

Ludlow Heritage News

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Market day pre-1887 showing the 1706 Market Hall. High Hall was, at that time, the Rectory. Note the original windows.

THE CHANGING FACE OF LUDLOW'S MARKET PLACE

Plans are afoot for Castle Square and the market place which will, presumably, bring about a considerable change in the appearance of this part of old Ludlow. However, this will only be the latest in a long series of changes. Over the centuries, the market square and its surroundings have been altered and developed to meet the ever-changing requirements and fashions of both the town's inhabitants and the times. With another major re-modelling soon to take place, this would seem to be an opportunity to take a retrospective look at the Castle Square/Castle Street area – not to provide a detailed architectural assessment but simply to consider, briefly, the changing faces of Ludlow's most important thoroughfare.

There may have been an early settlement around Dinham, but Castle Square and the market place are part of the first phase of de Lacy's 'new town' of Ludlow, laid out in the 12th century. This first phase was a spacious market place or High Street, running in an east/west direction, straight from the castle to meet the ancient north/south routeway – now Old Street and Corve Street (to avoid confusion, modern street names will be used throughout). The market place was seven perches (115½ feet), wide and flanked on its north and south sides by burghage plots, rented out at 12p per annum.

This simple plan was soon extended into a typical Norman 'grid-iron' layout with the addition of Broad Street, Mill Street and

Raven Lane, traversed by Bell Lane and Brand Lane.

However, what concerns us is the market place. De Lacy's large open space soon attracted development. Between 1199 and 1215, a row of buildings was erected on the south side of the market place to form what is now Market Street, and known then as Baron's Row. (Old accounts show that the rent for some of these properties was paid in cumin seed, not uncommon at that time.) Further colonisation took place in the form of two additional rows of buildings, parallel to Baron's row, forming Church Street, Harp Lane and the High Street. Thus, by the mid-13th century, the market place had been cut in two – the basic layout of the present-day market place clearly recognisable in the western section. This is the area that presently interests us.

Rent records indicate that during the 13th and 14th centuries properties around the square were shops, but there must have been at least one large house. Viewed from the square, the right-hand part of Castle Lodge contains a late 14th century arched doorway, similar to that of the Palmers' Guild School in Mill Street. This must have formed part of a substantial dwelling, possibly the home of a wealthy merchant.

The second half of the 15th century witnessed the start of Ludlow's transition from a prosperous market town to an important administrative and social centre – the castle passed into the hands of Edward IV, the town was incorporated as a Borough and the

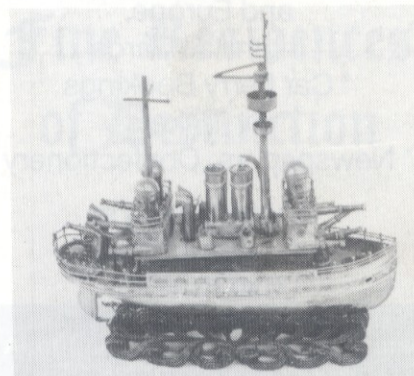
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Council of the Marches was formed, its headquarters sited in the castle. By the 16th century the transition was complete and Ludlow now attracted important officials and noblemen.

All this resulted in a major new look for the town centre. Officials serving the Council of the Marches built grand houses close to the castle – two of the most notable being Charles Foxe's courtyard house, preserved in the layout of Quality Square, and Castle Lodge.

Castle Lodge occupies the site of two older properties (in 1500 they belonged to the Palmers' Guild and were rented out at 13/4d and 23/4d per annum!) In 1572, Thomas Sackford, who was the Queen's Master of Requests and personal secretary to Sir Henry Sidney (Lord President of the Marches of Wales), occupied the property overlooking Mill Street and set about rebuilding it. Twenty years later the house was in the hands of Robert Berry, Porter (Constable) of the castle. He acquired the adjoining building, made the two into one and added the timber-framed upper storey. Externally, the building has changed little since then.

The first mention of the Market Hall occurs in 1546 when Corporation accounts list payment for repairs. Exactly when the first Market Hall was built is unknown, this one may have been the first – possibly very old by the time it was mentioned, possibly comparatively recent – or it may have replaced an earlier building. What we can safely say is that by the above date a Market Hall stood in the present market place.

Close to the Market Hall stood a conduit, possibly the one erected in 1569 and attributed to Sir Henry Sidney's generosity.

Thus, during the late 15th and early 16th centuries, the appearance of the market place changed enormously. Grand houses now rubbed shoulders with the small commercial properties and the open market place was partially filled in by a Market Hall and a

conduit. The Shambles would have been conspicuous, too, filling the site now occupied by Nos. 53-56 Mill Street and protruding well into the roadway.

Three other prominent features were the Pillory, the Cage and the Whipping Post, all sited in the most clearly visible place possible – at the top of Mill Street facing the square.

The earliest reference to the Pillory is in 1556 when:

"... a false accuser [was] burnt in both cheeks and put upon the pillory."

In 1576, Richard Hall was paid 12d for nailing three men on the Pillory – presumably by the ears!

The Whipping Post needs no further explanation but it is not clear what the cage was used for. Accounts show, however, that it was frequently in need of repair, well into the 17th century!

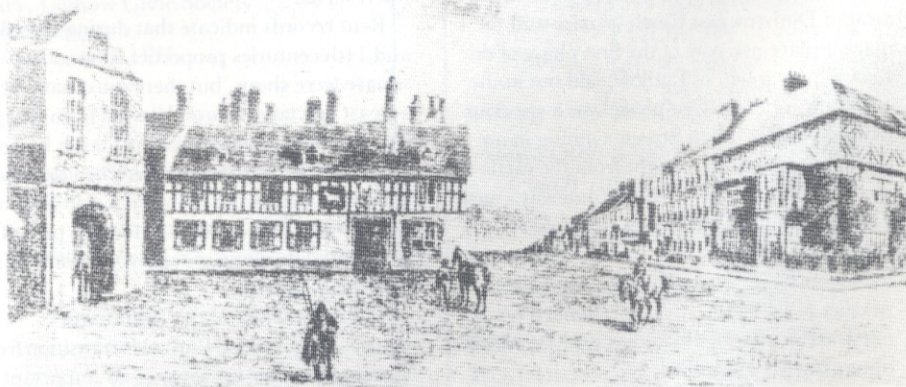
The next major changes took place during the eighteenth century. The Council of the Marches had, by this time been dissolved but Ludlow still retained its status as the centre for local society, and local gentry had their town houses in Broad Street, Mill Street and the Castle Street/Castle Square area.

Understandably, this led to the demolition of the Shambles in 1739.

A great deal of building activity occurred at this time as older houses were smartened up or demolished and replaced by more fashionable edifices. The Baugh family built their fine town house (14 Castle Street) in 1728 – exceptionally with a front garden – and the Rogers family erected their splendid house (now High Hall, Ludlow College) round about 1770. The Market Hall also underwent a complete rebuilding programme.

During the first decade the old hall was taken down and replaced by a two-storey brick building. This seems to have been rather a jerry-built effort, though, as in 1717 work was carried out to make the arches *"uniform and*

(Cont. on page 7)



The market place, early 19th century. The 1706 Market Hall with its wide arch is visible on the left. To the rear is the White Horse Inn, demolished in 1840 to make way for the Assembly Rooms.

LUDLOW'S MARTYR BLESSED EDWARD CAMPION (Né EDWARDS) 1551/2-1588



The John Linden Memorial Window in the Holy Name church, Birkenhead.

The upper part of the right hand window shows Edward Campion and Robert Wilcox who were martyred together at Canterbury. In the background (though not clear in this reproduction) is Ludlow, the place of Edward Campion's birth, and Ludford Bridge. The lower part depicts their martyrdom.

It was a surprise to the people and priests of St Peter's Parish, Ludlow, to discover recently that a native of the town, born Edward Edwards had been executed on Oaten Hill, Canterbury, 1 October 1588 for professing his priesthood, and had been beatified in St Peter's Rome on 15 December 1929. His name and origin, along with the names of nine other Shropshire and Cheshire Elizabethan martyrs is inscribed on a shield in the Roman Catholic Cathedral in Shrewsbury. There is a stylised picture of him in priests' vestments in St Joseph's Church, Sale, Cheshire, a school was named after him in the Wirral, and in 1930 a brief outline of his life appeared in a pastoral letter of the then Bishop Moriarty. The present writer therefore set out to discover more about his life, to honour someone who gave heroic witness to his sincerely held Christian and Catholic faith, and to encourage the parishioners of St Peter's to keep his feast each year.

The details so far discovered are owed to several people notably to David Lloyd, the local historian for his research among the wills made in Ludlow in the 1540s, and also among rentals, tax assessments and other records before 1558. Before this date, it was not obligatory to record baptisms, marriages and burials. In view of this, it would be interesting to know the source of the following statement in the book by T. P. Ellis (1933) entitled

'Martyrs of the Reign of Elizabeth' - "Sergeant Puckering in 1588 said that Edwards was born in Shropshire. Notes in his own handwriting have since been discovered, in which he describes himself as having been born in Ludlow, then the official capital of Wales . . . He was born in 1551 or 1552 of Welsh Protestant parentage." (p.41). From the records of wills made before 1558 the most likely parent for Edward Edwards is John Edwards, who is named in the will of a weaver Henry Edwards, made in 1544 as his brother and executor. Unfortunately little is known about this John Edwards. However in 1549 a Palmer's Guild property in Lower Galdeford, now occupied by South Shropshire District Council's homeless hostel 'Eidelweiss' was described as formerly being leased to John Edwards, but even if he lived there himself, he probably left before that date. Another John Edwards is also mentioned, also a weaver, at that time, so if Edward Edwards was a member of this family of weavers, then he was no doubt brought up in Ludlow, and if this is so, then the pattern of his later career (Oxford 1571-73), makes it likely that he attended Ludlow Grammar School in Mill Street. It was then in a very flourishing condition, as were most Elizabethan grammar schools. The schoolmaster was Simon Thornton who is known to have given private tuition at the Castle to members of the Sydney family, for which service he later received a Privy Council pension. Unfortunately, John Edwards is not mentioned in the list of burials, so he must have left Ludlow and died elsewhere. It is probably too speculative to suggest that he is the John Edwards mentioned in the list of Recusants in the Exchequer Pipe Rolls 1581-1592 of "Dudleston, Ellesmere, Salop", deceased; his widow Ann, was fined for 12 months recusancy from 24 February 1586/7. If Ann Edwards was Edwards' mother, then she must have converted later at the same time as her son, and her recusancy would coincide with the period Edward spent at Douai, France, preparing for the priesthood.

Edwards left Ludlow and attended Jesus College (formerly John's) Oxford from 1571-73. It was there that he must have first come under the influence of Edmund Campion, whose name he was later to adopt. Edmund Campion had left two years before, having been a brilliant scholar, lecturer and administrator of St John's College. He had a great following there of students who called themselves 'Campionists'. He had been one of two students chosen for public debate when Queen Elizabeth visited the University, and she praised and commended him. But he was already known for his Catholic leanings in a University predominantly Catholic in sympathy. (*E. Waugh, 'Life of Edmund Campion' p23, 1953 ed.*)

After leaving Oxford, it appears without a degree, Edward Edwards is next to be found in the service of Gregory Fiennes, 8th Baron Dacres of the South. Baron Dacres was

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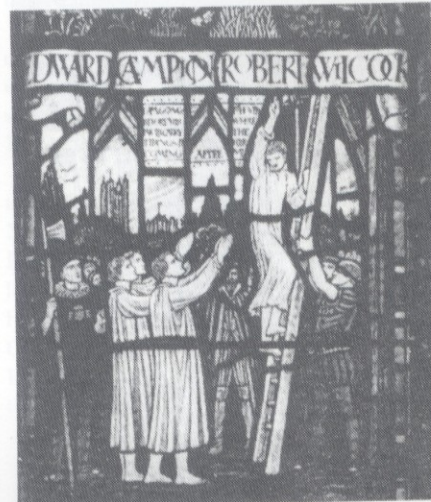
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married to Anne Sackville, a member of a family with strong Catholic leanings. Edwards was received into the Catholic Church at this time. Meanwhile Edmund Campion had himself been received, ordained a priest in the newly founded Jesuit order, arrested, tried, and executed in 1581. On the perjured evidence of three witnesses, he was found guilty of a plot to murder the Queen. His words at his trial were a rallying cry for others, and influenced Edwards, seven years later. "If our religion do make us traitors, we are worthy to be condemned, but otherwise, are and have been as good subjects as ever the Queen had. In condemning us, you condemn all your own ancestors, all the ancient priests, bishops and kings, all that was once the glory of England, the island of Saints and the most devoted child of Saint Peter". (E. Waugh, *'Life of Edmund Campion'* p.160).

Five years after the death of Edmund Campion we find Edward Edwards on his way to Douai in North France, to prepare for the priesthood, with a view to serving the spiritual needs of Catholics in England. He must also have adopted the name Campion by then, because the Latin entry in the Douai diaries for 22 February 1586 states "There has come amongst us one Master Edwards, gentlemen, immediately received into the Community his name being Edward Campion." Every student underwent the spiritual training of the college, learnt Greek and Hebrew, and during the course-read through the New Testament 16 times. (E. Waugh, p.48). No political discussions were allowed and Elizabeth's name was not mentioned. Edwards was ordained deacon 19 October 1586 and priest March 1587 at the beginning of Lent. His age (34/35 years) and university education may explain the speed of his preparation. He arrived in England on 23 March 1587. An additional Act in 1586 had tightened the penal laws; for saying or hearing Mass the penalty was fine or imprisonment. Further fines were imposed on those who refused to attend the parish Church. Priests and Catholic laypeople alike had not been helped by the expedition sent under Papal patronage, to invade Ireland in 1579, followed by Spanish troops in the next year. (Reynolds, *'History of R. C. Church, England and Wales'*, p.241). It was a time of strange ironies. If you were one of the Queen's musicians you stood a chance of being spared the rigours of the law. William Byrd the composer, his wife and household servant appeared as 'Popish recusants' in the Session Rolls of Middlesex from 1581-86, yet escaped the penalties, because of the Queen's love of music. Her attitude is shown amusingly when she threw her slipper at her Master of Musick, for not looking after a musician called Bold, who had been somewhat indiscreet in professing his Catholic faith, and had to flee the country! (Bacharach, *'Lives of Great Composers'*, p.42). While William Byrd composed his Masses for the Queen, others were not so lucky. The popular suspicion of priests had increased in February

1587 when it was discovered that a seminary priest had been among the conspirators in the Babington plot for the 'despatch' of Elizabeth and in support of Mary, Queen of Scots. Spies were very active on the south coast and Edward Campion was arrested within a week of his arrival at Sittingbourne, Kent. He was taken by one John Amious to the Privy Council at Greenwich on 23 April. On examination he admitted that he was a priest, maintained that the State religion was a heresy and denied the Royal Ecclesiastic Supremacy in spiritual matters. (Rev. M. Clifton, *'The Southwark Martyrs'*, CTS Pamphlet No. B522, 1980).



Elargement of the section of the window depicting the martyrdom of Edward Campion and Robert Wilcox with two others, Christopher Buxton and Robert Widmerpool. Robert Wilcox is on the ladder, Edward Campion is the right hand figure of the group of three raising their hands to him. The towers of Canterbury Cathedral are in the background.

On 27 April he was committed to the Newgate by Walsingham, and transferred shortly afterwards to the Marshalsea Prison in London and remained there for 18 months until his trial. While there, a chance to escape presented itself but Campion refused saying 'I would gladly, if I did not hope to suffer martyrdom' (*'The Southwark Martyrs'* CTS). Was he influenced by the example of another Ludlovian, a Father Thomas Crowther, who was imprisoned before him on 22 March 1582 and died 12 January 1585 three days before he was to be banished? (Anstruther, *The Seminary Priests*, Vol 1, p.96). On 15 August Edward Campion was examined by Sergeant Puckering, the Sir John Puckering based at Ludlow in the late 1570's when he was Justice of the Carmarthen Circuit - he confirms that Edwards was born in Shropshire. Edwards told Puckering that "he wished he were no more a traitor than Campion who was executed for treason, and that he will not directly say if he will take the Queen's part against the King of Spain's army". Puckering entered the word 'profitetur' next to his name, meaning professes his priesthood. (Ellis, p.43). Having been arrested in Kent, he was sent to Canterbury for trial. There he was sentenced and executed with Bl. Robert Wilcox (b.

Chester), Bl. Robert Widmerpool (b. Norfolk) and Bl. Christopher Buxton (Tidewell, Derbyshire) on 1 October 1588. They suffered the full penalty of being hanged, drawn and quartered on Oaten Hill. (This is outside the city walls due south; ¾ mile to the east is the 'martyr's field', still marked on local maps). The tragedy was that in the mounting tension of foreign affairs, the public could not believe that these priests, coming from Spanish territory, were concerned solely with the spiritual welfare of their countrymen and women. The two or three who allowed themselves to get sucked into the political whirlpool, drew suspicion on the others. The public fear was understandable, but did not justify the brutal treatment given to all Catholic prisoners. In that same year 1588, the year of the Spanish Armada, 20 priests, 8 laymen and one laywoman were hanged. (Reynolds, p. 239). Of their spiritual motives there can be no doubt; they simply wished to serve their fellow countrymen and women, who in all conscience felt bound to live by the ancient faith of their fathers. In a more secular age their courageous faith is still relevant, and they are an inspiration to all Christians, who now search for unity in the truth of Christ. Hoping that more details of the life of Blessed

Edward Campion (Né Edwards) may still be discovered, one may conclude with a final comment by David Lloyd: "Ludlow can be very proud of him. He clearly suffered greatly for his faith, and I am pleased that you are honouring his memory and will remember his martyrdom on 1 October."

Father Paul Sidoli
(28th January 1992)

Author's acknowledgments to Fr. D. Lannon, Archivist, Salford Diocese; material of Beatification from Fr. P. Caraman, SJ; Canon T. Marmion of Sale for photocopies of Douai diaries; Mr Paul Smith for list of Shropshire recusants and Fr. M. Abbott, Archives Shrewsbury).

Father Sidoli is anxious to hear from any reader who might be able to throw more light on Edwards' life, particularly his time in Ludlow. Would anyone with any missing links please contact Fr. Sidoli at St Peter's R. C. Church, Henley Road, Ludlow.

As readers are no doubt aware, St. Peter's Church is having to undergo urgent serious repairs to its roof. The parishoners have raised nearly £50,000 themselves but at least £60,000 has still to be found. We hope you will be generous and give your support to the St. Peter's Restoration Appeal.

DERRICK (MONTY) BANKS: A CELEBRATION

The Ludlow Civic Society has sadly lost one of its most valued and respected committee members.

Derrick (Monty) Banks died on July 18th leaving his widow Myra and their 3 children.

Derrick had given loyal and devoted service to the society for several years. He was a retired lawyer who, during his career, had held very responsible offices. His legal expertise was of great help to the committee in their work.

It was Derrick who drew up the society's constitution, setting out our aims and obligations and the set of rules within which we must operate. This was no mean task and was most ably done.

His was the voice of moderation; always logical and realistic, he provided a restraining influence to the more impulsive and impatient of us. A very wise man!

One of his major interests was his work for the 'Ludlow Historical Research Group'. He was a most hard working and knowledgeable member who had a special aptitude for analysing material taken from prime sources and translating it into valuable statistics. These are held in the Group's archive and provide a source of information for those who are interested in the history of Ludlow.

Derrick took great pleasure in his role as a town guide. His familiar figure could be seen leading groups of visitors around the town, sharing with them his own joy in the visual delights and fascinating history of Ludlow. He was a most entertaining and amusing guide and bravely continued in this office until increasing pain made it impossible.

My first encounter with Derrick was when we both lived in the same suburb of Birmingham. I then knew him by sight only. In the evenings we travelled home from the city by bus (the only sensible way to travel in Birmingham's rush hour). My attention was drawn to a very dignified and rather serious looking gentleman who was always formally and correctly dressed, - bowler hat, black jacket, pinstriped trousers, rolled umbrella and extra large briefcase. This attire was not regulation dress for the passengers of the number 16 where bizarre garb went unnoticed. I instinctively connected this important looking person with the legal profession and felt that on acquaintance I would be in awe of him.

After coming to live in Ludlow, I went one evening to a meeting of the 'History Group' and there I saw a familiar face. It was Derrick! but here was no awe inspiring personage but the most charming and amusing man, now smartly but casually dressed and looking every inch a country gentleman. A gentleman he certainly was, kind and courteous to everyone, making no distinctions.

Derrick was an avid reader and had an enduring interest in literature. He was himself a keen observer of men and society in general. His observations were sometimes translated into verse, showing his ready wit and gentle satire. A few extracts from these verses are quoted below.

The colleagues and friends of Derrick (Monty) Banks are privileged to have known him and I am sure he is sorely missed by them.

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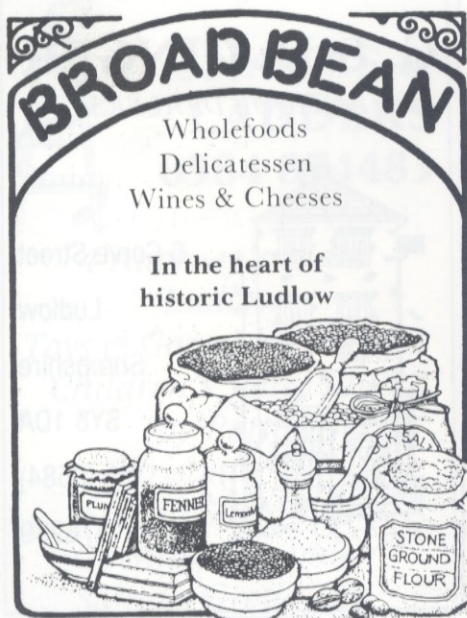
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WE THOUGHT WE WOULD LET DERRICK HAVE THE LAST WORD!

EDS.

THE LUDLOW HISTORICAL RESEARCH GROUP

by
A KINDRED SPIRIT

*In Salopia's fair shire
I hope to expire
When the line's drawn under my entry,
Midst the blue hills and vales
On the Border of Wales –
The land of the farmer and gentry.
O, just the renown
Of old Ludlow town,
With its castle, its church and its market –
There find me a spot
In some old burgage plot
And take my cadaver and park it.*

*But when the mist from the Teme
Rises up like thick cream,
To the top of the tower of St. Laurence,
When the deadly night chill
Gropes up Gravel Hill,
And the touch of the frost's an abhorrence,
When no birdies sing
In the silent Bull Ring,
And the snow flutters down in a flurry,
There's no pattering of feet
Going into Tower Street,
To a whiff of birhani and curry.
Then through some dark architrave
I'll slip quiet from my grave
To join in the peregrination,
On the night of All Hallows,
Down the street to the gallows
To the huts of Adult Education.
Where a Guild and its Mystery
Of the Research Group of History
On Fridays is wont to be sitting.
There learned men and wise maids,
Spanning several decades,
Congregate in a manner befitting.*

*Some squint at an angle
In an attempt to disentangle
A Tudor Will and its friend of a text,
They hold it on a slant,
But find that they can't
Read it, which makes them all vex.
Others, with brains canalising,
An Inventory are analysing
Of some long-dead Ludlovian, poor bloke,
Who bequeathed his fond spouse
The backside of his house,
Six porringers, a pig in a poke,
His second-best bed,
Three caps for his head,
One posnet, close stool and a trunk,
A warped seggan chair,
In bad need of repair,
And a mass of old iron, that went 'clunk',*

*A cradle and a crock,
A one handed clock,
Three badly joynd stools and a purgatory.
Yet his whole blinking estate
Came to but Three, six, eight,
And probably that was inflatory.
In separate accommodation
At tenorial allocation,
Others labour, with mental agility,
To decide who lived where
Throughout Castle Square
And why, to the best of their ability.
Midst this timber and mortar,
Like a Lamb to the slaughter,
They toil there a'doing their duty,
No moments to relax
As they peruse the Hearth Tax –
An Act not renowned for its beauty.*

*Amongst the Group's many chores
Will be found Guided Tours
Of visitors round the old borough,
On a Saturday or Sun.,
At two-thirty from the Gun,
In a manner instructive and thorough.
At 50p a go
They're taken in tow
For an hour and a half's gentle stroll,
Some come back all bright,
But others quite white –
Too much history has taken its toll!
Meanwhile their able Chairman and friend
Drives them right round the bend
Of history, to discover some facts which are new
Concerning Ludlow's medievals –
They burrow like weevils,
To prove what they've found is quite true.
Be it King Posts in a loft,
Or some Plantagnet undercroft –
It all comes as grist to the mill,
As they delve, dovetail and taper
To prepare a new paper,
Whose sale will put groats in the till.*

*But over what they may discover
My ghost will flap and hover
To see that its true as was wont,
For if they let the standards go slack,
Then I'll be back, yes, I'll be back
To haunt 'em, be damned, if I don't.
But before I melt into the void,
Heres a health to David Lloyd
For ten year's leadership and drive
Of the Group, to whose work and name
Has come some measure of fame –
Long may it continue to flourish and to thrive.*

**Derrick Banks
27th September 1986**

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