

Cardinal Richard Annibaldi

First Protector of the Augustinian Order

(continuation *)

Appendix II

THE ULTRAMONTANE HOUSES

1. *The Houses of the Williamites which remained* (*supra* II, 121/3 ; 240/4).

* signifies that the foundation is mentioned in the bull *Ea quae iudicio* of August 29, 1261, which settled the differences between the Augustinians and the Williamites (*supra* n. 231).

*1. INSULANUM, to-day Ostrov, Bohemia, Dioc. Prague. — St. Mary's, later St. Benigna, founded in 1252.

This monastery was built upon the isle of the Lords of Waldeck, South-East of Prague. Some historians still make the old mistake of confusing the year 1263, in which the new church was completed (AA III, 234) with the year of its origin, which took place about 1252.

2. KOMAR in Hungary (Komara), St. Elizabeth.

LUBIN p. 346 identified it with Kara (conventus Carensis) in the territory of Gran, founded by Bela IV, who ruled from 1235-1270. Cardinal Pazman was the first historian to claim its Williamitic origin and all succeeding historians followed his footsteps, though not a single document seems to be known to support his contention: D. FUXHOFFER, *Monasteriologia Regni Hungarici* II (Pest 1860), 212.

*3. LIPPEN or LIPPENE, Diocese Kammin, Province of Brandenburg, Prussia.

For centuries historians wondered about the name Lixtin which appeared in

*) See *Augustiniana*, II (1952), pp. 26-60; 108-149; 230-247; III (1953), pp. 21-34; 283-313.

the official copies of *Ea quae iudicio*. By consulting the original document in the Vaticana, Sat. Lopez finally solved the riddle, when he could clearly read Lippen, where a monastery still existed in 1290. In that year the prior of Lippen established houses of the Order in Königsberg and Friedeberg: RIEDEL, *Codex diplomaticus Brandenburgensis I. Hauptteil* vol. 19 (Berlin 1860), 175. It then disappeared from the scene and it is quite possible that its members moved into the two new monasteries.

LIXTIN v. LIPPEN.

*4. MINDELHEIM, Dioc. Augsburg, Bavaria, St. Mary's 1250.

In the year 1250 the Williamites had begun a foundation in Bedernau, not far from Mindelheim, which was transferred by the Austins into the city of Mindelheim in the year 1263. Bishop Hartmann of Augsburg admonished the pastors of that city to call the Austins for preaching and hearing confessions, « *ut si quid forte per vos officii vestri ex torpore omissum est, per eorum doctrinam suppleatur* »: ZÖPFL F., *Geschichte des ehemaligen Augustinerklosters zu Mindelheim*, in *Archiv für die Geschichte des Hochstiftes Augsburg* V (1917), 255-320.

OSTROV v. INSULANUM.

*5. PIVONKA or Stockau, Diocese of Prague, Bohemia, St. Mary's 1252.

A monastery, which was established before 1077, was given to the Williamites about 1252: AA III, 308-310. Remaining documents are listed by A. SCHUBERT, *Urkunden-Regesten aus den ehemaligen Archiven der von Kaiser Josef II aufgehobenen Klöstern Böhmens* (Innsbruck 1907), 7.

6. SAROS or Sarus, *alias* Kurche, Hungary, St. Stanislaus.

Its first known document is from the year 1274, when King Ladislaus gave the Austins a big plot of land 'in castro Tubul', a territory whose location is no longer known: FÉJER, *Cod. dipl. Hung.* VII (5), p. 400. The strange designation « *Ordo fratrum Villermitarum Sancti Augustini de claustris St. Stanizlay Martyris de Sarus* » is the only reason, why we assign this house to the Williamites; it appears for the first time in 1278, and was still used in the fourteenth century (FÉJER V (2), 433 and IX (1) 334), though it is absolutely certain that after 1266 the Austins had charge of it.

*7. SCHÖNTHAL (Vallis Speciosa), Diocese of Ratisbon, Bavaria 1253.

Literature in *Kunstdenkmäler des Königreiches Bayern, Oberpfalz* Heft 3, Bez. Amt Waldmünchen (1906). Neither the older histories by D. Reithofer (Munich 1816) and A. Fischer (Mindelheim 1836) nor the latest by J. B. Mayer (1935) offer anything for our question. The documents were published in *Monumenta Boica* XXVI (Munich 1826), where we read on p. 16 that on September 13, 1263 Hildebrand, bishop of Eichstätt, admonished the faithful to give alms to the Augustinians, who had started a new monastery.

*8. SEEMANNSHAUSEN near Gangkofen, Diocese of Ratisbon, Bavaria St. Mary Magdalene 1255.

It was founded in 1255 by Henry Seeman, canon of the cathedral of Ratisbon: G. SPIRKNER, *Das ehemalige Augustinerkloster Seemannshausen*, in *Niederbayerische Monatsschrift* VIII and IX (1919/20); H. HÖGGMAIR, OESA, *Chro-*

nicon *Monasticon*, in P. FINAUER, *Bibliothek zum Gebrauch der bayrischen Staats-, Kirchen- und Gelehrten Geschichte* II (Munich 1772), 173-204; AA I, 152.

9. STETTIN, Prussia, Monasterium Vallis Sancti Guilelmi, before 1253.

Only a document of July 2, 1253 mentions this monastery: H. HOOGEWEG, *Die Stifter und Klöster der Provinz Pommern* II (Stettin 1925), 456/7. This author supposes that Wilhelmstal was transferred to Gartz an der Oder, because the Austins of that town owned part of the property, on which St. James' priory, Stettin was erected; the first news of Gartz are recorded in 1289/91, the years in which the buildings of St. James' were started.

10. VÖLKERMARKT, Diocese of Gurck, Carinthia, Austria, St. Mary's 1256.

Supra note 329. On November 2, 1262 Bishop Squillace dedicated the new church of the Augustinians: JAKSCH, *Monumenta Historiae Ducatus Carinthiae* IV (Klagenfurt 1906) 584/5.

2. Austria-Hungary (*supra* II, 147/8).

The provinces of Austria and Hungary found an exact historian in Xystus Schier OESA, whose extensive studies were partially published by his confrere Martin Rosnak in two small volumes: *De Monasteriis provinciae Austriae et Hungariae Ord. FF. Er. S. Augustini notitia succincta* (Vienna 1776) and *Memoria Provinciae Hungaricae Augustinianae antiquae* (Graz 1778). His many manuscripts fill almost a dozen pages in the Catalogue of the State Library of Vienna, some are also preserved in the Angelica, Rome (Cod. 353). The latest history of the Augustinian houses in Hungary may be found in D. FUXHOFFER, *Monasteriologia Regni Hungarici* II (Pest 1860) 205-224 who based his work on Schier and FÉJER, *Codex diplomaticus Hungariae* 40 vols. (Buda 1829-40). Valuable is also A. ZAK, *Oesterreichisches Klosterbuch* (Wien 1911) 205-8.

Neither Baden (founded in 1285) nor Laibach (Ljubana, m. Labacense, first document of 1329) give any reasonable cause to suspect their foundation before 1256.

1. VIENNA, John Bapt., now Wien IX Ross-Au am Obern Werd. was supposedly founded before 1255: K. LIND, *Ueber die drei mittelalterlichen Kirchen der Minoriten, Augustiner und Karmeliten in der Stadt Wien, Berichte und Mitteilungen des Altertumsvereins zu Wien* V (1861) 157. It existed in 1266, when it was destroyed: *supra* n. 352.

2. GRAN (Strigonium), St. Anne

The most important house of the Order in Hungary is said to have preceded the Great Union; it was fully established in 1262, when Count Herman of Gran, donated to the monastery the village of Daag: FÉJER, *Cod. dipl.* IV (3) 90. Ten years later Valentine Cantor, bishop of the city, gave « 20 marcas ad hedificacionem loci iam assumpti pro clauistro beate Anne »: F. KNAUZ, *Monumenta ecclesiae Strigoniensis* II (Gran 1882) 607. In 1290 King Andrew III praised the members for leading a good religious life (*religiosam et Deo placitam vitam*) and ordered that a « *studium theologie et aliorum arch(t)ium ibidem cum aliis ministeriis studiorum collocari et iugiter exerceri* »: KNAUZ II, 274.

3. PECS (Fünfkirchen, Quinque Ecclesiae).

« *Eremitas Augustinianos priscis quoque temporibus hic cosedissee res est extra omnem controversiam posita* »: SCHIER, *Memoria* 93. But even Schier conceded, that he could not find a single proof for his claim.

4. MEZŐ-SOMLYO, St. Thomas Martyr.

In 1270 King Stephen V granted a mill on the river Burzna to the Augustinians of St. Thomas the Martyr in Mezeusumlew « which his father (BELA IV, 1235-1270) had founded »: KNAUZ I, n. 751. In 1278 King Ladislaus confirmed the former favors in return for the patriotic sermons which the Augustinians had preached against Ottocar of Bohemia, who had vainly tried to annex Hungary to his kingdom: KNAUZ II, n. 72 and IV, 231.

This place seems to be entirely unknown to former Augustinian historians and it is, therefore, possible that the editor of these documents confused our Order with the Paulini or Crutched Friars who were often given the name « *heremitae sanctae crucis ordinis sancti Augustini in griseo habitu Deo militantes* » (FÉJER, *Cod. dipl.* IX (6) 29) or just « *Eremitani ordinis sancti Augustini* » after they had accepted the Augustinian rule about 1263/4: *Monumenta Romana episcopatus Vesprimiensis* I (Buda 1869-1902) 144, 246, 36 etc. They originated about 1250 and possessed 170 houses in Hungary. Before their acceptance of the Augustinian rule they had been called *Cruciferi* (hence Crutched Friars) which they used again after the Austin Friars had succeeded in restricting the name « *Eremitae Ordinis Sancti Augustini* » to themselves.

The report on the houses in Komar, Saros and Völckermarkt see under Williamites.

3. Belgium.

The sources for the ancient houses in Belgium are richer than for those of other provinces, since some of the best Augustinian historians like Gratianus, Maigretius, Crusenius, Brulius, Elssius, Chr. Lupus and Nicholas de Tombeur belonged to this former province of Cologne. Tombeur published *Provincia Belgica Ordinis*

Fratrum Eremitarum Sancti Augustini (Louvain 1727) and left ten volumes of precious manuscripts which are preserved at the Augustinian monastery of Ghent and which we shall quote as *Coll. Tombeur*. Father Norbert Teeuwen kindly copied the required texts for this study. For further sources see V. VAN DEN GHEYN, *Catalogue des manuscrits de la Bibliothèque Royale de Belgique* VI (Bruxelles 1906) 49-51. A. WAUTERS, *Table chronologique des chartes et diplômes imprimés concernant l'histoire de la Belgique* (Bruxelles 1871) callendared the documents of Tombeur and Miraeus-Foppens, *Opera diplomatica historica* (Bruxelles 1723-1748) 4 vols. The following houses are said to antedate the Great Union.

1. BRUGES, Bruegge, Brugense m. (1240), St. Nicholas.

All authors seem to agree that some Austins came from Malines in 1250, were given the use of the chapel of St. Martin by John Ghistelles in 1252 and obtained it as their property in 1275: A. KEELHOFF, OESA, *Histoire de l'ancien couvent des Ermites de Saint-Augustin à Bruges* (ib. 1869) 7, 341. TOMBEUR, *Prov. Belg.* 121-6.

2. HASSELT, Hasseletum (1236).

Not a single document can be cited for the claim, that it was founded in 1236: C. VAN DER STRATEN, *De Augustijnen en hun klooster te Hasselt, Verzamelde Opstellen uitgegeven door den geschied- en oudheidkundigen studiering te Hasselt* IX (1933) 238. The first document is from March 14, 1297: WAUTERS, *Tab.* VI, 566; TOMBEUR, *Pr. Belg.* 95-100. The State archives of Hasselt preserve two chartularies of the monastery, but their records go back only to the 14th century: H. STEIN, *Bibliographie générale des cartulaires français* (Paris 1901), 227.

3. LOUVAIN, Löwen, Lovanium (1237), St. John the Baptist.

Under July 2, 1272 the obituary of the Augustinians of Louvain says of a father Arnoldus: « fuit hic prior primus per triginta quinque annos »: J. WILS, *Obituaire des Augustins de Louvain, Analectes pour servir à l'histoire ecclésiastique de la Belgique* XXX (1904) 346-442. From this statement the foundation of Louvain was dated 1237. On May 9, 1265 permission was granted by Pope Clement IV to erect a church and monastery within the city: TORELLI IV, 330. About 250 charts and documents of the monastery which were kept at the university of Louvain were destroyed during World War II, but luckily they had been enumerated in J. CUVÉLIER, *La formation de la ville de Louvain des origines à la fin du XIV^e siècle, Académie Royale des Sciences, des Lettres... Mémoires. Coll. ser. 2, tom. X, fasc. 2* (Bruxelles 1935). Tombeur left four volumes of *Annales conventus Lovaniensis* which are preserved at the Augustinian monastery at Ghent: *Prov. Belg.* 101-112. See also E. REUSENS, *Couvent ou collège des Augustins à Louvain, Analectes... Belgique* XXXII (1890/1) 240-318.

4. MALINES, Mecheln, Machliniae (1242), St. Mary Magdalene's.

This monastery existed for about ten years behind the beguinage outside the gates of the city, where even to-day a certain territory is called the Augustijnen Dijk, before it was transferred in 1252 to the so-called Newland (Nieuwland): TOMBEUR, *Prov. Belg.* 113-120. The archives of the archdiocese of Malines (Carton XXXVI Liasse: Augustiniani conventus Mechliniensis) still retain a parchment with the seal of Henry, bishop of Liège, which states that « dilecti patres et fratres ordinis sancti Augustini apud novam terram (i. e. Nieuwland) Mechlinie ex novo edificare inceperunt, ubi nuperrime Domino servire proponunt », and he granted an indulgence of forty days to those « qui Augustinianis Mechliniae eleemosynam dederunt pro eorum edificatione ». It is dated « A. D. MCCL quarto, feria sexta infra Octavam Epiphaniae » (i. e. Jan. 8, 1255). Vide John NEEFS (Naevius), *Liber memorialis conventus FF. Er. S. Augustini Mechliniensis* p. 2, Ms. at Augustinian monastery of Ghent; WAUTERS, *Table chronol.* V, 300; VAN DEN GHEYN, *Catalogue* VIII, 150; N. TEEUWEN, *Sint Nicolaus van Tolentino* (Gent 1946) 76; SCHOEFFER, *Historische Aanteekeningen rakende de Kerken, de Kloosters, de Ambachten en andere Stichten* (Mechelen 1877) II, 500-510. The chartulary of the monastery in the State Archives of Anvers contains documents from 1254-1692: STEIN, *Cartulaires*, p. 317.

5. MAESTRICHT, Trajectum super Mosam (1254), St. Mary's.

Augustinians from Hasselt supposedly founded this place in 1254: A. VAN BROEKHYSEN, *Beschrijving der Stadt Maestricht* (1731), *Publications de la Société historique et archéologique dans le Limbourg à Maastricht* vol. 42, n. s. 22 (1906) 35. On Dec. 8, 1272 Pope Gregory X confirmed all the privileges of this house: WAUTERS, *Table* V, 509.

6. YPRES, Ieper, Ypern (1255), St. Nicasius.

The first document for this house makes its appearance on March 21, 1261 and the agreement with the chapter of St. Martin was not reached until 1265. It is signed by John of Gubbio, prior provincial of France: FEYS-NELIS, *Les cartulaires de la prévôté de Saint-Martin à Ypres* (Bruges 1880) II, 145, 154. TOMBEUR, *Pr. belg.* 127-130. The original documents were destroyed in World War I.

The foundation of Enghien (Edingen) and Dordrecht before 1276 cannot be ascertained.

4. Bohemia.

The history of the Augustinian Order in Bohemia is very clear as long as we rely on the available documents. There were no other houses in this country but the two Williamite possessions of Stockau (Pivonia) und Insulanum (Ostrov, St. Benigna), which were joined to the Order in 1256, and if we may trust Crusenius (I, 11) received a large increase in membership from Bavarian

houses. Both foundations preceded the Great Union by only a few years and were in the first stages of development. But this history was too simple and, misled by a false chronology and erroneous tradition, P. Pachomius Kreybich, the last prior of Stockau, tried to connect the Bohemian houses with St. Colmanus, who lived about the year 1050 and through him with the other great hermits of Bavaria and Austria down to St. Severinus who died in 487, but this mistaken conjecture should be wholly discarded. The manuscript of Kreybich entitled: *Catalogus patrum et fratrum OESA a primaria introductione, seu ab anno 1040 in Bohemia existentium... ex libris historicis et manuscriptis domesticis excerptus et conscriptus AD 1802*, was preserved until the recent Russian invasion in the archives of the Augustinians in Prague: Gr. UTH, *History of the Polish Province* (Cracow 1930) 336. The imaginary history of Kreybich and his predecessors was still accepted by AA III, 370 and P. SLADEK, *Die Augustiner in Böhmen*, in *St. Augustin*, 1930, p. 219.

Until 1276 only more house was added: St. Lawrence in Melnik better known as Schopka.

5. England (*supra* II, 146).

The history of the Order in England, Scotland and Ireland did not receive a satisfactory treatment until A. GWYNN's *The English Austin Friars at the time of Wycliff* (London 1940) made its appearance. His account of the 13th, 15th and 16th centuries, however, needs to be thoroughly revised. We hope to publish our own history within a short period.

Capgrave, the most learned of the English Augustinians, wrote in his *Chronicle of England* (Rolls Series, London 1858) p. 153, that in 1230 Pope Alexander IV (!!) gave permission to build convents in Surek, Clayanger, Clare, Sidingborn and others, but that all these attempts failed with the exception of Clare and Woodhouse, which then was called Bica or Vilentynge; and on p. 157 he remarked, that Leicester and Ludlow were built in 1254 and Shrewsbury in 1255. Capgrave's testimony should not be taken slightly, because he had access to the records of his province and was well acquainted with them as proved by his account of Lynn (*Chronicle* 367-71) and because several of his data can be proved by other documents.

1. CLARE in Suffolc, 1248, St. Mary's, Dioc. of London.

Its foundation by Richard of Clare, earl of Gloucester in 1248 is known through a rhymed dialogue, written in 1460, which has been printed several times. Its verses are so characteristic of Master Osbern Bokenham, that only the false assumption of his earlier death has kept learned men from assigning it to him. *Vide* Osbern BOKENHAM, *Legendys of Hooly Wummen* ed. by M. Serjeantson (London 1938) p. XVIII. The Registers of the prior general in Rome, however, still mention him as alive in 1463: Dd-6 fol. 18v. The first known official document is from 1262: *Calendar of Patent Rolls Henry III 1258-66*, p. 237.

CLAYANGER v. London.

COULAN v. Shrewsbury.

2. HUNTINGDON, Huntingdonia, Huntigelonia bef. 1258, Dioc. Lincoln.

This place is mentioned for the first time in 1258, when King Henry III granted its members four oaks for their buildings: *Cal. of Close Rolls 1256/9* p. 262. Their buildings burnt to the ground in 1286: *Publications of the Surtees Society* 123 (1913) 12.

3. LEICESTER, Lancestria, Licesbira !, St. Catherine's, 1254, Dioc. Lichfield.

Except for Capgrave's above mentioned report nothing is known about this house until 1304: *Cal. Pat. R. 1301/4*, p. 268.

4. LONDON, Londinum bef. 1257.

Supra II, 146. A check with the Master of the Rolls in London revealed that a mistake had been made in the transcription of the original record, when our agent wrote the XI. year of Henry III instead of the XL. year. The inquiry regarding Clayanger is therefore from the year 1257, not from 1227 as stated above in note 280. Prof. Emery called my attention to the error.

5. LUDLOW, Lodelawe in Shropshire, 1255, Dioc. Hereford.

The rediscovered tiles of the church indicate at least the year 1260 according to BOTFIELD, *The discovery of the remains of the priory of the Austin Friars at Ludlow*, in *Archeologia* 39 (1868) 173-188. This would make Capgrave's date quite acceptable.

SHAMELE v. Sittingbourne.

6. SHREWSBURY, Salopia, conventus Scrobesburiensis, in Shropshire, Dioc. Lichfield, 1255.

Despite Drinkwater's objections (*Shropshire Archeol. Soc.* VII, 1907, pp. 105-114) there is little doubt that the friars of Coulan (Cowlane) to whom King Henry III had granted permission in 1254 to build a chapel outside the walls of Shrewsbury, are identical with the Austins: *C. Pt. R. 1247/58* p. 372.

7. SITTINGBOURNE in Dorsetshire, Dioc. Canterbury, 1255.

On February 7, 1255 King Henry III granted to « friar Silvester, hermit of the Order of St. Augustine » a chapel in Shamele and four messuages in nearby Sidingborne « to build a cell of their Order there »: *C. Pt. R. 1247/58*

p. 397. The new arrangement apparently did not suit friar Silvester, who separated himself from the Order, but remained in charge of the chapel at Shamele, which was dedicated to St. Thomas of Canterbury: Kent CHANTRIES, in *Kent Archeol. Soc. — Records Branch* XII (1936) 291.

8. SUREK.

Despite many efforts I have not been able to gather any information on this place. Neither name nor location are known to-day and it is not mentioned in the Rolls. Southwark in Surrey was suggested, but that was a priory of the Augustinian Canons.

9. WOODHOUSE, Wodusia, in Shropshire, Dioc. Hereford, 1250.

It was a foundation of the Turberville family: Th. TANNER, *Notitia Monastica* (London 1744) 454. None of the authors gives a reason for placing the foundation in 1250, yet without exception they repeat Tanners assertion.

During the life time of Cardinal Richard the following houses were added: Lincoln 1270, Lynn before 1276, Oxford 1257, Tickhill 1260, York 1272.

6. France.

A comprehensive history of the French houses is not available. Lists of them may be found in *La Documentation Catholique* XXIV (1930) 299-317 and by Wm. MONAGHAN, in *The Tagastan* XIII (1950) 26-45. Very important are two manuscripts which contain the answers to the questionnaire sent by Augustin Lubin, OESA to all provinces of the Order and is printed in F. OSSINGER, *Bibliotheca Augustiniana* (Ingolstadt 1776) 516. One manuscript No. 2590 is located at Bruxelles and described in J. VAN DEN GHEYN, *Catalogue... Bibliothèque Royale de Belgique* VI (1906) n. 3642. It contains on fols. 55-100 a report on the province of Provence and on fols. 100-132 on the province of Narbonne and Burgundy. The other manuscript, LL 1.472 in the National Archives of Paris, has been completely overlooked, because it was misnamed *Orbis Augustinianus* which is the title of a printed book of Lubin. Its n. 62-120 concern the province of Francia and the Community of Bourges and n. 145-166 the province of Toulouse and Aquitaine. Another rich and easily available source of information is contained in the reports to the king made by the superiors in 1766 and listed as n. G-9-9-0-509 of the National Archives. We hope to publish soon a source history of French Augustinian houses in this magazine. Meanwhile we have only the incomplete *Archives de la France Monastique*, quoted hereafter as AFM.

In our completed survey of the French houses we have not found a single document which precedes the Great Union except the bull *Quia salutem* of 1255 (*supra* II, 145). After that part of my article had appeared, I received a photostatic copy of this bull from the State Archives in Bologna and was informed by their director that it is an original and bears every sign of authenticity.

The French Augustinians saw their first strong development in the territories where Charles of Anjou, Count of Provence, and his wife Beatrix of Savoy, who ruled from 1243-1263, held dominion. Their many contacts with Cardinal Richard (*supra* II, 37 and 44-51) were certainly one reason for this quick advance; at least in the case of Grasse it is clearly stated that Beatrix was the foundress: *Inventaire sommaire des archives départementales des Alpes Maritimes*, ser. H. p. XVII.

Pre-union data are claimed for the following monasteries:

1. ARLES, Arelatum bef. 1253, St. Caesarius, later St. Mary.

The earliest mention of this house is in a will of 1258: E. F(ASSIN), *Recherches et notes sur l'ancien couvent des Grands Augustins et l'église Saint-Césaire*, Société des amis du vieil Arles X (1913) 138-152. P. Archange Guin, prior of the monastery, who died in 1672, wrote a very useful chronicle of this place which — to our knowledge — has not been used by any historian, now Ms. 5-H-29 of the Archives Departem. Bouches de Rhone. As others before him he attempted to connect Lerins with St. Augustine and had his own monastery started by St. Honorius, a monk of Lerins, but could not adduce any proof. HERRERA, *Alph. Aug.* I, 69 tried to prove the existence of Arles before the Great Union with the bull *Religiosam Vitam eligentibus* of 1253, a copy of which was preserved in the archives of the prior general in Rome with the *Vidimus* of John, archbishop of Arles from the year 1255. AFM VII, 80.

2. BAYEUX, Baiocum (bef. 1220 ?), St. Anne.

Due to the destruction of the town of Caën in World War II the documents which were saved, were not available. The earliest record seems to be the donation of William Baudart in 1274: M. BEZIERS, *Mémoires pour servir l'état historique et géographique du diocèse de Bayeux* II (Paris 1895) 123. The same author concludes from the fact that the Augustinians had precedence over the Franciscans, who opened their convent in 1220 (?), that the Augustinians settled in Bayeux before that time.

3. BORDEAUX, Burdigalia (1207), Our Lady of Loretto.

Nothing is known about this important house before the year 1287, when the Augustinians in the suburb of Mirailh came to an agreement with the Chapter of St. Andrew: H. LOPES, *L'église métropolitaine et primatiale Saint-André de Bordeaux* II (1668, new ed. by Callen in 1884), 238. On

January 19 of the same year the cornerstone for the church was laid by Robert BURNELL, bishop of Bath and Wells: *Inventaire sommaire des Archives dép. de la Gironde*, G-828. The same bishop also consecrated the Augustinian church in Agen according to an old inscription: J. BARRÈRE, *Histoire religieuse et monumentale du diocèse d'Agen* II (Paris 1856) 35.

4. DRAGUIGNAN, Dragonianum, Draccenae (1256).

« It certainly existed before 1297 »: F. MIRREUR, *Les rues de Draguignan* 8 vols. (Draguignan 1921/31) VII, 307. Its archives are lost. P. Guin (Ms. cit.) claims its existence in 1256 but without proof.

5. GIROUËT, Gyroetum, near Grimacourt-près-Sampigny, Dep. Meuse (bef. 1000 ?), St. Gertrud.

Bishop Heimon of Verdun (988-1024) is said to have founded this monastery; if this be true then it was occupied by another community before the Austins took it over. v. N. ROUSSEL, *Histoire ecclésiastique et civile de Verdun* II (Bar-le-Duc 1864), 271. The first document to mention this house are the definitions of the provincial chapter of Paris held in 1326: AA IV, 66.

6. GRASSE, before 1259, St. Augustine.

Empoli's *Bullarium* p. 31 brings the command of Pope Alexander IV to the bishop of Grasse in 1259 to lay the cornerstone for the church which the Austins wanted to build 'de novo'. From these last words the conclusion was drawn that the Order existed outside the gates before that date, but H-1362 (Arch. dép. des Alpes Marit.) p. 1 ascribes the foundation to Beatrix of Savoy as mentioned above. I have found so far but one case in which the words 'de novo' signify a second construction; in all other cases they meant nothing but the erection of a new building.

7. LYON, Lugdunum (1000 !), St. Augustine.

For the rich literature on this house see AFM XXXVII, 35 and J. B. MARTIN, *Bibliographie Lyonnaise* I (Lyon 1922) 147. The chartulary of the convent written by P. Joseph Janin in 1769 (MS. 4499, Arch. dép. du Rhône) quotes a document of May 12, 1319 which confirms the donation of Philip of Savoy, archbishop of Lyon from 1246 to 1268, who admitted the Austins into the city.

8. METZ, Mettense (1247), St. Margaret.

LUBIN, *Orbis Aug.* 93 states that the Augustinians were received into the city by James, its 62nd bishop, « qui nominatus fuit anno 1247 ». I have found a number of cases, where older historians of our Order always took the first year of the reign of a bishop. In this case Lubin was mistaken, because James of Lorraine ruled from 1239-1260; he could, therefore, have placed the beginning in 1239. The house was firmly established in 1267, when « Henrias, li filz Jenin le labour » made a donation: K. WICHMANN, *Die Metzzer Bannrollen des 13. Jahrhunderts* (1906/18) I, 128.

9. NARBONNE, before 1256 St. Peter, later Our Lady of Grace.

The Archives Communales of the city, AA 105 fol. 45, contain the oldest document for any French monastery of our Order. It is a will of November 1256, which leaves a legacy also to 'fratribus sancti Augustini' as Professor R. Emery, New York kindly informed me. The records of the monastery disappeared from the archives départementales in 1847, but some are pre-

served in the Collection Doat of the Bibl. Nationale, Paris vol. 58 pp. 87-92. Pope John XXII permitted them to enter the city in 1317, because their old place was so far removed from the city that the people found it very difficult to attend there services and sermons: G. MOLLAT, *Jean XXII. Lettres Communes* II n. 6030.

10. LA ROCHELLE, Rupella (1205) 1323, Dioc. Saintonges.

The foundation of this house in 1205 can no longer be sustained in view of the facts that it is not mentioned in the enumeration of religious houses made in 1322 (Bibl. La Rochelle Ms 2556e p. 321) and that on March 9, 1323 Pope John XXII granted to the prior general of the Augustinian Order licence « recipiendi locum in villa de Rupella, Xanct. dioec.... ibidem domum ejusdem ordinis aedificandi »: G. MOLLAT, *Jean XXII Lettres communes* IV, n. 17041.

11. TOULOUSE, Tolosanum (1249), St. Augustine.

TORELLI, *Secoli Agost.* IV, 430 « proves » the existence of this house in 1249 on the strength of a Fr. William Alberone, « eremita », being mentioned in that year as confessor of the counts of Toulouse. While it is true that in certain parts of Italy « eremita » always signifies the Austins it is not so in other countries, where individual hermits appear quite frequently who have no connection whatever with our Order. Further details, therefore, would be necessary to make 1249 acceptable. It is doubtful, however, that they will be forthcoming, because the great fire of 1451 which lasted fifteen days destroyed one fourth of the city and also our monastery. The chartularies still existing at the Arch. Dép. Garonne were not taken from the documents of the monastery, which were destroyed, but are the result of a painstaking research in the remaining registers of the local notaries public. They cover the years 1268-1668. St. Simplicien DE SAINT-MARTIN, *Mémoires qui peuvent servir à l'histoire du monastère de l'Ordre des hermites de St. Augustin de la ville de Tolose* (ibidem 1653) was not available. The best modern history of the house is by DU MÊGE in *Mémoires de la Société archéologique du Midi* III, 141-182. Literature in AFM XII, 276/7.

12. VITRÉ, Vitriacum (1240), Dioc. Rennes. Bl. Trinity.

The claims for the early history of this house are based on pure hypothesis. Some writers place its beginning into the tenth century, others in the year 1240: P. BANÉAT, *Le département d'Ille-et-Vilaine* IV (Rennes 1929) 377. According to the reports in the Arch. Nat. Paris (*supra*) it was founded in 1363 by one of the noble ladies of Vitray.

Other monasteries which existed in France at the time of Cardinal Richard and their earliest known documents are: Aix 1276, Avignon 1260, Châlons-sur-Marne 1272, Marseille 1258, Paris 1259 making a total of 12 places whose existence is beyond doubt. The great development of the French provinces came only under Aegidius Romanus.

7. Germany.

For a general survey see W. HÜMPFNER OESA, *Aeussere Geschichte der Augustiner-Eremiten in Deutschland*, in *St. Augustin* (Würzburg 1930) 147-196. He gives the following pre-union data:

1. ALSFELD in Hessia (1244) 1255, St. Salvator.

The year 1244 is given in *Die Chroniken des Wigand Gerstenberg von Frankenburg* (ed. H. Dimar, Marburg 1909) 209. The year 1255 seems to be certain: W. DERSCH, *Hessisches Klosterbuch* 2. ed. (Marburg 1940) 4.

2. AACHEN, Aix-la-Chapelle, Aquisgranum (1200) 1275, St. Catherine's.

It seems quite evident that Augustinian chroniclers like Girken (Coll. Tombeur III fol. 6) and Nelsbach (*infra*) appropriated a document for St. Catherine's Chapel which was connected with the Cathedral of the city, for their own church of the same name: *Zeitschrift des Aachener Geschichtsvereins* X (1888) 96. They should never have deviated from the clear statement of Crusenius I, 23 that Aachen was founded by the friars of Maestricht op der Maas in 1275.

3. COLMAR, Columbaria 1316, S. George.

The year 1116 given by A. HÖHN, *Chronologia provinciae Rheno-Suevicae Ord. Er. St. Augustini* (Würzburg 1744) 20, is a misprint for 1316. The documents of this house are in the Archives Départementales du Haut-Rhin in Colmar (*Etat général des...*, Colmar 1928, pp. 30-32, and in the archives of the city (L. SITTLE, *Inventaire* 1937) 40. I. BEUCHOT, *Die ehemalige Augustinerkirche zu Colmar*, in *Kirchenkalender von Colmar* 1915.

4. COLOGNE, Köln, Colonia Agrippina (1167) bef. 1262, Three Kings.

NELSBACH, *Historia conventus Coloniensis Ord. Er. St. Augustini* (1676), now Ms. 350 of the university library of Bonn, claims that Augustinian hermits brought the relics of the Three Wise Men into the city and remained there. Since no direct documentary proof can be quoted, Nicolaus Girken, former provincial of Cologne, gave the following reasons: the oldest seals of the convent show the Three Wise Men; the main altar is dedicated to them and the origin of the house is not known, a « most important proof » (in rebus historicis non leve argumentum). When the feast of the Three Wise Men is celebrated only the Benedictines and the Augustinians are allowed to enter the choir together with the Diocesan clergy, while the other religious Orders are excluded and when, at the general convocation of the clergy, divine services are held in the Cathedral, then the Augustinians say Mass in the chapel closest to the Mausoleum, where the precious relics are kept.

The earliest available document is a real estate transaction from the year 1262: W. PLANITZ - Th. BUYKEN, *Die Kölner Schreinsbücher des 13. und 14. Jahrhunderts* (Weimar 1937) 302/3.

5. CONSTANCE (1240) 1264.

There is no proof for the foundation of the monastery in 1240. « Nach einem

Vermerk auf der Urkunde des Bischofs Hartmann von Augsburg ist das Kloster zugleich mit dem Tübinger Kloster in 1264 gebaut worden »: *Württemberg. Urkunden Buch* VI, 33; BAYERLE, *Das ehemalige Augustinerkloster zu Constanx* (ca. 1905) was not available.

6. ERFURT (1223) 1266, S. Wigbert, later S. Augustine.

Bishop Werner of Mainz granted permission to the friars to settle within the city on February 26, 1266: OVERMANN, *Urkunden Buch der Erfurter Stifter und Klöster* I (1926) 391. The location outside the city walls as early as 1223 was claimed by Nicolaus DE SIEGEN OSB, *Chronica St. Petri Erfordiensis moderna*, MGH-SS XXX 406.

7. FREIBURG in Breisgau (before 1258) 1278, S. Erhard.

The *Protocollum conventus ordinis FF. S. P. Augustini Friburgensis, Brigoviae*, now Ms. 1311 of the Landesarchiv Karlsruhe, contains historical notes of various kinds from 1224-1775 but cannot adduce a document until 1278, when count Egeno III, lord of the city, and his brother Conrad, canon of Constance, donated a place within the city walls for the building of the Augustinian monastery. The remaining documents of the house covering the years 1303-1794 are kept in the parish archives of St. Martin's of Freiburg and are described by A. POINSIGNON, in *Zeitschrift für die Geschichte des Oberrheins* N. F. II (1887) Appendix M-34.

8. GOTHA (1249) 1258.

Nicolaus of Siegen, who was probably well acquainted with the Austins of Erfurt, reported that Gotha was founded by some friars of Erfurt in 1249: *Chronicon Ecclesiasticum*, ed. Wegele in *Thüringische Geschichtsquellen*, II, 358. The first known document is from November 19, 1258 when Jutta, abbess of the Cistercian nuns, gave to the Austins the church and the buildings which her monastery had possessed within the city: O. DOBENECKER, *Regesta diplomatica necnon epistolaria historiae Thuringiae* III (Jena 1925) n. 2682 and on July 8, 1265 Werner, bishop of Mainz granted an indulgence to all who helped the Austins in the completion of their buildings in Gotha: DOBENECKER, *op. cit.* n. 3310.

9. HAGUENAU in Alsace (1153) 1282, Assumption of Mary.

The four chartularies of the monastery in the archives départementales du Bas-Rhin, Strasbourg cover the years 1232-1668. Repeated requests for more detailed information have not brought any results. GÜRBER, *Histoire de Haguenau* II (Rixheim 1876) 128-135 places the foundation in 1282, when the Augustinians settled in the suburb Blanc.

10. HELMSTETT near Wernigerode, 1253 Porta Caeli.

The documents were published by E. JACOBS, *Urkundenbuch der Deutschordens Commende Langeln und der Klöster Himmelsporten und Waterler bei Wernigerode* (Halle 1882), in *Geschichtsquellen der Provinz Sachsen* XV, 93-224 with a history pp. 464-506. Jacobs calls the document of 1253 a falsification, because the Order of Hermits did not yet exist (sic) and the bishop granting the foundation had not yet been elected: *Zeitschrift des Harzvereins für Geschichte und Altertumskunde* XII, 145-157. Helmstett was not a former foundation of the Williamites or the documents would have mentioned this fact. The second document is dated April 21, 1257.

11. MARIENTHALL near Wesel, Rhine Province, Prussia (759), 1256.
This house was not founded in 759 — the documents in question apply to the neighboring parish of Brünen — but in 1256: J. RAMACKERS, *Marienthal, des ersten deutschen Augustiner Klosters Geschichte und Kunst* (Cleve-Duisburg 1930); W. SAUER, *Urkunden und Regesten des Augustiner-Eremitenklosters Marienthal bei Brünen*, in *Zeitschrift des Bergischen Geschichtsvereins* 34 (1898) 179-209.
12. NUREMBERG, Nürnberg (1218) before 1265, S. Vitus.
« 1218 or 1225 as years of foundation cannot be proved »: ROSENTHAL-METZGER, *Das Augustinerkloster in Nürnberg*, in *Mitteilungen des Vereins für Geschichte der Stadt Nürnberg* 30 (1931) pp. 1-105. The first record in the *Oeconomia* or *Saalebuch* of the house, now Ms. 7.4^o of the city archives of Nuremberg, is from 1265, when St. Albert the Great granted an indulgence for the erection of a new monastery since the old one had been destroyed by fire: ROSENTHAL p. 91. In the same year Pope Clement IV forbade the Chapter to molest the Austins and in 1268 the bishop of Bamberg, who had refused to grant a building permit, was ordered by the Pope to let the brethren erect an oratory and other necessary edifices on the place which they had lawfully purchased, but Bishop Berthold seems to have given his consent only in 1275 probably induced by the acts of violence against the monastery which are reported in the *Annales Basileenses*, MGH-SS XVII, 198.
13. REGENSBURG, Ratisbona (1255) 1267, S. Salvator.
The date 1255 cannot be proved. In 1267 the Austins settled within the city: CRUSENIUS I, 18.
14. SCHMALKALDEN (bef. 1205 ?) 1322 Hessia, Dioc. Wuerzburg (now Fulda).
We have only the statement by G. GEISTHIRT, *Historia Smalcaldica* I, 299, that the year of foundation is unknown but that it existed before 1205: KOLDE, *op. cit.* 39. If the year 1205 is correct, then it can be assumed that the Augustinians took over an already existing monastery. The first extant document is of 1322: W. DERSCH, *Hessisches Klosterbuch* (2. ed. Marburg 1940) 143.
15. SCHWÄBISCH-GMÜND, Gamundia (1251) bef. 1285 Dioc. Augsburg.
« Fratres predicti ordinis in Gamundia noviter se receptos » said Bishop Hartmann of Augsburg in a letter of protection, dated July 19, 1285 and directed against the rector of the city who wanted to tear down their buildings: *Württ. UB XI* n. 5714. B. KLAUS, *Zur Geschichte der Klöster der ehemaligen Reichsstadt Schwäbisch-Gmünd*, in *Württembergische Vierteljahrshefte für Landesgeschichte* N. F. XX (1911) 48-67. *Supra* n. 356.
16. SPEYER, Spira (bef. 1258) 1265, Corpus Christi, later St. Augustine.
Two documents in the archives of the Augustinian monastery in Muennerstadt give 1265 as the year of foundation: Communication of P. W. Hümpfner, while in A. HILDEGARD, *Urkunden zur Geschichte der Stadt Speyer* (Strassburg 1885) 99.17 it appears only in 1279.
17. STARGARD a. d. Ihna (1119) 1267, Dioc. Kammin, Pommern.
The church of the Austins within in the city was completed in 1267. An

earlier foundation outside the walls by Duke Casimir II (1186-1202) upon the request of Bishop Siegfried of Kammin is most improbable: H. HOOGEWEG, *Die Stifter u. Klöster der Provinz Pommern* II, 401-414 and EYSENBLÄTTER, *Die Klöster der Augustiner Eremiten im Nordosten Deutschlands*, in *Alt-preussische Monatschrift* 35 (1898) 357-391. The documents for the early period are lost.

8. Switzerland (*supra* II, 146).

FRIBOURG, St. Maurice (1224) before 1255.

Fribourg in Uechtland (Uchtonia, Euchlangia) certainly existed before the Great Union, because in 1255 it received a relic of its patron saint from the abbot of St. Maurice-en-Valais, a document whose authenticity is also proved by a letter of the abbot to the city: Alb. BUECHI, *Urkunden zur Geschichte des Augustinerklosters in Freiburg*, in *Freiburger Geschichtsblätter* III (1896) 79-106.

Zuerich was added to the Swiss houses in 1270 and Bâle (Basel) in 1276.

Considering only the actual documents we cannot accept the majority of the above mentioned German foundations as having been established before 1256. Only Helmstett is certain to antedate the Great Union, but Alsfeld, Cologne, Gotha, Marienthal and Nuremberg may enjoy this distinction.

During the protectorate of Cardinal Richard the following monasteries were added to the above mentioned thirteen houses: Mainz and Friedeberg (Hessia) in the year 1260, Tübingen in 1262, Würzburg 1263, Worms and the nunnery at Oberndorf in 1264, Strasburg in 1266, Mühlhausen in 1268 and Breisach in 1270. The *Annales Basileenses* MGH-SS XVII, 194 state in 1271: « Fratres Sancti Augustini in Gebwilre (i. e. Gebweiler) valle, in qua ante paucos annos civitas inchoata fuerat, suum capitulum celebraverunt ». The Order of Augustinian Hermits never had a house in that city, whose name has been perverted by CRUSENIUS-LANTERI I, 303 into Sevilbire, but the Dominicans did. We have found several other instances, where the Dominicans are called friars of St. Augustine.

The beginnings of the Second Order in Germany have been narrated above (III, 28). Since then we found in an early chartulary of our former house in Mainz (now Ms. 86 of the State Archives in Darmstadt) a letter of Cardinal Richard from April 9, 1266, by which he gave to the prior provincial of Germany far reaching powers over the sisters who had joined the Order. We shall publish this document (n. 191) in the AA in the near future.

9. Spain and Portugal (*supra* II, 148/9).

Spain never neglected its history, but the older authors with the exception of Thomas Herrera took too much for granted and the difficult chronology kept them confused. I have not made any original research in Spanish Augustinian history and give here only the statements of their better historians. The document of 1243 which we have cited, does not seem to be as authentic as it appeared, but Torelli IV, 387 brings the bull *Quia ex apostolica cura* of April 19, 1247 which was addressed to « dilectis filiis prioribus fratrum eremitarum in Hispania Ordinis Sancti Augustini » and claims that the original was kept in the archives of Our Lady of Grace in Lisbon. A friar Arnulfus or Arnaldus is mentioned as provincial in Spain in 1257 (AA V, 158) but had charge of but few houses, because in 1307 only five houses existed in all of Spain (*supra*): Badajoz, Burgos, Cordoba, Toledo and Sevilla. Badajoz (c. Pacensis) was taken over from the Dominicans, when they surrendered their « heremus Sancte Marie » in 1298. Pre-union data are claimed for

1. BURGOS (1050) bef. 1267 St. Andrew, later St. Augustine.

The claim to Burgos' high antiquity rests on the famous crucifix, known as the Christ of Burgos. The first secure date is 1267, when Blanca, princess of Portugal, contributed to the enlargement of the house: HERRERA, *Salamanca* p. 164.

CARTAGENA v. Toledo.

2. CORDOVA, Cordubae (1236) S. Achatius.

The legend, that King Ferdinand III erected a house for each Order of Mendicants when he conquered the city in 1236, is the only reason for assigning the year 1236 for the beginning of this house. On account of the constant attacks of the Mohammedans it was transferred into the city (Vetus Castellum) in 1310: HERRERA, *Alph.* I, 157.

3. SEVILLA, Hispalensis (1248).

The same reason is given for this house as for Cordoba: the conquest of the city in 1248 by King Ferdinand and the consequent building program. The first document seems to be from 1292: HERRERA, *Alph.* I, 359.

4. TOLEDO, Toletanum (1217) bef. 1260 St. Esteban, later St. Augustine.

The hermits were located in S. Ginesius near Cartagena, before they sought entrance into the city of Toledo on account of the invasions of the Moors. In 1260 King Alphonse gave them the church of St. Esteban outside the city walls, where they dwelt until 1437. Unknown to Spanish historians

seems to be the letter of Queen Mary of Castille written in 1312 to the Pope, in which she asked permission for the Austins to enter the city despite the opposition of the archbishop: *Registrum Clementis Papae V* (Rome 1885) vol. VI, n. 8534.

The province of Portugal knew but one good historian: Anthony of the Purification, whose principal work is *Chronica da antiquissima provincia da Portugal da Ordem dos Eremitas de San Agustinho*, 2 vols. (Lisbon 1642-56). The work was not available, but Torelli reprinted most of his material. Purification makes the wildest statements about the antiquity of his province, none of which he can prove. Monasteries which belonged to the Order after the Great Union and for which pre-union data are claimed, are:

5. LISBON, Ulyssipone (1199) bef. 1243, St. Augustine, later O. L. of Grace.

Supra II, 149. F. DE ALMEIDA, *Historia da Igreja em Portugal* vol. I (Coimbra 1912) 287 accepts but a document of 1291 as trustworthy, but he is not acquainted with Augustinian history like so many modern scholars.

6. TORRES VEDRAS, Turres Veters (1226) 1274 Dioc. Lisbon.

In 1266 Alfonse III, king of Portugal, gave the Austins the right to construct three houses: Estremoz, Aurantes or Abrantes and Torresvuedras. Only the last was started immediately. The document was preserved in the O. L. of Grace, Lisbon: TORELLI IV, 732. HERRERA, *Alph.* II, 466 is, therefore right, when he places the donation of a friar Gaibitinus not in the year 1226, but 1264, or even 1274. The monastery is famous through Bl. Gundisalvus of Lagos, whose remains were buried here.

7. PEÑAFIRMA, Penae Firmae (1226) 1274 St. Mary's.

Its prior was the aforesaid fr. Gaibitinus in the year he made his donation: HERRERA, *Alph.* II, 289.

Conclusion

History can be written only from documents. We have presented almost all records which still exist and from them emerges a clear outline of the history of the Austin Friars.

They originated in Tuscany where they dwelt in individual hermitages, the beginnings of which seldom preceded the twelfth century. They did not form an Order in the modern sense until the Fourth Lateran Council which demanded organization of groups with like ideals and similar modes of life into Orders with common laws, common superiors and regular chapters. It took time until

these demands were realized. In Tuscany we see first five, then twelve hermitages combined into a loose brotherhood, each house controlled by the local bishop who did not hesitate to depose the superior, whose election had not been supervised and confirmed by himself or one of his representatives. These conditions were radically changed, when Cardinal Richard was ordered by Pope Innocent IV to unite all hermits of Tuscany into one Order except the Williamites and of course those hermits which were already organized like the Vallumbrosans. He did so in 1244 and immediately withdrew his charges from episcopal jurisdiction, gave them new constitutions and a common superior and steadfastly welded them into a highly efficient organization. Through this union the hermits of St. Galganus were absorbed as well as many individual groups which did not follow one of the approved rules but had been governed by the accustomed eremitical traditions. If we may conclude from one known case the local « *Fratres Sancti Pauli in eremo* » were also drawn into this union, though they retained their independence in other countries. Since 1244 and not before do we find the title « *Heremitaе Ordinis Sancti Augustini* » ; the addition « *in Tuscania* » has led many historians to the conviction, that the same title applied to Augustinian hermits in other countries, but so far not a single document proves this contention.

Through the tireless efforts of their Cardinal Protector and the excellence of their members the Tuscan Hermits of St. Augustine rapidly gained momentum and expanded into other countries. Clear records of this expansion still exist for England and Northern Germany, but not a single fact in these documents proves the existence of even one ultramontane house before 1244. Saturnino Lopez left a note in his collection at the archives general in Rome that also the record of 1243 for Spain is dated falsely, because the same document with the same places and persons makes its appearance thirty years later.

When the modern congregations of John Bonus and Brettino were added to Tuscany in 1256 they found no longer a locally limited Order, but one which had taken root in almost all Christian countries. It is, therefore, erroneous to doubt the existence of the Order before 1256, though it is true that only in that year the real history of the Austin Friars in their present form begins, because the Great Union ended the eremitical life of the Order when it

commanded the transfer into the cities for the full participation in the active life of the Church. In our own age a similar transformation took place, when Abbot Pfanner changed his Trappist Monks into the Missionaries of Marianhill.

Additions

MONTEMARTHE

To p. 294, n. 44. In AA II, 344 we read: « ... quod locus heremi de Montemarcha resumatur, si comites dabunt fratribus pacificam possessionem cum Domino Episcopo Tudertino et cum clerico, qui est beneficiatus ibidem, et hoc procurent fratres Urbevetani » (1293). If the place was located in the neighborhood of Orvieto then it must have belonged to either the Brettini or Tuscans, since that of the Williamites was called Massapolo.

p. 312/3, n. 43: VALMANENTE

In 1542 the prior general Seripando ordered it united with Pesaro. Dd-19, p. 138.

n. 44: VALLEY OF PREDA

By 1391 it was in the hands of nuns. Dd-3, fol. 155.

Francis ROTH, O. E. S. A.