HOLY SPIRIT HOSPICES IN MECKLENBURG: CHARITABLE INSTITUTIONS WITHIN THE FABRIC OF MEDIAEVAL TOWNS

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ABSTRACT

Hospices were an essential part of social welfare in mediaeval urban communities. With the rapid expansion of urban life into the landscapes of Eastern Middle Europe, a significant number of hospices spread during the course of the 13th and 14th centuries. The contribution focuses on Mecklenburg, a landscape in Northeastern Germany, and examines the location of Holy Spirit Hospices in the towns of this area. The article focuses on a selected number of hospices with the aim of analysing their size and position in the urban tissue, concluding that their placement and exposure in the urban space followed clear rules and customs. Based on historical records and archaeological excavations, the article concludes with a complete itinerary of Holy Spirit Hospices in Mecklenburg.

Figure 1. Interior of a Medieval Spanish Hospital, 1280-1284 from "Cantigas de Santa María, Códice rico", Ms. T-I-1, f. 100r, Real Biblioteca del Monsterio De El Escorial, Madrid, public domain.

Introduction

Charitable institutions played a crucial role in the social fabric of mediaeval towns. The planting of 40 towns and the rapid growth of urban life in 13th-century Mecklenburg changed the social fabric of the population. While families in rural areas provide shelter and care to exposed members, the transition of the mostly rural population to an urban lifestyle poses challenges for the social fabric. Urban life is to a much greater extent determined by economic relations in the guilds, which have replaced, to a great extent, family duties like caring for the elderly and the sick.
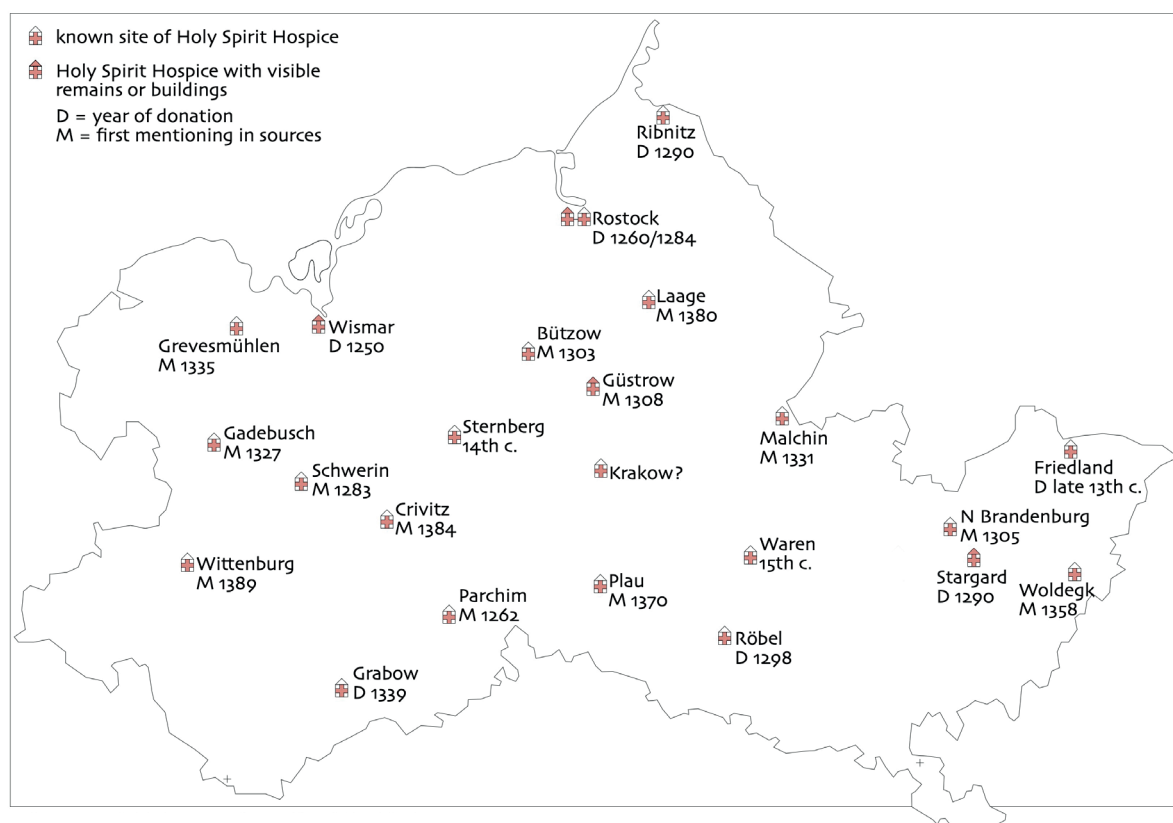
Beneath the façade of the gilded society, an increasing segment of the urban populace harboured a fear of insufficient support in case of illness or age. An increasing number of people in the fast-growing towns of Mecklenburg lived without a social network that could provide for them in need (Knefelkamp 2000).

In the background of this development, a growing number of charitable institutions provided social, medical, and spiritual comfort to the exposed population. Dating back to the *Institutio canonicorum Aquisgranensis* in 816, hospices were seen as a major institution of Christian charity (Knefelkamp 2000). It is therefore not surprising that the Roman Church first and foremost tried to address the growing number of exposed people. First among those were the urban monasteries of Mendicant orders like Franciscans/Clarissians

(Schwerin, pre 1236; Rostock, pre 1243; Parchim, ca. 1246; Wismar, ca. 1255; Neu Brandenburg, ca. 1260; Ribnitz, 1324; Grevesmühlen, 1326; Güstrow, 1509) and Dominicans (Rostock, 1256; Röbel, pre 1285; Wismar, 1292). In addition to the urban monasteries, a number of Hospitaller orders created a network of hostels and pilgrim hospices in the tradition of the *Xenodochium*, among those the Knights Hospitaller (Johanniter) (Eichsen, 1200; Sülstorf/Kraak, 1217; Mirow, 1226; Gardow, post 1286; Nemerow, 1298; Lychen, pre 1302), the Teutonic Order (Krakow, pre 1268), and the Antonines (Tempzin, 1222) (Huschner 2016). As it becomes clear from the dating of these monastic institutions, their appearance clearly coincides with the introduction of urban life in 13th-century Mecklenburg.

Mendicants and their infirmaries mainly provided spiritual support and comfort to the sick and dying, while the Hospitaller Orders mainly served hospitality and health care to pilgrims. During the urban expansion of the 13th-century towns, their burgesses developed a growing consciousness to rule over all matters inside the walls of the town, recognising their responsibility for the poor, sick, and elderly part of the urban population. Towns therefore developed their own institutions of social care for all inhabitants not provided for by the guilds. These institutions can be categorised into

Figure 2. Known sites of Holy Spirit Hospices in Mecklenburg. Drawing by Martin Ebert.

known site of Holy Spirit Hospice

Holy Spirit Hospice with visible remains or buildings

D = year of donation
M = first mentioning in sources

Ribnitz
D 1290

Rostock
D 1260/1284

Laage
M 1380

Wismar
D 1250

Grevesmühlen
M 1335

Bützow
M 1303

Güstrow
M 1308

Gadebusch
M 1327

Sternberg
14th c.

Malchin
M 1331

Krakow?

Friedland
D late 13th c.

Schwerin
M 1283

N Brandenburg
M 1305

Crivitz
M 1384

Waren
15th c.

Wittenburg
M 1389

Plau
M 1370

Stargard
D 1290

Woldegk
M 1358

Parchim
M 1262

Röbel
D 1298

Grabow
D 1339

two groups: urban hospices, providing housing, care, and spiritual guidance to the weak, poor, and elderly population and quarantine for travellers; and extramural hospices. These were mostly founded later, becoming essential as pandemic waves swept through Europe in the 14th century: Extramural hospices did also provide housing to the victims of leprosis, which had become endemic.

Inside the town walls, Holy Spirit Hospices became a vital part of the system of charitable institutions in Mecklenburg. Keyser and Ruchhöft mention at least 22 sites in Mecklenburg (Keyser 1939, Ruchhöft 2021): Bützow; Crivitz; Friedland, late 13th C.; Gadebusch, mentioned 1327; Grabow, 1339; Grevesmühlen, mentioned 1335; Güstrow, mentioned 1308; Krakow (?); Laage; Malchin, 1331; Neu Brandenburg; Parchim, mentioned 1265; Ribnitz, 1290; Röbel, 1298; Rostock, mentioned 1260, moved 1284; Schwerin, mentioned 1283; Stargard, 1290; Sternberg, 14th C.; Waren, mentioned 1426; Wismar, 1250; Wittenburg, mentioned 1389; Woldegk, mentioned 1358 (figure 2).

Research question

The contribution of this article is to survey known hospices in 13th-century towns in Mecklenburg (Ebert 2021), locate them in the urban form, and analyse their size, layout, and location in relation to their function in the urban tissue. This geometrical and statistical examination is intended to lead to a better understanding of the genesis of both urban form and hospices. In light of recent archaeological excavations, the spatial scriptedness and regularity of Holy Spirit Hospices is illustrated.

Methodical approach

The survey of all known hospices in Mecklenburg is based on Keyser's encyclopaedic work «Deutsches Städtebuch» (Keyser 1939), the Registry of Historic Documents in Mecklenburg (MUB), and the Regesta Mecklenburgica (RMU), which have proven to be the most serious source of information about urban structures in mediaeval Mecklenburg. Based on the survey, a status on the current built inventory is taken.
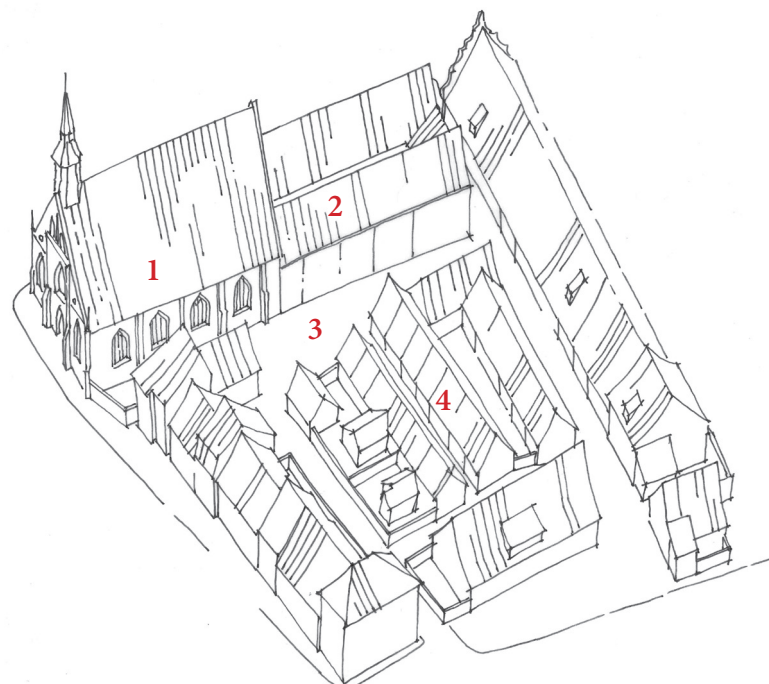
Based on archaeological data, historic photographs, available literature, and digital GIS information, a geometrical reconstruction of selected hospices is undertaken. Seven of Mecklenburg's hospice sites were examined by morphological methods and described by their current status, geome-

try, historical records, or modern cadastral maps. The reconstructions generate general typological information about the Holy Spirit Hospice as a mediaeval building type. Finally, the reconstructed geometry of the hospices is set in the context of the mediaeval building tissue. Here, the position of the hospices in the city and in relation to important streets, walls, and gates is of special interest.

The Holy Spirit Hospice as a building type

To understand the relationship between hospices and the urban community, precision as to the hospice's function is important (Knefelkamp 2000). The nature of the mediaeval hospices run by the burgesses of the town is dual. Firstly, they are religious institutions, as they have to provide spiritual guidance and religious comfort to their inhabitants. Secondly, their economic and practical organisation is administered by the town's council or other institutions, not belonging to the Roman Church. The dual nature of these institutions is a direct result of mediaeval religiosity, which, in the face of imminent disease and death, called for the spiritual cleansing of the soul in preparation for the post-mortal life.

This duality expresses itself in the architectural form, which consists of two main elements: the hospice and its chapel. The infirmary, with its individual cells, is placed as close as possible to the chapel to make easy access for the inhabitants. By the 11th century, individual cells of hospices were common dormitories with little or no individual spaces, fol-

Figure 3. Holy Spirit Hospice Stralsund. 1-chapel, 2-infirmary attached to the choir and placed around a small courtyard, 3-main courtyard, 4-prbend houses.
Drawing by Martin Ebert.

lowing the monastic model of common life. In the high Middle Ages, the layout turned back to individual cells, as can be seen in the western wing of the hospital in Wismar (built in 1411). In some Burgundian cases, the cells of the dormitory were again placed inside the chapel (Tonnerre, 1293; Beaune 1443), or the chapel and dormitory were linked directly (Lübeck, 1227; Goslar, 1254; Wismar, 1411), making participation in the religious services easier. In Northern Germany, the cells or individual dormitories were often grouped around a yard or a cloister, which connected them with the chapel, preferably close to the altar (Stralsund 1329, Ribnitz 1290, Parchim, pre–1265) (figure 3).

The history of urban hospices in Mecklenburg is closely linked to the influence of the Heiliggeist Hospice in Lübeck, founded in 1227 as a municipal institution. Its first leader was a local merchant. The setup as a religious institution under municipal administration led to conflicts with the bishop early on, who owned the first site of the hospital at the Klingenberg. Therefore, the Order of the Holy Spirit was commissioned to run the spiritual guidance in Lübeck, which led to the writing of the hospice constitution of 1263 (Steynitz 1970).

The constitution established the daily practice at the Holy Spirit Hospice in Lübeck and proved to be of great influence on hospices in Northern Germany (Minneker 1999). The constitution describes a monastic community with strict rules as to food, religion, and daily routines. In return for a lifelong residency, the inhabitants were to transfer their personal wealth to the hospice. These funds were used to maintain the hospice and provide a sinecure income to the personnel. By doing so, wealth was spread among all inhabitants, including the poor, who otherwise would not be able to afford to live in the institution (Steynitz 1970).

The hospices became a popular cause for the charity of wealthy merchants. While the hospices provided their food supply partly in their own gardens, they could accumulate large amounts of wealth and buy larger plots inside the town, farms, or mills outside the city walls. In the 15th century, some hospices got so wealthy that they would appear as money lenders or as an attractive investment opportunity for wealthy merchants (Stuntz 2005).

During the Reformation in the 1520s, some of the chapels belonging to hospices in Mecklenburg were turned into the first Protestant churches, while large parochial churches still preached according to Catholic tradition, (Güstrow, Ribnitz). As the mediaeval organisation of social welfare collapsed

in the beginning of the 17th century, some hospitals were re-purposed for housing or its buildings were destroyed. The hospice in Plau was demolished in the middle of the 16th century for its building materials to be used for the construction of Güstrow Castle. Hospice buildings were turned into almshouses (Woldegk, Parchim). As urban life in Mecklenburg declined after 1618, many hospice chapels could not be maintained and were removed (Grabow, pre-1620; Laage, 1560; Ribnitz, pre-1700; Rostock, 1818; Sternberg, 1659; Waren, 1696; Woldegk, 1796) or turned into infirmaries (Friedland). The 20th century claimed the Holy Spirit hospices of Malchin and Friedland, which became victims of arson committed by Soviet troops in April 1945. Today, only a few chapels remain intact to be visited: Wismar, Stargard, and Güstrow.
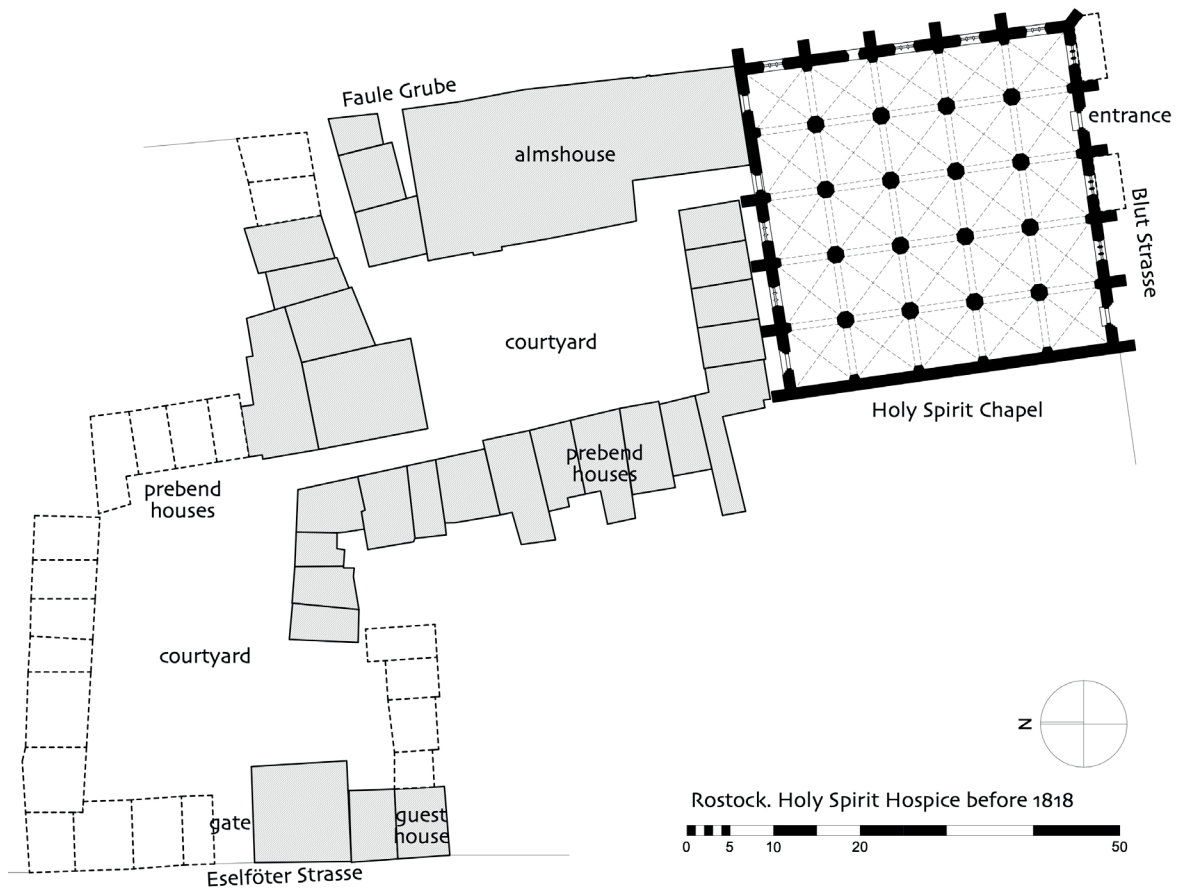
Selected Holy Spirit Hospices in Mecklenburg

The most recognisable building in the hospice is its chapel. Since only a few hospice buildings survived, historical archives and archaeological records were used to reconstruct destroyed buildings; similar buildings in other towns in the region were taken into consideration. Especially helpful here is Craemer's architectural description of German hospices (Craemer 1963).

The buildings of the hospices were mostly constructed as regular houses, meaning that the most affordable materials were used. That meant that the dormitories and prebend houses, especially in the small towns of Mecklenburg, were built of

Figure 4. Holy Spirit Chapel of Güstrow. 3D scan in February 2022 by Martin Ebert

Figure 5. Rostock. Reconstruction of the Holy Spirit Hospice in 1818 according to Lorenz. Existing buildings are shown in grey. Illustration by Martin Ebert, based on Tarnow (Schlie 1902) and Fischer (1931).

wood. Only the richer Hanseatic towns with a wealthy merchant class could build both chapel and infirmary with brick (Lübeck, Wismar, and Rostock). The wooden buildings in the smaller towns often became victims of fire. Here the only traces allowing a cautious reconstruction can be based on plot footprints in the urban cadastral maps and on archaeological finds.

Donations by the urban merchant class allowed the chapels to be built in brick or stone. They can easily be classified by size. The largest was undoubtedly the Holy Spirit hospital in Rostock (figure 5): a five-aisled hall with five bays with a considerable size of 39x39 metres. The building, a vaulted hall erected around 1297, came into bad repair after the Reformation and consequentially removed in 1818. The footprint of the hall and the adjacent two courtyards of small prebend houses, not wider than 6 metres, is easy to spot in modern cadastral maps at Kröpeliner Straße 84 and 85 and Heiligengeisthof.

The Holy Spirit Hospice of Wismar, is largely intact and has become a widely known tourist attraction. The church contains a hall measuring 40x15 metres with timber ceilings. The infirmary with the dormitory cells is attached to the church on the north side, together with two vaulted chapels. The other

hospice buildings, later replaced, were organised around a courtyard with prebend houses to the eastern and western sides and the master's house to the north.

The remains one of Mecklenburg's largest Holy Spirit Hospices in Ribnitz were recently documented as part of an archaeological survey (Kaute 2021). The findings suggest a chapel with the dimensions of 21x17 metres. The excavation shows no signs of exterior buttresses, suggesting the chapel was not vaulted. After destruction by fire in 1455 and rebuilding, the chapel was the site of the first Lutheran sermons in Ribnitz. The fact that it could be used as a place for worship for the first Lutheran community in Ribnitz reveals the considerable size of the church. During the 18th century, the building fell into disrepair and was used as a brick-stone quarry. In 1792, the parish sold the hospice buildings (Krambeer 1938). The hospice buildings were situated on the north side of the chapel, grouped around a narrow courtyard (figure 6). The width of the plots surrounding the courtyard is 5.5 to 6.0 metres, similar to measurements taken at prebend houses in Rostock. Archaeological excavations have documented 184 burials in the hospice cemetery west of the church (Kaute 2021). The attached reconstruction drawings are based on Kaute's excavation in 2020 and the Holy Spirit Chapel in Güstrow, which has a similar disposition.

The Holy Spirit Hospice in Malchin was mentioned for the first time in 1331. After reconstructions in the middle of the 16th century, its chapel fell into disrepair and was further damaged in 1740. In the 19th century, the building was significantly reduced in height and turned into a communal storage building. It was finally destroyed by the town fire laid by Soviet troops in 1945. The footprint of the chapel was clearly recognisable in the cadastre maps until the 2020s, when parts
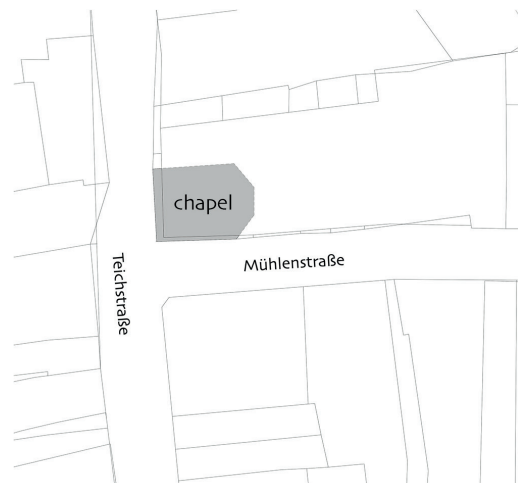
Figure 6. Cadastral map of Ribnits (left) and Parchim (right). Traces of prebend housing related to the Holy Spirit Hospices, revealed by plots of only 5.5–6.0 metres width. Illustration by Martin Ebert, based on maps provided by Landesamt für innere Verwaltung MV

of the chapel were excavated to make way for a grocery store (Schmidt 2013). The chapel had a footprint of 13.8x19.0 metres with a polygonal choir with a ⅝ geometry. Photographs provided by Torsten Gertz show a large portal in the middle of the western facade and a smaller door and a niche in the southern facade of the Capel. The photographs show no signs of external buttresses (figure 7). This suggests that the chapel had not been vaulted, similar to the Holy Spirit chapels in Wismar and Güstrow. There are no signs of other hospital buildings belonging to the chapel. Schmidt's findings of stone foundations of relevant size east of the choir are not specific enough to clearly associate them with the hospice (Schmidt 2013).

The hospice in Güstrow is still present in the town's cityscape as a well-preserved chapel. The building with a footprint of 10.5 x 20.5 metres, mentioned as early as 1308, was built in the 14th century with the typical features of hospice chapels in Mecklenburg: a rectangular plan with featureless exterior brick walls and Gothic windows. The eastern gable shows five Gothic wall niches with small windows, wimpergs, and an opening for the bell. The building has no buttresses and features a flat timber ceiling. The chapel has openings both to the north and the south and is connected to the neighbouring building to the west by stairs and doors. The predecessor of the neighbouring building, featuring a school, is suspected to have been part of the hospice, even though the Bodenehr map of 1717 shows a symmetrical facade with a Gothic west portal. The Borchmann plan of 1733 shows a large hospice building south of the courtyard belonging to the hospice. The remains of that building would have to be found under the current schoolyard. Between 1524 and 1533, the chapel was the first Lutheran church in Güstrow. The building was secured in 1993 and rehabilitated from 2005 to 2007 to its current state and houses a museum.
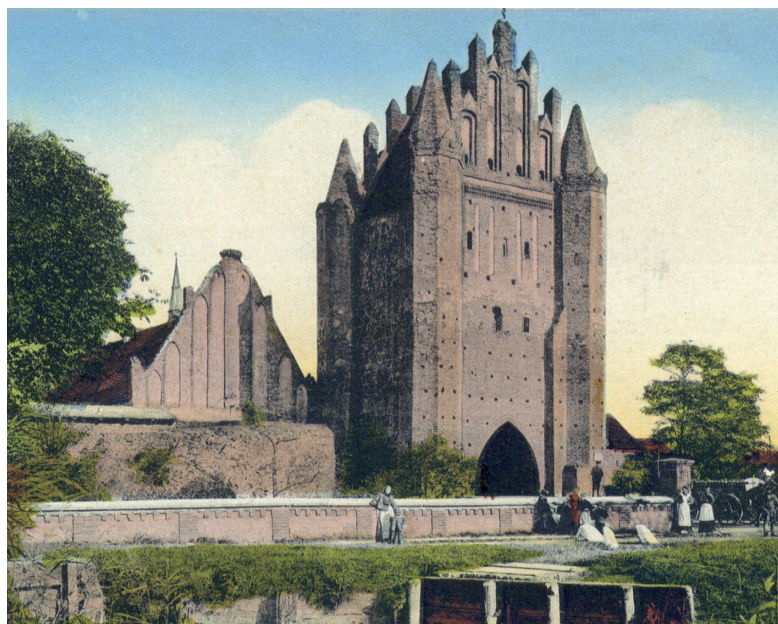
Figure 7. Holy Spirit Hospice Malchin before its destruction. Photography 1935 by Karl Eschenburg, Universität Rostock. Its footprint placed on the modern cadastral map, provided by Landesamt für innere Verwaltung MV.

The Holy Spirit chapel of the hospice in Friedland shows similar features to the Güstrow chapel. It had a rectangular footprint of 11.9 x 22.7 metres and featured a gable with vertical niches in Gothic style. The chapel was already mentioned in 1290. The attached hospital buildings burnt down in the fire of 1695, so the chapel was changed into a hospital building and refurbished as such in 1864 (Simonis and Fischer 1730, Mayer 1896). The building was in use as an infirmary until April 29th, 1945, when Soviet troops set the centre of Friedland on fire. The building and its latest additions dating to 1864 were destroyed. The remains of the chapel became victim to the widening of the road bypassing the neighbouring town gate. The infirmary and the prebend houses did not left any footprints in Friedland's oldest cadastral map, which renders the reconstruction of the hospice in its mediaeval disposition impossible pending further archaeological excavations.

Nothing remains after the Holy Spirit Hospice in Woldegk. It was mentioned for the first time in 1358 as a chapel with an attached hospice. Little is known about its buildings, but their position in the urban tissue is. A copy of a drawing ascribed to the year 1580 shows the chapel by the Neubrandenburger Tor. West of the chapel, a building with the description «almshouse» appears, pointing to the position of the former infirmary. The hospice site is situated in the 1298 extension of the urban footprint, when 16 plots of a neighbouring village were added to the town (Ebert 2024). After the dissolution of the almshouse in 1720, the chapel was changed into a shelter for six inhabitants, only to be removed finally in 1796 (Schüßler 2000). An ornamental brick found during archaeological excavations in spring 2025 con-

Figure 8. Eastern gable of the Holy Spirit Chapel seen behind the Neubrandenburger Tor from outside the town gate before 1945. Contemporary postcard, kindly provided by the Municipal Museum Friedland, Frank Erstling.

firm the position of the chapel but has yet to reveal the existence of a cemetery.
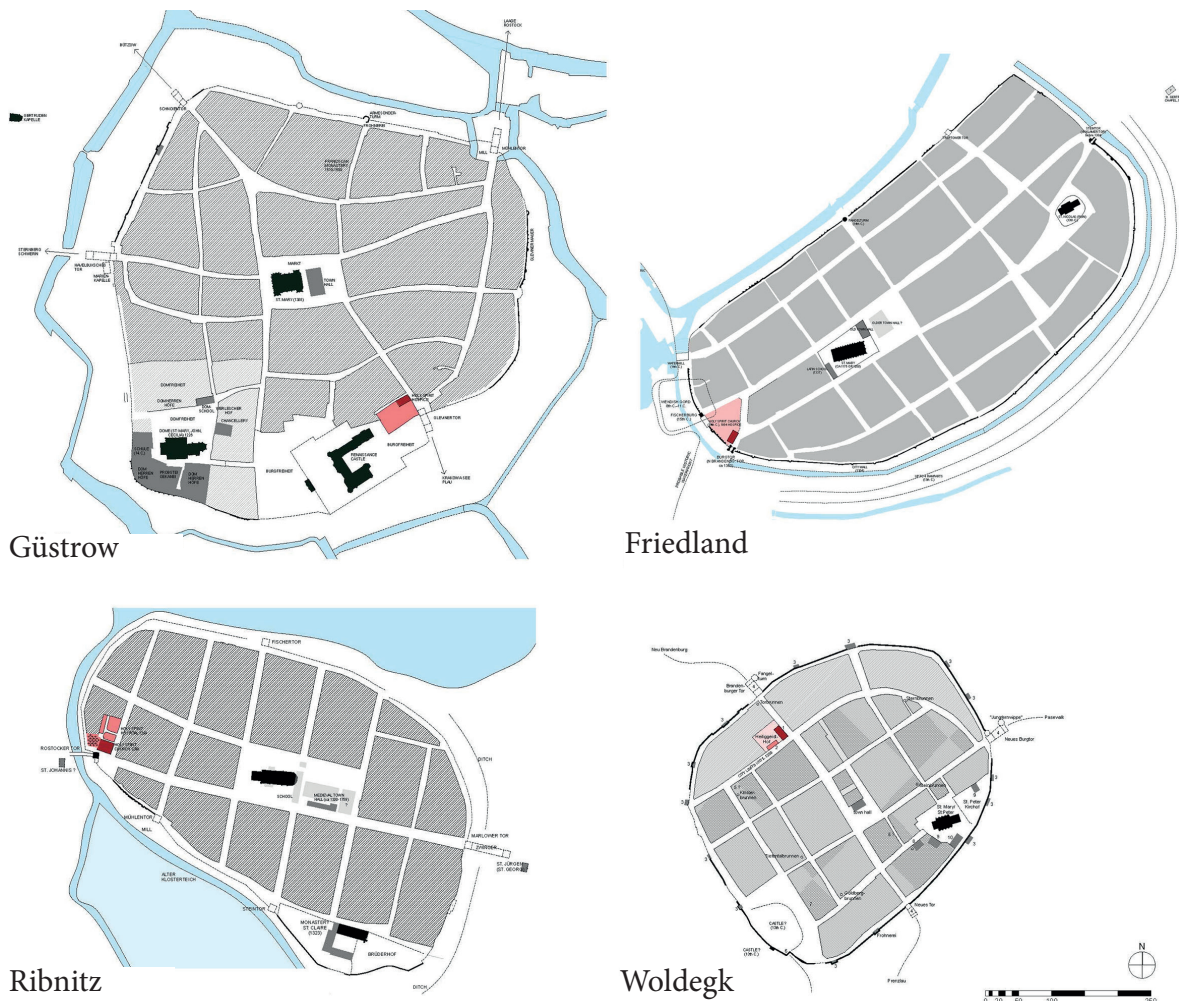
Holy Spirit Hospices in the urban tissue of towns

Studying the structural layout of mediaeval Holy Spirit hospices in Mecklenburg, their relationship to the town walls and their proximity to fresh water and one of the town gates becomes apparent.

All the analysed hospices were placed in direct contact with the city wall. In this, they seemingly followed the custom of the *Valetudinaries*, the Roman military hospices, which were placed inside the wall close to a gate. This tradition might have endured the Middle Ages through the advice to place the hospices *in aptiorem et ampliorem locus in subito* (at the scarcely inhabited areas by the wall, possibly by a river) (Jetter 1966).

By placing the hospices on the periphery of the growing towns in Mecklenburg, larger plots could be attained. By the time the hospices were founded, most towns were not yet for-

Figure 9. Town plans of Güstrow, Friedland, Ribnitz and Woldegk reveal the typical position of the hospice chapel on the corner of a building block close to a major town gate. Drawing by Martin Ebert.

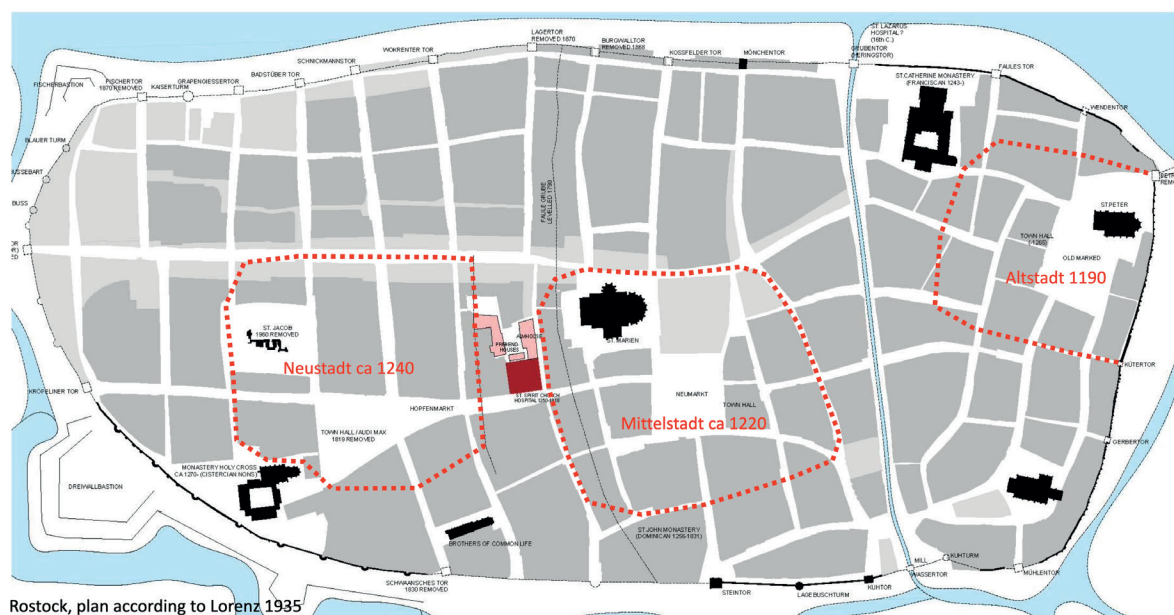
Güstrow

Friedland

Ribnitz

Woldegk

tified, and the neighbouring plots were not built on yet. By choosing a peripheral plot, the garden of the hospice could be large enough to contribute significantly to the diet of their inhabitants. The peripheral position points furthermore to the modest funding of the early hospices, since they were not able to compete with wealthier merchants and craftsmen for the more valuable plots close to the market.

In the towns that contained double or triple town cores, like Rostock or Wismar, the hospices were placed along the periphery of one of the cores. In Rostock, the hospice was founded in 1218 at an unknown location in the *Altstadt*, then moved in 1275 to an extramural position between the outer city walls of the *Neustadt* and the *Mittelstadt*. When the three towns united in 1280, the hospice remained in its unusual central spot (figure 10).

In Wismar, the hospice was placed on the western side of the gate, separating the *Altstadt* and the *Neustadt*. When the town walls were erected in 1276 around the now-united city, the hospice remained in its central position between the cores of the old and the new town. Similar processes can be observed in other fast-expanding Hanseatic cities, for example, Greifswald (Rütz 2010) and Stralsund, where the hospice, founded in 1256, was moved to its current position on the southeastern periphery in the early 1300s (Möller 2016).

It is often claimed that the Holy Spirit hospices were to be placed outside the city walls. Besides the case of Rostock, where the hospice is placed extramural between the old and the new town, only two further cases of extramural positions are known in Mecklenburg: the Holy Spirit Hospice in Stargard and the long-perished hospice in Laage, which was

Figure 10. The Holy Spirit hospice in Rostock was extramural, situated between the expanding urban centres of the middle and new town. The hospice maintained its central position when all three towns united in 1280. Illustration by Martin Ebert, based on Lorenz 1935.

Rostock, plan according to Lorenz 1935

placed on a hill on the other shore of the Recknitz, 800 metres west of the town. It is notable that both towns were not fortified by walls. It is therefore reasonable to assume that Stargard, where the hospice is placed about 220 m from the marked and 160 m from a bridge that marks the outer perimeter of the established town, can be seen as «frozen» in an intermediate state of urban growth. Because the period between the planting of the town and its fortification could extend over several decades or even longer, it can be assumed that the Stargard hospice was meant to mark the future outer edge of the town. Under the influence of a strong nearby ducal castle, Stargard never developed the dynamics leading to sufficient urban growth and the erection of city walls. Therefore, the hospice remained outside the towns boundaries by the street leading up to the castle.
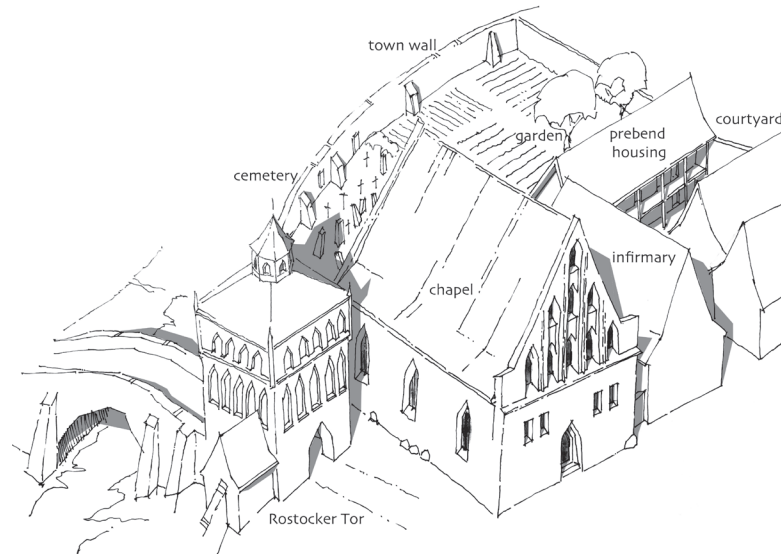
It appears therefore more useful to describe the location of Holy Spirit hospices as part of the dynamic processes in the earliest phase of the formation of urban tissue. The results of this study confirm Leistikow's suggestion that the hospices originally placed on the outer rim of the urban settlement quickly became included in the urban tissue for practical reasons as a result of the rapid growth of urban structures and related garden properties on the periphery of the town (Leistikow 1985).

In most of the examined cases, the hospice chapel marks a street corner in close proximity to the city gates. It would therefore attract the attention of travellers leaving or entering the town through one of the main city gates. Placed in peripheral areas of the town, which in the first century of urban growth would be perceived as a ring of gardening and pasture, it could dominate and grow easier in the low-density structure.

The positioning of the hospices was also determined by the importance of the road leading through the neighbouring gate. The hospices in Rostock and Wismar were placed along the main road in the periphery, which later became the main connection between the old and the new towns. In Ribnitz, the hospice is placed by the Rostocker Tor, one of the two main gates connecting the town with the neighbouring Hanseatic town. In Malchin, the hospice is situated by the Fischertor, the main entry to the city from the east; in Güstrow, the south-eastern Gleviner Tor connects the town with Malchin, Plau, Neu Brandenburg, and further Stettin. In Friedland and Woldegk, the hospice chapel would mark the corner of an urban quarter in close proximity to the town gate leading to the main urban centre in the region.

After their deaths, the inhabitants of the hospices were buried often on the grounds of the hospice. A number of Christian

burials are documented close by and under the chapels in Rostock, Ribnitz, and Malchin. Only the peripheral position of the hospices in the urban plan allowed for the placement of space-demanding cemeteries inside the limits of the hospice.

Conclusion

The Holy Spirit hospices played a vital part in the network of social and religious institutions in mediaeval cities. Seven of Mecklenburg's 22 hospices were examined by morphological methods and described by their current status, geometry, historical records, and modern cadastral maps. The analysis of the position between chapel, hospice, and cemetery is conclusive and can be summarised as follows:

Holy Spirit Hospices were mainly built as hospices for the sick, elderly, and poor population. The hospices contained a chapel and additional hospice buildings, like infirmaries, a kitchen, and a refectory. The hospices were placed on the periphery of the developing urban structure and mostly later included by the town walls. They are therefore to be found close to the city walls and in sight of one of the major gates of the town.

The chapel was preferably built in the corner of a town block, while the cemetery and the gardens were placed towards the outer perimeter of the site. The hospice buildings are situated in close connection with the chapel, sometimes attached (Wismar), but mostly grouped around a courtyard or a cloister (Rostock, Ribnitz, Güstrow, Parchim). While the location of dormitories inside the chapel is common in other parts of Germany (Mainz, Biberach) and France, only the case of the Holy Spirit Hospice in Rostock probably housed both infirmary and religious functions in a large vaulted hall.

Inventory of Holy Spirit Hospices in Mecklenburg

Bützow. Between the bishops gardens and the new mill, before 1303. No visible traces. Sources: Keyser, p. 279, MUB 2851.

Crivitz. Mentioned in 1384, location unknown. No visible traces. S: MUB 11555; 12342, RMU 1527, 2176.

Friedland. Mentioned 1290, situated by the Neubrandenburger Tor. Destroyed 1945, no visible traces. Keyser, p. 285 MUB 9452, 13948. 13949, 13954, 13985, 14026, 14027, 14078, 14084, 14108, 14116, 14134, 14170, 14775.

Gadebusch. Heiligengeisthaus, mentioned 1327, location unknown. No visible traces. S: Keyser, p. 287, MUB 4869, 4875, 5129, 5388, 5613, 7253, 8760, 8925.

Grabow. Holy Spirit Chapel, donated 1339, removed before 1620. Location unknown, no visible traces. S: Keyser, p. 290, MUB 5917, 5918, 5919, 5938, 6092, 6910, 7758, 7934, 8195, 8434, 10163, 10513, 11487, 11641. RMU 5148.

Grevesmühlen. Heiligengeisthaus mentioned 1335, removed in 1531. Location unknown, no visible traces. S: Keyser, p. 292, MUB 7446, 7514, 7526, 7642, 7744, 7786, 9675, 14316, 14329, 14332, 14338, 14533n, 14802, 14905, 14914, 14928, 14933, 14938, 14941, 14949, 14964, 14968, 14978, 14995, 14999, 15005, 15019, 15025, 15029, 15030, 15037, 15043, 15060, 15064, 15083, 15101, 15114. RMU 6904.

Güstrow. Heiligengeisthaus mentioned 1308. Chapel built in 14th C. which remains intact. All remaing buildings replaced by a school. S: Keyser, p. 294, MUB 211, 3597, 4207, 5460, 6241, 6242, 6244, 6281, 6364, 6489, 6493, 6686, 6782, 6983, 12395. RMU 64, 4602, 4649, 4971, 5734, 10859, 14266.

Krakow. Mention of a site-name Heiligengeist-camp. Location unknown. S: Stadtchronik, p. 29, NLA HA Kartensammlung Nr. 72 M/25 gg.

Laage. Holy Spirit Hospice outside the town, 1380 mentioned. Removed 1560, no visible traces. S: Keyser, p. 301, MUB 11269n.

Malchin. Holy Spirit Hospice donated before 1331, outer walls of the gothic chapel destroyed in 1945, no visible traces. S: Keyser, p. 304, Schmidt 13, MUB 5273, 5847, 7651n, 9801. RMU 11692, 12008.

Neu Brandenburg. Site mentioned 1305 in Treptower Strasse, burned down in 1676. No visible traces. S: MUB 3016, 6776, 8350, 8436, 8570, 8989, 12694. RMU 19, 373, 1080, 1229, 1231, 1337, 1345, 1355, 2998, 4773.

Parchim. Heiligengeisthaus mentioned in 1262, sold in 1766, later removed. No visible traces but the site name. S: Keyser,

p. 314, Augustin, p. 40f, MUB 1048, 1850, 2521, 3026, 3368, 3524, 3873, 5040, 5335, 7178, 7187, 7202, 7557, 7623n, 8171, 10419, 11219, 11311, 11557, 11838, 12610, 12882, 13310, 13564, 14268. RMU 1320, 1637, 2533, 9300, 9817.

Plau. Mentioned 1370 to be situated outside the town. Location unknown. MUB 10093; 15080.

Ribnitz. Heiligengeistkapelle donated in 1290, removed before 1700. No visible traces. S: Keyser, p. 320, Kaute, ABMV 21, MUB 2311, 2532, 2805, 8338, 8426.1+3+8, 8451n, 9317. RMU 2396; 14979; 15004.

Röbel. Donated 10. February of 1298 in Neu Röbel, under administration by the council. Location unknown. S: MUB 2486.

Rostock. Mentioned 1260 in an unknown location, moved in 1284 to a location between Mittelstadt and Neustadt, chapel removed in 1818, guest house and some prebend houses still exist. S: Keyser p. 323, MUB 2740, 2741, 2804, 2883, 2897, 2971, 3047, 3054, 3227, 3340, 3374, 3435, 3447, 3474, 3701, 4075, 4082A, 4566, 4608, 4999, 5000, 5003, 5024, 5664, 5837, 5931, 6103, 6232, 6508, 6674, 6906, 6983, 7093, 7139, 7194, 7218, 7234n, 7438, 7501, 7512n, 7811, 7861, 8109, 8113, 8121, 8166, 8180, 8338, 8400, 8417, 8491, 8567, 8650, 8673, 8721, 8859, 8862, 8953, 9147, 9239, 9333, 9802, 9870, 10067, 10395, 10895, 11085, 11108, 11218, 11247, 11283, 11332, 11333, 11652, 11659A+B, 11741, 11781, 11794, 11970 u. n, 12058, 12118 u. n, 12154, 12188, 12349, 12363, 12379, 12386, 12426, 12464, 12521, 12617, 13070n, 13164, 13199, 13735, 13758, 13765, 13766, 13775, 13875, 13918, 14103n, 14417, 14539, 14552, 14613, 14641, 14823, 14863, 14928. RMU 596, 1488, 2203, 2204, 2252, 2800, 2968.2, 6060, 6288, 6760, 7560, 8451, 8525, 9169, 9656, 9882, 10606, 10775, 11009, 11532, 11801, 13115, 13649, 14001, 14111 (F!), 14281, 14591, 14801, 14858, 14881, 14885, 14900, 24726, 24728.

Schwerin. Heiligengeisthaus mentioned 1283, location Buschstrasse /3. Enge Strasse. No visible remains. S: Keyser, p. 329, MUB 1672, 1766, 1829, 2045, 4962n, 6952, 8391. RMU 6976.

Stargard. Donated 1290, re-established in 1576. All structures but the chapel removed in the 19th C.. S: MUB 9291.

Sternberg. Holy Spirit Hospice and chapel built in 14th C., chapel removed in 1659. Location between Fischerstraße and Große Spiegelstraße, no visible remains. S: Keyser, p. 334, MUB 8366, 8409, 8588.

Waren. 1426 attached as chapel on the south side of St. Georg church. Site probably Alter Markt 6, burnt in 1694, no visible remains. S: Keyser, p. 341, RMU 2780.

Wismar. Donated 1250, new chapel in 1323, Siechenhaus attached, chapel and infirmary still existing. S: MUB 653, 655, 662, 663, 722, 744, 886, 893, 906, 920, 989, 1158, 1181, 1253, 1271, 1396, 1384, 1452, 1484, 1488, 1501, 1531, 1539, 1600, 1603, 1604, 1657, 1706, 1773, 1880, 1908, 1991, 2017, 2045, 2069, 2076, 2143, 2196, 2251, 2258, 2259, 2261, 2263, 2291, 2312, 2318, 2367, 2425, 2543, 2592, 2608, 2609, 2767, 2772, 2841, 2897, 3168, 3208, 3209, 3268, 3278, 3585, 3633, 3962, 4012, 4122, 4303, 4328, 4339, 4341, 4407, 4414, 4454, 4455, 4458, 4488, 4524, 4528, 4533, 4551, 4555, 4577, 4590, 4656, 4663, 4665, 4700, 4701, 4724, 4770, 4812, 4878, 4932, 4937, 4982, 4986, 5051, 5069, 5087, 5101, 5166, 5186, 5258, 5269, 5305, 5405, 5516, 5714, 5717, 5852, 5867, 5923, 5931, 5981n, 6085, 6131, 6179, 6189, 6194, 6199, 6516, 6548, 6610, 6634, 6693, 6732, 6733, 6753n, 6806, 6815, 6820, 6822, 6828, 6829, 6869, 6913, 6997, 7039, 7430, 7431, 7432, 7514, 7544, 7548, 7641, 7714, 7736, 7754, 7796, 7960, 7969, 7970, 8000, 8224, 8322, 8331, 8427, 8665, 9106, 9128, 9243, 9525, 9569, 9584 u. n, 9776, 9816, 9845, 9849, 9852, 9892, 9895, 9929, 10213, 10219, 10340, 11117, 11460, 11537, 11538, 11539n, 11550n, 11880, 11950, 12087, 12342, 12408, 12827, 12876, 13054, 13095, 13262, 13423, 13447, 13533, 13534, 13570, 13689, 13704, 14336, 14618n, 14780, 14864, 14928, 14942, 15030. RMU 41, 95, 141, 219 u. n, 280, 282, 383 u. n, 591, 742, 784, 877, 1029 u. n, 1199n, 1223, 1276, 1306, 1415, 1437, 1516, 1686, 1720, 1752, 1753, 1789, 1899, 1954, 1974, 1979, 1991, 2002, 2607, 2752, 2836, 2864, 2957, 3125, 3498, 3644, 4149n, 4302, 5256, 5285, 5569, 5902, 6087, 6177, 6216, 6461, 6492 u. n, 6546, 6580 u. n, 6657, 6750, 6809, 6836, 6838, 6904, 7169, 7902, 8107, 8108, 8744, 9429, 10186, 10206, 11179, 11202, 11244, 11665, 11854, 11984, 12502, 13114, 13164, 13613.

Wittenburg. Holy Spirit Chapel mentioned in 1389. Location unknown, no visible remains. S: Keyser, p. 347, MUB 12091, 12101, 12102, 12280.

Woldegk. Mentioned in 1358. Almshouse collapsed in 1720; Chapel removed in 1796. No visible remains. S: Krüger, p. 199, MUB 8503, 8504.

MUB = Mecklenburgisches Urkundenbuch

RMU = Regestenkartei mecklenburgischer Urkunden

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