsbury was made Chancellor. “The Duke (of York) was now known to be a Papist; & the Duchess was much suspected. Yet the Presbyterians came in a body; & D^r Manton in their name thanked the King for it, wch offended many of their best friends. There was also an order to pay a yearly pension of £50 to most of them, & of £100 a year to the chief of the party. Baxter sent back his pension, & would not touch it. But most of them took it. Thus the Court fined them to be silent: And the greatest part of them were to, & very compliant.” – These proceedings aroused the clergy & members of the Established Church to a sense of alarm, “Popery was everywhere preached against, & the authority of the laws was much magnified”, & churchmen in the parish of Deane joined their brethren in the movement. It appears from a letter in the Kenyon M.S.S. dated 17 March, 1671-2, that legal proceedings were at that time pending in the Bishop's Court at Chester, against vicar Angier. What the nature of those proceedings were, we are not informed; but they must have been of a very grave character, since the Vicar resigned his living, rather than run the risk of a suspension. After his resignation viz:

on 3 Dec, 1672, I, Angier wrote to Ellis Nuttall, “servant to M^r Kenyon”, from Deane as follows, - “I have made bold to trouble you with the enclosed. If M^r Nedham bee in towne I know you wil deliver it him. If hee should bee gone, I authorize you to open the letter, & at a convenient time you may show it your master; but I hope M^r Nedham is yet with you, though I heare he is not at your lodgings, which occasions this trouble to you, for which charge I wil satisfy you when I see you”. – Enclosing – “1672, December 3, Deane. – “I writ two or three lynes to you last weeke which, whether they did reach you or not, I yet know not. I made bold also to write two lynes to my worthy friend M^r Kenyon. The truth is my case is sad, but it is not deplored by my friends, because not truly & fully [Page113] understood. So soone as ever I knew that God had that mercy in store for us as to resore our King, I was one of the first that sought after re-ordination, & that not upon the account of worldly concernes, but upon well bottomed principles of judgement & conscience. My former juvenile pranks & madness did not so estrange my relations' affections as did that one act, the sad effects whereof I feel to this day. Could I, to my owne satisfaction, have continued as I begun, when there was no timing in our Israel, I believe I should have been in the van of the Nonconformists, & should not have gone through St Peter's needle as hitherto I have done. It is well known I lived in

good repute with Bishop Hall to his very dying day, & had that good Bishop lived, the first preferment, whether King's Preacher's place, or whatever that fell, was promised to mee; but he was too good for earth. God had a scourge for us, & we have drunke from a bitter cup. When I had hopes they were frustraneous, &, instead of preferment I am debarred of a settlement. That cruel prosecution, or persecution of men hath undone mee upon severall accounts. My resignation hath very grievously troubled mee, but it was more to please others than myselfe; though I must confess, I could not patiently think of a suspension. I have, to my noe small grieffe, been out of employment since, though I had hopes some good friend would, ere this, have provided for mee by themselves or their friends. Those that were the abettors of my adversaries are silent in darkness, the one naturally, the other artificially, dead. What God hath in reserve now for us, I know not. I would fain hope, & I doe pray hope for mercy. Our case in Deane Parish is the saddest, I think, that ever was. That some eighteen combined persons shall carry on all designes against the cause & mind of all the rest of this large parish, keepe in a parson who hath not read one prayer since his first coming in, which was on Palme Sunday; to abuse King, parliament, all authority, parish & all, & putt in a simple young fresh lad, who was but a scholar the other day with my son under M^r Taylor, & now intend him to be the cypheral vicar (not seraphical doctor) for whom they have gott the broad seale before the last Lord Keeper went out, & they say that this very morning hee is gone for institution & induction. How this will or can be prevented, I know not; but I could wish that noble person, M^r Kenyon, would arise & stand up for the parish. Colonel Kirby & others would assist, but I need not, I cannot, instruct him. There was great sadness upon the report of the death of the Bishop. All their discourse & castings for future was to this purpose, that if I did offer (it seem they suspect) is come in, they would endeavour to gett in Mr Rawlett & by all meanes put mee by, & if Mr Tilsby (Tilsley) might not enjoy his liberty as before, they would, & could, gett the seale for him to preach in his house; with such like stuffe. Is it not these should domineer as they have done. For myself I say nothing, but lye with my mouth in the dust. If God see good, hee can restore mee; if not, hee will provide for mee. But because wee are to use meanes, I pray, sir, acquaint my most worthy friend with these things or rather put him in minde, for hee Knowes them already, & pray him to be instrumentall to helpe me to some good concerne, Oh, that God saw good that the King might bee prevailed with to let the Archbishop have a hearing of all their unworthy carriages, from first to last. I believe it might easily be brought about. But I forgett myself. Pardon mee. My soule is troubled within mee. If you bee in London, I pray let me heare from you."

(Postscript) – "I have been very loath to report what I have heard, lest it be thought to bee upon private designes. Ever since the last Bishop came in to be their friend, they bragged that matters should go on their side, in spight of Bradshaw & Kenyon, no better epithets so long as they had the Bishop & Lord Keeper's sure stayes, sayes Tilsby. (Tilsley) Hee told me, about Ladydaye, to my face he cared not a ___ for the best friends I had, now theirs are gone. I could wish they might know themselves. Pray also tell Mr Kenyon they have taken Mr Hatton bound to resign at their pleasures, having, as an ordinary servant, two or three months warning, the precise time I know not. I am weary of writing their fooleryes & Ruaveryes."

Whatever Angier's faults may have been in the past, it is impossible not to feel some pity for him in the very unfortunate position he now occupied; without friends, out of employment, without means, & having a wife & a young family to maintain, he might well say – "he lay with his mouth in the dust". But as is often the case, misfortune brought out the better side of the man; he did not despair altogether he still talks[?] on – "'If God see good, hee can restore mee; if not, hee will provide for mee". And even so, a kind Providence did provide for him, - was even then providing for him; for on the 26 Nov. 1672, Sir Roger Bradshaw, M.P. of

Haigh Hall, had written to Roger Kenyon, M.P. of Peele Hall, in Little Hulton, but who was there staying at the “Sword & Buckler”, in Holborn, London: - “Honest namesake; - It is good striking whilst the iron is hott, soe that if I knew wheare to give a hilt on Mr Angier’s behalfe, I would not spare the blow; if you can find out a probable way to put him into play againe, I pray use your endeavour, (&my name) on his behalfe, & I shall readily second it. Doctor Wilkins will obstruct him noe more, & Mr Tildesley is yet, but a licensed Non-conformist”. And it appears that after all, some arrangement in Angier’s favour was ultimately brought about by his friends, by means of wch he was enabled to continue at Deane; for as a matter of fact, he did reside there until his death in 1678, & it is noteworthy that his successor, though instituted in 1673, only accounts his vicariate to have commenced from the year 1678, that is to say, from the time of Angier’s death. The Rev. John Angier died in the early part of the year 1678, [Page 114] at the early age of 49; & on the 6th June in that year a Tuition Bond was granted in the Bishop’s Court at Chester, for the benefit of – “Mary Elizabeth & Margaret Angier, children of Mr John Angier, Clerke, vicar of Deane, county of Lancaster, deceased”. His family consisted of two sons, John & Samuel, & the three daughters above mentioned. John was educated at the Bolton Grammar School under the Rev. Zachery Taylor, & entered the Ministry. Samuel became M.D. & practised at Toxteth, where he resided in 1725. John, like his father died young, & in his will wch is dated 1 March, 1686, he is described as – “John Angier of Rumworth, co: Lancaster, Clerke.” He make bequests therein to his sisters, Mary, Elizabeth, & Margaret, & to his brother Samuel Angier. To Mrs. Elizabeth, daughter of Robert Hyde of Denton, he gives – “my pocket watch & silver studded case if unmarried”. This will was proved at Chester in 1687. The remainder of the family still continued to reside at Deane, for in the year 1688, an administration Bond was granted at Chester to the representatives & next of kin of Margaret Angier of Dean, her personal estate being sworn under £40 value. Hannah, the widow of the Rev. John Angier, vicar of Dean, died in the beginning of April, 1699.

[Page 115] The Rev. Richard Hatton: - The Hattons are an ancient & respectable Cheshire family, a branch of whom have been settled in Atherton for more than three centuries, & th Rev. Rich^d. Hatton, vicar of Deane, was doubtless a member of this branch, though I have not yet been able to identify his parentage. He was born in the year 1648, & received part of his education at Bolton Grammar School, under the mastership of the Rev. Zachary Taylor. The Re. Richard Hatton entered Christ’s College, Cambridge, where he took the A.B. degree in 1671, & M.A. in 1676. He ultimately entered the Ministry, & was appointed by King Charles the second to the living of Deane in the spring of the year 1672, on the resignation of his predecessor. There is some confusion in the records, however, concerning the date of his institution, as there are two entries relating to the subject in the Bishop’s books at Chester. In the first instance the act is stated to have taken place on the 22 Nov. 1673; & in the second instance on 4 Dec. following. But the inscription on his grave-stone in Deane church-yard informs us that he died on 23^o die Septembris ann. Dom. 1712”; & that – “hujus ecclesie per Friginta quinque annos vicarii”. By the latter record therefore, Hatton’s family only reckoned his vicariate to have commenced in the year 1677, which was the year in wch Angier his predecessor died, & three years at least after the date of his institution. The reason for that delay in vicar Hatton’s induction into the living of Deane is nowhee plainly stated, but it may be inferred from a careful comparison & consideration of the correspondence already given: In vicar Angier’s letter to M^r. Needham dated 3 Dec. 1672, he writes, - “Our call in Deane Parish is the saddest, I think, that ever was. That some eighteen combined persons shall carry on all designes against the sense & mind of all the rest of this large parish, keepe in a parson who hath not read one prayer since his first coming in, wch was on Palme Sunday; to abuse King, parliament, all authority, parish & all, & putt in a simple young fresh lad, who was but

a schollar the other day with my son under Mr. Taylor, & now intend him to be the cyphical vicar (not seraphical doctor) for whom they have gott the broad seale before the last Lord Keeper went out, & they say that this very morning hee is gone for institution & induction. How this will or can be presented, I know not; but I could wish that noble person, Mr Kenyon, would arise & stand up for the parish. Colonel Kirby & others would assert, but I need not, I cannot instruct him". Lord Chancellor Bridgeman resigned the great seal, (or rather had it taken from him), on the 16th Nov. 1672; but before that day, it appears his Lordship had sealed the grant to Hatton of the advowson of Deane, nevertheless, before Hatton could procure himself to be inducted into possession of his living, several influential public men had been making strong efforts to reinstate the old vicar, & keep Hatton out. Sir Roger Bradshaw, Col. Kirby's colleague in the representation of the co: of Lanc: had written (26 Nov., apparently without Angier knowing of it) to Roger Kenyon, of Peele Hall in Little Hulton, M.P. for Clitheroe, - "Honest namesake, - It is good striking whilst the iron is hott, soe that if I knew wheare to give a hitt on Mr. Angier's behalfe, I would not spare my blow; if you can find out a probable way to put him into play againe, I pray use your endeavour, (& my mame) on his behalfe, & I shall readily second it. Doctor Wilkins will obstruct him noe more, & Mr Tildesley is yet but a licensed "non-conformist." As the sequel proves, the result of this correspondence was, that though the Rev. Richard Hatton might be "instituted" in the year 1673, yet he was not "inducted into the living at Deane", until **[Page 116]** after the death of vicar Angier in 1677-8. It would be very interesting to know who those - "eighteen combined persons" were, whom vicar Angier accuses of - "carrying on all designes against the sense & mind of all the rest of this large parish" - in putting Rich^d Hatton into his place. In the postscript to his letter of the 3 Dec. 1672, Angier informs Mr Kenyon, - "Ever since the last Bishop came in to be their friend, they bragged that matters should go on their side, in spite of Bradshaw & Kenyon, no better epithets so long as they had the Bishop & Lord Keeper's sure staves, says Tilsley. Hee told me, about Ladydaye, to my face he cared not a _____ for the best friend I had, now theirs are gone". Tilsley therefore was Angier's enemy, & Hatton's friend; but, says Sir Roger Bradshaw, - "he is yet but a licensed non-conformist"; & therefore unable to render much assistance. Hence it would appear that it was through the influence of the old ejected vicar Tilsley, & the presbyterian party in the parish, that Rich^d Hatton was appointed vicar of Deane.

The combination of nonconformists with Roman Catholics wch took place during the latter years of the reign of Charles the 2nd, the commencement of the reign of his brother, James the 2nd, was a very strange phenomina: How two religious bodies so completely opposed in all the principal tenets of their profession, should ever be able to act together for the attainment of a common object for any length of time, appears almost impossible. No doubt the one chief cause for that unnatural combination was the political disabilities imposed on both parties alike, by the Test & Corporation Acts; & consequently, the combination extended only for the purpose of resisting those Acts, & no further. The Roman Catholic interest in the parish of Deane was very powerful during the time Hatton was vicar. Sir Francis Anderton, of Lostock, who was created a Baronet by King Charles the 2nd, owned the greater part of the townships of Rumworth, Heaton & Horwich. He was succeeded in his title & estates in 1678, by his son & heir, Sir Charles Anderton, the 2nd Baronet of Lostock; a man of great influence & position in the county, living in great state at Lostock, where he had a private Chapel, - "wch was used at that time, & before, as a place for the registaries & entries of baptisms for several townships in the neighbourhood", - & doubtless for the celebration of Mass as well. Sir Rowland Bellassis, of Smithills, another Roman Catholic gentleman, also owned a large estate in Halliwell & Horwich, & doubtless kept a priest to do duty in his chapel at Smithills Hall. Allan Bellingham, Esq^{re}, wrote to Dav^d Flemming, of Rydal Hall, Esq^{re}, on 25 August

1666; - “There was a great hubbab, as I hear at Bolton, upon occasion of a number of the cheefe gentrie in Lancashire that met at Smithills, Sir Rowland Bellasis his house, viz. the Lord Mullinea, the Lord Fairfax of Gilling, Sir Thomas Preston, Mr Walmesley, & divers others, & went from thens to Lostock, Mr Anderton’s house. After this one of Sir Rowland Bellases’s servant maides having occasion to goe to Bolton, most of the good wives of that towne rise & acclaimed against her & all her tribe, & said they were met to cut their throats, & so stoned her out of the towne. Since this I heare Mr Tilleslaye’s house hath been searched for armes.”

The honble Hugh Willoughby, of Horwich, was another parishioner of Deane possessing great influence at the period in question as the leading member of the nonconformists in the neighbourhood; & an active Justice of Peace in the Hundred of Salford. On 24 Dec. 1663, he married to his first wife, Ann Halliwell, of Sharples; & succeeded his father in 1692, as 12th Baron Willoughby, of Parkam. The year following, (his first wife now dead), he [Page 117] married the Dame Honora Egerton, of Worsley Hall; a rich young widow, much younger than himself; with the result, that the Lady shortly afterwards discovered she had made a grand mistake in tying herself to this sanctimonious & impoverished old peer. The Rev. Henry Newcome writes on 7th Sept. 1693, - “we went, with several others, to welcome Lord Willoughby to house, (viz: to Worsley Hall), & stayed till after eight, in much freedom; & parted with a psalm & prayer.” A very good beginning, certainly, but alas, on 2nd Jany. 1693-4, Richard Edge, writing from Peele Hall, in Little Hulton, to his master Roger Kenyon, Esq^{re}, at London, informs him, - “Here has been a great falling out betwixt Lord and Lady Willoughby the Warden of Manchester has done some ill thing against which he has sinned owned himself in fault, & begged pardon say it is not true. I allsoe hear that my Lady had gott away a deedes & writings, by getting a counterfeit key of my Lord’s his Lordship has since got them again”. Ten days later, Mrs Kenyon also informed her husband, - “Lord Willoughby & his Lady are fallen out extremely; they are the talk of the towne & country”. That her Ladyship had some grounds for her rebellion is plain, for Mr Newcome again records in his Diary for 1694, May 5th - “the Lord Willoughby was with me, & the Lord helped me to deal plainly with him, & he took it as I could desire”. - August 4th - “I was troubled about Lord Willoughby, & I eased myself by speaking freely to him, & he seemed to take it well, & I hope it may do him good.” - Nov^r 16th - “I had unexpected success with Zack: God can give the like with Lord W: who walks in sad disorders”. Lady Willoughby made terrible charges against her husband for his cruel conduct towards her, & strongly implored her lawyer, Mr Kenyon, to procure a separation for her if possible: But the lawyer did not succeed in satisfying her Ladyship, & though she & her husband argued so bady, yet their differences do not appear to have shortened their days greatly, for both lived to a good old age.

Such were vicar Hatton’s opponents; on the other hand, he had two principal supporters , William Hulton, of Hulton Park, Esq^{re}, & Roger Kenyon, of Peele Hall, Esq^{re}. William Hulton served as Member of Parliament for Clitheroe, in the Convention Parliament wch began 25th April, 1660, & was sitting at the return of King Charles the 2nd, & voted for his Restoration. He married Anne, only daughter & heiress of W^m: Jessop, of Holborn, M.P. for Stafford, & one of the Clerks to the Parliament during Cromwell’s time. M^r: Hulton was a moderate episcopalian, inclining somewhat to presbyterianism; being influenced that way, no doubt, by his wife. He was a wealthy man, & an active magistrate, much concerned in the suppression of “clippers & coiners. He died 27 March, 1694. Roger Kenyon, of Peele, Esq^{re} married Alice, daughter & heiress of George Rigby, of Peele, Esq^{re}, by Beatrix, sister to William Hulton’s father Adam. The two families were consequently nearly related, & as

neighbours, we find the two gentlemen frequently acting together. Mr Kenyon was an able & experienced lawyer, Clerk of the Peace for the County Palatine of Lancaster, & legal advisor - Commissioner as he is sometimes called - to the Earl of Derby. Both vicar Angier & vicar Hatton applied to him for assistance & advice in times of difficulty; & not in vain, for he was a true churchman, & a safe reliable counsellor for any vicar in need of advice. The following extract from a letter written by Mr Kenyon (16 Sept. 1682), to the Rev. John Lake, Bishop elect of [Page 118] Sodor & Man, gives a good illustration of his conduct on such occasions: - "On Sunday I went to Knowsley. The next day my Lord gave the enclosed his hand & seale, but took me with him into Cheshire, whence I returned not till Thursday. I sent for your clerk to come to me yesterday, but not being come home, causes this messenger to you Lordship, with that wch makes you Lord Bishop of Sodor & Man. I have some Londoners now at my house, & this evening Sir Molineux, his Lady, & their family, will be with me here, so that I cannot come to you, as otherwise I willing would have done, for no other reason but that inter seal(?) I might have discussed with you, my Lord Derby's genius & temper, wch I doubt not will no way be unpleasant to you. He is not swayed with the violent humour of this impetuous age, & the discourses of the highflyers of either side find no hearty entertainment with him. He is a faithfully loyal & a true son of the Church of England; free from fanaticism, & far from popery as any subject whatsoever. I say this because you are not yet so well knowing of him as a little time will make you. You will laugh at my fothish Coldness in taking this freedom with you to discourse of him; but my meaning by it is but to possess you with that apprehension of him, as to make your first acquaintance acceptable to each other".

No wonder that vicar Hatton should seek the advice of such a parishioner as Roger Kenyon, esq^{re}, & he had great need of it after the death of Dr Pearson. For all the Bishops who ever held the see of Chester, there never was a greater traitor to the cause of the Church of England than Pearson's successor, Cartwright. Dr Burnet says, - "He was a man of good capacity, & had made some progress in learning. He was ambitious & servile, cruel & boisterous: And by the great liberties he allowed himself, he fell under much scandal of the worst sort. He had set himself long to raise the King's authority above law, which, he said, was only a method of government to wch Kings might submit as they pleased; but their authority was from God, absolute & superior to law, wch they might exert, as oft as they found it necessary for the ends of government. So he was looked upon as a man that would more effectually advance the design of Popery, than if he should turn over to it. And indeed, bad as he was, he never made that step, even in the most desperate state of his affairs."

In travelling from York to Wigan, to take possession of the Rectory there, wch he held in commendem with the bishoprie of Chester, this prelate passed through the parish of Deane; on the 25th Nov. 1686. "I came (he writes in his Diary) over Blackstone Edge to Rochdale, where I was accompanied by Justice Butterworth of Bellfield, & two Mr Hortons, & Mr Pigot the vicar & his son, & many others, who accompanied me to Bury, from whence, 26 Nov. I went through Bolton, where the vicar, Mr Lever, & others, met me & accompanied me over the moors to the Ferry's Inn at the 4 Cards in Hilton, where my son John & Mr Callis, Mr Peake, & Mr Turner, curate of Wigan, met me. ----- 27. I came to Wigan before noon, was met 3 miles off by the mayor & aldermen, & several neighbouring gentlemen, &c. -----

It is somewhat remarkable that the Bishop never mentions the vicar of Deane here, as he not only passed through the parish, but lodged therein on the night of the 26th Nov.; & it would be very strange indeed if the vicar neglected to pay his respects to his diocesan on the occasion. But however that may have been, great changes speedily followed the advent of the

new bishop. On the 4th April, 1687, the King set out a declaration of toleration & liberty of conscience for England. In the preamble his Majesty expressed his aversion to persecution on the account of religion, & the necessity that he found of allowing his subjects liberty of conscience, in wch he did not doubt of the concurrence of Parliament. He renewed his promise of maintaining the church of England, as it was by law established. But with this he suspended all penal & sanguinary laws in matters of religion: And since the service of all his subjects were due to him by the laws of nature, he declared them all equally capable of employments, & suppressed all oaths or tests that limited this: In conclusion, he promised he would maintain all his subjects in all their properties, & particularly in the possession of the abbey lands". In strange contradiction with these plausible possessions, however, before the Lent assizes, the following protestant Gentlemen were put out of the Commission of the Peace for the county of Lanc: - Sir Ralph Ashton, Edw^d Seymour, Thomas Norris, Thos: Preston, Lawrence Rawsthorne, John Hartley (of Manchester), Thomas Holden, Thomas Lever, (of Bolton), Roger Moore, Philip Wilkinson, John Risley, & Sir John Maynard: And the following Roman Catholic Gentlemen substituted in their places, - Charles, Earl of Dunmore, Richard, Lord Colchester, Lord Molyneux, Sir William Gerrard, Sir Rowland Bellasis, Sir Charles Anderton, W^m Molyneux, Rob^l Dalton, W^m Walmsley, W^m Standish, (of Standish), Richard Towneley, & Thos. Tildesley, esq^{res.}. An attempt was made to get up an address of thanks from the protestant Justices of Lanc: to the King "for dispensing with the oaths & tests, & so joyning in the Commission with us, several Roman Catholic Gentlemen", &c. But it miserably failed. King James came to visit the Bishop at Chester, in August, 1687; & Roger Kenyon, esq^{re}, informs us, - "That Lord Brandon, before the King's coming to Chester & Holliwell, writ to the Lancashire nonconformists, it being his post to introduce that party to complement the King, & on a large common, short of Chester, the Lord Molyneux and his [Page 119] popeish sparkes standing on one hand in the King's way, & the Lord Brandon at the head of his tender holdersforth, some 16 or 17 of them having hoods on, on a very hot day, & backed with a small mob of the same complexion, stood on the other hand to receive the King". The Rev. Henry Newcome give a few more particulars of this event in his Autobiography, thus: - 1687, August 27 (Saturday). "We went to Tattenhall two days before; & so was ready to meet the King on Routen Heath. We staid six houres waiting. I was ill put to it this day. It being thought fit that something should have been said to the King, & it fell to me as senior, &c., but I was utterly averse unto it. Mr Jolly accepted it. The brethren greatly unsatisfied, so that I should have had blame. But it pleased God to order it that his Majesty cause by us, & stayed not; but put off his hat & passed on: & so there was nothing said, & all was well. It was reported that I had made a speech to the King, & it was ill interrupted. But when it was known it was not so, some considerable persons were well satisfied. Also a further address was provided, which Mr Finch & I suppressed in the field, & got it carried off." This incident afforded no great encouragement to the nonconformists, & Mr Newcome was evidently ill at ease during the whole affair; but the Roman Catholics had greater reason to be satisfied with the King's behaviour, especially after his arrival at Chester, as the Bishop shall tell the tale: - (27 August) "Mr Dean & Major Carr, & seven or eight more, dined with me. His Majesty came to the palace in Chester about four in the afternoon. I met him at the palace gates, attended by the Dean & Prebends, & about forty more of the Clergy, & afterwards introduced them to kiss his hand, Mr Dean making an excellent speech to him. Then his Majesty went & viewed the choir; after the castle, to wch he had walked on foot, & then returned to supper, & I waited at his cushion till I saw him in bed. - - - - (28 August) "I was at his Majesty's levee; from whence, at nine o'clock, I attended him into the choir, where he healed 350 persons. After which he went to his devotions in the Shire Hall, & Mr Penn held forth in the Tennis Court, & I preached in the Cathedral. His Majesty returned to dinner, on whom I attended, having introduced the Mayor & Recorder of Wigan, to whom

he recommended their two former members, & also the Mayors of Preston & Lancaster, then I dined with my Lord President, & went to evening prayers, as his Majesty did again to the Castle. After his Majesty was gone to bed, I supped with my Lord Feversham in his chamber, having entertained Mr Munstevens, Mr Ware, & the Bishop of Man, in the study. - - - - - (29 August) “I was at the King’s Cuce[?] at six in the morning, brough my Lord Feversham, Lord Churchill, & Lord Tyrconnell to drink coffee in the study; there attended his Majesty to his horse half an hour before seven, who wast to heal & dine at Holywell, from thence he returned at five at night, & took me into his closet for half an hour, where I gave him an account of what he had entrusted me with, which he graciously accepted, & assured me that I should hear from my Lord President before he called a parliament, & have sufficient instructions how to serve him. I recommended the Recorder, Mr Livesey to him, as a person fit to serve him in the next parliament; & Mr Dean for better encouragement, because he was daily affronted for his zeal in his service by the whigs, & told him of my Lord Cl’s letter. I waited on him at supper, & after supped with my Lord Castlehaven, & Mr Rider, & Mr Griffiths. Mr Williams & his son dined with me. (30 August) “I was at his Majesty’s levee, & obtained a promise from him to make Mr John Warburton, M.A. of Brasen Nose, fellowship in All Souls’, [Page 120] he eat. From thence I attended him into the chair, where he healed 450 people; from thence to the penthouse, where he breakfasted under as state, & from thence took horse about ten of the clock, from whence I returned to prayers, having taken leave of the Lord Tyrconnell. The King told me that he had given a severe reprimand to the Governor for not promoting the address; & that he said it would not pass; to wch the King replied, “Let me know what Alderman opposed, & I will turn him out”; whereas in truth he never shewed it them at all. The King commanded me to enquire out a chapel in the city, where it might be best spared, & give notice of it to my Lord Sunderland; to whom I lent my coach to go as far as Whitchurch. William Pen gave me a visit, & promised to remember William Faurshaw. The King left £20 to the house servants.” - - - - -

These records are highly interesting, but the wary Bishop’s silence on some of the principal events of the King’s visit to Chester is very remarkable. He does not tell us for instance, that when – “King James came to Chester, he there made the Lord Molineux, a popish recusant convict, his Lord-Lieutennant of Lancashire, & displaced the Earl of Derby; & that the new Lord-Lieutenant, afterwards made thirteen Deputy-Lieutenants, seven of whom were convicted papists, & six reputed protestants; he does not tell what the King wanted with the Mayors of Wigan, Preston, & Lancaster. Another Bishop (Burnet) tells us, that – “the King made a progress, & went from Salisbury all round as far as Chester; - that he was particularly obliging to dissenters, & when he came back, he resolved to change the Magistracy in most of the cities of England. Afterwards the King sent orders to the Lords Lieutenants of Counties, to examine the Gentlemen & Freeholders upon three questions: The first was, whether, in case they should be chosen to serve in Parliament, they would consent to repeal the penal laws, & those for the tests. The second was, - whether they would give their vote for choosing such men as would engage to do that. And the third was, whether they would maintain the King’s declaration? Lord Molineaux carried out this order at Lancaster in the latter part of November, 1687, & the result is described by Edw^d Wilson, Esq^{re} in a letter to his father-in-law, Sir Daniel Flemming, as follows: - “God be thanked my Lancaster journey is over. I doubt it will now be late for me to give you an account of what happened there, but if I can add anything to the intelligence you have already received I shall not neglect it. We got into Lancaster a little after 11 o’clock, & just met the Lord Lieutenant & gentlemen going along with the Mayor to the Town Hall. The corporation are 36 in all, 31 appeared, 18 were negative, 6 or 7 dubious, the rest affirmations. About 1 o’clock the Gentlemen attended my Lord at the Stoop Hall at his Chamber, where, after reading a very short note signifying that it

was the King's pleasure these queries should be proposed, my Lord called Mr Girlington, I did not myself hear the answer, but was told it was as related in the last. Mr Preston agreed to take away the sanguinary laws only. Cousin Rawlinson very resolutely, No: Uncle Kirby was affirmative; Mr Cole, no; Mr Braddel, no; Cousin Knipe, no; of wch my cousin Braithwaite made some remarks, as also of my answer, but that was all that was said in that kind by any of the Roman Catholics. Mr Copley & Mr J. Fisher, no, the latter being asked if he were a Justice of the Peace, answered, no, nor ever intended to be. Capt. Kirby & uncle Richardson appeared not. Sir Rob^t Blindlos wrote an answer wch I presume was to the same effect as my answer, for I hear that he laments that the King's pleasure & the laws should differ. My own private opinion is that I would not have any man suffer on account of his religion. Mr Lawry of Plumpton, no; Mr Lowry of B. Tower, affirmative; Mr Henry West of Middleton, affirmative, with a speech longer than mine, I think, but I added my compliance with the third question heartily. Lord Morley was in the room but was not asked, for the nobility have already been tried, & have answered, 88 negative, 27 affirmative, 19 dubious.

The Roman Catholics were asked, several of them I think while I was by, but I did not hear their answers. There were Mr Dalton, Mr Tildesley, Mr Sherburne, Cousin G. Leighburne, Mr Butler, Mr Stephen Husband, not many more. The able yeomen, viz: of £20, did not appear in the chamber with us, but the constables made their returne to my Lord's & Mr Dalton's clerks, for wch they paid 6^d a piece, & 'tis talked they are liked to be called before the next Justice of Peace, & the clergy before the Bishop or ordinary. I enclose a copy of the Lord Lieutenant's speech at Liverpool, where "4 or 5 customs officers – as they did at Lancaster – affirm; 2 at Wigan, & 1 or 2 at Preston, when Col cousin Rigby & about 10 gentlemen with him, as Col. Rawstone, &c. were all negatives. Other townes generally negatives all, as Clitheroe, without exception. My Lord has had but little satisfaction in this journey it is said, but that is not fit to mention in this paper. The Constable of Ribbleton, being the only man appeared in his constablewick, answered or interrupted my Lord with – "na, na, yoe ma spare your questions, its not for yoe, Sir." I am told the Presbyterians in the other end of this countrie have proved generally negatives. Iware[?] endless to repeat more particulars for some, & these the most considerable. I must leave till a fitter opportunity. In what column I am placed I know not, nor I hope shall ever trouble me, for I have satisfied my conscience in my answer".

[Page 121] The replies received to the King's three questions throughout all England were so unfavourable, that no parliament was ever summoned, yet his Majesty never wavered in the prosecution of his plans for the alteration of religion. In the beginning of April 1688, the Earl of Derby & 43 men of the Protestant Justices were turned out of the Commission of Peace in the County of Lancaster, & 27 rejectors of the penal lawes & test came in of wch 16 were papists, the rest had the name of Protestants; & before the end of the month the celebrated Proclamation was issued wch proved to be the beginning of the end to all the King's projects. Burnet describes this event as follows: – "Towards the end of April the King thought fit to renew the declaration, that he had set out the former year for liberty of conscience; with an addition, declaring that he would adhere firmly to it, & that he would put none in any public employment, but such as would concur with him in maintaining it. He also promised that he would hold a parliament in the November following. – "The King was not satisfied with the publishing of his declaration: But he resolved to oblige the Clergy to read it in all their Churches in the time of divine service: And now it appeared what bad effects were like to follow on that officious motion that Lancroft had made, for obliging the clergy to read the declaration that King Charles set out in the year 1681, after the dissolution of the Oxford Parliament. An Order passed in Council, requiring the Bishops to send copies of the declaration to all their Clergy, & to order them to read it on two several Sundays in the time

of Divine Service. - - - - "This put the clergy under great difficulties, and they were at first much divided about it. Even many of the best & worthiest of them were under some distraction of thought. They had many meetings, & argued the point long among themselves, in & about London. On the one hand it was said, that if they refused to read it, the King would proceed against them for disobedience. It did not seem reasonable to run so great a hazard upon such a point, that was not strong enough to bear the consequences that might follow on a breach. Their reading it did not import their approving it. But was only a publication of an act of their King's. So it was proposed, to save the whole by making some declaration, that their reading it was a meer act of obedience, & did not import any assent & approbation of theirs. Others thought, that the publishing this in such a manner was only imposed on them to make them odious & contemptible to the whole nation, for reading that wch was intended for their [?]. If they carried their compliance so far, that might provoke the nobility & Gentry to carry theirs much further. If they once yielded the point, that they were bound to read every declaration, with this salvo that it did not import their approving it, they would then be bound to read every thing that should be sent to them: The King might make declarations in favour of all the points of Popery, & require them to read them: And they could not see where they must make their stops, it they did it not now. So it seemed necessary to fix on this, as a rule, that they ought to publish nothing in time of divine service, but that wch they approved of. The point at present was not, whether a toleration was a lawful or an expedient thing. The declaration was founded on the claim of a dispensing power, wch the King did now assume that tended to the total subversion of the government, & the making it arbitrary; whereas by constitution it was a legal administration. It also allowed such an infinite liberty, with the suspension of all penal laws, & that without any limitation, that Paganism itself might be now publickly professed. It was visible, that the design in imposing the reading of it on them; was only to make them ridiculous, & to make them to contribute to their own [?]. As for the danger that they might incur, they saw their [?] was resolved on; and nothing they could do was like to prevent it, unless they would barely sacrifice their religion to their worldly interests. It would be perhaps a year sooner or later by any other management: It was therefore fit, that they should prepare themselves for suffering; & not endeavour to prevent it by doing that, wch would draw on them the hatred of their friends & the scorn of their enemies. - - - - "These reasons prevailed: And they resolved not to read the declaration. They saw of what importance it was, that they should be unanimous in this. Nothing could be of more fatal consequence than their being divided in their practice. For, if any considerable body of the clergy, &c., such as could carry the name of the Church of England, could have been prevailed on to give obedience, & only some number, how valuable soever the men might be, should refuse to obey; then the Court might still pretend that they should maintain the church of England, & single out all those who had not given obedience, & fall on them, & so breake the church within itself upon this point, & then destroy the one half by the means of the rest. The most eminent resolved not to obey: and those who might be prevailed on to comply would by that means fall under such contempt, that they would not have the credit or strength to support the established religion. The Court departed upon this that the greater part would obey: And to they would be furnished with a point of State to give a colour for turning out the disobedient, who were like to be the men that stood most in their way, & crossed their designs most, both with their learning & credit. - - - - "Those new Bishops that were engaged in the design of betraying the church, were persuaded that this would be the event of the matter; and they possessed the King with the hope of it so positively that he seemed to depend upon it. The correspondence over England was managed with that secrecy, that these resolutions were communicated to the Clergy in the Country, that they were generally engaged to agree in their conduct, before the Court came to apprehend that they would be so unanimous, as it proved in conclusion that they

were. - - - - "The archbishop of Canterbury, (Lancroft) resolved upon this occasion to act suitably to his post & character. He wrote round his Province, & desired that such of the Bishops as were able would come up, & consult together in a matter of this great concern: And he asked the opinion of those, whom their age & infirmities disabled from taking the journey. He found that eighteen of the Bishops, & the main body of the Clergy, concurred in the resolution against reading the declaration. So he, with six of the Bishops that came up to London, resolved in a petition to the King, to lay before him the reasons that determined them not to obey the order of Council that had been sent them: This flowed from no want of respect to his Majesty's authority, nor from any unwillingness to let favour be shewed to Dissenters, in relation to whom they were willing to come to such a temper, as should be thought fit, when that matter should be considered & settled in Parliament & Convocation: But, this Declaration being founded on such a dispensing power, as had been often declared illegal in Parliament, both in the year 1662, & in the year 1672, & in the beginning of his own reign, & was a matter of so great consequence to the whole nation, both in church & state; they could not in prudence, honour, & conscience, make themselves so far parties to it, as the publication of it once & again in God's house, & in the time of divine service, must amount to." - - -

The vicar of Deane, like the rest of the clergy of the Church of England, was greatly perplexed how to proceed in this emergency. The Bishop of Chester had ordered all the clergy in his diocese to read the Declaration according to the directions of the Privy Council, & his Lordship's proclivities on the matter [Page 122] were well known: For had he not been one of the most active members of the Royal Commission that had enforced the King's mandate for the election of Dr Farmer to the office of President Magdalen College, not only against the statutes of the College, but also against the unanimous wish of the fellows! And if this poor vicar should now refuse to comply with his diocesan's orders, either Anderton or Bellasis would be sure to report his refusal to the Bishop immediately. On the other hand, if he complied, Lord Willoughby & the nonconformists of the parish & neighbourhood would at once condemn him as agreeing with the King's arbitrary & illegal proceedings, & denounce him as a papist in disguise. In his difficulty, therefore, the vicar very wisely sought the counsel & advice of Roger Kenyon, Esq^r in the following letter: - "1688, May 30th.
Dean, - Although I have received noe command with the declaration, to annex any word of exhortation to the people to move their compliance therewith, yet I thought good to acquaint you herewith, & to send the declaration to peruse, if you have not seen it, you may either returne it by the bearer, or send it, upon Friday, by Richard Farnworth. Sir, I humbly desire your opinion whether it be convenient to say anything at all to it, or noe. I would carry myselfe as inoffensive in this concerne as I could, that I might neither expose myself to be informed against by some busybody Romanist, nor to the censure of any Nonconformist, as if the meer publication of the declaration, did testify any concurrency therewith. I know not well what to resolve upon, but I am inclinable to think that the safest way wil be to be silent. The clergy are enjoyned (as you may see, Sir) in the declaration, to read it upon two Sabbath dayes, unless I mistake the sence of it, & that it does not give a liberty to read it upon either day. I cannot well understand why it should be read twice. Sir, I cannot but acknowledge some particular kindnesse I have received from you; & above all, I am cordially thankful for your present countenance towards me. I have had a very great esteeme of you since I have understood your christian carriage & resolution against the taking off the penall laws & test, notwithstanding the temptations you had to the contrary, from worldly respects, which, I am apt to think, would have prevailed with some others. I heartily love persons who are firm in their principles. Our poor distressed Church is hardly beset on every hand. I hope that God, in His due time, will give her a gracious deliverance". . . .

“Only seven ministers obeyed the order to read the Declaration in London, & not above 200 all England over: & of those some read it the first sunday, but changed their minds before the second.” There is unfortunately, no record whether vicar Hatton read the Declaration at Deane Church or not, but he certainly wrote a very reasonable & moderate letter on the subject to Mr Kenyon. The result of the refusal by the Bishops & Clergy to read the King’s Declaration was (as is well known), that the seven recalcitrant Bishops were committed to the Tower, & all that followed is matter of national rather than local history. On the 18th Oct. the King restored to the Earl of Derby his former position of Lord Lieutenant of Lancashire & Cheshire; & his Lordship immediately thereafter replaced all his old Deputy Lieutenants lately displaced by Lord Molyneux. But on the 5th of November, the Prince of Orange had landed at Tor Bay, & the Revolution speedily became an accomplished fact. Lord Derby did not act in that great crisis with the decision & promptitude [Page 123] wch his friends & supporters could have wished. Roger Flemming wrote to his father on 22 [?] – “The Earl of Derby’s behaviour at the meeting at Knowsley, where he was very reticent, had perplexed them, I cannot understand it unless he is as cunning as his predecessor in crookback Richard’s time”. Lord Delamere, of Dunham, on the contrary, entered into the contest at once with great spirit & determination, & his lordship seem to have earned thereby the confidence & support of the nonconformists of Lanc. & Cheshire, as the following notices in Newcome’s Diary plainly show: - “1688, Nov 9. The news came this morning of the landing of the Dutch in the West, Nov 5th. An astonishing providence. Our refuge is in God, & in him only. - - - “14th. We heard wispers of sad things today . 16th. We had a private day at Mr Gartside’s, on the sad occasion of the confusion in the nation & country. Lord Delamere came to town, soldier like. Sir John Bland taken at Rochdale; going into Yorkshire; but came to the town at night, a providence that the thing was over before my Lady knew. I read at the exercise Jerm. iv. I was affected by a great passion of tears to see my Lord Delamere ride by. - - - “26th. A great alarm in the evening about Dunham, as if some were coming to fire the house. The country generally rose to relieve it. But I was satisfied in myself that it was false. But what must we do, when such things shall be true? - - - “28th. The Lord Delamere

[more snippets]

After the settlement of the Crown on William, Prince of Orange, in May 1689, Lord Delamere was made Lord Lieutenant of Cheshire; & Lord Brandon, Lord Lieutenant of Lancashire; & henceforth (to return to the consideration of local affairs) Lord Willoughby & the nonconformist party assumed an active & leading position in the disposition of public concerns in the parish of Deane. Vicar Rothwell, writing in the year 1717, says – “This Chapel (i.e. Horwich Chapel) has for above ys 20 years last past been in ye hands of ye Dissenters through ye contrivance of ye late Lord Willoughby, & ye connivance of my predecessor”. The first portion of these remarks is no doubt true, but the second is by no means equally true. Vicar Rothwell (like some of his successors) deprecates the efforts of his predecessor, so that he may be the better able to magnify his own by comparison. He does not supply one single fact in support of his assertion that Horwich Chapel had been 20 years in possession of the Dissenters through the “connivance” of vicar Hatton; & unfortunately, other authorities are equally silent on the subject. But judging from Mr Hatton’s conduct respecting Lord Willoughby’s attempt to secure Ellenbrook Chapel for the Dissenters, I see no reason for supposing that he would ever “connive” at the [Page 124] alienation of Horwich chapel from the control of the established church; but on the contrary, I feel sure he would oppose any such alienation to the utmost of his power. And in support of that opinion, I offer for consideration the following records concerning Ellenbrook Chapel: - On 13th May, 1693, the Earl of Derby wrote to Roger Kenyon, esqre – “My Lord Willoughby’s locking up a chapple,

I think, is very extraordinary; if you desire any assistance from hence, put it into forme, & I dare assure you I am able to do the Church some service, & to humble these impish sparks”.

...

23 August, 1693, Nicholas, Bishop of Chester to Roger Kenyon, esqre – “I again most heartily thank you for your constant paines of diligence in asserting & defending the just rights of our Church; & I hope that I may, some time or other, be in a condition to return you more than bare thanks, though I cannot hope that I shall ever be able to make you a requital. . . . “Upon the receipt of your letter, I presently sent for Mr Prescott, who told me that he had made a thorough search in the Registry, & could find nothing more than what he had already communicated to you, & I have no reason to question the truth of what he says, because I have ever found him faithfull & diligent in his place. However, since the Lord Willoughby will not proceed to a tryall at the next Assizes (as I find by your letter, you before suspected), I will myself make search in the Registry, & if I can find anything before the wares, wch may be of advantage to our cause, I will not fail, in due time, to acquaint you with it. In particular, Mr Prescott tells me that he can find nothing, either in the visitation Books, or in the Acts of the Court relating to Mr Johnson. . . . “I shall say nothing to that part of your letter in wch Mr Chancellor & Mr Prescott are concerned, because the Chancellor tells me that he will return an answer to it under his own hand. . . . “I am told that my Lord Willoughby that ever he set on foot this controversy, & that he would gladly retreat, if he could see how he might do so, with safety & his honour. . . . “P.S. Since I wrote my letter, a paper of yours was brought to me, directed to Mr Bridges or Mr Prescott; in wch you desire that several enquiries may be made relating to Ellenborough Chapel. I will therefore see that the Registry be again searched, & that thoroughly, & if anything can be there found concerning any of the persons or willes you mention, notice shall be given you thereof. . .

9 March, 1693-4. Dean. Richard Hatton to Roger Kenyon, M.P. – “Is informed that Lord Willoughby intends, at the next assizes, to try the cause concerning Ellenborough Chapel. Thinks this is probable, on account of the advantages he may promise himself in respect of the judges, the sheriffs, if not, the jury. Lord Willoughby will probably be at the assizes, & Kenyon should be there also.

9 March, 1693-4. Peel. Richard Edge to Roger Kenyon, M.P. at Westminster. – “Lord Willoughby has been at the Chapel, & he & his servants looked at the bell to find its age; & is, every day, tormenting & distraining upon the poor tenants, & felling timber. . . . “Perhaps if you told my Lord Bridgewater of the Lord Willoughby’s designing to make Ellinborough Chapel into a barn, to conventikle itt, it might do good service. . . .

7 April, 1697. Roger Kenyon to the Bishop of Chester. – “Your Lordship has been so kind, not long since, to preach to us at Ellenbrook Chapel. Your Registrar hath in his book a copy of a decree exemplified octavio Elizabethae, 1565, 132 years ago, evidently it at that time a very ancient chapel, before the Reformation; & to it, ever since, they of the chapelry, who are numerous, & far from any other church, have constantly come to hear divine service. The parish church is three miles from it. The parish hath never had another chapel of ease but this, & is accounted 20 myles in circuit. “Our Lord Willoughby, whose Lady’s house is not much above a myle from the chapel, & his Lordship, I think, the only nonconformist of anything that hath the name of a gentleman in our Country, hath, by undue means possessed himself of the Key of the chapel dore, & locks out Mr Atkinson & any sent by him, & put in to preach there one Cheney, who, it is said, never saw an university, but has been a justice of peace his clerk, and, proveing a gifted brother, used to preach at all the conventiching barns about him, & now frequently uses so to do. – “I was, my Lord, for more than thirty years together, with a greater family than ever my Lord Willoughby yet had, a constant comer to that chapel. I am one of the feoffees for that small endowment it hath, wch is but, besides contribution, about 33£ per annum. Mr Atkinson has been our minister, I think, at least a

dozen years, & his local licence was exhibited & allowed[?] at your Lordship's late visitation as it had often been before; but he now saith he is willing to resign when your Lordship & the minister of the parish & the feoffes have a parson such as they approve of ready for the place. I have been sent to, & I suppose the other feoffees to order the payment of the minister's wages to Mr Cheney. My Lord Willoughby pretends not to be patron, & I think the Conventicler hath no licence from your Lordship. I humbly beg your Lordship's direction what I shall do. I consider it is a time that such as truly wish well to the present government should suffer, rather than create such a disturbance as a violent opposition of these encroachments might occasion; but, on the contrary, the sufferance of such is a reproach to the government. I shall, my Lord, if your Lordship soe advise, be very willing to refeoffe, & much rather do so than apply the wages, wch should go to an orthodox minister, to this Mr Cheney. . . . "We were seven feoffees. But one of the seven never yet acted, & three of them are lately dead. There are enow gentlemen of quality, who have good estates within this chapelry, who might be added to make up the old number, & such as well love the government, but would not be well pleased with Mr Cheney for their minister."

!4 April, 1697. N. Bishop of Chester to Roger Kenyon. – "I received your letter by Mr Warden, in wch (as in many others I have received from you) you give ample testimony of your kind affection to our church, & your readiness upon all occasions to promote its interest. I should highly deserve to be blamed, should I readily not concur with you, & employ that little power I have to prevent those encroachments wch its adversaries daily endeavour to make upon it. I am satisfied by what you have formerly told me, that the Lord Willoughby has no title to the Chapel of Ellenbrough, and, consequently, that a clerk of his nomination cannot, upon that account, justly challenge the profits wch belong to it, & Mr Cheney has no licence from me, & you may rest assured that he never shall have one. I think it most advisable that you proceed, with all convenient speed, & fill up the places of the dead feoffees, in the choice of whom you must observe the directions given you by the decree in Chancery. I leave it to Mr Warden to tell you my thoughts more fully upon this subject."

In the case of Ellenbrook Chapel, therefore, Mr Hatton did not – "connive" at Lord Willoughby's efforts to take [Page 125] possession of the place for the disputers, but went out of his way to oppose him (for Ellenbrook was not in the parish of Deane) by supporting Mr Kenyon & his co-feoffees. But the circumstances of the case at Horwich Chapel differed greatly from that at Ellenbrook, & Lord Willoughby occupied a much more favourable position for carrying into effect his nefarious designs at the former place than he did at the latter. For there, his only interest consisted in his wife's life interest in the Worsley estate, but at Horwich, his Lordship & his relatives were principle freeholders; & the trustees of the endowment were also all dissenters; whilst those at Ellenbrook were churchmen, & one of them (Mr Kenyon), an able & experienced lawyer, & a man of great influence as well. It does not appear that vicar Hatton had a single friend in Horwich, able or willing to assist him in resisting Lord Willoughby & the disputer's attack upon his rights in the Chapel there. When the Chapel was "certified & recorded" as a meeting place for Dissenters we do not know, but somewhere about the year 1693, we find it so described: though it was not then "appropriated to any particular person". On the 29th August, 1697, "certain Justices of the Peace for the County of Lancashire, addressed the King concerning the encouragement to Dissenters, who had lately certified, as meeting houses, several ancient chapels-of-ease, & had threatened the Clerk of the Peace with actions, if he do not record such certificates, although the Justices of the Peace disallow them". Thus – "At the General Quarter Session for Lancashire, held at Ormskirk, 20 July, 1693 – The petition was read of James Naylor of Windle, clerk, shewing that by the Act foe exempting their Majesty's Protestant subjects, dissenting from the Church

of England, from the penalties of certain laws, the place of meeting are required to be certified at the next Quarter Sessions. In pursuance of this, the said James Naylor certifies that St Helen's Chapel in Hardshawe, is intended as a meeting place for Protestant dissenters, & desire it may be so recorded. Upon the motion put, whether it be recorded or no:- Lord Willoughby, Mr Walmesley, Mr Herle, & Mr Samuel Crooke, for recording it ; Mr Bertie Entwistle, Captain Clayton, & Mr Johnson, Mayor of Liverpool, against recording it. Therefore ordered to be recorded".

It is evident that strenuous exertions were put forth by the Dissenters at that time, to secure possession of all the ancient Chapels-of-ease (such as Horwich Chapel was), to wch they had in any way whatever obtained a claim during the period of the Userpation. And where those claims were supported by men of the character of Lord Willoughby, it was a very serious matter for a poor vicar like Hatton, to resist them. He has been sometimes accused of leaning towards the Presbyterians, but I find no justification whatever for any such accusation; on the contrary, his name is included in a list – “of our conformable clergy who have taken the oaths within the County of Lancaster”, - in 1689, wch list was prepared by Roger Kenyon, esqr, Clerk of the Peace ; & if vicar Hatton had ever shown the least predilection for the Disputes, we may be sure his name would never have had a place in that list. There is further evidence also to the same effect, in a presentment wch the Churchwardens of Deane made to the Ordinary in the year 1712, where it is recorded that – “There was no house belonging to the vicar, except a small cottage standing in the church-yard; neither was there any Glebe, orchard, or tenement, belonging to the Vicarage. The vicar, the Rev. Richard Hatton, was old & much disabled , but to supply the requirements of the parish, he provided a curate, “who was orderly in his conversation, did wear a surplice, & such habit as was suitable to his degree”; to whom he allowed what he pleased out of the small profits, as salary. Besides instructing the youth of his parish, the Vicar endeavoured to reclaim popish recusants , of whom they were but few. He did not baptise any children without sponsors, neither did he marry in private houses. He preached against the sins of the times, & before the sermon he prayed for the Queen. He was a man of unblameable life, not a frequenter [Page 126] of taverns; no gamester, swearer, railer, or quarreller; not noted to be an intemperate drinker, grave & decent in his apparel, & in his behaviour he carried himself as becometh the gospel”. This presentment was made very shortly before the vicar's death, wch occurred at Deane, on the 23rd Sept. 1712, in the 65th year of his age. He was buried at Deane, &the following inscription placed over his grave: - “In spe bestae resurrectionis hic jacent [Lots of Latin follows].

The vicar's first wife, Margaret Morris, was doubtless a member of the local family of that name, & it is a somewhat remarkable circumstance, that, though she was the mother of his children, there is no inscription on the gravestone to her memory; whilst the second wife's burial is duly recorded; but the third wife's burial is also unnoticed. Mary Okey, the second wife, was the eldest daughter of John Okey, the celebrated Puritan of Bolton, by Mary, daughter of Jas. Crompton, of Brightmet. She was baptized at Bolton parish church, 10 Feby. 1638, & died in Dec. 1698, aged 53. The inscription abovementioned reads as follows: - “Hic dormiunt ossa Maria uxus Richardi Hatton Vicarii Sepulta Dec: 23. 1698. – Ne timeat mortem qui timet peccatum.”

Ann Lacy, the vicar's third wife, was the eldest daughter of Thomas Lacy, of Longworth Hall, Esqre, by Anne, daughter of Adam Hulton , of the Park, Esqre., who entered his pedigree at Dugdale's visitation in 1664, when the said Ann or Anna, was 12 years of age. She appears to have survived her husband.

Joseph Hatton, son of Richard Hatton, of Deane church, co: Lanc: clerk, entered Brasenose College, Oxford, where he matriculated 18 March, 1696-7, at the age of 18. He took his B.A. degree in 1700; & proceeded M.A. in 1703.

Mary, elder daughter of the Rev. Richd Hatton, married John Haulgh of Bolton, at Bolton psh. church, 7 March, 1709. She is buried in the next grave to her father's underneath a stone inscribed as follows: - Hic jacet [Latin]"

Margaret, another daughter of the Rev. Richd Hatton, married the Rev. James Lowe, clerke, at the parish Church of Deane, on the 1st Jany., 1705-6.

[Page 127] The Rev. James Rothwell, appointed vicar of Deane by Queen Anne, 13 Jany., 1712-13, was a member of an old respectable Bolton family, wch has supplied many ministers to the Church. The Rev. William Rothwell, first vicar of Deane, was a member of this family, as were also the Rev. Richard Rothwell, the famous exorcist, of Mansfield, in Nottinghamshire, who died in the year 1630: And so also were the Rev. William Rothwell, vicar of Leyland, 1650-1677; The Rev. Richard Rothwell, Rector of Sefton, 1762-1801; & his son, The Rev. Richard Rainshaw Rothwell, also rector of Sefton, 1801-1863.

The Rev. James Rothwell was the youngest son of Ralph Rothwell, of Bolton, Yeoman, who married Jane Kershaw, also of Bolton, at the parish Church there, on 27 June, 1674; & the issue of that marriage were: - Ralph, born 18 Jany. 1679; Alice, 7 Sept. 1680; John, 20 June, 1683; Jane, 29 Jany. 1685-6; James, 5 July, 1688; & Mary 31 May, 1692. Ralph Rothwell, the father, of Great Bolton, was buried at the parish church of Bolton, on 12 Feby. 1707; & Jane, his widow, on 2 Dec. 1708. James, the youngest son was educated at Bolton Grammar School until he was 18 years of age, when he entered Brasenose College, Oxford, as a "pleb.", on 17 April, 1707; the same year that his father died. He took his B.A. degree there 17 April, 1711; & two years afterwards he was appointed vicar of Deane. Although only 24 years of age, Mr Rothwell at once showed his remarkable aptitude for business, by setting about to recover possession of Horwich Chapel from the Dissenters. On the 21st Sept. 1717, he wrote to Dr Wroe, the Warden of Manchester Collegiate Church, & Chancellor of the Diocese of Chester: - Revd Sir, - "I thought it necessary to send you ye following account of Horwich Chapel wch I desire you to transmit to my Lord Bishop of Chester. This Chapel is three miles distant from ye parish Church, & ye revenue belonging to it is commonly said to be about 9 or 10^{li} [li = Libre = Pounds] per. ann: being ye interest of about 200^{li} belonging to it, & for a more full proof of yt, I here give you my following Testimony. But in ye first place it may be convenient to acquaint you yt ys Chapel has for above ys 20 years last past been in ye hands of ye Dissenters through ye contrivance of ye late Lord Willoughby, & ye connivance of my predecessor. But wn my Lord Bishop of Chester was upon his visitation at Manchester, I acquainted his Lordship with ye matter, & his Lordship commanded me to give Mr Walker ye Dissenting Teacher notice to desist, wch accordingly I did, & he submitted to his Lordship's commands. Immediately after ys I put into ye Chapel a conformable clergyman, who has supplied ye cure ever since, wch is above one whole year; & tho' I give him ye Surplice Dues of ye Chappelray wch ys all yt belongs to me in yt part of ye Parish, & two pounds per ann: besides, yet ys with his contributions, wch is all yt he has had to subsist on thus far, has not exceeded 14^{li}. And when he demanded ye Interest of ye Chappel Stock, during ye time of his Incumbency, ye Trustees of ys moneys being Dissenters, tell me they will not pay it till they be forced to do it. Now one of these Trustees has told me, & several others, yt ye Chappel Stock is one hundred & ninety pounds; & about two months ago he showed me some bonds yt was made unto him upon ye account of ye sum of about 80^{li}. And

there are now several living witnesses yt can & do testify, yt ye Interest of ye said Chappell Stock was paid to Episcopal Conforming clergymen yt officiated at Horwich Chappel during ye Reigns of King Charles the 2nd; & King James ye 2nd; & till some time after ye Revolution; &tho' yt money as it is said was given to all intents & purposes towards maintaining a Curate yt should not supply ye said Chappel, yet both against justice & honesty these Trustees have sent me word, yt they will build a Meeting house with part of ye money & apply ye remaining part towards supporting a Presbyterian Teacher; w^t now is to be done in ys affair. I humbly desire my Lord Bishop of Chester's opinion & direction with your own. Who am your most humble & most obedient servt Ja: Rothwell

At the same time that Mr Rothwell was fighting to recover possession of the endowment belonging to Horwich Chapel he was not neglecting his own immediate interests as vicar of Deane. As already stated in the memoir of vicar Hatton, the parishioners of Deane had subscribed the sum of £527 to increase the vicar's income, but of this sum £420 had been paid to Christopher Anderton, esqr. for the purchase, or rather re-purchase, of the Glebe Farm sometime before 1708; but it would appear that this estate had been conveyed to certain Trustees "for the vicar or other charitable uses at their discretion". In order, therefore, to enable the vicar to participate in the Queen's bounty to poor clergymen of the church of England, now lately settled by law, the Trustees submitted to a decree in Chancery, (practised no doubt, at the instigation of the vicar) appropriating the said estate to the [Page 128] use of the Vicar of Deane for ever"; Upon wch the Governors of Queen Anne's Bounty gave £200. The result of these efforts are stated in a Terrier wch was compiled by the Vicar & Churchwardens, on the 4th July, 1728; in wch the endowment of the vicarage of Deane is stated to consist of – "A vicarage House consisting of two bays of buildings standing on the east end of the Church-yard. This was all the land that formerly belonged to the Church, but the parish some years before had purchased an estate of Christopher Anderton, of Lostock, consisting of about 20 acres of land, (8 yards to the rod) which joineth to the Church-yard, & was lately given by the parish to the Church for ever, to obtain the bounty of Queen Anne. Upon this land was a good house of four bays of building, a barn & stable of four bays, & a small garden about 3 roods long & 3 broad.

2nd. This estate consisteth of some meadow & some pasture or arable land, & about 2 acres in woods; it lies all compact together, bounded on the west by land belonging to the Andertons of Lostock; on the north by the river, that separates the two towns of Rumworth & Heaton; on the east by the land of John Blackburn, of Oxford, Esqre; on the south by the common called Deane Moor, except a small close belonging to Henry Hulton, of Hulton, esqre. - - - -

3rd. There is paid only £10 per ann: by Francis Colston, esqre, the Impropietier, in lieu of great & small Tithes. Paid by equal portions on the Annunciation (March 25) & on the feast of St Michael & All Angels (Sept. 29).

4th. There is a right of Common of pasture on Deane Moor.

5th. All the Tithes belong to the Impropietior, except what is above mentioned.

6th. Other augmentations are: - Mrs Ann Mort, late of Peel, in this parish, hath given a rent-charge upon an estate called Croft Leyes, in the parish of Winwick, of £2-15-0 clear of all deductions, to be paid to the vicar every St Michael's Day. The parish have given £100 in money, which is at Interest, with good security. The Governors of Queen Anne's Bounty pay £8 per annum for the interest of £200. Mr James Marsh of Horwich pays 10s per annum for the interest of £10. The surplice dues are, - For every marriage with licence – 6s. For every marriage published in the church, 2s. 10d. – For every man or woman interred within the church, 1s. 9d. (for every child D^o 1s.): - For every man or woman interred in the church-yard 1s. – every child 6d. – Every churching of a woman & registering a child 8d. Signed Ja: Rothwell, vicar

Adam Hindley	}	
James Woodward	}	
Adam Worthington	}	
Roger Eckersley	}	
Simon Barlow	}	
Daniel Stones	}	Churchwardens
Richard Marsh	}	
John Hardman	}	
Thomas Stones	}	
James Peake	}	
Thomas Wood	}	

William Boardman, Parish Clerk.

July 19th 1766. I acknowledge to have in my hands the counterpart of John Greenhalgh's Mortgage to Henry Hulton, esqre, & others, as likewise the late Mr Rothwell's Bond for £100 Wm. Hulton

Whilst he was thus actively looking after his own interests, vicar Rothwell did not by any means neglect the interests of his parishioners: In 1718 a new peal of six Bells were obtained; in 1725, a new "Carriage to carry ye Dead to ye Parish church to be there interred" – was purchased; & un 1727, - "a new house for ye **[Page 129]** Carriage, & other uses of ye Parish". Was erected; in 1730, a large sum of money was expended in draining the Churchyard; & in 1734, certain strict rules were adopted, to be – "inviolably observed for ye future, viz:

1. That ye Churchwardens at ye expiration of their office shall be allowed according to custom eight shillings & no more.
2. That ye Churchwardens shall only be allowed eleven shillings, or one shilling per man, for attending ye Dean's Court to be sworn into their Office, let the Court be held in any part of ye archdeaconry.
3. That ye Churchwardens for ye future shall not allow any workman Drink at ye Parish expense, nor be allowed themselves any Drink, or any other claim, except what is above mentioned, upon any pretence whatever. But shall support ye burthen of his Office at his own proper expence.
4. That no Churchwarden during ye time of his office shall be employed as a workman in any repairs relating to ye church.
5. That upon every Easter Tuesday shall be held a Parish Meeting to inspect ye Church Warden's accounts. And yt at every Parish meeting every person shall bear his own expence.

Signed Ja: Rothwell, vicar. Geo. Kenyon, Richd Edge, Ralph Kirkall, William Tonge, James Marsh, Thom. Marsh, James Edge, Joseph Hilton, John Mort, James Peake, Peter Higson, Ralph Seddon, Willm Hart, Robert Pendlebury, Giles Gorton, Jonathan Knowles, Thomas Knowles, Hugh Whittle, Thomas Wood, James Greenhalgh, Thomas Hart, Robert Brookes, Daniel ffoster, Elijah Morris, William Garnett, John Crook, Robert Makant and Roger Haydok.

During the whole of his long residence at Deane, vicar Rothwell seldom missed presiding at the Vestry meetings, the minutes of wch meetings, as well as the churchwardens' accounts, are written by him in a bold, clear hand, & in a concise form, plain to understand, & pleasing to read. There was one meeting, however, wch he did not attend, & wch was evidently held in opposition to his wishes, & for the purpose of removing a Rood Screen wch had recently

been erected either by the Vicar himself, or by some one else with his approval but without the authority of a Faculty. On 12 July, 1737: - "At a Public meeting or Vestry of the Freeholders & Parishioners of the Parish of Dean (pursuant to notice given in the Parish church the last Lord's Day but one) it is agreed & consented unto by the Freeholders & Parishioners now met that the Churchwardens of the said Parish do take down or cause to be taken down a pair of Gates newly erected & placed in the said Parish Church in ascending up towards the Chancel. And if the said Churchwardens or any of them shall be sued or Prosecuted for so doing they & every of them shall be defended, saved harmless, & Indemnified at the Public expence of the Parish & be allowed their expences out of the Parish Rate or ley to be made at the usual time of the year upon the freeholders & Inhabitants of the said Parish. Witness our hands. - H. Hulton, James Edge, Thos. Marsh, Oliver Morris, John Pendlebury, Thos. Stones, Henry Tongue, James X Hurst, John X Greatrix, James Hallows, John seddon, Robt Wood, H. Moreton, James Marsh churchwarden for Middle Hulton & Horidge, Ralph Tonge, John Holme, John Curwin, Hermon X Howcroft, William Hodson, Robt Bullough, Peter Higson, Ralph X Holeroft, John Lomax, Roger Haydock, Matthew Hampson, James Higson, John X Johally.

The old Squire was Chairman of this meeting, & the above minute is in the handwriting of Mr Moreton, an Attorney, residing at Bolton, who was evidently acting as legal adviser to the promoters of the meeting; as his charge for "business done about ye Parish affairs in pulling down ye Gates to ye Chancel" (11s. 6d.) was paid by the Churchwardens. This is the only record contained in the Churchwardens' Books, of any difference or dispute between Mr Rothwell & his parishioners, during the 54 years he was vicar of Deane. He seems to have kept himself clear from all controversial subjects, as we nowhere find him implicated in the discussions wch then prevailed in the country concerning the divine right of Kings to rule according to their own free will, or the reverse; so that it is somewhat difficult to decide whether he was himself a whig, or a tory, a Honovarian or a Jacobite.

[Page 130] The passing of the Scotch army of invasion commanded by the Prince Charles Edward, through the parish of Deane in the autumn of 1745, was an event of the gravest interest & importance to all the inhabitants of the neighbourhood. The remembrance of the passage of former Scotch Armies in 1648 & 1657, & the disastrous results wch followed the presence of those armies, was not yet obliterated; & the gravest fears were indulged concerning the effects of the present invasion. Many of the wealthier people fled away, carrying their valuables with them; but all the poorer folk remained at home, awaiting the event with a considerable amount of fear. However, the result proved much less disastrous than was anticipated, for no actual hostilities occurred in Lancashire, & the story of the Scotch Army was only very brief, - a mere marching through & back again; whilst the discipline & conduct of the soldiers was vastly superior to the discipline & conduct of the Scotch armies wch came here in 1648 & 1657, & 1715. On Tuesday, the 26th Nov. - Miss Elizabeth Byrom informs us, in her most interesting Diary, - "They are at Preston this morning, came in there at ten o'clock, behaved very civilly, everybody is going out of town (i.e. at Manchester), & sending all their effects away, there is hardly any family left but ours & our kin; they have said their shops & shut up shop, & all the warehouses in town almost are empty; to-night the bellman is going about to forbid anybody sending provision out of town, for a great many have to-day: Lt Mainwaring says the rebels have done nothing but what a rabble without a head might have done. They (i.e. the county authorities), have pulled up Stockport Bridge & Barton Bridge, & we expect every minute that will begin at Salford bridge.

Wednesday, 27th. – The Postmaster is gone to London to-day, we suppose to secure the money from falling into the hands of the rebels; we expect a party of them here to-morrow. The Prince lay at lawyer Starkey's at Preston last night; he has marched from Carlisle on foot at the head of his Army; he was dressed in a Scotch plaid, a blue silk waistcote with silver lace, & a Scotch Bonnet with J.R. on it. To-night there's not above four women hardly left in the Square. Yesterday the Militia were all discharged & sent home, but just in time before the Highlanders came, - well contrived”.

Thursday, 28th. – About three o'clock to-day came into town two men in Highland dress, & a woman behind one of them with a drum on her knee, & for all the loyal work that our Presbyterians have made, they took possession of the town as one may say, for immediately after they were 'light, they beat up for volunteers for P.C. – “All gentlemen that have a mind to serve H.R.H. P.C. with a willing mind, &c. Five guineas advance”, - & nobody offered to meddle with them. They were directly joined by Mr J. Bradshaw, Tom Sydall, Mr Tom Deacon, Mr Fletcher, Tom Chaddock, & several others have listed, above eighty men by eight o'clock, when my papa came down to tell us there was a party of horse come in; he took care of me to the Cross, where I saw them all; it was a very fine moonlight night; Mr Walley, Mr Foden, & Deputy billeted them. They are my Lord Pitsligoe's Horse, & Hugh Stirling, that was prentice at Mr Hibbert's, is with them, & the Streets are exceeding quiet, there is not one person to be seen or heard.”

Friday, 29th. – They are beating up for the P. Eleven o'clock we went up to the Cross to see the rest come in; there came small parties of them till about three o'clock, where the P. With the main body of them came, I cannot guess how many. The P. Went straight straight up to Mr Dickenson's where he lodges, the Duke of Athol at Mr Marsden's, the Duke of Perth at Mr Gartside's. There came an officer up to us at the Cross & gave us the manifests & declarations; the bells they rang, & P. Cotteral made a bonfire, & all the town was illuminated, every house except Mr Dickenson's, my papa, mamma, & sisters, & my uncle & I walked up & down to see it; about four o'clock the King was proclaimed, the mob shouted very cleverly, & then we went up to see my aunt Bresiccliffe, & stayed till eleven o'clock making St Andrew's Crosses for them; we sat up making till two o'clock.”

If the Rebel Army had followed the direct route from Preston to Manchester, they would have passed through Bolton, but as that town was well known to be a stronghold of Puritanism, they could not expect to receive any assistance there, but on the contrary, they might possibly have encountered some opposition: Consequently, they chose the longer route through Wigan, where they had the more reason to expect a friendly reception, & perhaps some addition to their numbers as well. From Wigan to Manchester they took the usual road as far as Hindley, where they turned northwards through Westhoughton & Hulton. The destruction of Barton Bridge appears to have been the cause of this diversion from the straight route, as by this course they could cross the river Irwell by means of Salford Bridge, which was not destroyed. After remaining at Manchester until Sunday, the 1st Dec., the Rebel Army again marched to Derby, where in consequence of the threatening attitude of the opposing forces, they decided to return again by the way they came. They arrived at Manchester again on Sunday & Monday, the 8th & 9th Dec.; but the return journey was not as peaceably performed as the former march. The people were with difficulty retrained from committing acts of hostility towards their unwelcome visitors; & as a consequence of this hostile conduct, a fine of £2500 was levied upon the inhabitants of **[Page 131]** Manchester. The Army quitted Manchester on Tuesday, the 10th December, & Mr Richard Kay, of Baldingstone, near Bury, gives the following account of the return march past Hulton Lane Ends: - “Having never seen the Rebels, or any in a Highland dress, I set out this morning on foot in company with some other friends to see them on the road from Manchester to Wigan; we went to a place called

four lane ends in Hilton, where the Rebels marched from one o'clock in the afternoon as throng as the Road could well receive them; I suppose their number may be near 10 000 men in all, we walked to Manchester afterwards to hear how the Rebels had behaved themselves there; I did not stay long in Town, walked Home afterwards. Lord, mercifully settle the peace of these lands.

In numerous instances along the route of retreat, farmer's houses were requisitioned by the Rebels, either as re-mounts for their Cavalry, or for conveying their baggage. A Highland horseman rode into the yard at Umberton's Farm in Middle Hulton, & demanded a horse from Old Samuel Partington to replace his own, wch was lame & exhausted. The old man in great fear & trepidation, at once sent his serving man to bring a horse from the fields where they were working. But instead of doing as he was told, the man conveyed the horses further away into Hulton woods. After waiting a while, the Highlander became angry & violent, threatening to shoot the old man, & greatly alarming the family. Messengers were sent after the servant man, but neither the man nor the horses were to be found. So after terrifying the old Farmer out of his senses, the Highlander was obliged to depart without a re-mount. But every farmer & horse-owner did not escape so easily, as the following payments by the Constables of Manchester indicates.

14 Dec to Geo: Cook for his horse wch was also imprest to Wigan & from thence taken forward, cost him 71, following it besides him	00-10-00
" pd Hen Walwork for his horse wch was also 'prest to Wigan & from thence taken forward to Carlisle &c & detained near 7 weeks &c	02-07-02
" to Mr Ibitson for Second hand Saddle, wch was rode away with	00-06-00
" to Ha: Shakeshaft for a new Mail Pillion was taken forward	00-05-06
" pd Miles Sandiford for going to Wigan to bring back 'prest Horses, &c.	00-05-00
" pd P Cottrell's son & another man for the like	00-06-00

The Churchwarden's Accounts at Deane, for the half-year ending in Nov. 1746, contain two items, one – "For ringing on Acct. of ye suppression of ye Rebellion in Scotland – 00:03:00; & the other, - "For 3 Days Ringing on Acct. of ye Rebellion – 00:18:00. The first of these items refers no doubt to the rejoicing at the victory of the Duke of Cumberland at Culloden, on the 16 April, 1746; but the latter item more probably refers to services of the Ringers at the time when the Rebels passed through the parish; either as to Ringing the Bells to warn the parishioners against their coming, or rejoicing at their departure; the coming of the Royal Army. As to the latter event, Miss Elizabeth Byrom writes: -

Wednesday 11th the bells are ringing, for they expect the Duke every minute; now the bellman is going for everybody to provide for the Army. Dr Mainwaring is come home, he looks mighty gruff, he is gone straight through the town to meet the Duke. Now the bellman is going again to tell folks they must not illuminate for the Duke will not be here to-night, & desired the folkes to go to their own homes, for all the country is come in to see. Miss Vigor & me went up to my Aunt Briarcliffe's, found Mr greaves & my uncle Houghton there, & saw 200 horse dragoons come in, they are all that are come to-day.

Thursday, 12th. Smoothing; my brother came & fetched me to see the Duke; we all went up to Aunt Briarcliffe's, stayed there all day, say nothing but the light horse & hussars, wch went straight through the town, came home about five o'clock, & found my Lord Lonesster, Captain & Lieut Harris, quartered upon us, Handeside's regiment; my Lords is the Earl of Pomfret's eldest son; they are very civil; they have their man & two horses here.

Friday, 13th, they stayed with us all day; the Duke goes by Warrington another way. One Dalrymple, an officer, breakfasted here with our gentlemen.

Saturday, 14th, our gentlemen march away.

How differently two different people can represent one & the same event: Miss Byrom, who wrote delightfully concerning the arrival of the Highlanders & their Leader at Manchester, now records the coming of the Duke of Cumberland & his Army with the coolest indifference. Whilst on the other hand, Richard Kay, the solemn puritan of Baldingstone, who regarded the Prince & his army with fear & hatred, now welcomes the Duke & his Army with joy & satisfaction.

[Page 132] It does not appear that either the Vicar of Deane or any of his parishioners took any active part on either side during this great crises. The vicar himself was far too practical a man to burn his fingers by supporting any such romantic scheme as that of – “the Young Pretender”. It does not appear that we have any of his sermons preserved, but whatever value or effect his preaching might possess, the example wch he set before his parishioners, by carefully & diligently attending to his own public & private affairs, could not fail to produce an excellent result upon all his neighbours. As, however, the records wch such man as vicar Rothwell leave behind them, do not possess those striking or exciting features wch characterise the records of the actions of more violent men, so they are apt to be regarded as commonplace & insignificant; whereas, they are often of the greatest value, as being the record of the actions of wise & peaceable men. The following items taken from the Churchwardens’ Accounts, illustrate one portion of vicar Rothwell’s doings during the last 20 years of his sojourn at Deane: -

1742 - pd for a Bier Cloth	2-01-09
a Coat for ye Sexton	0-19-09
pd Making D ^o	0-02-06
Thos Stones & Henry Howarth for removing ye Church Clock	2-14-00
1743 - pd for Ringing for ye Battle at Dettingen	0-06-00
pd Mr Lightburn for figuring ye Dial for ye Church Clock	0-10-06
pd Henry Howarth for making a Reading Desk	2-18-00
1744 - pd for Scarlet plush for a cushion for ye Reading Desk	2-05-04
pd for 9¾lbs new Feathers for a pillow in ye Reading Desk	
at 10 ^d per lb	0-08-00
pd Richard Garnet for Making ye Pillow	0-06-00
pd for three skins for lining ye Cushion	0-03-04
pd for a large folio Prayer Book	0-16-02
1745 - pd for mending ye Churchwardens’ Pew	0-08-04
1746 - pd for Ringing on acct of ye suppression of ye	
Rebellion in Scotland	0-03-00
pd for 3 Days Ringing on Acct of ye Rebellion	0-18-00
1747 - pd for a Bear Cloth & Cloke for ye Carriage	2-19-08
pd John Sever for a Bier & a stoole	1-01-00
pd for a Prayer Book for ye Clerke	0-07-06
1748 - pd to Mr Byrom for a Scarlet Pulpit Cloth, fringe, &c	5-17-06
pd ye Taylor for making ye Pulpit Cloth & flocks, &c	0-07-06
pd for Ringing on acct of ye Peace (of Aix-le-Chappelle)	0-06-00
1749 - pd to ye Smith for various work & two fingers for ye Clock	1-01-02
pd for Two Clock faces & putting them up	4-09-06
pd for writing ye Commandments, ye Creeds, & ye Lord’s Prayer	6-18-06
pd for Ironwork for ye Tables on wch ye Commandments,	

	&c, Hang	0-07-02
pd Will ^m Harst for ye Frames on wch ye Commandments	were wrote	4-17-11
pd for ye King's Coat of Arms		1-15-00
1750 - pd for ye las year's arrears wch the then C'wardens owed for	writing ye 10 commandments, &c.	10-14-02
pd W ^m Lomas Constable of Rumworth for attending ye	Churchwardens	0-02-06
1751 - pd for a Coat & trimming for ye Sexton		1-14-09
pd for a Surplice &making ye same		1-13-08
pd for a new Bible		2-10-00
1752 - pd Henry Howarth for timber &making new Church Gates		4-08-07
pd for Paint &painting ye Church Gates		1-04-06
pd Henry Howarth for a new Bier &repairing of old one		0-15-10
1753 - pd for a floor between ye Bells		4-00-00
Pd for a new House of Boards for ye vicar		2-10-06
pd for 2 New Registers		0-13-10
1754 - pd for Maching Church Porch Doors		3-02-07
pd to Smith work about ye Church Porch Doors &Bells		2-08-11
1755 - pd for a Bier Cloth		1-13-00
pd for a Surplice &making		2-03-00
1757 - pd for a Bear Cloth		1-04-04
pd ye Tealor for making ye bear cloth		0-02-00
1758 - pd for a Book of Homilies		0-13-03
1760 pd 20£ & one year's Interest wch ye Parish have had ye use of	many years	21-00-00
pd for Ringing for ye Coronation		0-12-00
pd for Constable attending ye Wardens		0-05-00

[Page 133] The Churchwardens' Accounts for period referred to are invariably entered in the vicar's handwriting, & they present a clear & concise statement, very superior in every respect to many of the accounts wch have been written since; thus serving to illustrate the superior business qualifications of the man who wrote them. But although vicar Rothwell was undoubtedly, a keen, practical man of business, yet he was not a miser, for we are told he kept a hunting horse, & rode after the hounds with the gentlemen of the neighbourhood, as many other clergymen did at that time.

I have not been able to discover who the vicar's wife was, but the inscription on the stone wch covers his grave in the centre aisle of the parish church informs us, that – "Sarah, wife of James Rothwell, clerk, vicar of Deane, obiit, 16th July, 1734". The vicar himself died on the 16th May, 1766; but there is no inscription to his memory on the aforesaid stone. Richard Rothwell, the only surviving son of the Rev. James & Sarah Rothwell, was educated for the ministry, & entered Hartford College, Oxford; where he took the B.A. degree, 11th July, 1752. Very soon afterwards he married Judith, daughter & heiress of the Rev. Thomas Mornall, vicar of Bolton, by whom he had a daughter Sarah. But the happiness of this marriage was doomed to be of short continuance, for Mrs Rothwell died on the 25th Sept. 1756; aged 25 years only; & her daughter died also, on the 6th October, in the same year; & they were both buried in the Chancel of the old parish Church at Bolton. Mr Rothwell married secondly, Mary, the elder daughter of Roger Brandwood, of Bolton, Gentleman. At the time this marriage took place he is described as – "of Rumworth, Clerk", but two years afterwards, viz:

in 1763, his father, the vicar of Deane presented him to the valuable Rectory of Sefton, near Liverpool, the advowson of wch he had just purchased. By his second wife Mr Rothwell had issue three sons; James Rothwell, of Much Hool, esqre, (died 1824); the Rev. Rich^d Rainshaw Rothwell, Rector of Sefton, in succession to his father; & Ralph Rothwell, of Preston Edge. He died in the year 1801, & was buried in the same grave with his father & mother, in the centre aisle of Deane Church; where is the following inscription, - "Rev. Richard Rothwell, A.M. Rector of Sefton in this County, 39 years; discharged the duties of his sacred Office with ability and exemplary punctuality and devotion; died 18th Sept. 1801, in the 78th year of his age.

"Quis desiderio sit pudor ant modus tam cari capitis"

[Page 134] The Rev. Thomas Withnell; son of Thos: Withnell, Dyer, of Wigan, was educated at Manchester Grammar School; from whence he proceeded to Brasenose College, Oxford, where he matriculated as a "pleb." on the 9th March, 1748-9; being there 17 years old. He took the B.A. degree there, 25 Oct. 1752; & the M.A. degree, 28 May 1755. He was nominated to the living of Deane by King George the third, immediately after the death of vicar Rothwell, in May, 1766; & presided at a meeting of Churchwardens held in the Vestry of the parish Church, on the 7th Oct. following, when he signed the minutes as - "Tho. Withnell, vicar". He was present also at a Vestry Meeting held on the 6th Nov. in the same year; when - "It was agreed that the sum of one hundred & seven Pounds, now remaining in the hands of the Exors. of the late Mr Rothwell, vicar of Dean, shall be paid into the Hands of William Hulton, Esqre, George Kenyon the Elder, George Kenyon the Younger, Thomas Withnall, Mr Richard Edge of Middle Hulton, & William Hulton son of William Hulton, Esqre, some or one of them who are desired as soon as possible to place the same out at interest & pay the Interest & Produce yearly to the vicar of Dean for the time being, until a proper place can be found to lay out the said sum of £107 together with £200 now in the hands of the Governors of Queen Anne's Bounty, pursuant to the Direction of an Indenture bearing date 30th May, 1719".

Signed W. Hulton, Geo. Kenyon, Tho. Withnell, & many others.

For some reason or another not very apparent, the new vicar was not instituted by the Bishop of Chester (Dr Edmund Keene) until the 2nd June, 1767. On the 22nd of Oct. following, he again presided at a meeting of Churchwardens, when a Rate for £36 was sanctioned, & he signed the minutes as - "Tho. Withnell, vicar". For the next three years, however, the October meetings of Churchwardens, at wch the amount to be raised by Church Rate was agreed upon, were presided over by - "Thos. Borrowdale, Curate". At the Meeting held on the 11th Oct. 1771, a Rate for 36 was granted, but the minutes were not signed by anybody: And on the 18th June, 1772, - "At a public Meeting held according to Notice, &c. - "It is ordered that unless the Rev. Mr Withnell Qualifies himself according to Law to Receive the Rents & profits of the Vicarage of Dean, That in that case the Churchwardens shall proceed against him as Council Learned in the Law shall Direct, & it is this Day agreed that the Rev Mr Withnell shall have six weeks to Qualify himself for the living of Dean above mentioned & no proceedings are to be commenced before yt time".

Signed Will. Hulton, It^{nc}[?] Bullock, Rich^d Edge, Jas: Kearsley, Rich^d Hardman, Ralph Seddon, Thos. Jarrat, John Hoker, Egertⁿ Bagot, Geo: Kenyon, James Holland, Peter Edge, Thos. Ravald.

This meeting was evidently presided over by the Squire, & attended by many of the principal inhabitants & landowners of the parish. It is clear from the terms of the Resolution adopted, that Mr Withnell was not considered by these Gentlemen to be their lawful vicar; & hence all

his acts as [Page 135] vicar, were more or less illegal. This was a very serious state of things indeed, & as it had existed for five years already, a speedy & effectual remedy was demanded. But what could be the Vicar's reason for this very ambiguous & unsatisfactory conduct? Had he conscientious scruples against taking the necessary oaths; or was he too poor to pay the necessary fees? The Books at Dean give no answer to these questions: it does not appear that any legal proceedings were ever taken against him by the Churchwardens; & as a matter of fact he remained vicar of Deane until his death, on Sunday, the 26th May, 1776; & so I presume he duly qualified himself according to law – “to receive the rents & profits of the vicarage”, - as he was requested.

The Honble. & Rev. George O. Bridgeman, in his History of the “Church & Manor of Wigan”, gives a list of the Curates & Incumbents of Billinge, from wch it appears that the Rev. Thos. Withnell was nominated to the Curacy there on the 29th Jany. 1763; licensed on the 17th Feby. 1767; & continued to hold the said Curacy until his death in the year 1776. It appears from this record, therefore, that the Reverend Gentleman succeeded in holding bothe Curacy at Billinge & the vicarage at Deane, from the year 1767, to the day of his death in the year 1776; notwithstanding the threats of his parishioners at Deane.

[Page 136] Rev. Robert Latham was a member of a Wigan family, educated at Brasenose College, Oxford; where he took the B.A. degree 14th Jany. 1774; & the M.A. degree, 10th Oct. 1776. He must have been quite a young man therefore, when he was appointed Vicar of Deane, on the 30th Jany. 1777; & this position he held until his death in 1817. The new Vicar presided at a Vestry Meeting held on the 18th Septr. following his appointment, when the following resolution was adopted: - “It is agreed that the sums following are admitted as regular dues to be received by the Vicar of the Parish Church of Deane for the time being as having been always heretofore received:

For every Marriage by License, six shillings.

For every marriage Published by banns three shillings & four pence.

For every man, woman, or child, interred in the Church Yard of Dean, one shilling.

For every man, woman, or child, interred in the Church, two shillings & two pence.

For every certificate from this Parish given to any other Parish in respect of a marriage, two shillings & four pence.

For every Churching of a woman, four pence.

Signed Rob. Latham, Vicar. Edw^d Kenyon, Rich^d Edge, Jas: Kearsley, Thos. Nuttall, Joseph Jarrard, John Partington, Jeremy Heaton, John Cooper, John Edge, William Winward, Thomas Green, Rob^t Entwistle, John Sefton, John Kay, John Heaton, Holland Bradley, Parish Clerk.

The resolution was written by Mr Sam^l Rathbone, Solicitor, of Bolton; who also witnessed the signing of the same by the Vicar & parishioners, & the agreement embodied therein respecting the Fees, after being sanctioned by the Bishop, became henceforth legally binding upon the parties thereto.

Unlike his predecessors, Mr Rothwell, vicar Latham appears to have taken little interest in his Churchwarden's affairs, as he seldom presided at their meetings, & never entered their accounts in the parish Book. It is not surprising, therefore, to find that during the time he was vicar, the Churchwardens' accounts were kept in a loose & slovenly manner; very different from the style in wch they were kept by vicar Rothwell. With this one exception, however, vicar Latham was a most excellent pastor, a true Christian Gentleman, & in every respect worthy of his high calling & profession. He was a man of extremely simple habits, humble &

condescending to all classes of his parishioners; by whom he was esteemed with sincere love & regard. As an instance of the simplicity of his habits, it may be mentioned that he shared the occupation of the vicarage-house with the farmer of the Glebe, whose family followed the trade of hand-loom weaving in the house, so that the Vicar had to study & compose his sermons in the din & clatter of the looms, - a condition of things wch few Clergymen nowadays would tolerate for a single day. And yet he was accounted a good preacher, & a learned man, as is testified by the fact that in the year 1791, he was appointed by the Bishop of Chester as one of the King's Readers in the County of Lancaster. After what has already been written, it appears to us in these days somewhat strange & contradictory to find that when, on 4th Oct. 1807, the Churchwardens - "Agreed that application be made to Mr Latham to preach a Sermon for the benefit of the Sunday Schools" - he declined to accede **[Page 137]** to their wish. The Rev. Gentleman maintained that it was the duty of all parents to instruct their children at home in their duty to God & their neighbour, & bring them to church on Sundays to worship God along with themselves; & there to be publicly catechised also, by the clergyman, as to the knowledge they had thus acquired from their present instruction. Such opinions may sound strange to our ears, but they were not at all uncommon a century ago. The Rev. Robert Kenyon, Incumbent of Salford, replying to a similar application to the above writes (13 Dec. 1786) "I have no objections to Sunday Schools in Salford, provided they are properly regulated & the children are brought duly & constantly to church; otherwise you are teaching the children this false & wicked principle, that for the sake of learning to read & write, or other wordly advantages, it is lawful to neglect the public worship of God. But I am convinced in my own mind, that regular charity schools are much more useful institutions, & had not my ill state of health prevented it, it was my fixed purpose & intention, the last spring, to have solicited your kind assistance, as well as that of the trustees of the different charities in Salford, in establishing two regular charity schools, one for fifty boys & the other for fifty girls."

Vicar Latham's opinions on the necessity for Sunday Schools & the relative value of Sunday & Day Schools appears to have coincided very much with Mr Kenyon's; for he took great interest in the management of the Day Schools of his parish, & was a regular attender at the meetings of the School Trustees. After faithfully discharging the duties of his office for the long period of 41 years, the vicar died suddenly in Hulton Lane on returning home after baptizing a child in Middle Hulton, late in the evening of the 22nd or early in the morning of the 23rd October, 1817. The following notice of the sad event appeared in the Gentleman's Magazine for October: - "He was that evening returning from his duty, & died suddenly on the road. He had uniformly discharged the conscientious duties of parish priest in a large & extensive parish for 41 years, enforcing his doctrine by his own exemplary conduct." The following inscription to his memory appears on the head of Giles Boardman's grave-stone in Deane Church-yard: - "In memory of the Rev. Robert Latham, M.A. Vicar of Deane more than 41 years. He died suddenly, Oct 22nd, 1817, on his return from baptizing a child. His last text was Ps cxix, v70. "My delight hath been in thy Law". He was interred at Wigan, his native town, Oct. 27th 1817."

[Page 138] Rev. Thomas Brocklebank, Curate of Bradshaw, succeeded Mr Latham, on the 6th April, 1818. A conscientious & painstaking vicar, who, following the example of his Divine Master - "went about doing good" - in all humility & sobriety, silently avoiding everything like ostentation or display. He was appointed a Trustee of the Parish School in 1818; & the year after, a substantial & commodious new School was erected, to the successful completion of wch undertaking he laboured assiduously. He was a faithful administrator of the Charities of the parish also, as the following paragraph in the 19th Report of the Charity Commission

testifies: - "The Rev. Thos Brocklebank, vicar of Deane, made repeated enquires about Guest's Charity, & after much trouble obtained in 1826 the sum of £100 from the family of Messrs Edge, being £70 principal, & £30 as interest, for wch he gave a written acknowledgement. This sum is now in his hands, & it was his intention to pay it over to the parish, recommending it to be laid out in building a house to be attached to the School lately erected under his care at Rumworth, as hereafter stated. It is to be observed, however, that the Rumworth School from its local situation cannot be available to the whole of the parish of Dean, & that such a disposition of this money, supposing it to arise from the Guest's Charity would be wholly inconsistent with the intention of the donor, we think therefore, that a mode of distribution more consonant [?] with that wch prevailed 10 or 12 years ago would be more desirable".

Very considerable sums of money were expended by the vicar & Churchwardens in the years 1823 & 4, as the erection of a substantial Wall on the south side of the Church Yard & along Junction Road, with new entrance Gates & posts to the same; & on the erection & furnishing of a new Vestry also. In the year 1825, a new Church was built in Kearsley by the Parliamentary Commissioners; but the fencing of the Church yard then, & the furnishing of the necessary Books, Surplices, & other articles necessary for the performance of Divine service therein, were provided by the Churchwardens of Deane. And all these facts testify to the progress of a vigorous & successful expansion of church life in the parish of Deane during the Incumbency of Mr Brocklebank; but soon afterwards, the Rev Gentleman's health broke down, & he became mentally incapable of discharging the duties of his office; & resigned the cure in 1829.

Rev. Edward Girdlestone M.A. instituted, 26th Jany. 1830, by Dr Sumner, Bishop of Chester. He was the third son of Samuel Girdlestone, Barrister, of the Middle Temple; born at Pancras, Middlesex, 6th Sept. 1805. Entered Balliol College, Oxford, 10th June, 1822, at the age of 16; took the B.A. degree there in 1826, & M.A. in 1829; ordained Deacon by the Bishop of Chester in 1829, & priest in 1830. Immediately after leaving College, he became private tutor to Wm Ford Hulton, eldest son of William Hulton, Esqre; & in 1829, he was appointed one of the Curates at the parish church of Deane. Mr Brocklebank, the vicar, having been incapacitated from duty for some considerable time past, now resigned the living, & Mr Girdlestone was presented thereto by the Lord Chancellor Lyndhurst, being then little over 24 years of age. In the year 1832, he married Mary, eldest daughter of Thomas Ridgway, Esqre, of Wallsuches, a rich Bleacher in the parish; by whom he had issue four sons, & three daughters. He still continued to take in charge young Gentlemen preparing for the College, many years after settling at Deane, & amongst the number who studied under his care were some very distinguished men; i.e. the Honble Horace Powys, afterwards Bishop of Sodor & Man; the Honble Arthur [manuscript needs checking] Villiers, Bishop of Durham; the Honble Colin Campbell, & others. Nor were his efforts in the cause of education confined to University students alone; for at the same time, he was an earnest supporter of the parochial schools, as the following quotation from a Sermon [Page 139] preached by him in the Collegiate church of Manchester, on Whit-Monday, 1843: - "The Christian pastor, in order that he may himself feed the lambs of his flock with greater facility & success, must doubtless in the first instance take many preliminary steps. It is his, for instance, to take care that proper folds are provided for their reception; schools, in wch, during the working days, as well as on Sundays, they may receive instruction; a Church, within whom hallowed courts they may in the first instance be legitimately brought into communion with the chief Shepherd of the Sheep, & afterwards gradually accustomed to offer, in company with the more adult members of the flock, the sacrifice of proper thanksgiving to Almighty God. To

seek them out in their various dwellings; in the case of the poor to give every encouragement to their parents to send them to the Schools, & when at home to follow up the same Godly scheme of discipline & instruction; to take care that in the Sunday School an abundant provision, not merely of the husks of unsound doctrine as it is set forth in many of the popular publications of the day, but of the sincere milk of the word, as it is drawn pure from the Bible itself, & skilfully applied in the Catechism & other admirable formularies of the Church; to see that in the daily School there be added to this such instruction in the varied departments of secular knowledge as shall not be above, but really suitable to, the station of life in wch it has pleased God to call them; to look to it that in both this wholesome fod be supplied, through the instrumentality of really Christian men & women, selected not merely with reference to their ability as teachers, but much rather by reason their being disposed, by example as well as precept, to apply to the hearts of their tender charge the knowledge with wch it is vain merely to store the head; preliminary cares, such as these, will of course occupy much of the attention of the Christian pastor. But it ought to be carefully borne in mind, that these are only preliminary cares. The good duty recommended in the text (feed my lamb) still remains to be fulfilled. The pastor has, it is true, by such means as these, provided that the lambs of his flock shall not be without food. This surely is the least he could do, though many, alas! Leave even this undone. The pastor, I say, has provided that the lambs of his flock shall not be without food. But it yet remains for him to do that which Christ in the text expressly commands him to do, himself to feed them. Not only in the Sunday school, but in the daily school as well, that fold in these our days so often (wonderful to relate) wholly denied the pastor's presence, it is clearly his duty, as much as in the midst of the more adult members of his flock, to spend & be spent, to exercise a vigilant personal superintendence over the whole course of the instruction; himself day by day, or at least week by week, to apportion to each lamb the amount of spiritual food befitting it; & himself also, day by day, not only with his own ears to ascertain that that portion has been read, marked, learned, & inwardly digested by those to whom it has been given; but also with his own lips to speak home to their susceptible hearts truths wch never from any other lips can fall with so much prospect of making a deep & lasting impression".

In 1851, Mr Girdlestone succeeded in securing the erection of a large & commodious Schools at Wingates, in Westhoughton; thus assuring the provision of a religious education to the large & increasing population of that part of his parish, & ultimately leading to the erection of a Church there also. In the same year, he took an active part in the great discussion wch occurred, over what was called "The Papal Aggression"; & during Advent of that year he preached a course of four Sermons in the parish Church, on "George Marsh, the Martyr of Deane", wch aroused great interest in the neighbourhood, & were listened to by immense crowds of people. He was an ambitious man, fond of popularity, & undertook much business outside his own parish, wch necessitated his employing an extra curate to perform the duties that he could not attend to in consequence of his numerous engagements elsewhere. In the year 1850, he took an active & leading part in a dispute wch occurred between "the National Society for promoting the Education of the children of the poor in the principles of the Established Church" - & the Chairman of Council on Education. The latter authority insisted that whenever the Government made a grant of money towards the building of a School, the board of Management of that School should consist of lay members, as well as clerical. The admission of this condition had been rejected by the National Society, but Mr Girdlestone, by means of a strenuous agitation & persistent canvass of the members of the Society, secured a reversion of that decision. This was a fortunate stroke of business for the Rev. Gentleman, as it proved to be the means of introducing him to the favourable notice of the Premier, Lord John Russell; through whose influence he was appointed Canon Residentiary of Bristol

Cathedral, in 1854; & the year following, he resigned the vicarage of Deane. On his leaving the parish, the parishioners of Deane presented him (on Thursday, 15th Feby. 1855), with a testimonial consisting of a beautifully chased damask tea-kettle; an ink-stand engraved in the Elizabethan style; & a neat egg-frame, with 4 cups & spoons; all silver. On one side of the kettle was engraved Mr Girdlestone's crest & motto; & on the other the following inscription: - "presented to the Rev Edward Girdlestone, M.A. vicar of Deane, by his parishioners, as a token of their affection & esteem for him after a residence amongst them of twenty-five years. - 1853[?]

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