

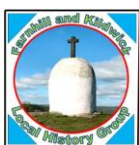
## Chapter 5 – Kildwick and the Reformation (1480 – 1570)

### 1. An Indian Summer

After the Black Death the population of England continued to fall with particularly bad outbreaks of plague in 1361 and again in 1391, reaching its nadir in 1439 at about 1,500,000. There was then a recovery to an estimated 2,500,000 around 1500. During the next century the country experienced a sharp increase and by 1600 it was around 4,000,000.<sup>1</sup> The scanty information on Kildwick is contradictory. In 1379 there were just 208 families taxed giving a total population of between 800 and 1,000.<sup>2</sup> There would probably have been a further dip from 1379 to a minimum around 1439 and then a recovery. The 1522 Loan Book however only includes 192 families which suggests that it had not quite recovered to the 1379 level.<sup>3</sup> This could have been an under estimate because some families could have been too poor to be caught in the taxation net. Only 26 years later the 1548 Chantry certificate claimed that there were 1,290 ‘housing’ people within the parish, that is, inhabitants old enough to take the communion bread at Easter.<sup>4</sup> If children are added it must have exceeded 1,600. The 1552 bill in the Augmentations about the Rycroft Charity claims that it was as high as 1,800.<sup>5</sup> The parish registers begin in 1575 and show that by 1600 the rolling figure of baptisms by decade was over 700 which reflected a population of at least 2,000. So like the national figures the local ones describe a doubling of the population.

The years after the Black Death marked an important watershed in medieval history in another way. On much of the European mainland interest in gothic architecture began to be replaced by buildings modelled on the styles of ancient Greece and Rome. By the later fifteenth century they had become all pervasive in southern Europe and were seriously influencing religious building in other parts of the continent. In England events took a different course. Instead of succumbing to these ‘Renaissance’ styles English architects began constructing ecclesiastical buildings in their own unique style of gothic known as Perpendicular. The earliest example of this new style is generally accepted to be the chancel at Gloucester cathedral which is dated to around 1350.<sup>6</sup>

At first the change was confined to cathedrals and other large buildings but with the coming of improved economic conditions in the late fifteenth century a positive mania for building new churches and rebuilding existing ones in the new style swept the entire country, so that by 1530 every county was thick with them. It is arguable that the perpendicular craze was the most important contribution that England has made to the architectural history of Europe.

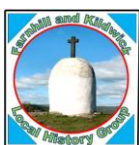


The monastic orders played a full part with reforms in discipline and finances leading to rising recruitment and greater stability, which in turn provided scope for renewed building activity. Craven was not exactly at the cutting edge of architectural developments and it was economically backward but it was not to be left out. Bolton's finances were in better shape than they had been and the prior was determined that it should take a full part in the building spree. Ambitious plans were made for the redevelopment of the priory itself and St. Andrew's Kildwick was among its daughter churches which got a drastic make over in the new style of perpendicular gothic. Attempts to date the extensive alterations are hampered once again by the absence of any documentary evidence but examination of the parallel developments at Bolton's other churches in the area suggest a concerted building effort by the priory from around 1480.

Skipton and Kildwick have towers which date from the late fifteenth century. The decorated west ends of both churches, with their quatrefoil pillars and reticulated windows, were retained but the roof was lifted so that a clerestory could be inserted with square-headed three light windows in the perpendicular style. In both churches the nave was extended and the old chancel demolished to make way for a new one, whose roofs were supported by octagonal perpendicular pillars. In both churches there is no chancel arch. At Kildwick the lengthening took the building to around the entrance to the present choir vestry.

The contrasts are also striking. Whereas Skipton has clerestories on both sides, Kildwick has only one, on the south side. The stone work at Skipton is a consistent mill stone grit throughout. At Kildwick the south aisle walls are of a sandstone conglomerate quite unlike the rest of the church, which suggests that money was short and that the stones which had previously formed the aisle wall had been reused in the clerestory. Close inspection shows other economy measures. The builders decided to reuse the old decorated windows in the new church but they encountered difficulties due to alterations in the pitch of the nave roof. In the north aisle only minor alterations were needed but even so the tops of the decorated windows had to be trimmed. In the south aisle because of the clerestory there was a much more serious problem as the pitch of the aisle roof proved so low that a good third had to be slashed off the tops of the original windows to accommodate it - English Heritage would have had a fit! At Skipton the tie beams of the roof are on low cusped braces, the king posts have pendants and there are decorated bosses on the rafters. Kildwick's in contrast are entirely without ornamentation. The exterior also is almost totally unadorned, unlike Skipton where the old decorated parts on the south side are embattled and the rest have parapets.

Another difference between Kildwick and Skipton is that the change in Kildwick's roof line towards the east end shows that, probably in the early sixteenth century, it was lengthened a second time. The aisles were extended unbroken, supported by pillars of the same octagonal perpendicular pattern and the present east end with its curiously depressed arch was constructed, containing its plain but well proportioned seven light perpendicular window. The final total of 170 feet earned Kildwick the sobriquet of 'The Lang Church of Craven.'

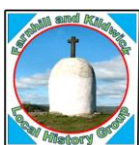


One important amenity which dated from this time was Chantry Bridge. Nowadays the stream which forms the boundary between Farnhill and Kildwick is largely culverted but until the nineteenth century it was open and flowed down the hillside beside the present parish rooms through what is now the car park to join the Aire on the Skipton side of Kildwick Bridge. Around 1505 a bridge was constructed so that members of the congregation coming from Bradley and Farnhill would not have to ford it. It was known as Chantry Bridge, which suggests that it may have been financed at least in part by Dame Margaret Blaid's chantry.

If one were to compile a list of perpendicular parish churches of architectural significance Kildwick would not rank very high on it and well below the great wool churches of the Cotswolds and East Anglia. Sir Stephen Glynn described it in 1860 as 'a large plain church, remarkable for its length and the unpleasing effect of the long unbroken line of the exterior with aisles and clerestory continued to the east end.' The contributor to Pevsner's 1947 West Riding Guide seems hardly to have looked at it properly at all, making no reference to its length or to the lack of a clerestory on the north side and missing the cut down decorated windows of the south aisle altogether. Alec Wood was more positive commenting that 'a clerestory of massive stonework, a nave and chancel containing a variety of architectural styles in the windows and a sundial in the south wall, makes a pleasant picture against the green of the surrounding fields. Even the 19th century porch blends with the whole, giving a pleasing view of a village church.' In other words what gives Kildwick its interest and value is not so much its architectural elegance as its oddities and quirks.<sup>7</sup>

Just why Kildwick was so much longer than any other church in Craven is puzzling and has been a matter for considerable speculation. A number of theories have been put forward. The first is the need to accommodate all the inhabitants of the parish, which was a most extensive one, on important feast days. The chantry certificate of 1548 gives a total of 1,290 'houseling' folk i.e. inhabitants over the age of fourteen entitled to take the communion bread at Easter. An alternative explanation is that the church was lengthened to accommodate chantries. There were two and maybe three of them but only the one endowed by Dame Margaret Blaid, widow, in 1505 was included in the *Valor Ecclesiasticus* of 1535 showing that the other two had no influence on its construction.<sup>8</sup>

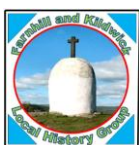
The third possibility is that it was lengthened to make room for a 'quire.' The fifteenth century not only saw a flowering of English architecture but also striking developments in English ecclesiastical music. Dame Margaret was certainly aware of these developments because she instructed that her chantry priest 'shuld pray for the sowle of the said founder and all Cristan sowles, and to helpe in dyvyne service in the quere, and to helpe the curate in tyme of necessitie, and also to synge masse of our Lady upon Saturday and Sunday, yff he have convenyant helpe.' He was supported by lands worth £3-14s-8d yearly plus 12s yearly out of the stock of church goods on condition that, 'he shalbe aydinge the said curate in all tymes and also to mayntene the service in the quere to the uttermost of his power.'<sup>9</sup>



The 'convenyant helpe' could have consisted of a choir including boys. A list of local clergy dating from c1521-4 names no less than five clergy at Kildwick. They were Robert Whixley, the vicar, John Scarborough, cantor at Kildwick, who was Dame Margaret's chantry priest, and three chaplains, Richard Parkinson, James Mitchell and Richard Spencer.<sup>10</sup> The Parkinsons were a prominent Eastburn family which suggests that Richard was the Steeton chaplain and the Spencers are associated with Glusburn, so perhaps he was supported by the tenement known as Priestroyd which belonged to the Hospitallers. Where Mitchell was located is uncertain but it seems likely that some provision for Silsden had been made by this time. All three would have had their own responsibilities but they would have supported the services at Kildwick on the feast days.

Almost inevitably much less exists of the interior fittings than of the church itself. The only relics of this period to survive are the octagonal font and the piscina in the south aisle wall. Changes wrought by the Reformation, the Civil Wars and the nineteenth century Oxford Movement, never mind the rearrangements of recent times, have swept away the conditions in which our late medieval ancestors worshipped, so we can only guess at the way the church was run and how the services were conducted from the scraps which we can pick up. We can be fairly certain that the vicar was assisted by a sacristan, the origin of our word sexton. He was responsible originally for the utensils used in the celebration of the mass but in practice he looked after the church building as a whole. There would have been a parish clerk as well, each supported by fees for the offices they performed.

The usual service was the Mass and there were two versions of it, High Mass and Low Mass. High Mass was an elaborate service much of it sung because with no forms of amplification this was the only way the congregation would be able to hear what was going on, a particularly serious problem at Kildwick where the chancel and the nave are acoustically practically two churches. On most Sundays the priest probably performed alone or just with a cantor to assist him. At Easter, in contrast, and on other great feast days like the festival of the Annunciation or Corpus Christi, there would be a procession with the resident clergy re-inforced by the priests from other parts of the parish, a choir and representatives of the church guilds. However in both cases the service was conducted in the chancel with the congregation in the nave simply listening and the language would have been Latin. Indeed in most churches they could see very little because, even where there was no enclosed quire, there would have been a rood screen separating the two parts of the church. This was the reason that at the point in the service when the bread and wine were actually consecrated that a bell was rung, otherwise the congregation would not have known what was going on. In medieval times only the priest partook of the wine and on most Sundays the congregation did not receive the bread either. Traditionally all 'houesling folk' were expected to turn up on Easter Sunday to receive it but for the vast majority this was the only time they communicated. Lady Margaret Beaufort, the mother of Henry VII, received the bread four times a year, which marked her out as a most pious lady.

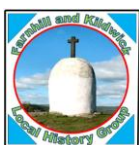


Low Mass was an entirely said service and was usually performed in chantry chapels by a chantry priest. Two or three could be going on at the same time. The chapels would be dedicated either to the Virgin Mary or to one of the saints who could be an apostle or a local saint, because it was believed that most people went to Purgatory when they died and that it needed the intercession of one of the saints, prompted by the prayers of the living, to get them transferred to Heaven. Kildwick like most churches would have had a Lady Chapel – Dame Margaret Blaid’s was dedicated to the Virgin Mary. There also appears to have been one dedicated to Saint George, because when the church was restored in 1901 his effigy was found painted on the second pillar from the west end of the North Aisle, which alas has not been preserved.

## 2. The Pilgrimage of Grace

The activity shown by the Bolton Priory monks shows that so far from the Roman Catholic Church being moribund in the early sixteenth century it was in good health particularly in the north of England. Stories about over rich and corrupt clergy had been circulating for many years. Chaucer’s *Canterbury Tales* written in the late fourteenth century was already painting scathing pictures of monks and friars and shows that the pardoner selling indulgences was already a hate figure. Chaucer was a contemporary of John Wycliffe who questioned doctrines such as transubstantiation – that the bread and the wine of the mass turned into the body and blood of Christ at the time they were sacred – and whose followers were known as Lollards. Wycliffe also translated the bible into English. Yet no reforms took place because the Lollards were firmly suppressed by the Lancastrian and Yorkist kings. The early Tudors followed a similarly conservative line. Henry VIII’s denunciation of the ideas of Martin Luther gained him the title of Defender of the Faith from the Pope.

A continuing undercurrent of Lollard ideas helped to prepare the way for the changes to come in many parts of the country but whether they percolated as far as Kildwick must be extremely doubtful. Similarly it is difficult to estimate the effect of the invention of printing because few of the common people could read or write. No doubt there were members of gentry families in contact with London who were being influenced by the appearance of vernacular bibles but as late as 1536 the government was still trying to prevent their circulation. What really lit the touch paper and caused the explosion was quite different. From 1534 a series of government decrees, often backed by Acts of Parliament, began to force what was happening at national level on the parishes. The first was the Act of Supremacy. Since 1527 Henry VIII had been vainly trying to persuade Pope Clement VII to allow him to divorce his wife, Katherine of Aragon, and marry his mistress, Anne Boleyn. He now lost all patience and got Parliament to pass an act making him head of the Church so that he could grant himself a divorce. Instructions were sent out to all the parishes to replace the name of the Pope with that of the King in the prayers and to preach against papal supremacy from their pulpits.

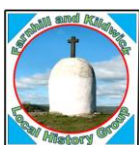


When Henry VIII inherited the throne he found a full treasury but extravagant living and costly foreign wars squandered it, so the King was soon forced into raising money by taxation and confiscating any assets he could lay his hands on. When therefore in 1535 commissioners were sent round to value all church goods rumours began to circulate that that they were a prime target. Trouble began at Louth in Lincolnshire in the autumn of 1536.

Although the authorities attempted to defuse the situation by denying that confiscation was intended they were too late and the contagion spread to Yorkshire, where fears about the fate of church goods merged with other issues. Henry VIII regarded the monasteries with envy and believed that their wealth had been gained at the expense of the Crown, so he decided to dissolve them in order to regain what he believed really belonged to him. The campaign against them began in 1536 with the dissolution of the smaller monastic houses. Attacks on the cult of saints made the common people think that their holidays were about to be abolished. There were also economic problems relating to enclosures and the steady increase in entry fines. Family feuds also played a part as did a general reluctance to pay taxes to support Henry's wars. Soon the whole of the north was affected.

A number of different hosts appeared which accepted the general leadership of Robert Aske, who instructed them to combine and march to Pontefract to confront the King's representative, the Duke of Norfolk - what became known as the Pilgrimage of Grace. The host which most affected Craven originated in Richmondshire. When the summons arrived from Aske there was disagreement among its leaders with the result that one half marched directly to Pontefract but the other took a more circuitous route via Skipton. The chief aim of this second group was to bring pressure to bear on the Earl of Cumberland. The uprising appears to have originated among the commons who then persuaded local gentlemen to join them, sometimes by the justice of their case, but often by threats of violence to them or their families or their property. So far the Earl of Cumberland had refused to cooperate with them. He was also in dispute with some of his tenants over both enclosures and entry fines and there was an ongoing feud with the Norton family. When the host appeared Cumberland's tenants failed to support him but he still proved obdurate and after besieging him in Skipton castle between the 22 and 27 October the host, already late for the Pontefract rendezvous, moved on down Airedale.

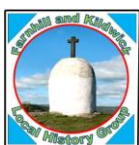
The reaction of the parish of Kildwick has to be guessed as we have little precise information. Bolton was not one of the monasteries dissolved in 1536 and the prior seems to have discreetly supported Cumberland. When the host appeared a group consisting of Lady Eleanor Clifford (Henry, Lord Clifford's wife and the king's niece) her young son, two of Cumberland's daughters and some other gentlewomen, were staying at Bolton. The prior connived with the vicar of Skipton at smuggling them into Skipton Castle so that they could not be used as hostages.<sup>11</sup> Robert Whixley, Kildwick's vicar, must therefore have had to take into account the attitude of his superior, so we do not hear of any notices pinned to the church door exhorting the people to rise as had appeared in the parishes further north and there is no indication that he incurred Cumberland's displeasure after the failure of the uprising.



Yet there are indications that the Pilgrimage of Grace was not without its supporters in this part of Airedale. The 1543 subsidy lists Kildwick as having church goods worth £80 and taxes them at £5-6s-8d. As Kildwick was the only church whose goods are taxed in this way in the whole of Craven, the parish must have been extremely anxious when the rumours which set off the Lincolnshire rising began to circulate.<sup>12</sup> Cumberland complained bitterly that his houses at Barden and Carleton were destroyed and the deer in the parks hunted and killed but there is no reference to attacks on the park at Holden in Silsden.<sup>13</sup>

When the Pilgrimage army met the Royalists led by Norfolk near Doncaster there was a truce and Norfolk promised to present to the King a series of articles asking that the changes should be reversed. Pardons were also granted to those who had taken part in the rising provided that they did not cause any more trouble. The King was really just playing for time, because the extent of the reaction to his policies had caught him by surprise. He was confident that he had solid support in the south and he had no intention of conceding any of the Pilgrims demands. The Pilgrimage army disbanded but when nothing happened there were further spontaneous but unco-ordinated risings during one of which the city of Carlisle was besieged. The King was now better prepared. Norfolk was sent with a royal army into the north and successfully extinguished the new revolts. The King also took advantage of the unrest to declare the pardons null and void, even of those who had nothing to do with the more recent troubles. Two of the prosecutions affected Kildwick.

Part of the Richmondshire host which entered North Craven, instead of besieging Skipton, turned aside into Lancashire where it occupied the grounds of the dissolved abbey of Sawley on the 12 October and invited the Abbot and his monks to return. They also occupied the grounds of Whalley Abbey and only news of the truce from Pontefract prevented the royal forces in Lancashire under the Earl of Derby from attacking them. When renewed fighting took place a force under the Earls of Derby and Sussex reoccupied the abbey grounds. Letters report the trial and execution of John Paslew, abbot of Whalley, and the trial of two monks from Whalley (one of whom was acquitted) and two from Sawley. Unfortunately neither of the extant letters explain why Paslew was indicted, convicted and hanged within the space of two days. The calendar of the palatinate indictment rolls (which is all that remains) merely tells us, that he, in combination with the other accused, was tried on five charges, and that he pleaded guilty to all five. Sussex remarked that this was a piece of good fortune, for it was unlikely that he would have been convicted by a jury. John Paslew was a member of the Paslew family of Wiswall, which was related to the Paslews who owned East Riddlesden Hall. Today most people think of Riddlesden as being on the far side of Keighley but it was part of Bingley parish and the Hall was only a couple of miles from its common border with Kildwick. What part the Riddlesden Paslews played in the Pilgrimage is difficult to disentangle but John Paslew must have had many sympathisers in the Kildwick part of Airedale and his execution may well have contributed to the later disaffection of the Bingley Paslews.<sup>14</sup>

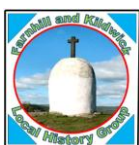


Of more direct relevance to Kildwick was the fate of William Barrett of Steeton. On 28 February 1537 the Earls of Sussex and Derby reported to the King that – ‘There came lately to Manchester one William Barrett a tanner, dwelling at Steeton-in- Craven who declared to the people that my lord of Norfolk at his being in Yorkshire would, as he heard, either have every plough 6s-8d or take an ox of everyone that would not pay and every christening and burial should pay 6s-8d. Being apprehended and brought before us, he confessed he was one of those who made the late assault at Carlisle and shot arrows at the town, and that the constable of the township, after divers bills set on the church doors, warned him and his company to rise, alleging that one of the Percies would shortly join them. We think he deserves the most cruel punishment but Mr. Fitzherbert says that words are no ground for putting him to death and that he cannot be indicted in one shire for offences in another and therefore forbear to proceed till we know your pleasure.’<sup>15</sup> It cannot have been an accident that Barrett lived at Steeton which was at the time still part of the Percy fee. It is noticeable that the problems the Cliffords had with their tenants centred on townships which they acquired from the earls of Northumberland. Steeton was not to pass to the Cliffords until half of it was inherited by Sir Ingram Clifford, the younger brother of the 2<sup>nd</sup> Earl of Cumberland a generation later.

The failure of the Pilgrimage of Grace to influence royal policy was underlined by subsequent events. The attack on the celebration of Saints’ days was intensified by a decree abolishing all of those which took place during the four law terms. Even the illiterate were capable of committing the basic tenets of their religion to their memories and in 1537 instructions were issued that everyone should learn, the Lord’s Prayer, the Ten Commandments and the Creed by heart. Those who either would not or could not recite them when asked were to be excluded from Easter Communion. Worship of statues was forbidden and then instructions were sent ordering their removal. In 1538 it was decreed that every church should have a vernacular bible and that the celebrant should read the epistle and gospel in English. The use of holy water was banned and special lights were only to be used on the altar, over the rood screen and at the Easter Sepulchre. Pilgrimages to famous shrines were discouraged.

The same year instructions were issued that every parish should keep a record of all baptisms, marriages and burials. There were limits beyond which even the English reformers would not go and Thomas Cromwell, the engine behind much of Henry’s legislation, was shocked by the violent rising of the Anabaptists at Munster in Germany. The registration of baptisms in particular was designed to identify and eliminate potential Anabaptists in England. Unfortunately most of these early records were on individual parchment sheets, almost all of which have perished over time, and it was not until the reign of Elizabeth that parish clerks were instructed to keep them in books.

The Pilgrimage did not stop the dissolution of the monasteries either, all of which were closed during 1539 and 1540. The end of Bolton Priory itself had little immediate effect on Kildwick Church. The commissioners were only too glad to allow monks who already had means of support to continue in their posts, so Robert Whixley retained the living and the part of the tithe traditionally allotted to the vicar of Kildwick. The rectorial part went to support Christ Church College, Oxford, which in turn let them to local landowners or businessmen. The real test would only come when Whixley died because the advowson would then be in different hands.





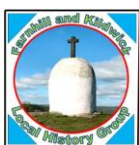
### 3. The Sale of the Bolton Priory Estate

The dissolution of the monasteries by the King proved a great financial success because the rise in the population had produced a demand for land which made it easy for him to dispose of monastic property. In the parish of Kildwick the Earl of Cumberland bought all the property in Farnhill, Cononley and Sutton which had once belonged to Bolton. The manor of Kildwick was disposed of to two Halifax clothiers Richard Wilkinson and Thomas Drake who in turn sold a third of it to Robert Dean. In September 1544 John Garforth bought a moiety, that is a half, of the share held by Wilkinson and Drake and then in November 1548, the other half. Finally on the same day Robert Dean sold him his third as well.<sup>16</sup> Garforths appear among the tenants of the manor. The 1522 Loan Book lists an Edward Garforth as the principal tenant and he also appears in the 1524 Subsidy list but no one named John can be identified among the tenants in any document relating to Kildwick. The extant pedigree of the Garforths of Steeton has no John for this period either but it only gives the main line. The Loan Book does list a John in the township of Farnhill cum Cononley who is probably the John who purchased the manor, because he was the tenant of Farnhill Hall.<sup>17</sup> The dating suggests that he might therefore be a younger brother of Dennis Garforth of Steeton. A deed of 1559 does describe him as John the Elder of Steeton,<sup>18</sup> so it is possible that he or his son, described as John the Younger, could be the John who appears in the Steeton manorial rolls between 1545 and 1590.<sup>19</sup>

Whether this ascription is correct or not, what is clear is that John needed another source of income in addition to his farmhold in order to buy the manor of Kildwick. A court case of 1561 involving John the Younger reveals what it was because for once it tells us his occupation which was 'a drover.'<sup>20</sup> Down the centuries driving cattle from the rich pastures around Malham to the fairs at Adwalton or into Calderdale has always been a profitable occupation. Yet as a later chapter will show, neither Cumberland's successors nor Garforth's descendants were destined to hold on to the property they had acquired.

### 4. The Last Phase 1540-1570

After the fall of Thomas Cromwell in 1540 the pace of change slowed down but the King's need for money was still pressing, especially when war broke out between England and France in 1544. Subsidies were imposed to pay for the army and the fleet which were collected in stages between 1543 and 1547. In 1546 an act was passed abolishing chantries and appropriating their funds. Officially the reason for the move was theological. Protestant reformers of all shades rejected the Roman Catholic doctrine of Purgatory. For them the employment of priests to say prayers for the souls of the dead, so that they could be transferred from Purgatory to Heaven was a waste of time and money. What the people in the parishes saw, on the contrary, was an unprincipled and cynical attempt to make them pay twice over for the war. The Lincolnshire men had been proved right but there was no stomach for another rising which would only play into the hands of the Scots, who traditionally took advantage of hostilities between England and France.



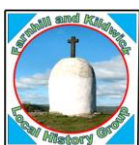
The reports of the chantry commissioners for 1546 list 22 attached to churches in Craven. The only one at Kildwick among them is that of Dame Margaret Blaid. There are no goods or plate but there is freehold land worth 73s-4d and copyhold land worth 23s-4d, giving a total of £3-6s-8d. The phantom St. George chapel has dematerialized completely. Perhaps it had disappeared or had no goods, plate or land. More interestingly there are no references at all to either of the two charities endowed by John Rycroft, Sergeant of the Larder to Henry VIII. With the first bequest this is understandable because there is no provision for a priest to say masses for the dead. The absence of the second one is more mystifying. The histories and ultimate fates of both of them will be examined in more detail in Chapter 8.

Henry VIII died in 1547 but Edward VI and his councillors were zealous Protestants and continued the attack on chantries. The chantry commissioners were now aware of the second Rycroft bequest and it was only saved by the death of Edward VI in 1553 and the accession of Queen Mary which brought a swing back to Roman Catholic practice. The universities were purged of their protestant fellows and the Knights Hospitallers had their lands restored to them. Among them were rents, lands etc. at Hamblethorp, Nether Bradley, Farnhill, Steeton, Sutton, Eastburn, Cowling and Roydhouse.<sup>21</sup> It was therefore inevitable that when Robert Whixley died late in 1557 he would be replaced by a priest who supported the Roman Catholic cause. The last prior of Bolton, Robert Moon, had granted the right to present the next incumbent at Kildwick to John Astley of Whitkirk, Robert Danby and Richard Midgley. They nominated Christopher Leedes als Midgley, another former Bolton monk, presumably a relative of Richard Midgley. He was presented to the living on 16 January 1558.<sup>22</sup>

The respite proved to be brief because Midgley hardly had time to settle down at Kildwick before Mary died childless and the throne passed to her sister Elizabeth. Elizabeth's first parliament in 1559 proved to be zealously puritan in temper and relations with the papacy were broken once more. The church retained a hierarchy similar to that of the Roman Catholic Church except that the monarch was its head not the pope. In all other respects however it was to be protestant in character. The 1559 Book of Common Prayer was almost identical with that of the extremely Calvinist book of 1552 with only one or two modifications designed to conciliate those holding more moderate Lutheran views.

To begin with Elizabeth did not take a hard line with existing incumbents. When Midgley and Alexander Jennings, the vicar of neighbouring Bingley, were summoned to meet the Royal Commissioners at Otley both refused to take the oath of supremacy. The commissioners recommended therefore that they be deprived<sup>23</sup> yet both men appear to have retained their livings. Apparently the legislation contained no clause which compelled existing incumbents to subscribe.<sup>24</sup>

The international situation was uncertain. The universities had again been purged and were full of zealous Protestants once more, particularly Christ Church which rapidly gained the reputation of being the most puritan college in Oxford. Elizabeth was, initially at least, prepared to let time take its toll and Roman Catholic practices continued in many parts of the country. In Durham Corpus Christi processions were still taking place in the 1570s.<sup>25</sup> The influence of the Earl of Cumberland also played a part. His family was still Roman Catholic but had steadily supported the Tudor dynasty throughout all the changes of the reigns of Henry VIII, Edward VI, Mary and now Elizabeth.

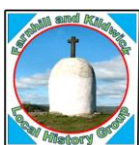


However attitudes soon hardened. During the 1560s a civil war broke out in Scotland which ended in victory for the reformers. The Roman Catholic Mary Queen of Scots fled to England in 1567, where she soon became the centre of plots designed to overturn the protestant reformation in England. Abroad, spurred on by a militant papacy, Philip II of Spain sent an army under the Duke of Alva to destroy the protestant communities which were appearing in his dominions in the Low Countries. By 1569 Alva had made such progress that he was in a position to use his army to invade and subjugate England if a suitable opening appeared. A rebellion did take place headed by the Earl of Northumberland but it was badly mishandled and crushed by the royal forces. Symptomatic of the divisions was one of the worst diplomatic gaffes of all time. In an effort to aid the rebels Pope Pius V issued a bull absolving them from their allegiance to Queen Elizabeth which only arrived after its failure and enabled her to treat all Roman Catholics not just as heretics but as traitors as well.

One consequence was that all incumbents were now required to take the oath of supremacy.<sup>26</sup> Both Midgley and Jennings refused and were deprived. Midgley resigned the vicarage on 15 November 1571 and died a short time later in 1573. Jennings was a member of the Jennings family of Silsden and the Kildwick registers record his burial on 31 May 1578. The fighting never came near Airedale but Airedale families were implicated. Walter Paslew was imprisoned in the Tower for a short time before being 'pardoned' but the pardon had to be bought. The large fine combined with the feckless behaviour of both himself and his son forced the family to sell practically all its property. First to go were his lands in Harden, then the manor of Exley, followed by a messuage in West Riddlesden near the border with Silsden.<sup>27</sup> Finally East Riddlesden Hall passed first of all to the Rishworths and then to the Murgatroyds, a family grown rich on the Halifax worsted trade.

## Footnotes

1. Wrigley & Schofield op. cit. Graph p575, Annual totals p581
2. YAJ vol. vii?, pp276-82
3. Hoyle, R.W.(ed.)-Early Tudor Craven: Subsidies and Assessments 1510-1547, YAS 1987 pp1-47
4. Certificates of Chantries, Guilds, Hospitals etc. in the County of York, vol.II, p407 Surtees Soc. Vol.92 1895
5. Hoyle, R.W. – A Sixteenth Century Parochial Charity at Kildwick YAJ vol. 62 p188
6. Thomas Hardy who was a trained architect tells what was probably an apocryphal story about its inception it in his poem 'The Abbey Mason' see his *Collected Poems*, Macmillan 1960 pp 379-86
7. Pevsner – West Riding p199; Alec Wood – History of Kildwick Church unpaginated.
8. Only one Kildwick chantry was listed but the valuation showed that it was Dame Margaret's.
9. Surtees Soc. Vol. 92, 1895, p251



10. Judson H.I. - Notes on Local Clergy in Reformation Times, BA vi, 1940 pp312-6 from BL Lansdowne Mss No.452 and Add Mss No.8102
11. Letters and Papers Henry VIII, Vol. IX No. 949 pp318-9
12. Hoyle R.W. (ed.) Early Tudor Craven: Subsidies and Assessments 1510-47, YASRS Vol. CXLV 1987 p66)
13. Letters and Papers Vol. XI, no. 927 pp367-8
14. Footnote refers us to J.E.W. Wallis 'The Narrative of the Indictment of the Traitors at Whalley and Cartmell 1536-7', in *Chetham Miscellany V*, Chetham Soc. NS,90 (1931) and *Haigh, C. : The Last Days of the Lancashire Monasteries* ch.7. See also Holmes Peter – The Fall of the House of Paslew YAS Journal 2014 p194
15. Letters and Papers Henry VIII Vol. XII Part I 1537, No. 524 p241)- What happened to him is not recorded but one fears the worst.
16. L & P H.VIII p195 No. 340 g 60, Sept. 1544; for 1548 see CPR Edw. VI vol. II pp93-4
17. Early Tudor Craven p33
18. CPR Eliz. 1558-60, p10
19. KLSL BK10/535 Brigg Notebook 15 Steeton Manor Court Attendances 1544-95
20. CPR Eliz 1560-3, p209
21. CPR Philip & Mary IV 1557-8 pp313-4
22. Gurney, Norah, K. M. & Clay, Sir Charles - *Fasti Parochiales*, vol.iv, YASRS vol. cxxxiii, 1920, p81
23. *Fasti op. cit.*
24. Kesselring, K. J. – *The Northern Rebellion of 1569, Faith, Politics and Protest in Elizabethan England*, Palgrave Macmillan 2007, p134
25. NH XLV Part I March 2008, pp41-2, article by Diane Newton. I am also indebted to her for alerting me to the situation at Christ Church
26. Kesselring see note 15
27. The sales can be traced through the Calendars of Patent Rolls e.g. 1569-72 p370 and p416; 1572-5, pp66-7, 255, 257, 313, 343. See also the article by Peter Holmes on 'The Fall of the house of Paslew' in YAJ 2014 pp193-212

