

Victoria County History Shropshire

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Shrewsbury: Institutions, buildings and culture

Section 4.2. 'Ancient chapels'

The following text is an unrevised draft prepared by the late W. A. Champion. It is made available here through the kindness of his executors.

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4.2. Ancient Chapels [W.A. Champion – Final draft, Jan. 2012]

Eleven ancient chapels, one parochial, are recorded in Shrewsbury, although in four cases the references are to two chapels re-dedicated in the Middle Ages. The history of St George's chapel in Frankwell was associated with the adjacent hospital, one of three similar institutions in medieval Shrewsbury whose history has been outlined elsewhere.¹

St Catherine's chapel, Coton.

The chapel of St Catherine at Coton, mentioned in 1395,² was attached to a hermitage, one of three in Shrewsbury's suburbs, and appears to have been appropriated by the Pride family before 1408.³ Part of the Pride inheritance passed to the Mytton family,⁴ and in 1521 the heirs of Thomas Mytton paid a rent of 1d. to the borough *pro parva capella Sancte Katerine*.⁵ The chapel remained Mytton property until the 19th century.⁶ The chapel yard, bisected by the Shrewsbury and Chester railway, was marked on the Coton tithe map of 1849,⁷ indicating that the chapel stood at the junction of the Ellesmere and Baschurch roads.

Cadogan's chapel, Frankwell.

In 1332 the harper Jevan Devenald was licenced to grant land in mortmain to a chaplain to celebrate service in the chapel of the Holy Trinity, *Kadugenscros*, for the soul of the King and his ancestors.⁸ A Shrewsbury location is not mentioned but the reference may be to Cadogan's Cross in Frankwell on the Oswestry road (The Mount). First mentioned in the 13th century,⁹ references to the cross, where a Rogationtide sermon was preached in 1543,¹⁰ exist from the 13th to the 17th century.¹¹ It stood beside one of the three Frankwell bars,¹² and a hermit was in residence there by 1355 and as late as 1547.¹³ The chapel itself, with an adjacent close, was sold by the Crown in 1549,¹⁴ though the building appears to have been appropriated by the corporation since a small rent for the chapel was recorded in borough rentals until 1686.¹⁵ In 1657 it was paid for 'Cadogan's shop'.¹⁶ Earlier, in 1604, the chapel was requisitioned and repaired, probably as a pest-house during the plague epidemic of that year.¹⁷ In the 18th century the adjacent Chapel Yard or Croft abutted property of Millington Hospital (built 1748),¹⁸ and an alehouse known as the Bull in the Barn, locally famous for the clandestine weddings held there.¹⁹ 'Fenced in by a strong yew-hedge', the alehouse was said

¹ A.T. Gaydon (ed.), *A History of Shropshire*, II (1973), 105-08.

² SA 6000/3678.

³ SA 3365/817.

⁴ SA 6001/2791, pp. 503, 541.

⁵ SA 3365/448, p. 3.

⁶ J.L. Hobbs, 'Three borough rentals of Shrewsbury, 1521, 1580 and 1610', *TSAS* 53 (1949-50), 213, 218, 228; Bodleian, Gough Shrop. 6, f. 43 (1686); SA 3365/2681, unfol.

⁷ SA P256/T/1/2A-2B.

⁸ *Cal. Pat.* 1330-1334, 267.

⁹ U. Rees, *The Cartulary of Shrewsbury Abbey*, I (1975), 14, 153.

¹⁰ SA 3365/438, f. 244.

¹¹ SA 6000/1199, 3749, 3779; 3365/76, f. 254; 3365/2640.

¹² SA 3365/377, 401, 899.

¹³ Above, Religion and culture, 1340-1540.

¹⁴ Gaydon (ed.), *Hist. Shrop.*, II, 130.

¹⁵ Hobbs, 'Borough rentals', 222, 232; Bodleian, Gough Shrop. 6, f. 51.

¹⁶ BL, Add. MS 30317, f. 105v.

¹⁷ O & B, II, 466, citing a lost book of orders.

¹⁸ SA 2133/142.

¹⁹ L.C. Lloyd, *The Inns of Shrewsbury* (1942), 14-15.

to have been the chapel site.²⁰ Demolished c.1824,²¹ it stood on the south side of The Mount at the junction with Barracks Lane, the old course of the main road before the diversion by the Holyroad Road Commissioners in the 1820s.²² By 1832 the site was occupied by Cadogan House, in the grounds of which there stood a pillar, marking a well, with a plaque commemorating the association with the Bull in the Barn.²³ The name of both the cross and the chapel's benefactor in 1332 suggest a Welsh origin, appropriate for a location on the principal road from Shrewsbury to Wales.

St Mary Magdelene's chapel, Coleham.

A chapel dedicated to this saint, standing at the Spelcross hermitage on the road from Coleham to Meole Brace (the Ludlow road), existed by 1356 when adjacent land was given to the hermit to endow a chantry service, and references to the hermit continue into the 16th century.²⁴ Sold by the Crown in 1571, the hermitage, with an acre of endowed land, was said to lie next to 'mawdlyn well'.²⁵ Some years later the parishioners of St Julian complained that shooting butts at a house 'called the Hermitage which is accompted a howse to reteyne people of bad behaviour' had been pulled down, and the ground used instead for bowling.²⁶ Perhaps then by that date the chapel building was being used as an alehouse. If so, by 1773 the premises may have become the tea-house also known as The Hermitage, later Belle Vue.²⁷ That may indicate the chapel's location, as Belle Vue later became the Plough Inn (115 Belle Vue Road),²⁸ which backs onto a group of fields, extending to Sutton Lane, once known as The Hermitages.²⁹ It is possible, however, that the well itself was located on the other (west) side of the Ludlow road – where South, West and North Hermitage Streets are now located – as a pasture on that side of 'Hermitage Lane' was known c.1642 as the *Wellcrofte*.³⁰ The 'Draw Well' houses, closer to the boundary with Meole Brace, are shown here on both Hitchcock's map of 1832 and the 1845 tithe map for Coleham.³¹

Chapel of St George and St John, Frankwell.

The origin of St George's chapel, standing close to the old Welsh Bridge, can probably be linked to the hospital of that name, recorded about the 12th century.³² By the 15th century the chapel appears to have been appropriated by the Colle (Cole) family, whose connections to the chapel dated from at least 1278 and for whom it came to service their own intercessory needs, although attempts may have been made to annex it to the adjacent hospital of St John (doubtless the successor to St George's Hospital) after the latter was rebuilt c.1369.³³ The building was then described as the chapel of St John and St George,³⁴ and references to a chapel of St John also exist for 1555 and 1590.³⁵ This has suggested the existence of a

²⁰ SA 177/1/15 (1771); O & B, II, 465-6.

²¹ O & B, II, 104, 466.

²² B. Trinder, *Beyond the Bridges. The Suburbs of Shrewsbury 1760 – 1960* (2006), 128 (and map at 120).

²³ *Shropshire Notes & Queries*, 4 Aug. 1880; 13, 20 Nov. 1896.

²⁴ Gaydon (ed.), *Hist. Shrop.*, II, 23.

²⁵ TNA: PRO C 66/1088, m. 29.

²⁶ SA 3365/2621/9/-.

²⁷ O & B, II, 165-6, n.

²⁸ Lloyd, *Inns of Shrewsbury*, 36.

²⁹ TNA: PRO C 7/220/25; SA 112/5/14/14-16; 112/8/7.

³⁰ TNA: PRO C 7/220/25.

³¹ SA 3073/1 (copy); TNA: PRO IR 30/29/93. Cf. present Draw Well Street.

³² A.T. Gaydon (ed.), *A History of Shropshire*, II (1973), 105, 107.

³³ *Ibid.*

³⁴ *Ibid.*, 105.

³⁵ O & B, II, 471-2; SA 6001/2794, p. 22.

separate St John's chapel,³⁶ but it is clear that the same building is meant. The chapel was mentioned in 1549 at the time the hospital was dissolved,³⁷ and was then said to be reserved for the inhabitants of Frankwell in times of plague.³⁸ Like the hospital it returned to Cole ownership in 1590,³⁹ although the chapel building itself may have been demolished by 1564.⁴⁰ The site remained in the family's possession until the partition of the Cole estate, including 'St George's Chapell', by then a malthouse, in 1744.⁴¹ A Cole deed of 1476 placed the chapel behind a garden on the east side of the approach to the old Welsh Bridge and close to the gatehouse on the Frankwell side,⁴² a location recognizable as the site of the 19th century maltings complex known as The Glen.⁴³

St Michael's chapel, Shrewsbury castle.

It has been suggested that the chapel or church of St Michael stood to the east of the castle, near the river,⁴⁴ and that it may have 'originated in the last century or so before the Conquest as a small college erected in Shrewsbury's northern suburbs,' with its role as a castle chapel as secondary.⁴⁵ That may gain support from a mention of a dean c.1320.⁴⁶ However, several references clearly show that the chapel stood within the castle.⁴⁷ If instead it had originated as a castle chapel, the most probable founder was King William himself in the years 1066–9.⁴⁸ At Domesday St Michael's held the manors of Lesser Poston (Munslow) and Saulton (Wem), both of which had been in lay hands before the Conquest, again suggesting a post 1066 foundation.⁴⁹ Later it may also have held the chapel of Ford, five miles W of Shrewsbury, with tithes, but St Michael's history was so interlinked with St Juliana's (below), it is possible that Ford actually belonged to the latter.⁵⁰

Apart from the inner bailey of the castle (in shrieval custody after 1102),⁵¹ the principal parts of St Michael's parish appear to have included two detached tracts of land to the north of the town: a share of *Derefalde*, and *Woghersfurlong*.⁵² These were conveyed c.1170–1180 by Walter de Dunstanville, clerk, and shortly afterwards to Haughmond abbey.⁵³ They can be identified as Derfald (or Darville) Grange in Castle Foregate; and land on the east side of the Isle of Coton.⁵⁴ Significantly, the latter area also included the King's or Sheriff's Meadow,

³⁶ J.L. Hobbs, *Shrewsbury Street Names* (1954), 25.

³⁷ Pace Gaydon (ed.), *Hist. Shrop.*, II, 105.

³⁸ TNA: PRO E 319/39/2095, m. 2.

³⁹ O & B, II, 471-2; SA 6001/2794, p. 22.

⁴⁰ Gaydon (ed.), *Hist. Shrop.*, II, 105.

⁴¹ SA 20/14/90; TNA: PRO CP/687, mm. 43-5.

⁴² SA 6001/2794, p. 20.

⁴³ B. Trinder, *The Industrial Archaeology of Shropshire*, 1996, 50.

⁴⁴ O & B, II, 424, from Speed's map of (1610), but prob. mistaking the castle keep for the chapel.

⁴⁵ S. Bassett, 'Anglo-Saxon Shrewsbury and its churches', *Midland History*, 16 (1991), 13.

⁴⁶ Revd W.G.D. Fletcher, 'The church of St. Michael within the castle, Shrewsbury', *TSAS*, 4th ser. 8 (1920-1), 257-8; O & B, II, 422.

⁴⁷ *Rot. Hund.* II, 78 (1255); U. Rees (ed.), *The Cartulary of Haughmond Abbey* (1985), 187; *Cal. Inq. Misc.* VI, 35; O & B, II, 430.

⁴⁸ Bassett, 'Anglo-Saxon Shrewsbury', 13.

⁴⁹ A. Williams, G.H. Martin (eds.), *Domesday Book. A Complete Translation* (Penguin edn. 2003), 690-1; O & B, II, 416-17.

⁵⁰ O & B, II, 416, 422-3; above, Parish Churches, St. Juliana's.

⁵¹ Below, Common Lands and the Quarry.

⁵² O & B, II, 417-422.

⁵³ Rees (ed.), *Cart. Haughmond*, 70-1.

⁵⁴ O & B, II, 419-21. For Derfald Grange, below, Common Lands and the Quarry.

appurtenant to the castle and later part of the Moveage fields.⁵⁵ The Crown was to retain an interest in the meadow until the 16th century.⁵⁶ Geography would suggest that both tracts were carved out of St Mary's parish;⁵⁷ and the later grant to Haughmond abbey (c.1180–1186) was attested by the dean and chapter of St Mary's, who gave their assent to a payment relating to the tithes, confirming that St Mary's exercised ultimate parochial control.⁵⁸ That would also explain why St Michael's was described as a royal free chapel c.1308, since St Mary's, the king's church, was always exempt from episcopal jurisdiction.⁵⁹

Though St Michael's status became entwined with that of St Juliana's church,⁶⁰ the relationship is not always clear. By c.1291 St Michael's was said to be held together with St Juliana's,⁶¹ but in the following year to be annexed to it.⁶² Later in 1394 the relationship was said, perhaps correctly, to be the other way round.⁶³ Being outside diocesan supervision, only intermittent information exists about incumbents and their struggle to preserve St Michael's endowments.⁶⁴ Eventually in 1410 the chapel, with St Juliana's, was annexed to Henry IV's foundation of Battlefield College.⁶⁵ Long beforehand, however, the chapel had ceased to function, its fate echoing the decline and ruin of the castle itself.⁶⁶ In 1394 an inquest found that in the preceding 20 years the chapel had been 'completely destroyed and pulled down' by a former parson, who was also said to have removed the chalice, vestments and other ornaments.⁶⁷ But some masonry still remained in 1605 when the corporation ordered an investigation into the removal of stones.⁶⁸ A gabled but roofless building, rectangular in shape and shown on the Burghley map of c.1575 on the west side of the inner bailey, was perhaps the chapel. If so, it may have been an example of a rare detached stone chapel standing in an early castle (cf. Ludlow).⁶⁹ By at least that time the areas in Coton and Castle Foregate were reckoned part of St Juliana's parish.

St Nicholas's chapel, Castle Street.

St Nicholas's chapel, standing on the south east side of the road through the outer castle bailey, and centrally placed within it, was probably founded for the use of the county knights who held the 14 burgages located there in 1279.⁷⁰ The sub-tenants at that date included the chaplain Nicholas Bonel, a royal servant, whose duties included the chapel services.⁷¹ The chapel is referred to in a deed of 1395 relating to the later 'Council House' plot,⁷² but nothing

⁵⁵ *Rot. Hund.* II, 78; SA 1300/17-18; Cardiff Lib. Deeds I/Shrop. 18 Dec. 1689, 2 Aug. 1745. For the name Moveage, M. Gelling, *The Place-Names of Shropshire*, IV (2004), 59-60.

⁵⁶ Revd J. B. Blakeway, 'History of Shrewsbury Hundred' (ed. Revd W.G.D. Fletcher), *TSAS*, 2nd ser. 5 (1893), 391; *Cal. Pat.* 1401-1407, 57; 1441-1446, 178; 1547-1553, 141; *L&P Hen. VIII*, XVIII (2), p. 449.

⁵⁷ Bassett, 'Anglo-Saxon Shrewsbury', 13.

⁵⁸ *Ibid.*; Rees (ed.), *Cart. Haughmond*, 71.

⁵⁹ O & B, II, 422, 424-5; above Parish Churches, St. Mary's.

⁶⁰ O & B, II, 416, 424-5.

⁶¹ *Ibid.*, 416.

⁶² *Taxatio*, 257b.

⁶³ *Cal. Pat.* 1391-96, 468; above, Parish Churches, St. Juliana's.

⁶⁴ O & B, II, 422-4.

⁶⁵ *Ibid.*, 423-4; above, Parish Churches, St. Juliana's.

⁶⁶ N. Baker, *Shrewsbury. An archaeological assessment of an English border town* (2010), 118-19.

⁶⁷ *Cal. Inq. Misc.* VI, 35.

⁶⁸ O & B, II, 424, citing lost book of orders.

⁶⁹ G. Coppack, 'The round chapel of St. Mary Magdalene', in R. Shoesmith, A. Johnson (eds.), *Ludlow Castle. Its History & Building* (2000), 145.

⁷⁰ Revd J.B. Blakeway, 'The topographical history of Shrewsbury' (ed. W. Phillips), *TSAS*, 3rd ser. 5 (1905), 263-5; D. Cromarty, *Everyday Life in Medieval Shrewsbury* (1991), 11-12; SA 6001/28, pp. 34-5.

⁷¹ Cromarty, *Everyday Life*, 12.

⁷² SA 6000/3678.

more is heard of it until c.1538 by which time it had been appropriated by the corporation who spent sums on its repair.⁷³ In 1570 the corporation granted the chapel, with an adjoining piece of ground, to Richard Onslow, owner since 1564 of the adjacent Council House,⁷⁴ and Onslow was also later granted a smithy on the west side of the chapel.⁷⁵ St Nicholas's was evidently included in the arrangements between owner and corporation as to the use of the Council House during visits by the Council in the Marches, and in 1595 the corporation spent money white-washing the chapel walls, painting the chapel door, 'sising' the walls and laying rushes on the floor.⁷⁶ Both chapel and forge afterwards passed with ownership of the Council House, first to the Owens of Condover Hall, then to the Lysters of Rowton Castle.⁷⁷ By 1779 the chapel was being used as a stable by Mrs Lyster.⁷⁸ The chapel site was sold c.1868 by the then owner of the Council House, the Liberal M.P. Dr W.J. Clement, and the building demolished and replaced by St Nicholas's Presbyterian Chapel which opened in 1870.⁷⁹

A 19th century description and illustration indicates that the chapel consisted of an unaisled nave, 50 feet by 19, lit by two round headed windows on the side walls, and separated from a chancel by a semicircular arch of three plain orders springing from cushion capitals. These, together with an unadorned round-headed entrance arch, suggest a date of about the 12th century. The west window, however, was of about the late 14th.⁸⁰ On demolition a round-headed arch, c.1200, was salvaged and re-erected at the gateway to the inner bailey of the castle.⁸¹

St Martin's chapel, Grope Lane.

This chapel, possibly of pre-Conquest origin, is first referred to in an entry in the Lilleshall cartulary written about the 1180s, though describing events of c.1100.⁸² After seizing the prebendal manor of St Alkmunds at Wistanstow, Gilbert of Condover was forced to submit to a ritual penance *in ecclesia Sancti Martini*, and then led naked to St Alkmund's church where the prebend was offered up by Gilbert on the altar. The story indicates a close physical and liturgical relationship between chapel and St Alkmund's, but its nature is uncertain. The chapel may have been an appropriated lay foundation, a hermitage, or established for lay worshippers whom the canons of St Alkmunds wished to remove from their church.⁸³ Mentioned in a deed of 1325, it faced (*ex opposito*) a tenement in *Gropecountelone* (Grope Lane), i.e. close to St Alkmund's church, and within its parish.⁸⁴ From the description the chapel itself must have stood in or near Grope Lane, and an alternative interpretation that the chapel lay on the other side of the High Street, i.e. in St Chad's parish, is clearly wrong.⁸⁵ Deeds evidence suggests, on balance, a location near the top of the lane on the north west side.⁸⁶ In the 1880s 'ecclesiastical' masonry was found during redevelopment in this area, but

⁷³ O & B, II, 474.

⁷⁴ SA 3365/76, f. 272; 6000/9353-4; W.A. Champion, 'Notes on some Shrewsbury buildings', unpubl. TS at SA.

⁷⁵ SA 3365/76, f. 273; Bodleian, Gough Shrop. 12, ff. 98v-99.

⁷⁶ O & B, II, 474.

⁷⁷ Champion, 'Notes on some Shrewsbury buildings'; SA 6001/290, 5 Oct. 1711.

⁷⁸ T. Phillips, *The History and Antiquities of Shrewsbury* (1779), 110.

⁷⁹ J.V. Cox, 'Simplicity without meanness, commodiousness without extravagance'. The non-conformist chapels and meeting-houses in Shrewsbury in the nineteenth century', *TSAHS*, 62 (1997), 89.

⁸⁰ O & B, II, 473-4; Baker, *Shrewsbury*, Plate 4.

⁸¹ Newman, Pevsner, *Shropshire*, 535.

⁸² U. Rees (ed.), *The Cartulary of Lilleshall Abbey* (1997), 134 (no. 258).

⁸³ Baker, *Shrewsbury*, 119.

⁸⁴ SA 6000/3758.

⁸⁵ O & B, II, 473; J.T. Smith, 'Shrewsbury; topography and domestic architecture to the middle of the 17th century' (Birm. Univ. M.A. thesis, 1953), 64-8.

⁸⁶ Champion, 'Notes on some Shrewsbury buildings'.

the finds cannot be securely associated with the chapel.⁸⁷ In 1563 a Crown grant mentioned a stable which had belonged to a service celebrated in St Martin's.⁸⁸ The reference may be garbled,⁸⁹ but suggests that a memory of the chapel lingered on into the 16th century.

St Werburgh's/St Blaise's chapel, Swan Hill – College Hill.

(i) *St Werburgh's chapel.* Several references of early 13th century date exist to this chapel and to a street named after the saint (*in vico Sancte Werburge*).⁹⁰ A late 13th century deed also mentions the chapel of St Werburgh the Virgin,⁹¹ and a cemetery belonging to it is referred to in 1305 and 1308.⁹² Clues from deeds indicate that the street named after the saint was the present Swan Hill Court,⁹³ and the property described in them was included in a grant c.1363 to John Caym,⁹⁴ whose 'place', fronting Swan Hill, eventually passed to the Shrewsbury historian Revd Hugh Owen, who lived at Swan Hill House (6 Swan Hill).⁹⁵ It seems likely then that the chapel stood somewhere to the north of Swan Hill Court, with a cemetery extending towards College Hill. Although the cult of St Werburgh was associated with Chester, the Shrewsbury dedication need not be directly connected to that city or its bishopric, i.e. after the short-lived transfer of the north-west Mercian see from Lichfield to Chester in 1075, despite the fact that the chapel lay close to St Chad's church which belonged to the bishops. At Chester the episcopal minster was St John's, not St Werburgh's.⁹⁶ It is possible then that St Werburgh's in Shrewsbury was a pre-Conquest foundation – perhaps of 10th century date and associated, as has been suggested at Chester, with Queen Æthelflaed.⁹⁷ With its own cemetery, the chapel was clearly of some significance, but its relationship to the rich assemblage of superior churches in Anglo-Saxon Shrewsbury is unclear. Red sandstone walls and foundations were recorded in Swan Hill Court in 1888 and 1897, but a connection to the chapel is unproven.⁹⁸

(ii) *St Blaise's chapel.* Access to the chapel or church (*ecclesiam*) of St Blaise, first mentioned in 1348, was by a way called *Muryvaus* (Murivance), from the deed description clearly College Hill,⁹⁹ although Murivance was originally a district name which included both Swan Hill and College Hill.¹⁰⁰ The chapel was referred to again in 1355 and 1359, in the earlier case being said to have land near a tenement in Murivance belonging to Roger de Tromwyne.¹⁰¹ Roger's property was that granted c.1363 to John Caym (above), and borough rentals confirm that 'Caym's Place' stood close to land originally granted c.1472 by the borough which lay near 'St Blaise's Chappel', and in a street which led from the walls,

⁸⁷ *Shropshire Notes & Queries*, 1, 8, 15, 22 Jan. 1892; Baker, *Shrewsbury*, 119.

⁸⁸ TNA: PRO E 311/6/115 (tenanted by Adam Mytton).

⁸⁹ Other property, included in the same grant to that service, was later (1584) said to have belonged to the chantry of the Holy Cross and the Blessed Virgin Mary in St. Alkmund's: TNA: PRO E 310/23/122.

⁹⁰ Rees (ed.), *Cartulary of Haughmond Abbey*, 202-03 (nos. 1076-8, 1080, 1082).

⁹¹ BL, Add. Ch. 44254.

⁹² SA 6000/3757 (abstracted in O & B, II, 475 n.), 3762.

⁹³ Hobbs, *Shrews. Street Names*, 101-02.

⁹⁴ SA 6000/3818; O & B, II, 435 n.

⁹⁵ *Cal. Pat.* 1429-1436, 106; Blakeway, 'Topographical History', *TSAS* 3rd ser. 7 (1907), 348-9; Bodleian, Blakeway 16, marginal n. on p. 142.

⁹⁶ C.P. Lewis, A.T. Thacker (eds.), *A History of the County of Chester*, V (i) (2003), 24, 30-1.

⁹⁷ *Ibid.*, 19.

⁹⁸ Revd W.A. Leighton, 'The Shrewsbury of past ages', *TSAS* 11 (1888), plan facing p. 93 (but with errors); *Shropshire Notes & Queries*, 11 Nov. 1911.

⁹⁹ SA 3365/779, m. 7d.

¹⁰⁰ M. Gelling, *The Place-Names of Shropshire*, IV (2004), 10-11.

¹⁰¹ SA 1514/470; W. Phillips (ed.), 'The will of Thomas Gamel of Shrewsbury, 1355', *TSAS*. 3rd ser. 5 (1905), 394-5.

doubtless Swan Hill.¹⁰² The cemetery of the ‘old’ chapel of St. Blaise also lay behind the street of Murivance (1470, 1481).¹⁰³ The location is so similar to that of St Werburgh’s, it seems likely that the same chapel is indicated, re-dedicated between 1308 and 1348. None of the references to the two chapels overlap.¹⁰⁴ The 1481 deed shows that land of the Weavers’ company also lay close to the chapel cemetery,¹⁰⁵ probably part of the company hall in Murivance.¹⁰⁶ St Blaise was the patron saint of weavers, and perhaps the chapel was appropriated for use by the textile workers.¹⁰⁷ No mention of it has come to light after 1481.

St Romwold’s/St Mary Magdelene’s chapel, Romaldesham (Barker Street-Bridge Street).

(i) *St Romwold’s chapel.* The earliest reference to a chapel *sancti Romwoldi* is c.1290,¹⁰⁸ and a 1348 deed shows that it stood opposite the Blakehall in Romaldesham (Barker Street and Bridge Street).¹⁰⁹ As Blakehall stood on the south-west side of Barker Street, a location on the north-east side would appear to be indicated, and this gains support from a deed of c.1457 which shows that a lane, i.e. Hill’s Lane or possibly Carnarvon Lane, led from Mardol towards ‘Romaldesham chapel’.¹¹⁰ A plausible interpretation of the evidence placed the chapel in the area, cleared in the 1930s, between Rowley’s House and Bugle Lane, ‘now bleakly a corner of a car-park’ (as it still is).¹¹¹ The medieval Martyrology of St. Chad’s contains a note of the translation to Buckingham of the precocious boy-saint Rumwold (*sancti Rumwoldi pueri preciosi*).¹¹² As the same note also mentions the translation of St Winifred the Virgin, of Salop fame, it is clear that the Anglo-Saxon cult of the infant saint Rumwold, grandson of Penda of Mercia, and centred in Buckingham and Northamptonshire,¹¹³ was known in Shrewsbury. Most likely the chapel was dedicated to him, with St. Chad’s possessing, or acquiring, a supervisory function. Given the distance from Shrewsbury to the core area of the saint’s cult, the possibility cannot be ruled out that the place-name Romaldesham, said to contain the OE personal name Rumbald or Rumwald, and originally denoting a district rather than a street, was after all derived from a chapel dedicated to the saint, presumably, as with St Werburgh’s, late Anglo-Saxon in date – rather than from the name of an aboriginal inhabitant.¹¹⁴ In 1315 the dean of St Chad was instructed to enclose the anchorite Isolda de Hungerford in the cemetery of *St Romald* in Shrewsbury, where several other anchorites had

¹⁰² Bodleian, Gough Shrop. 3, f. 94; Hobbs, ‘Three borough rentals’, 226; BL, Add. MS. 30317, f. 110.

¹⁰³ SA 3365/67, f. 103v; Revd C.H. Drinkwater (ed.), ‘Grant of a garden in Murivance, Shrewsbury, by John Hoord, Esq., in A.D. 1481’, *TSAS*, 2nd ser. 3 (1891), 275-80.

¹⁰⁴ A claim that St. Blaise’s was the domestic chapel of Vaughan’s Mansion, and that burial finds suggest its cemetery lay at the foot of Belmont, can be discounted: Leighton, ‘Shrewsbury of past ages’, 93.

¹⁰⁵ Drinkwater, ‘Grant of a garden’, 275, 278.

¹⁰⁶ SA 3365/1793 (1517-18, f. 65).

¹⁰⁷ In the 18th century the Weavers’ company procession for Shrewsbury Show incl. a rider representing the saint: SA 6001/299, f. 82v.

¹⁰⁸ SA 6001/2794, p. 6.

¹⁰⁹ M. Peele, ‘Old deeds of the Shrewsbury Drapers’ company’, *TSAS* 54 (1951-3), 95.

¹¹⁰ Blakeway, ‘Topographical History’, *TSAS* 3rd ser. 6 (1906), 404.

¹¹¹ M. Peele, ‘Medieval deeds of the Shrewsbury Drapers’ company’, *TSAS* 52 (1947-8), 222-5. Cf. SA 6001/6761 (notes, unpag., by J. Morris).

¹¹² Bodleian, Rawl. D. 1225, f. 114v.

¹¹³ O & B, II, 474; F. Foster, *Studies in Church Dedications of England’s Patron Saints* (1899), I, 172-4; L. Butler, ‘Church dedications and the cults of Anglo-Saxon saints in England’, in L. Butler, R.K. Morris (eds.), *The Anglo-Saxon Church. Papers on History, Architecture and Archaeology in Honour of Dr. H.M. Taylor* (1986), 47.

¹¹⁴ As argued in Gelling, *Place-Names of Shropshire*, 22.

their cells (*domibus*);¹¹⁵ and a ‘glebe’ belonging to the chapel lay on the other side of Barker Street beside Blakehall.¹¹⁶ The 1348 reference is the last known to the chapel by this name.

(ii) *St Mary Magdalene’s chapel*. The first reference to this chapel occurs c.1421 when it was said to lie in Romaldesham.¹¹⁷ A chapel so-named also appears in borough rentals of the 16th and 17th centuries relating to a tenement in that street belonging to the Montgomery family, standing ‘next’ or ‘next beneath’ the chapel,¹¹⁸ and the original grant (temp. Henry IV) of the tenement plot also refers to ‘Rumboldesham chapel’ nearby.¹¹⁹ The assumption that the Montgomery property was the town house of that family, on the west side of Barker Street, has suggested to some that the chapel was located there too.¹²⁰ However, the 15th century grant stated that the plot extended to Cripple Gate, indicating a location on the *east* side, and that is confirmed by a lawsuit of 1614 when ‘Mawdelen chapell’ was said to stand alongside a close, formerly belonging to the chapel, beside a little lane – clearly Bugle Lane (cleared in the 1930s) – connecting Barker Street to Knockyn Street (Hill’s Lane).¹²¹ Deeds of the Drapers’ company also show that a chapel lay behind two of its tenements in Knockyn Street.¹²² The location is so similar to that of St. Romwold’s that it is almost certain that the same chapel is indicated, presumably re-dedicated between 1348 and 1421. The likelihood that the chapel was originally dependent upon St Chad’s is supported by the fact that at the Dissolution St Chad’s College still retained a rent from a garden where a ‘chapel was once built’,¹²³ and the chapel yard, disputed in 1614, had also once belonged to the church.¹²⁴ Though at that date a chapel door was said still to exist, nothing is known of the subsequent fate of the fabric.

¹¹⁵ Lichfield R.O. B/a 1/1, f. 67v; O & B, II, 475. Pace Gaydon (ed.), *Hist. Shrop.*, II, 23, the translation ‘Romuald’ is unwarranted: see J.B. Hughes, *The Register of Walter Langton, Bishop of Coventry and Lichfield, 1296 - 1321*, I (2001), 135 (no. 978). However, a misapprehended association with St. Romuald of Ravenna (c.950-1027), whose life inspired the eremetical movement, may have grown up by the 14th cent.

¹¹⁶ Peele, ‘Old deeds’, 95.

¹¹⁷ Blakeway, ‘Topographical History, TSAS 3rd ser. 7 (1907), 334.

¹¹⁸ W. Phillips, ‘St. Mary Magdalen’s chapel, Shrewsbury’, TSAS 3rd ser. 5 (1905), *misc.*, v-vii.

¹¹⁹ Bodleian, Gough Shropshire 12, f. 95v.

¹²⁰ Ibid. Attempts by Owen and Blakeway to link the chapel to the lower part of a stone building, ‘evidently of great antiquity’, which also stood on that side of Barker Street, were discounted c.1840 by Joseph Morris, probably correctly: [Revd H. Owen], *Some account of the ancient and present state of Shrewsbury* (1808), 314; O & B, II, 475; SA 6001/6761 (unpag.).

¹²¹ TNA: PRO C 8/19/13.

¹²² Peele, ‘Old deeds’, 97; L.F. Chitty (ed.), ‘The earliest book of the Drapers’ company, Shrewsbury’, TSAS 4th ser. 10 (1925-6), 201-2; Peele, ‘Medieval deeds’, 223; SA 1831/1/3/1, f. 43.

¹²³ SA 6001/2, f. 257.

¹²⁴ TNA: PRO C 8/19/13; Chitty (ed.), ‘Earliest book’, 201-02.