

Kildwick

AND ITS

Lang Kirk i' Craven

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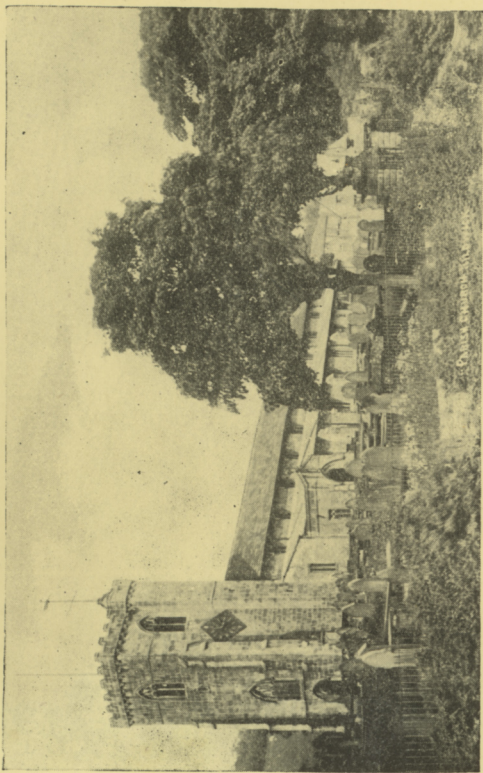
Proceeds to be devoted to
the BELL FUND.

The Church of Saint Andrew

Kildwick



EXTERIOR OF CHURCH



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The Lang Kirk i' Craven.



THE "Lang Kirk i' Craven" as Kildwick Parish Church is named by the Yorkshire folk, is manifestly a most ancient home of the Faith, for at the N.W. corner of the Church a number of fragments of three ancient Crosses are collected on a table. These interesting stones were found, when the Church was under repair about ten years ago, built into the Chancel walls. The date is not yet fixed by experts, but they are very early, and testify to a settled mission here at a very early date, and the dedication in honour of Saint Andrew suggests a Scottish origin, and probably the very earliest mission to these parts. Is it possible that Columba came as far as here? he died 597.



A Corner of Greensted Church

showing logs in Section

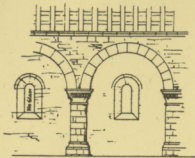
We love to think however, that it is practically certain that S. Aidan and S. Chad ministered here in a rough timber Church, built probably with half logs standing upright on a rough stone base, with tiny unglazed openings for windows.

Kildwick and Long Preston are the only Churches in the ancient Deanery of Craven mentioned in "Doomsday."

Mr. Moorman, the great authority on Yorkshire place names, says Kildwick means the Village by the Well (? Farnhill spout).

The Church was bestowed on the Augustinian Canons of Embsay (afterwards this Priory was translated to Bolton) by Cecilia de Romille, its founder, who is said to have established the Priory after her son had lost his life at the Strid, Bolton, whilst jumping over with his hounds in leash; they failed to spring with him, dragging him back, and he was drowned.

Two Norman Capitals of good design, reversed as bases of piers (the S.W.



The fragment of the Norman Church is quite good work & the arcade & windows would probably be of this character

respond and the next pillar but two to it) in the later work witness to a stone Church dating from about 1100, but the bulk of the existing work is much later.

There is also a coffin lid from the old Church, carved with a S. Andrew's Cross in cable work, reversed as a lintel over the Priest's door to the Chancel, erected 1320.

It adds interest to these stone relics of this ancient Church to know that the

carving and working of the stones was done with axes – the chisel was not in use in England till about 1150. All the timber too, of the first and second Churches was wrought and dressed with axes.

One relic of this former Church of exceptional interest remains to us, viz., the splendid figure of Sir Robertus de Styveton, or Steeton, with armour (carved) of the period, his legs crossed, and his faithful hound at his feet. The stone is the same as that used in York Minster, and the excellency of the carving testifies to its not being of local workmanship.

The Crusader.

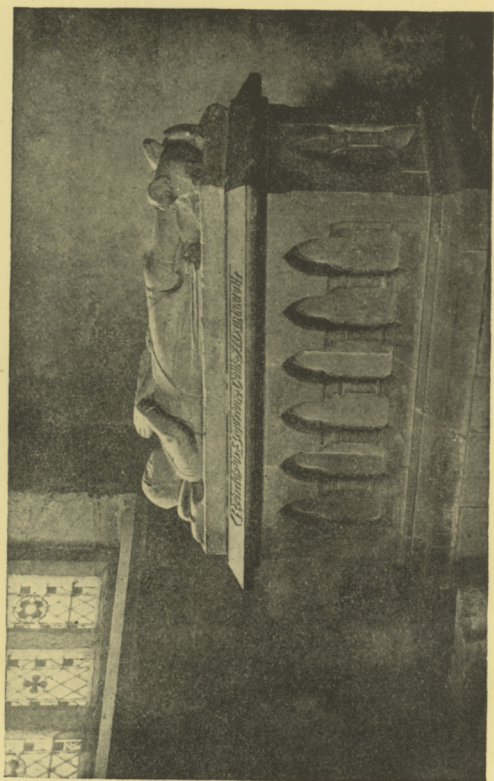
Six centuries and over
 I've lain here all alone :
 A battered old Crusader,
 Upon my bed of stone ;
 Six centuries and over,
 In darkness, dust, and cold ;
 Yet I'm a true Crusader,
 A loyal knight and bold.

I am so used to silence,
 I never make a sound ;
 I never stir my armour,
 Nor call my faithful hound.
 I was a doughty warrior,
 Yet tranquilly I lie,
 I hear the organ thunder,
 I see the folk go by.

The loveliest maiden passes
 Like sunshine down the aisle,
 As she goes through the arches
 I watch her all the while.



CRUSADER MONUMENT



CRUSADER MONUMENT

The people turn and whisper,
 So beautiful is she :
 I'm only an old Crusader,
 And no one cares for me.

The bed is very narrow,
 The church is very old,
 The world is very evil,
 Continually we are told ;
 The centuries pass slowly,
 But through them all I know
 I'm still a true Crusader,
 And ready for the foe.

But there's a festal Sunday—
 Of all the Sundays, king,
 When like a vast wave breaking
 The choir begin to sing
 Of glorious Resurrection,
 Of some great day unknown,
 When every old Crusader,
 Shall break his bonds of stone.

He shall hear thro' aisles and arches,
 Beyond the castle wall,
 The sound of a mighty army,
 The long long trumpet call ;
 And closer gird his armour,
 And grasp his sword and shield,
 And thro' the shadowy arches
 March to the battle-field.

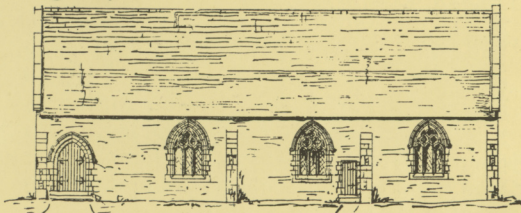
—MAY KENDALL.

The " Old Crusader " originally rested on his stone coffin slightly raised above the floor of the nave on the north side between the third and fourth pillars, counting from the west ; this fourth pillar was manifestly originally the commencement of the chancel of 1320.

In 1314–16 the parish was visited with famine and pestilence, and the poor inhabitants with their parish priest suffered terribly; the latter—Magister John de Walkynton, dying from his privations; so when the Scots invaded the dale in 1317, after the battle of Bannockburn, the enfeebled folk were unable to defend themselves, and they suffered the additional horror of the sword and pillage of their Church fabric, which was left in ruins, for the impoverished people would not have rebuilt the Church unless it had been destroyed.

These dreadful sufferings, calling the flock to God their only refuge, resulted in a heroic rebuilding of their Church and re-founding of the Benefice.

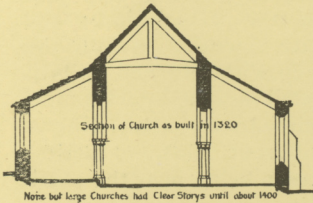
It may be gathered from the unskilled character of some of the work of this date that either the experienced mason of the parish had suffered and died, and only an inexperienced apprentice directed the work, or that the people themselves built the fabric, for the elementary principles of architecture are ignored, and the details of mouldings, &c., are very clumsy and ungainly.



As the Church appeared from the South about 1340.

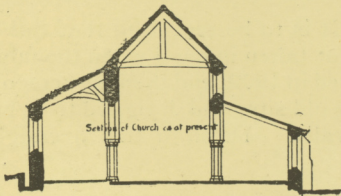
At this time probably, a remarkable chest (as a "safe") was made out of a huge log of oak hollowed from the solid, with an extremely heavy lid, having three heavy hinges and clasps, and a hole through which money could be dropped. This chest may have been even earlier than 1320, as early indeed, as the former fabric; for in 1166, chests were ordered to be placed in Churches, in which people might make offerings for the fifth crusade.

The four westernmost bays are the only remains of this date. The roof of



the Church covered with local grey slates originally sloped from the ridge to the aisles without clear story, and

the aisle windows were traceried with simple decorated tracery; but about 100 years later the roof of the south aisle was removed, and the south window tracery cut down, and an almost flat lead roof placed over the aisle, to enable clear story windows to be inserted above the nave arcade, whilst the north side was left unaltered.



About 1400, the Canons of Bolton Abbey, who owned a "Grange" having a southern aspect, on the hillside at Kildwick, appear to have discovered the virtues of its air and elevated situation, and probably used the place as a Sanatorium, it being a great contrast to their Abbey, which is situated on the west side at the bottom of the valley and surrounded with trees; they began extending their Chancel at Kildwick, for their own use, at two different periods, probably about 1450 and 1505, the last extension being only just completed before the dissolution; the Chancel at that date extended down to the present Chancel step, with returned stalls at the end forming a strikingly unique Chancel for a village Church, entirely enclosed in oak screens of very different dates and merits; by far the best screen being near the south aisle door, and is well worth notice.

Some 80 or 90 years ago, a reforming vicar set the rood screen a bay and a half eastward, reducing the enclosure to normal dimensions, and destroying the old side screens. Some of the cresting however was saved, and now adorns the modern panelling on the east wall.

It is to be regretted that this matter was not taken in hand when the fabric was restored in 1902, and the new screen placed on the old site, and designed to fit between the walls. Through this oversight, the

new screen made in 1902 can only be brought up to its present site ; to cut it to fit the ancient site would disfigure it greatly. It is believed the less of the two evils has been chosen.

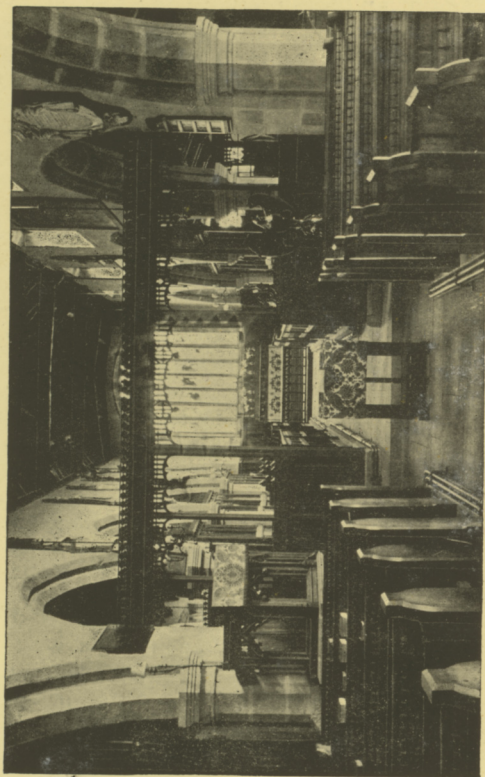
In 1505, a chantry chapel was founded by Dame Margaret Bland in the north chancel aisle. In the case containing the old bassoons, &c., above referred to, is a copy of the foundation deed particularizing the endowments, and rents, and tenants, and also the deed of disendowment of 1547, and it is interesting to note the inaccurate answers of the parishioners to the questions of the King's Commissioners in their eagerness to save the property of this chantry and the outlying Chapels, of which there were probably three or four in the parish, they swore the parish was about 7 miles in circuit, when, as a matter of fact, it was about 40.

An attempt is made to restore this chapel with an Altar and ornaments of the old English pattern. The ancient high Altar slab, at some time reduced in its length, and till recently *under* the high Altar, has been rubbed up and an inscription placed round its edge, and restored to its sacred use in this chapel.

In this chapel also is a handsome square pew bearing the date 1633, it formerly stood at the other side of the organ, and in the vestry is the old



INTERIOR OF CHURCH.



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“Laudian Table,” used I regret to say as a cupboard. It would be an act of reverence to restore it to its sacred use, and if the pew was moved to its original site it could be made with a few hangings an ideal little place of prayer, where devout folk might kneel when the Church is invaded by visitors, who come in great numbers all through the summer.

The windows of the chapel hold a few fragments of ancient stained glass, the most interesting being the centre top coat of arms in the north eastermost window, and the next coat of arms, the one on the left; the former commemorates the marriage of Henry VIII. and Jane Seymour, and the latter, Queen Mary of England and Philip of Spain; several other arms are named.

The adjoining monument is interesting because of the sculptured figure holding a plaque figuring an opening chrysalis and an escaping butterfly as a parable of the Resurrection.

The Font is of Perpendicular date, and is surrounded by carving of the monogram I.H.S., S. John and Mary “Regina” (of course, Queen of Heaven) and the emblems of the Passion including the “dice.”

When the Canons of Bolton were disendowed at the dissolution, the font

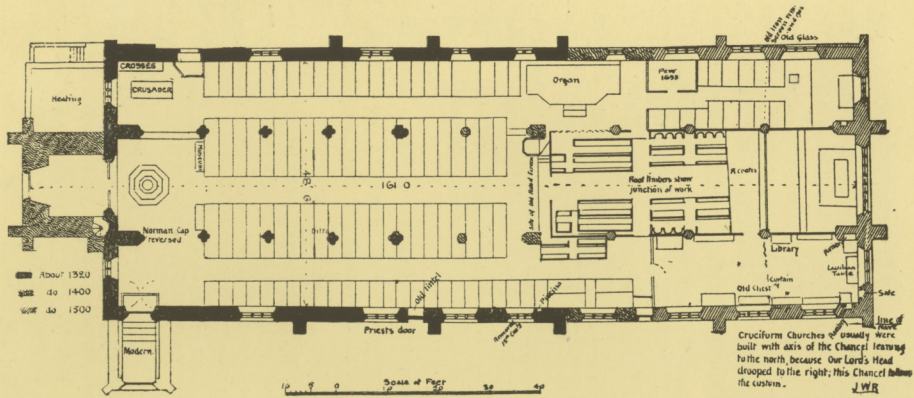
cover of the Abbey Church was sent to Kildwick (and the rood screen to Skipton), in 1820 a west gallery was erected which put the cover out of working, and some sacriligious person made it into chair backs, he and his chairs were shortly "sold up," an instance of the "doom of sacrilege" (of which there are other examples in the parish). I wonder if this will meet the eye of any one possessing any of these chairs and lead to "a restoration." The present cover is a guess "Restoration."

The tower is of Perpendicular date and contains 6 bells, 1780, which are needing re-hanging, and we hope to augment them by two bells. Collections for this are being made. There is a clock of 1709, renewed 1828.

The Angelus still rings daily at mid-day, and the bell calling to Confession on Shrove Tuesday survives.

The porch is entirely modern.

The chalice given at the Restoration, bearing the hall mark of 1657, and an elaborately wrought Patten of unknown date (see photo at the west end of Church) are preserved in the safe, with some interesting registers dating from 1572. These registers are being published. In the vestry, also, is an interesting Theological Library in a very excellent case, given by Mr. Henry Curren, of Kildwick Hall, in the 18th Century.



PLAN OF CHURCH.

A sketch of the old Crusader made more than 60 years ago, to be seen in the case of antiquities at the west end of the Church, reveals the interesting detail that the Church was then seated with "Jacobean" pews. The seats, altar, and sacred vessels were probably all about 1662.

There is a remarkable collection of "Jacobean" carving worked into the seats, collected by a former Vicar, the Rev. J. T. C. Fawcett, in the Forties and Fifties.

The "restorer" altered the proportions of the building by altering the levels; until 1902 the floor of the Church sloped from the Font to the communion rail without a break, 2 ft. below its present level; then a flight of five steps led to the Sanctuary floor; as evidence of this, note the side screen and the window sills in the vestry; the communion rail was on the top step.

There is a small crypt under the south chancel aisle used as a burial vault.

In the Churchyard, south side, is the pillar, dated 1668, of the sundial, which has been placed over the south door to chancel aisle.

A charity, founded in Edward VI.'s reign, by Master John Rycroft, (whose armorial bearings in glass occur five times in the windows), left 360 head of cattle to be administered by the Church wardens for the poor of the parish, is pro-

bably unique, for it carries with it a first charge for a mortuary Mass for the soul of the founder; how the charity escaped the cormorants of King Edward VI. is a long story which testifies to the ability and tenacity of the West Riding folk to hang on to any property when once they get hold of it! It is a singular coincidence that the list of fees revised as late as 1904, provides a fee of 10/- for a "Mortuary" which is the ancient name for a mortuary Mass.

The love of the people for the fabric of the Church survives, as well as a striking histrionic ability, probably a survival of the miracle plays.

The stocks survive at the Church gate, and also the mounting steps; the old archery butts and Church house are also clearly discernible.

The bulk of the old parish has been divided among $5\frac{1}{2}$ daughter parishes, and is in the gift of the Dean and Chapter of Christ Church, Oxford, and consequently it early felt the influence of the Church revival, the last pluralist who held Skipton and Kildwick and resided here, was presented in 1806, and was interested in building Christ Church, Skipton, 75 years ago, which was furnished with a stone altar and cross, and candles, and the eastward position and mixed chalice were

adopted and have been maintained from the day of consecration until the present date, which is surely rare.

Kildwick is said to be the Church where the parish clerk announced "a Psalm of my own composing," and proceeded to "give out" the first two lines:

"Ye little hills why do ye skip, and wherefore
do ye hop;
Is it because ye have come to see His Grace
the Lord Bishop?"

(Kildwick was then in the Archdiocese of York).

In 1634, there was a very interesting man, John Webster, the Curate of Kildwick; he was a product of those troubled times and passed through many and strange changes. He was a keen controversialist, and is said to have been acquainted with Latin, Greek, Hebrew, German, Italian, and French languages, and a chemist, in 1643 was Master of Clitheroe Grammar School, and served as a doctor in the Parliamentary Army, 1648. Was afterwards intruded into Mitton; and for a time was minister of All Hallows, Lombard St., and had a vogue as a great Puritan Preacher. He died in 1682, and was buried at Clitheroe. Whilst he was at Kildwick, a boy named Edmund Robinson with his father and others came from the neighbourhood of Pendle Hill, and the boy pretended to point out "witches." He stood on a bench at service in Kildwick Church,

and pointed at certain women denouncing them as witches, who trying to avoid the awful penalty of burning, bribed the scoundrels not to inform the Magistrates, making a living in this method. John Webster took the lad and examined him in private and exposed the fraud, and the men growing frightened plucked the boy away and left. What a vivid glimpse of the appalling horrors of those unhappy times.

A characteristic story is told of the Rev. J. T. C. Fawcett : when building the School the Board of Education demanded a boarded floor, and he replied, all the children carried their own floor boards on their feet, and sent a specimen of the local clogs, saying, the irons would destroy a wooden floor.

The Rev. Herbert Todd, whose portrait is in the vestry, is spoken of by the Rev. F. Arnold in his "Reminiscences" as a "Saint and Poet," and "one of the most original and remarkable men I have ever known, one of the purest and most gracious spirits that ever adorned humanity." He published many poems.

The Bridge over the Aire (which has been widened) was built in 1305, at a cost to the Canons of Bolton of £21 12s. 9d. (about £450) and is the oldest bridge over the river.

On the hillside to the north is a most interesting old Jacobean Hall, in which many local relics are gathered, among them the grand dresser or press mentioned by Emily Brontë in "Wuthering Heights."

Close by is the old Priest's cottage at the top of Priest's Bank, and a little further east the "Grange" referred to; now a group of houses portions of Stuart date. Here lived in the 17th Century Roger Coates, a prominent Puritan, whose tragic end is said to have suggested a scene in Keighley Snowden's "Plunder Pit." It is said he was "wanted" because of some treasonable words uttered in London, and the soldiers had instructions to bring him back dead or alive; he knowing of a ford over the river reached the Grange some time before the soldiers who travelled round by the bridge at Kildwick, he asked his sister to open an artery, which she did, and he bled to death. Was this to save the property? If taken alive and condemned, the property would escheat to the Crown (another instance of the ability to hold on to property) his body was hidden from the soldiers in a haystack, and afterwards buried in front of the Altar at Kildwick; his memorial stone is next the kneeling step in the centre.

Stone Gappe is in the parish, the original of "Gates Head Hall" in "Jane Eyre," when Charlotte Brontë was gover-

ness, in this capacity she sat in the pew which formerly stood in the south chancel aisle, and would see Haworth Curren's monument, and from which name she took her *nom de plume*; the red frontal used for the high altar was worked by her youngest pupil at Stone Gappe, who is still living in Skipton.

The Bawden or Bawdwen family lived here in pre-reformation days; one gave an image of S. Andrew to the Parish Church; it is a singular coincidence that a Bawden of Edward VI. time led the rabble which looted the Church and smashed the image.

The Vicarage house is old, for after the Restoration in 1662 a stone was placed over the back door recording that the "intruder" left it in ruins; it was enlarged about 100 years ago.

A fine farm house in the valley known as Royd House, now rebuilt, is said to have sheltered Oliver Cromwell for a night.

A Peel Tower with additions, known as Farnhill Hall, about a mile to the west of the Church.

The prehistoric remains on the moor are worth notice, and are almost certainly burial mounds. The round ones, Bronze Age, say, before 1,200 B.C., the long one, Neolithic, earlier still. A Neolithic axe

head was recently found near the White Lion inn.

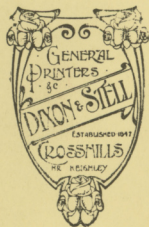
It was a pious custom when this Church was built, for all persons making wills to bequeath some gift to the Church or parish ; it would be a great blessing to people and Church if the pious custom might be revived. The Kildwick people have in their Church a unique treasure, and the accumulated devotions of long generations of ancestors ; gratitude ought to compel generous thank offerings, what an opportunity to build and equip a Church in some heathen land or colony where the need is urgent, as a thankoffering for this treasure ? Among needs of our own parish which might be so remembered are a new Church for Glusburn and Cross-hills, and another for Bradley ; a triptych ; or at least refurnish the Altar with riddells, &c., in the English manner (we prefer it to the quasi-Roman manner as at present) a stained window in the chapel ; finish the side screens ; a rood over the screen ; pictures on the north wall ; remove the 1633 pew, and fit up with Jacobean Altar ; two new bells ; Churchyard cross ; statue of S. Andrew over the porch door ; complete the Churchyard extension ; and provide help for the Pastoral care of the flock, &c.

THE CHURCHYARD.

The Vicar and Wardens will be glad for the co-operation of those interested in

the grave yard memorials. It is proposed to lower the stones, and make it less like a stone yard; but, of course, objections lodged with them before June, 1915, will be respected.

Gifts of trees, shrubs, and bulbs for adorning "God's acre" will be gladly accepted.



BELLS REDEDICATED OCT 1914

OLD BELLS (8) RECAST.

ADDRESS CARD