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(Children's Day the 26th)

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WEDNESDAY, OCT. 25th, 1933

AT 3 P.M.

Opening Ceremony

BY

Ald. J. F. Steele, J.P.

(who as Mayor formally opened the School on
Oct. 10th, 1925)

CHAIRMAN

Counc. J. W. LOMAX.



THURSDAY, OCT. 26th, 1933

FROM 3 P.M. TO 5 P.M.

CHILDREN'S DAY.

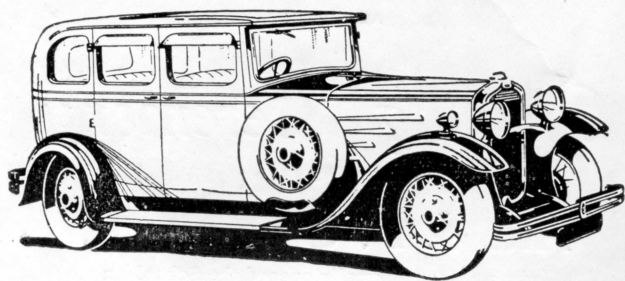
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FRIDAY, OCT. 27th, 1953
AT 3 P.M.

Opening Ceremony

BY

Mrs. Sherry.

CHAIRMAN

MRS. WALSHÉ.

SUPPORTED BY

Very Rev. DEAN DUNLEAVY.



SATURDAY, OCT. 28th, 1953
AT 3 P.M.

Opening Ceremony

BY

Ald. E. Aspinall, J.P.

(who as Mayor assisted at the Stone-laying on
Aug. 23rd, 1924)

CHAIRMAN

Major C. F. ENTWISTLE, K.C., M.P.

SUPPORTED BY

Alderman GEO. O'NEIL, J.P.

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Deane & District.

Deane Church will always be of interest to Catholics. It was built just as Catholics build Churches now, so that the people of the district could assemble under cover, to assist at the celebration of Holy Mass and to receive the Sacraments. On the same spot there was probably a Church in Norman times. The present building is generally stated to date to about the year 1450. At that time the priest in charge appears to have been subject to the Vicar of Eccles, and both were appointed by the Abbot of Whalley Monastery. "The present Church was, we may infer, built by the Monks of Whalley, whose Abbots were its first patrons, and nominated the Vicars as long as the Abbey stood." (Rev. J. R. Line, a recent Vicar). The present condition of the Church is largely due to two restorations, one in 1824, and the other in 1884. It is much to be regretted that, apart from the main fabric, little of what is really ancient remains. The sedilia is recent, and the piscina does not look old, being actually in that part of the sanctuary wall which was added in 1884. There is not even an empty niche anywhere to be seen, either inside or outside the building, so completely has the "reformer" or "restorer" done his work.

Yet here, when the Monks of Whalley erected this Church, and until the "Reformation," the Mass was the great act of Divine Worship, and the Catholic religion alone held sway. Witness the Will of John Hulton of Farnworth, who died in 1487. In the manner usual to that age the testator left his soul to the Almighty God, to Blessed Mary Mother of the same, and to all the saints, and his body to be buried in the Church of Deane. He left money for the building of the chapel which the organ now occupies, and for masses to be said for his own soul and the souls of his parents. His chalice (doubtless for use in his private chapel) and his best Mass book as heirlooms to his heirs male. His other Mass book he left to the chapel to be built at Deane Church. He also makes a legacy for the service of the Blessed Mary, the purpose of which it is not easy to understand from the curious Latin of his Will.

That sounds Catholic enough.

In 1516, John Barton of Smithills entered the Monastery of Observant Friars at Richmond in Surrey, and was there professed. To Bolton and Deane Churches he left in his Will money for pixes, altar cloths, etc., "so that the



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most high and excellent sacrament of the altar may be more reverently ministered there." Still Catholic enough!!! What a happy condition of affairs religious, when Deane and Bolton and all England were one in Faith! What a contrast to our present unhappy state of disunity!

HOW ACCOUNT FOR THE CHANGE?

Historians remind us that the country was still suffering from the terrible visitation known as the "Black Death," which devastated Europe in 1349, that in the 15th century nearly 50 years of Civil War (Wars of the Roses) swept away almost all the pride and flower of the great nobility. Thus the nation was yearning for peace, and on the other hand the power of the King was greater than it could ever have been in the days of the ancient nobility. Unfortunately Henry VIII. was anything but a saint. By the year 1527, and some say even earlier, he had become infatuated with a young woman about the Court, by name Anne Boleyn. The next few years were taken up with Henry's attempts to secure an annulment of his marriage with his Queen, Catherine of Aragon. The King put his case before the Pope, but without success. As some way out of the difficulty Henry finally pushed through Parliament what is known as the Act of Supremacy in the year 1534, wherein it is laid down, "that the King, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the only supreme head on earth of the Church of England."

Thus was the formal breach with Rome made, but there is no evidence at all that it was intended to be permanent. "The Mass went on as usual, the Sacraments, the daily life of a somewhat slack but thoroughly Catholic populace was, on its religious side exactly what it had been for generations." (Belloc). Proof of this we find in these very parts.

In 1531, the last Abbot of Whalley made his last appointment of a priest for Deane, by name Theodore de Paslew. The latter appears to have been in uninterrupted charge until 1541. He was succeeded by William Rothwell, this being the first appointment made for Deane under a deed signed by Henry VIII. This very deed begins by stating that "there is one curate duly appointed for the celebration of Masses and the administration of the Sacraments to the said parishioners." Generally speaking it may be said that little change appears in the form of public worship in Henry's reign. A decided change took place in the reign of his successor Edward VI. So on

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Jan. 12th, 1548, Dr. Bird, Bishop of Chester, furnished the Commissioners appointed during the late king's reign with an account of the sale of Church ornaments, plate, belles, etc., within his diocese. In 1551 the Privy Council ordered such plate as remained to be handed over to the king. An inventory was made and amongst other things at Deane there were found three great bells, four sacring bells, two chalices, three copes, eight sets of Mass vestments, nine altar cloths, two surplices, two cruets, two pairs of censors, etc. It is most interesting to find that none of these articles was confiscated, but left at the king's pleasure in charge of the church-wardens.

The wealth of the Church almost entirely passed into the hands and control of Henry, his abettors & their successors. This great pillage had set up a crowd of newly-rich men. These latter did not necessarily hate the Catholic Church, but they were determined to keep and even increase their spoils. The blackening of the Church, or religious orders, and the clergy generally was a good cloak wherewith to wrap up this spoliation. Well does Gasquet in this connection quote the words of Edmund Burke, "I rather suspect that vices are feigned or exaggerated when profit is looked for in the punishment. An enemy is a bad witness, a robber is worse."

On July 6th, 1553, Edward died and on July 16th, Mary ascended the throne, and once more England was restored to the communion of the Catholic Church, and reconciled to Rome. William Rothwell died about this time, and there is no record of a successor previous to 1563.

Deane was part of the diocese of Chester. In 1554, John, Bishop of Chester, was deprived because he was married, and Dr. George Coates succeeded. But the latter died in 1555, and Cuthbert Scott become Bishop. Queen Mary's brief reign ended with her death on Nov. 1st, 1558, and was succeeded by Elizabeth. On Jan. 25th, 1559, Bishop Scott protested in Parliament against the alterations that were being made in religion, and little progress in change took place in the diocese of Chester while Scott was Bishop. He was deprived of his See and William Downham was consecrated by Thomas Young, Archbishop of York, in obedience to orders received. Even with this change slow progress was made with the destruction of altars, rood-lofts, etc., and in 1570 the Privy Council complained to the Bishop of Chester and asked him to appear at London and report. In 1571, the Archbishop of York (Abraham Grindall) ordered all church-wardens to see that "all altars be utterly taken

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down, and clear removed even unto the foundation, and the place where they stood paved, and the wall whereunto they joined whited over, and made uniform with the rest, so as no breach or rupture appear. And that the altar stones be broken, defaced, and bestowed to some common use." Rood-lofts were to be treated similarly.

Now for such details as we have been able to gather about the effect of changes in this district. In 1552, Lambert Heaton claimed a Chalice and a set of Mass vestments in Deane Church as heirlooms. In 1559, John Heaton of Deane was in danger of losing his house and goods for taking away a Mass-book before a bonfire was made of such things. In 1586, it was reported that William Hulton of the Park and his wife were obstinate in their adherence to the ancient faith. Six years later one of the Government informers stated that "Mr. Hulton, of the Park, hath this day a recusant to his school-master whom he hath kept in his house many years."

In 1592, Margaret Hulton and Cuthbert her son, Mary Hulton and Elizabeth her daughter, were presented as recusants, and they were ex-communicated by the then Protestant Bishop of Chester. The 1592-3 list of recusants also includes Elizeus Entwistle of Turton; Adrian Bolton and Mary Hilton of Overhulton; Galfridus Cowdall Isabella Lathwait and Robert Cowdale of Westhoughton; Thomas Urmeston, alias Richardson of Horwich.

Bailey's MS. in the Chetham Library supplies for 1641 three names for Bolton, fourteen for Lostock, five for Blackrod and one each for Sharples, Little Bolton and Little Lever. In 1619, Wm. Hulton, of Hulton and Cuthbert Hulton were described as recusants. In his Will made in August, 1624, Wm. Hulton confessed to "die a true Christian Catholic and desired to be buried in his chapel in Deane Church near the burial place of Margaret his late wife." He died June 16th, 1625.

In 1586, the Vicar of Deane presented that "divers priests were harboured at the house of Ralph Hole of Chequerbent."

Other recusants (recusants being those who refused to attend the reformed services in the churches), as far as we have discovered their names were as follows:—The Anderton family of Lostock Hall up to 1720 when they ceased to reside there. The owners of Smithills Hall until 1722, when the Hall was sold to the Byrons. The recusants of 1630-1632, include the names of Alice Orrell, of Turton, Wm. Norris, of Blackrod and Margaret Rodgerley. In 1653, Wm. Swinburne a Halliwell recusant petitioned to be allowed to contract for his sequestered estates.

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The returns of Papists' estates in the reign of George I (1714-1727) include the name of Cope Brooks, of Bolton, and Henry Hulton, of Over Hulton.

It should be remembered, that only those appear in recusancy lists who could pay the heavy fines inflicted for non-attendance at Protestant services. There is no record of the poor who persevered.

Though in a report on Bolton in 1730, the Protestant Bishop of Chester stated that there is "no place in our parish of Bolton where the Papists resorted to hear Mass," this is more probably true only of regular and fixed celebrations of the Mass. The French Revolution sent thousands of refugees from Catholic France to England. John Bull opened his heart to receive and welcome them.

This event, undoubtedly, paved the way for greater tolerance for such Catholics as had kept their Faith during 250 years of fines, imprisonment, and often the scaffold. In 1793, there was again a resident priest living openly in Bolton, the Rev. Joseph Shepherd, who found so many Catholics in the district that in the year 1800 he began the building of the first St. Peter and Paul's Church. In Bolton alone there are now 9 Catholic Churches with 8 day schools, with 3,884 children on the rolls. The Catholic section of the population is between one-sixth and one-seventh of the whole.

May the time come soon when we may be all united again! Our Blessed Lord's prayer being realized, "That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us: that the world may believe that thou has sent me." When that happy time comes the whole population of Bolton will feel moved to make pilgrimages to the old Church of St. Mary at Deane, all again of one Faith, and that the very same Faith as that of the builders of, and of those who worshipped in, the ancient and venerable church of Deane.

C. CHRONNELL.

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Catholic Record Society. (Recusancy Lists)
Sundry Deane Church Bazaar Books.



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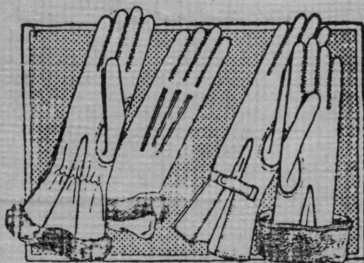
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