

Augustinian Historians of the XVIIth Century

The seventeenth century was a golden era of Augustinian historiography. The works of Empoli, Torelli, Lubin and especially Herrera are still indispensable. The accounts of missionary labors by Gaspar of St. Augustine, Manrique, Calancha and Grijalva have become classics in their field ¹⁾. The variety of Augustinian historiography in the seventeenth century presents a fertile field for scholarship. In this article, however, we shall consider above all the methods which the outstanding historians used to obtain the material for a general history of the Order.

1. *The Bullarium (Empoli and Torelli)*

The first important publication of the century was the *Bullarium Ordinis Fratrum Eremitarum Sancti Augustini... ab Innocentio III usque ad Urbanum VIII* (Romae 1628). The editor was

¹⁾ Gaspar de SAN AGUSTIN wrote *Conquistas de las Islas Philipinas* I (Madrid 1698), II (Valladolid 1890).

Sebastian MANRIQUE, *Itinerario de las Misiones... en varias Misiones del India Oriental* (Rome 1649). Newly edited for the Hakluyt Society in 1927. Vide M. COLLIS, *The land of the great image. Being experiences of Friar Manrique in Arakan* (New York 1943).

Antonio de la CALANCHA gave us the important *Coronica moralizada del orden de San Augustin en el Peru* (Barcelona 1638); re-ed. La Paz 1939. Translated into French (Toulouse 1653) and adapted into Latin by J. Brulius (Antwerpen 1652).

Juan de GRIJALVA, *Cronica de la Orden de N. P. S. Augustin en las provincias de la Nueva España 1533-1592* (Mexico 1624 and 1924).

We do not mention the rich literature concerning Alexius Menezes, archbishop of Goa and Viceroy of Portugal, and his conversion of the Malabar Christians. We also pass over the histories of the individual houses and provinces, a prerequisite for a reliable general history.

the procurator general Lawrenci Orsacchi, who is better known to most readers as Lawrence of Empoli († 1632). This work served principally practical purposes and is woefully inadequate from the historical point of view ²⁾. We have been able to find, for instance, 83 bulls by Innocent IV and 138 by Alexander IV, while Empoli lists 19 and 33 respectively. His goal, however, was not a complete collection of papal documents, but a compendium of the rights and privileges of the Order ³⁾. Only in a few instances did he include documents of purely historical interest. All of Empoli's documents were taken from originals or authentic transumptis in the archives of the prior general; his transcription is careful, but his chronology is sometimes deficient.

Repeated efforts to publish a comprehensive Bullarium ⁴⁾ have

²⁾ D. PERINI, *Bibliographia Augustiniana* III (Florence 1935) 39.

³⁾ Empoli's attitude dates back to the editor of the first summary of papal privileges (ca 1345) who wrote: « Quaedam alia privilegia habet Ordo spectantia ad aliqua singula loca, sicut de loco St. Triphonis de Urbe et de Cardineto et hujusmodi, quorum notitia communitati Ordinis non multum est necessarium »: *Analecta Augustiniana* IV, 421. We shall cite this work as AA.

⁴⁾ In Lyon appeared AD 1680 *Constitutiones apostolicae ad Ordinem FF. Eremitarum S. P. Augustini spectantes, quae post impressionem Bullarii ejusdem Ordinis editae fuerunt*. A century later Jerome Colinas wrote *Compendio de las bulas concedidas a la Orden de N. P. S. Agustin* (Burgos 1757). The greatest effort was put forth under the generals Augustine Gioia (1745-51) and Francis Vazquez (1751-84). Their efforts are described in AA V, 281. Gioia received excellent cooperation from Germany and Spain, but little from France. Vazquez engaged Monsignor Garampi, the famous Prefect of the Papal Archives. In Fondo Agostiniani *ibidem*, Pacco 2, fasc. 3 is entitled *Indices in collectionibus Arch. Vat. circa documenta ad OESA spectantia*. They give, according to Father Benignus van Luijk, only the places where the documents can be found and then only those of Libri Coll. Camerae Ap. tom. 2-203 and in the Registra et epistolae secretae from Clement V to Paul III. Whether Garampi delivered any copies to the Order is not known. Three large volumes of copies from the Papal Archives, however, are now kept as MSS 1314, 1315, 1316 in the former main library of the Order, the Angelica in Rome. They contain bulls from Alexander IV to Benedict XIII. Another valuable collection in the same library is MS 1390 which contains copies from the originals in the archives of the Order in Italy, especially from Milan (St. Mark's), Bologna (St. James) and Lecceto, Pisa, Lucca, Munich and Prague. Father van Luijk also regards the collection by Didacus Salinas as very important. It was made in the 18th century and is preserved in the archives of the prior general in Rome, and in the State Archives of Rome: *Corporazioni Religiose*, Convento S. Agostino Busta 2, fascicolo 4: *Decreti di papa Alessandro IV 1254-1261*.

The earliest official summary (of 1345) was republished in AA IV, 417-423

failed to this hour. Louis Torelli, however, in the large eight volumes of his *Secoli Agostiniani* (Bologna 1667-1686) has done much to fill the gaps left by Empoli. Unfortunately August Pott-hast overlooked Torelli's superior collection when he compiled his *Regesta Romanorum Pontificum* (Berolini 1874).

Torelli gives the location of almost every document thus making it evident that he consulted most of the important archives of the Order in Italy. In volume IV he quotes 38 previously unpublished bulls ⁵⁾ taken from 15 different archives. He missed, however, many bulls in ultramontane countries because his travels outside of Italy were restricted to one short visit to Avignon. He missed many more through his inability to gain access to the papal archives in Rome ⁶⁾.

Torelli's unflagging industry, which finally cost him his sight, has seldom been equalled. He was the greatest collector of documents in Augustinian history. If he had possessed the critical eye and technical polish of the trained diplomatist, he would have no doubt become an historian of outstanding merit.

Torelli's work is not a book of annals, but a collection of documents arranged according to years with a commentary appended to almost every documents. It exhibits scarcely a hint of the basic annalistic intention, which would be to epitomize all the important events of each year. It shows rather the critical and sometimes argumentative temper of the commentator. Like all Augustinian historians of his day, Torelli wanted to prove the continuity between the monastic foundations of St. Augustine in Africa and

and that of 1481 in AA V, 277 sqq. The efforts of D. Perini at the beginning of the 20th century are described in AA V, 324 sqq. The outstanding diplomatist of the Order during the last decades has been Saturnino Lopez, who has published many of his findings in AA. His remaining MSS would fill several volumes.

Some codices little used until now are Cod. G. XI. 35 (sec. 15) in the Biblioteca comunale of Siena and clm 23590 and 8491, in the State Library of Munich. Father Luijk adds: OLIVA N., OESA, *Commentaria in Bullarium OESA* (sec. 17): Siena, Bibl. Comm. G. V. 41; Privilegia OSA, MSS 33 and 93 in the Biblioteca Governativa, Cremona and Registro e trascrizione di bolle a favore degli Eremitani di S. Agostino (sec. 15): Ms. II, I, 339 in the Bibl. Nazionale Centrale of Florence.

⁵⁾ Many more were added in the appendices of the following volumes.

⁶⁾ « ... nel grande archivio del Vaticano; mà non havendo noi potuto mai havere l'ingresso entro di quello, tutto che con ogni nostra industria, nelle tante volte, che siamo stati in Roma, procurato l'habbiamo... » *Secoli IV*, 652.

the antient hermitages still surviving in 1256. He was sure that he had proved this connection whenever he found a house that had existed in the 12th century ⁷⁾. The remaining gap of 800 years was glossed over.

Before the *Secoli* made their appearance, Torelli published a volume on the lives of saints and saintly persons of the Augustinian Order ⁸⁾. It did not prove a great advance in Augustinian hagiography; for Torelli was neither a writer of genetic history nor a true hagiographer. He was and remains a collector of documents, and therein lies his lasting merit.

2. The School of John Marquez ⁹⁾

The reform of a province is brought about by saints; and saints attract great minds to an Order. This is evident in the Spanish provinces, where the reform under St. John of Sahagun attracted men like St. Thomas a Villanova, Blessed Alfonse of Orozco and Spain's greatest lyric poet, Luis de Leon. Two generations later we see a trio of great theologians at the university of Salamanca: Augustine Antonilez (later archbishop of Compostella), John Marquez and Louis Ponce de Leon. All three belonged to the strict observance in the province of Castile.

John Marquez was not so renowned a theologian as his two confrères, yet his influence was more far-reaching. Involved in the imbroglio with the Dominicans for the chair of theology at the university he set out to prove the superiority of his Order by showing that it existed before the Dominicans and Franciscans. His *Origen de los Frayles Ermitaños de la Orden de San Augustin y su verdadera institución antes del gran Concilio Lateranense* (Salamanca 1618) endeavored to prove this with a vast amount of historical ma-

⁷⁾ For this the editors of the *Acta Sanctorum* took him severely to task in their lives of John Bonus (Oct. 22) and William of Maleval (Febr. 10).

⁸⁾ *Centurie ovvero Ristretto delle vite degli huomini e delle donne illustri in Santità dell'Ordine Agostiniano* (Bologna 1647). I could not yet check whether the many lives of saintly people which interrupt Torelli's *Secoli* are just a reprint of this early work or not.

⁹⁾ Marquez was born in 1564, made profession in 1581 and spent the greater part of his life as professor of Theology. He died on January 17, 1621. Vide Gr. de SANTIAGO VELA, *Ensayo de una Biblioteca Ibero-Americana de la Orden de San Augustin* V (Madrid 1920) 174-231.

terial. The importance of this work can easily be gaged by the controversy it caused and by the new trend it started amongst Augustinian historians. Outstanding men like the Benedictine Pennotus and the Franciscan Wadding wrote against it, while the Augustinians Herrera, St.-Martin and others hastened to its defence.

Marquez was important as a historian but even more important as a teacher who imbued his students with a great love for the Order. He combined a rare brilliance of mind with great eloquence and a captivating sweetness. These qualities were quickly recognized within the Order and students from Ireland, France and Spain came to sit at his feet. From France came Spiritus Amiel, one of the driving forces in the reform movement of the Province of Provence as well as Simplicien de St.-Martin Villeneuve, the most prominent man of the Province of Toulouse during this period ¹⁰). None, however, surpassed Thomas Herrera, who became the most scholarly historian of the Order in the 17th century.

3. Thomas Herrera

Herrera was born December 11, 1585, took the habit at Madrid in 1600 and taught Theology in Alcalà from 1611-1623. In 1635 he became prior of Salamanca, in 1639 provincial of Castile, and in 1652 assistant general of the ultramontane provinces. He resigned the office of assistant general to become confessor of the Infante Don Juan d'Austria and died February 15, 1654, aged 69 ¹¹). Training by a great master, extraordinary opportunities for extensive travel, an orderly mind and untiring zeal combined to make Herrera an outstanding historian.

His best known work, the *Alphabetum Augustinianum* ¹²) (Madrid 1644), has remained to this hour the only comprehensive reference work of Augustinian history. It was begun in Rome during the year

¹⁰) « Simplicianus de S. Martino, Gallus, olim noster in Salmanticensi coenobio condiscipulus »: HERRERA, *Alph. Aug.* II, 406. P. Archangelus GUIN in his *Chronologia conventuum provinciae Provinciae*, now MS 5-H-29 of the Archives Dép. Bouches-du-Rhone, fol. 92v mentions Spiritus Amiel and fol. 95v Saint-Martin as disciples of Marquez.

¹¹) VELA, *Ensayo* III, 590-631.

¹²) Its title might have been suggested by the work of F. MILENSIUS, *Alphabetum... de monachis et monasteriis Germaniae et Sarmatiae citerioris OESA* (Pragae 1613).

1633 and completed at Salamanca in 1643. Under the headings: « Saints, Ministers of the church and state, Writers, Famous Men, Famous Women, Monasteries of men, Monasteries of women », he combined the alphabetical order with a chronological sequence—an arrangement which is neither strictly chronological nor alphabetical, which makes little known names rather wearisome to find.

The main merit of Herrera lies in his systematic search through the archives of the prior general in Rome. His neatly written 800 pages of excerpts now form part of MS 8435 of the National Library in Madrid. These excerpts, besides giving us insight into his systematic method of collecting data, preserve some of the material from the lost Registers Dd 9 and 10. His research in Rome was facilitated by his friendship with Cardinal Spinola, archbishop of Sevilla, whom he served as theologian; for the Cardinal's influence opened for him at least part of the papal archives. His data on Augustinian bishops, for instance, are mainly drawn from Vatican sources¹³). He also visited archives while travelling between Spain and Italy and despite the pressure of time he never compromised his high standards of accuracy and thoroughness. The papal bulls which formerly belonged to the Augustinian houses in Avignon and Grasse, for instance, still bear in their respective Archives Départementales the numbers cited by Herrera¹⁴).

Herrera had the disposition of the true historian. His conclusions were always supported by facts. In this he was unlike Torelli, who was guided by preconceived ideas rather than the facts on hand. Herrera, fully conscious of his scientific method, expressed the need for the return to the sources in more than one passage. He writes for example: « Into such imaginings and others not less absurd did Crusenius, Rocca and others of our historians lapse, because they drew from turbid waters rather than pure fountains »¹⁵).

¹³) e. gr. I, 425/6 where he carefully quotes volume and page of the Vatican Registers.

¹⁴) Answer to my inquiry by the heads of these archives.

¹⁵) « In haec figmenta et alia non minus absurda Crusenius, Rocca et alii ex nostris historicis lapsi sunt, quia ex turbidis rivulis, non ex puris fontibus aquas hausere »: *Alph.* II, 262. His careful judgment is apparent from *Alph.* I, 289, where he opposes Crusenius concerning the martyrdom of William of Lyon in 1567: « Nihil affirmemus et nos. Prudentius enim informatio exactior expectatur, quam praepropera assertio in re tam gravi periculo erroris exponitur ».

Two men, both fine historians, played an important part in forming this scientific outlook. One was his teacher John Marquez ; the other the Franciscan Luke Wadding. For his teacher he must have entertained a deep affection, since he defended him so vigorously in his *Responsio pacifica ad apologeticum de praetenso monachatu Augustiniano S. Francisci* (Bologna 1635). The *Apologeticus* of Wadding had at first aroused in him bitter opposition, then an ever increasing admiration for his opponent's learning. This admiration turned into real friendship when the two met in Rome ¹⁶⁾ ; in more than one passage of his *Alphabetum* he calls Wadding « amicus meus », « suavissimus amicus meus » ¹⁷⁾. Indeed, in his *Clypeus responsionis pacificae* (Madrid 1645) he omitted all remarks which might have given offense to his friend. While preparing an equally friendly reply Wadding received news of Herrera's death, whereupon he refused to complete this work. Wadding's influence upon Herrera would be easier to evaluate, if the latter had succeeded in completing his *Annals of the Augustinian Order*, for which he had made extensive researches ¹⁸⁾. They were no doubt inspired by the famous *Annales Minorum* (Lugduni 1625-54) of his friend. Thirteen years after Herrera's demise, appeared the voluminous *Secoli* of Torelli which were to fill this gap. Torelli did not make use of the preliminary studies of the Spaniard ; apparently he did not know this work which now constitutes MS 1118 of the Angelica. Had he known it, he would have made full use of it ; for he trusted the accuracy of the *Alphabetum* so completely that he neglected all personal research in the registers of the prior general.

4. *Simplicien de St. Martin Villeneuve*

Among Herrera's fellow students at Salamanca was P. Simplicien de Saint-Martin, whose family name Villeneuve is almost unknown. He was born between 1580-1590 because in his *Tractatus varii morales de casibus conscientiae* (1664) he called himself octo-

¹⁶⁾ Another Augustinian friend of Wadding was his fellow countryman Patrick Comerford, Bishop of Waterford and Lismore (1629-1652): *Good Counsel College Annual, New Ross, 1927* pp. 6-17.

¹⁷⁾ *Alph. Aug.* I, 223, 259.

¹⁸⁾ Described by Esteban in AA IV, 188-190.

genarian, active in the government of the Order since 1609. He died in 1670 ¹⁹).

Like most authors of his time he was intensely interested in the monachism of St. Augustine and its unbroken continuation. He wrote against Pennotus his *Defense de l'estat monachal du glorieux père Saint-Augustin* (Toulouse 1653), a work very hard to find. Equally rare is his history of the monastery in Toulouse (1641). His most important work is the large folio volume entitled: *Histoire de la vie du glorieux père Saint-Augustin ... et des plusieurs saints, bienheureux et autres hommes illustres de son Ordre des Hermites* (Toulouse 1641). There is little original research in the main body of this work except for the account of the great men of his province and the martyrs of his Order during the wars of religion (pp. 680-796).

Rightly to understand these passages in St. Martin we must set aside the generally accepted but one-sided reports on the « Night of St. Bartholomew ». The more one reads of the wanton destruction by the armies of the Huguenots, the befouling of churches and monasteries, their thousandfold murder of innocent people, the more one can understand the view of Père Simplicien who condemns in the strongest terms these foul deeds. This attitude could easily mislead us into judging his book as partisan and therefore unreliable, but he had the official reports of eyewitnesses at his disposal ²⁰). As royally appointed syndic of the destroyed Augustinian houses ²¹) he had surveyed with his own eyes the ruins left by the Huguenots, and his duty to reclaim stolen property had

¹⁹) There is a notice on him in *Revue Gascogne* 25 (1884) 116/7 which leaves much to be desired. He must not be confused with Josef Saint-Martin who was discrete at the General Chapter of 1679: AA XI, 384. P. Simplicien was prior of Toulouse in 1652 and 1654. A document of 1654 calls him « syndic des couvents ruinés de l'Ordre, régent de l'Université de Toulouse »: Arch. Dép. Tarn-et-Garonne, Montauban H 75, 76. He is called P. Simplicien Villeneuve, provincial in 1670: Arch. Dép. de la Garonne H 331-ter.

²⁰) « ... vingt et deux tesmoings dignes de foy, qui en ont rendu les tesmoignage devant Maistre Arnould Mauvaise, Juge Royal en la ville... en L'enquete qu'il fit le 5 May 1614 a l'instance du Syndic dudit monastere... don't l'original se lit aujourd'huy dans les archifs de Tolose »: *Histoire* p. 695.

²¹) Some of the destroyed houses were Nîmes, Montpellier, Montflanquin, Geaune, Arthez, Figeac, St. Savinien in Saintonges, La Rochelle, Béziers, Montagnac, Lisle d'Albi, Mans-Saintes-Puelles, Montauban, Pamiers, Perigueux, Poitiers, Mezin, Marvejols.

obliged him to search out the scattered documents of these ruined houses ²²⁾. His intimate and exact knowledge of this period is, therefore, beyond doubt. And this knowledge was evaluated by the same brilliant mind that made Simplicien a highly honored professor and rector of the University of Toulouse.

5. Augustine Lubin

Villeneuve was soon forgotten. The opposite is true of his Parisian contemporary, Augustine Lubin, whose reputation has not dwindled with the passage of years. This able scholar was born on January 29, 1624 in Paris, and took his vows in the same city in 1640. After serving his Order as assistant general he died on March 7, 1695 ²³⁾.

Lubin belonged to the reform province of St. William, better known as the Community of Bourges ²⁴⁾, which had separated itself from the mother province of Francia. Their Parisian house stood in the immediate neighborhood of the magnificent old monastery of St. Augustine, called « le grand couvent ». The quick-witted Parisians immediately dubbed the new monastery of St. Nicholas « le petit couvent » ²⁵⁾ and its members « Les Petits Augustins ». Spiritually and intellectually these men were the opposite of little; the great men and writers after the Reformation did not come from the great convent but the little one, and Lubin is a case in point.

He was a born historian, and, as Ossinger so aptly put it, he looked for a field uncultivated by the historians of his day. Such a field he found in the study of geography. His *Geographie ordinaire du Roy* (Paris 1678) saw several editions and gained him the title

²²⁾ This search was necessary, because stolen property could be reclaimed only when former ownership could be proved. By order of the King chartularies had to be re-arranged in each house and therefore we find so many new chartulaires during the middle of the 17th century. — A similar need for detailed proof was required in Germany, when the Peace of Westphalia set a definite date for the possession of a monastery.

²³⁾ F. OSSINGER, *Bibliotheca Augustiniana* (Ingolstadt 1776) 514-519.

²⁴⁾ Its history was written by Francaeus Christ. and entitled *Felix Augustiniensium communitatis Bituricensis exordium et progressus in provincia Franciae ab anno 1574-1620* (Paris 1620). MS 2425 of the Bibl. Mazarin, Paris has additional material until 1627. See also Appendix *infra* no 75. b.

²⁵⁾ The history of the convent St. Nicholas by Ed. Fremy may be found in *Bulletin du Comité d'histoire et d'archéologie du diocèse de Paris* I (1883) 138-197.

« Official Geographer to the King ». He provided the Roman Martyrology with rich historical notes and many excellent maps drawn by his own hand. His *Abbatiarum Italiae brevis notitia* (Romae 1693) is still highly valued for its exactness and completeness. He did the same service for his own Order when he published *Orbis Augustinianus* (Paris 1659), which contained maps for each province; this work has never since been equalled and is still indispensable. The engravings of monasteries which are added, picture — with one exception — only houses of his own province.

Equally if not more important is the companion *La clef du grand pouillé des bénéfices contenant la liste de tous les monastères de l'ordre de Saint-Augustin...* (Paris 1672)²⁶. Tiny in size, it contains a wealth of material with special emphasis on the geographical location of each house. This is the work so often quoted by Augustinian historians, but neophytes often confuse it with the *Orbis Augustinianus* of 1659, a mistake of which even Ossinger and the newest *Catalogue général des livres imprimés de la Bibliothèque Nationale* is guilty.

This little book was the result of an enterprise which until now has not been fully appreciated. When Lubin projected a comprehensive history of his Order, he found that Herrera²⁷) and Torelli had left but one wide field of research relatively unexplored: the study of individual houses. Since he could not visit each monastery personally, he sent out questionnaires²⁸) asking for the topographical and physical description of each house, the main historical data, a description of important manuscripts and artistic treasures, biographies of saintly and important men etc. Philip Visconti, the prior general, and King Louis XIV supported the undertaking²⁹). But the requests demanded too much at one time

²⁶) The complete title is: *La clef du grand pouillé des bénéfices contenant la liste de tous les monastères de l'Ordre de Saint-Augustin dans toutes les régions de la terre. Avec le temps de leur fondation, le noms de leur fondateurs, leurs dépendances, le Diocèse et leur situation. Le tout tiré des titres originaux, cartulaires, registres, relations et autres manuscrits*. It is volume three of *La clef du grand Pouillé de France*, edited by Jean DOUJAT and Augustin LUBIN (Paris 1671).

²⁷) Herrera himself wrote the excellent *Historia del convento de S. Augustin de Salamanca* (Madrid 1652), in which he incorporated a good deal of Spanish Augustinian history.

²⁸) *infra* Appendix nos 48 and 50.

²⁹) *infra* Appendix nos 1 and 7.

and made Ossinger remark: « Whether the answers measured up to the zeal and expectation of this good father, I do not know »³⁰). Thanks to our modern manuscript catalogues we now do know; the answers are contained in two folio volumes, one of which is preserved in the National Archives of Paris, the other in the State Library of Bruxelles. That in Bruxelles, now MS 2590, became known through its description in vol. VI of Gheyn's catalogue; the other failed to interest anyone, because the cataloguer had listed it under the misleading title *Orbis Augustinianus*. This was an excusable mistake, for Lubin or someone else had inserted between the handwritten pages the title page and many maps of his printed work of the same name.

The Parisian collection, of which we give a detailed description in the Appendix, no doubt constitutes volume one, as is evident from the letters of commendation by the Prior General, King etc. Recent inquiries from France prove that some very valuable material in this work can no longer be found elsewhere. To read some of the answers is rather difficult. Each country and each man has his own way of writing, one perhaps beautiful and the next almost undecipherable in the microfilm reader. Some of the correspondents did not know paleography; many did not answer each point of the questionnaire but suited their own whims; some old men became quite gabby and filled reams of paper with little or no information on them. Italy and Spain were strangely uncooperative — with very few exceptions — either because their own men were preparing similar works or because of human inertia.

The main criticism which can be levelled against Lubin (at least in retrospect) is that it was unrealistic to expect even the smallest house, to harbor a trained historian — a man who would have all the required data at his finger tips, the good will to answer at considerable length the queries of a stranger and a high degree of freedom from pressure of other work. Answers to wearisome queries are only supplied by men who have knowledge easily available together with plenty of time.

Both Lubin and Herrera are critical and painstaking historians, but Herrera used a better method of research. He himself checked the sources and did not rely on the good will of untrained corres-

³⁰) « ... Num curae et expectationi optimi patris satisfactum fuerit, quod asseverem, non habeo »: *Bibliotheca Aug.* p. 514.

pondents. Lubin apparently saw the uselessness of continuing his original project ; instead, he culled from the information given and from his own researches whatever vital facts he could. As far as we can see, he made serious errors only in regard to Ireland and to a lesser degree England ³¹).

6. Lower Germany

Though it is beyond the scope of this paper, attention must be drawn to the work done in the old province of Cologne. Its outstanding historical works are: the *Monasticon Augustinianum* by Nicholas Crusenius (Kreusen), printed in Munich 1623, the only complete annals of the Order written in this century ³² ; Elssius' *Encomiasticon* (Bruxelles 1654), the first extensive bibliography ; the *Martyrographia* by Maigret ³³) and the first iconography by Curtius, *Virorum illustrium... B. Augustini elogia* (Antwerp 1623, 1636).

Crusenius cannot be classed with Herrera, Lubin and Torelli in the search for sources ; but his presentation is so concise and clear that it makes pleasant reading even to-day. Whenever Crusenius tries his hand at genetic historiography, he is tempted to make assertions, which are inadequately supported. Herrera repeatedly calls attention to his inaccuracies. It is to be observed, however, that Kreusen must have had some sources which are now lost. His narrative of the first vicars general (Pt. 3. c. 2), refers to some names which are known only to him. Maigretius' history of Augustinian martyrs delights the reader by its poetic descriptions and vivid narratives. His reports on more recent martyrs (unlike those written by Saint-Martin) seem to be based on hearsay, not on direct investigation. Elssius' extensive work faded into obli-

³¹) See F. X. Martin's article on the Irish Augustinian houses in this issue.

³²) A new edition of part 3 appeared in Valladolid 1890, edited by Josef Lanteri.

Peter de CAMPO's, *Historia general de los Ermitaños de nuestro Padre San Augustin* (Barcelona 1640) is according to VELA, *Ensayo* I, 560 not a work of annals, but principally a refutation of Pennotus.

³³) G. Maigret's first attempt was called *Rejettons sacrés pullulants de la palme triumpante des premiers martyrs de l'Ordre dit des Freres Eremites de S. Augustin* (Liège 1612). It is precious for its pictures. In 1625 followed his *Martyrographia Augustiniana*, which was translated into German by Theoderic Degen (München 1628).

vion when Ossinger's more reliable and more complete *Bibliotheca Augustiniana* (Ingolstadt 1776) appeared. The work of Curtius will always remain interesting because of the engraved portraits; they were obtained — as he tells us in his foreword — mostly from the Angelica in Rome. These and other such Belgian books excel more in refinement of style and beauty of physical make-up than in the quality of their research.

Herrera, Lubin and Torelli are the principal Augustinian historians of the 17th century. Each one wanted to write a complete history of his Order, and each one failed because of his methods.

Torelli and Herrera relied on their own research and sought little ³⁴⁾ if any outside help; at that time, however, it was practically impossible for any one man to gather the necessary sources through his own efforts alone. Lubin called upon the entire Order for help, but it was unrealistic of him to expect a mere questionnaire to provide him with all the material he needed.

Torelli had to limit himself to the archives of Italy, and even in Italy the great treasures of the Vatican Archives were denied him. His so-called history is but a commentary on a chronologically arranged collection of documents. Herrera's orderly method and iron discipline together with his wide travels and lofty contacts might have assured his success if he had been able to live and work a few years longer.

Though they failed in writing a general history of the Order, each one published one or several works of lasting merit. Torelli gave us the most comprehensive *Bullarium*, Herrera an excellent Dictionary and Lubin two precious volumes on the geography of the Order. For any modern historian, who wants to write on the Augustinian Order, these works are indispensable.

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³⁴⁾ Herrera received some important material through the procurator general Aegidius Consoni. Vide my article on Cardinal Richard Annibaldi, *Augustiniana* III (1953) 284 and AA XXIII (1954) 134.

APPENDIX

The MS LL 1.472 in the Archives Nationales, Paris. A collection of materials by P. Augustine Lubin, OSA for the history of the Augustinian Order.

The description of this manuscript was given in the text *supra*. My confrère Eelco Ypma kindly compared the transcript with the original, since the peculiar difficulties of microfilm reading made certain passages hard to decipher. The numbers are those of the original. The collection contains both handwritten notes by Lubin himself and the answers sent in response to his questionnaire. Note that Lubin or the binder arranged the convents in alphabetical Order.

CONTENTS

Letters to Père Augustin Lubin

1. Letter of Philip Visconti, prior general of the Order to Lubin (original) AD 1651.

« De proposito tuo colligendi conscribendique ea quae in singulis nostri Ordinis in REGNO conventibus memoratu digna contigerunt, certiores facti, non modo tibi ad eiusce prosecutionem facultatem, benedictionemque nostram impartimur; verum etiam hortamur, ut quam diligentissime, promptissimeque quantum rei pondus momentumque patient(ur), illud executioni mandare studeas. Nos quidem, si quid ex ordinis archivo erui poterit, quod usui tibi esse queat, illud libenter transmittemus, monebimusque Provinciales, ut et idem ipsi respective faciant, et a subditis sibi prioribus fieri curent.

Deus labores Tuos secundet. Romae, 23 decembris 1651.
fr. Phil. Vicecomes, Glis. Ord. ».

2. Ph. Visconti makes Lubin the official chorographer of the Order (original) AD 1656.

« Magister fr. Philipus Vicecomes Mediolanensis totius Ord. Er. S. Augustini, prior generalis licet indignus, Venerabili P. Augustino Lubin ejusdem nostri ordinis ac voti Provinciae Sancti Guilelmi.

Religiosos instituti nostri viros, qui suo labore solertiaque aliqua industria communi religionis utilitati, commoditati, ac splendori servire student, quibus possumus gratiis ac favoribus libenter prosequimur. Cum igitur pro parte tua nobis expositum fuerit te TABULAS CHOROGRAPHICAS aliquot Provinciarum ordinis nostri magna cura delineasse, aliasque parare, quibus conventuum foundationes, resque memoria dignas ad posteritatis usum subnectere intendis: Nos collaudato studio tuo tenore praesentium nostrique muneris auctoritate totius ordinis nostri CHORO-

GRAPHUM te creamus, facimus et declaramus, ut hoc titulo decoratus, maiore animi alacritate inceptum opus peragas ad Dei gloriam, sacraeque nostrae Augustinianae religionis decorem.

fr. Philippus Vicecomes, Gl. Ind.

Datum Romae 17. Februari 1656 ».

In margine : v. Paulus Luchinus, Generalis ind.

3. Letter of Fr. Bartholomeus a Carignano, prior general of the Lombardic Congregation of the Observance, in which he promises his cooperation. June 29, 1656 (original).
4. Letter of Father Franciscus de Terra Nova, Nov. 16, 1656.
5. Some kind of eulogy of Father Lubin (readable only in part).
6. Letter of the prior general Paul Luchinus of Pesaro, written during his visitation of the convent of St. Nicholas in Paris. June 21, 1659 (original).

It is beautifully written, rather lengthy and regrets the fact, that the printing of Lubin's Augustinian atlas has been delayed on account of the war and pestilence raging in France.

7. Letter of King Louis XIV of France in favor of P. Lubin. Nov. 5, 1660 (original) :

« De Par le Roy.

« Sa Majesté desirant favoriser le pere Augustin Lubin, superieur du convan (couvent) des Augustins de Lagny, l'un des Geographes ordinaires de Sa Majesté et Chorographe generale de l'Ordre des Ermites de S. Augustin dans le voyage qu'il vase (?) en Italy suivant la permission qu'il y a de son General pour visiter les bibliotheques et y extraire les memoires qu'il jugera pouvoir servir a l'histoire a laquelle il travaille, et voulant aussy luy faciliter les moyens de s'acquerir en ce voyage suivant le dessein qu'il y a de nouvelles connoissance dans la geographie et dans l'art ou il s'est desja rendu fort expert de dresser et gravir luy mesmes les Cartes geographiques par la visite et la frequentation des bibliotheques curieuses et l'entretien des gens doctes qui sont audict pays affin d'y tirer de nouvelles lumieres pour la perfection des ouvrages qu'il desire de mettre soubz la presse. Et qui savoir tres utiles au public Sa Majeste ordonne a tous ses Ambassadeurs ministres residens agens et autres ses Off. Gen... (?) et sujets qu'il apparaitre (?) qui sont a Rome et dans les cours des autres princes d'Italie de procurer audict pere Lubin l'entree dans toutes les bibliotheques qu'il desirera de voir Et la liberte d'en tirer et extraire ce qu'il estimera pouvoir contribuer a son Instruction et a la fin qu'il s'est proposé et generalement de luy donner pource toutte ayde, faveur et assistance dont il aura besoin. Faict a Paris le cinquieme de novembre 1660. — Louis ».

8. *Vetus Africa Augustiniana* — Italia (two maps).
9. Copy from D'Achery, *Spicilegium* VI, 9 : Monasteries in Africa at the time of the Council of Carthage AD 535.

- 10.-27. Description of the convent St. Augustine, Rome ; mostly written in the hand of Lubin.
- 28.-29. Convent and church of St. Maria Novella in Bracciano, Dioc. Sutri, AD 1445 (founded in 1436 : Herrera, *Alph. Aug.* I, 125).
30. Excerpts from a letter of P. Lawrence (Belgian) to the secretary of the Order, written about May 25, 1652. This date is mentioned in text.
31. Plan of a convent.

The houses in Paris

32. Giles of Rome, prior general, appeals from the sentence of Simon, bishop of Paris, to the Holy See, regarding the donation of the convent of the Sackfriars to the Augustinians, Oct. 6, 1293 (copy), rewritten with better ink under no. 36.
33. Letter of Simon, archbishop of Paris, approving the transfer of the Sack Friars convent to the Augustinians (copy) AD 1293.
Printed in N. MATTIOLI, *OSA, Studio critico sopra Egidio Romano* (Roma 1896) pp. 81-3 and in TORELLI, *Sec. Agust.* V, 148.
34. Giles of Rome gives his manor St. Martin of Campiano (Dioc. Soana) to the house in Paris 'de cujus uberibus a pueritia' nutritus fuit. March, 29, 1315.
Original in Archives Nationales no. S. 3634. Vide DENIFLE, *Chartularium Universitatis Parisiensis* II (Paris 1891) 172 no. 715.
35. Answer of the bishop of Paris to Giles of Rome AD 1293 (not published).
36. Same as no. 32.
37. Declaration of Giles of Rome, while archbishop of Bourges, conc. the Bachelors of the Austins.
Published in E. YPMA, *La formation des professeurs chez les Ermites de de Saint-Augustin de 1256 à 1354* (Paris 1956) 91 n.
38. Testament of Giles of Rome, in which he leaves all his books to Paris. Dec. 23, 1316.
Printed in L. DELISLE, *Le cabinet des manuscrits de la Bibliothèque Nationale* II (Paris 1874) 247. Original now No. S. 3634(3) of the Arch. Nat.
39. « Memoire des articles » sent to the prior general in 1632 by the commissaries Taillade, Carcat and Boulanger and approved in Rome July, 13, 1632 concerning spiritual progress.
40. Pro regimine conventus Parisiensis.
41. In the same matter a memorial sent to the prior general by the same commissaries. AD 1632.
42. *Litterae Reverendissimi P. Generalis totius ordinis Eremitarum Sancti Augustini missae ad maiorem conventum Parisium Augustiniensium* (May 5, 1642), printed, 4 pp.
Hippolytus Mantius Finalensis was the general.
43. *Instructions concernant les affaires des Augustins Reformez établis par auctorité du Roy au grand couvent.* 15 July 1636. Printed, 8 pp.

44. *Recit veritable de ce que s'est fait et passé dans le grand couvent des PP. Augustins de Paris depuis le 5. du mois d'Aoust 1642.* Printed, 4 pp.
45. Plan of the convent St. Augustine of Toulouse. « I. Seguenti fecit. — 1652 ».
46. Maps 1) Italia Augustiniana 2) Gallia Augustiniana.
47. Maps 1) Hispania Augustiniana 2) Germania Augustiniana.
48. *Interrogatorium pro Provincia*
 Quandonam erecta in Provinciam ? et quomodo ?
 Origo et progressus Reformationum si quae acciderint ?
 Series Capitulorum et ubi habita ?
 Cathalogus priorum provincialium, quidque notabile egerint ?
 Puta novorum.
 Foundationes conventuum, aut veterum reparationes, an scripserint ?
 Quandonam mortui et ubi iaceant ?
 An extat bulla pontificia aut diploma regium ad ipsam spectans ?
 Quem ordinem servant conventus inter se ?
 An semper eosdem, vel alios habuerint.
 Supplicat P. Augustinus Lubin Ordinis Chorographus Reverendo admodum patri Provinciali ut per se vel per aliquem patrem peritum respondeatur latine et ample supra positis Interrogantiunculis cum responsionibus ad dictum Patrum Lubin Parisios in conventu suburbii Sancti Germani ut ad decus Ordinis in lucem edantur omnia notabilia vestri conventus de mandato, et jussu Reverendissimi P. Generalis.
49. Provinciae et congregationes OESA (printed, 1 page).
50. *Interrogatorium* (for individual house).
 Quando ceperit conventus ? An aliquando incendio, vel quovis casu destructus ?
 Quis praecipuus fundator ? Quinam notabiliter in illum fuere Benefici ?
 In qua dioecesi ? Quandonam constructus ? Qui auspicales lapides posuere ?
 De situ : An inter urbem ? an prope aliquem fluvium ?
 An viri sanctitatis vel doctrinae fama clari in eo floruerint ?
 An extet aliqua bulla ad ipsum spectans ? an aliquod diploma regium ?
 An regia aliqua fundatio, vel donatio, vel ab aliqua persona illustri ?
 An immunitates aut privilegia aliqua habeat ?
 An bibliotheca luculenta ? an in ea codices manuscripti praelo digni ?
 An in eo habita aliquando fuerint comitia Magnatum, Episcoporum etc. ?
 An aliqua capitula generalia aut provincialia ?
 Quando et a quo ecclesia constructa ? quando et a quo Episcopo consecrata ?

Cui sancto dedicata ? Idem quaeritur de ejusdem capellis.

An notabiles alicuius sancti Reliquiae ?

An aliqua imago miraculosa ? Quae miracula certo contigerint ?

An populi sit concursus aut aliqua peregrinatio ?

An statuæ, picturæ ab aliquo eximio artifice ?

An rara ecclesiae vel conventus vel alterius loci fabrica ?

An sepulturae, tumuli, epitaphia aliquorum virorum illustrium ?

An aliud quidpiam publica luce vel fama dignum ?

Conclusion same as in No. 48, but directed to the prior of the convent.

Houses in Italy (vide nos. 10-29 and 142)

51. Map of the province of St. Augustine alias of Lombardy.

Response to the above questionnaire by the convent of the Holy Cross of Varese (Genua) in the province of Lombardy, founded 1563 (HERRERA, *Alph. Aug.* II, 553).

52. Map of the province St. Monica, alias of Rome.

53. Donation of Marsia seu Tomasia « ex illustri Anniballensium procerum Romanorum stirpe oriunda » of the church St. Stephen in the territory of Cave AD 1385. A Father Angelo of Tuscanella is to establish there a monastery and the prior general Bartholomew of Venice consents to the care of souls in the old parish church, which is turned over to the Order (Lubin's hand).

54. Map of the province St. Nicholas of Tolentine alias of the March of Ancona.

55. Convent of St. Augustine in Cartoceto (' de Terra Carticensi ') Dioc. Fano (written in May 1656).

56. Report on the house of St. Augustine in Fano, established AD 1263 by Fr. Bene of St. Blase, Brettino and Romanus, prior of St. Stephen in Fano. Written on May 11, 1656 by Nicolaus Orlandus.

57. Report of St. Augustine in Fossombrone (Forosempronensis) by Fr. Gregory of Genoa, prior and ' S. Theol. professor in universitate Publicus Metaphysicus '.

58. Biography of P. Innocent Angelucci of Ancona who died in the odor of sanctity AD 1653.

Houses of the Community of Bourges

59. Original map of the Province Francia.

60. Printed map of same.

61. A letter by the Augustinian Anthony Mathy, written at Angers Febr. 13, 1651, who discusses the possibility of a list of the provincials of Francia. Known are those of 1383, 1393, 1519, 1559.

62. List of provincial chapters since 1540.
63. Same, but illegible.
64. Same. List begins with 1540 and adds the sequence of the houses, their antiquity, patrons etc. (Lubin's hand).
65. Chapter of Amiens in 1586. Lengthy definitions.
66. Memorial on convent of Orleans, 6 pp.
67. Memorial on the convent in Barfleur, founded 1292 (or 1286). 20 pp., written in 1657.
68. Memorial on Bayeux and Barfleur.
- 69.-70. Memorial on Chinon, by its prior.
71. Girouette : Epitaph of Charles de Belle Forière.
72. Original map of the Province of St. William alias the Community of Bourges.
73. Same map printed.
74. A short account of the history of this province and its chapters since 1592. Details on the chapters in Tours AD 1616 and Vitré in 1622.
75. Various privileges granted to this province by the priors general.
 - a. A letter of the prior general Alexander (Mancini) of Siena to the members of the house in Poitiers, by which he confirms their transfer to the Community of Bourges.
 - b. Some details overlooked by Christian Francaeus in his work *Felix Augustiniensium Communitatis Bituricensis exordium et progressus in provincia Franciae ab anno 1594 ad 1620* (Paris 1620). 11 pp.
 - c. Privileges granted to said Community since the appearance of this book, esp. that of prior general Fulgence (Galucci of Mount Giorgio), Oct. 15, 1622.
 - d. Letter of the same general to the provincial of Francia, November 29, 1622.
76. The house of Amiens is granted freedom from taxation by King Louis XIV on December 1, 1643. Print begins : *Louis par la grace de Dieu, roy de France et de Navarre...* 3 pp. Confirms letter of Louis XIII.
77. Miracles in the church of Notre Dame de Foy in Amiens since the printing of the book.

For prints of devotional booklets for this church in 1648, 1650 see H. MACQUERON, *Bibliographie du Dép. de la Somme I* (Amiens 1904) in *Mémoires de la Soc. Archéol. de la Somme I*.
78. *Extraict des Registres de Parlement*. 15. Jan. 1652. 3 pp. Decision which settles the differences between the province Francia and the Community of Bourges.
79. Memoir on the house in Angers. Received Sackfriars Convent (founded in 1263) in 1310. 5 pp.
80. Echo. A poem on the house in Angers.
81. Pierre Rabache, founder of the Community in Bourges who died in the year 1648. Description of his tombstone and a letter of 1651.

82. Copy of the Act of foundation of the convent Bar-le-Duc, Diocese of Toul, 31. March 1372. Memoir. 16 pp.
83. Plan of the house in Bar-le-Duc.
84. Memoir on the house in Bourges. Writer claims that it came from Sackfriars (!) 4 pp.
85. 1. Letter of P. Augustin Chesneau from Bourges, Dec. 26, 1650. 2. Letter by same on Febr. 24, 1651.
86. Plan of the convent de la Bussière by André Gendron, 1657.
87. Hand-drawn sketch of this house.
88. A letter by André Gendron, written on April 25, 1657 contains some notes on La Bussière.
89. Plan of this house.
90. Sketches of this house.
91. Memoir on Champlitte by Augustine Berger, written August 16, 1651.
92. Copy of a letter by prior general Peter de Vena AD 1412 regarding the erection of a confraternity in honor of Our Lady, St. Augustine and S. Eloy.
93. Plan of Champlitte's convent.
94. Memoir on Candé. A prior is recorded for the first time in 1390.
95. Memoir on Chatillon (in Latin) founded in 1624.
96. Memoir on Cosne.
97. Rough sketch of its buildings.
98. Various pieces on Lamballe, written by J. Camus, May 29, 1651, among them the bull of John XXII for this house in 1317, now published in *Annales de Bretagne* 25 (1910) 676/8 by G. Mollat.
99. Memoir on Lagny written on December 2, 1650 by J. Marini OSA including document of the year 1328.
100. Chapel of Loretto, founded in 1527 by Frater Robert, DD and prior of Bourges. 7 pp.
101. Memoir on Moulins in Latin.
102. Letter of P. Davoust, OSA sent from Montreuil, April 8, 1624 (only part of it is microfilmed. On Montreuil ?).
103. Montaigu (Ermitage near Nancy) 1629.
104. Memoir on Paulmy by Louis Durnau, written February 2, 1652.
105. « Les antiquites et singularites du monastere des RR. PP. Augustins Reformez du Faubourg St. Germain Lez Paris », 4 pp.
106. Decision on the legacy of the Queen Mother (in favor of St. Nicholas in St. Germain) Sept. 1651 followed by *Extract des registres de la Cour des Aydes*. Confirmation of all privileges. March 23, 1652. Both printed as one. 7 pp.
107. « Memoire pour St. Pierre Les Moustiers », written November 24, 1650 by Fulgences Desbois (?).

108. *Copie de l'establissement des Religieux Augustins fait en la ville de St. Pierre le Moustier, le 16. Fevrier 1622.* 2 pp. followed by
Extraict des Registres de Parlement, 24. Juli 1648. 4 pp.
 Decision of Parlement in the dispute between the bishop of Nevers and the Austins of St. Pierre le Moutier.
109. Letter from Poitiers. Inventory of documents made in 1602 by Steven Rabache, prior.
110. Memoir on Poitiers (continued from no. 109).
111. A manuscript from the year 1507 in which F. Estienne, prior of Poitiers, introduces in dialogue two heralds, one of France and one of England. Only title is given.
 Copies of this Ms are preserved in Ms 1770 of the Public Library in Carpentras and Ms 2019 of Sainte-Geneviève, Paris (*Catalogue Carpentras* II p. 183; *Catalogue... Sainte Geneviève* II p. 241).
112. *Messire Herbert Berland Chevalier* Family tree of the Berlands; printed, 1 p.
113. *Factum pour Messire Philippes Berland Chevalier, sieur de la Guittounniere, intime.* April 1637. It is directed against a decision of the court depriving him of his right as founder of the Augustinian house in Poitiers. 6 pp. Printed.
114. Vidimus of a document of the foundation of Pontarlier in 1284.
 The original is published in M. DROZ, *Mémoires pour servir à l'histoire de la ville de Pontarlier* (ibid. 1840) 245.
115. « *Memoires des choses remarquables du couvent de Pontarlier* » followed by the same title for the house in Champlitte.
116. Picture of house in Pontarlier with picture of St. Eloy, its patron-saint.
117. Report on La Rochelle, January 27, 1651 by fr. Louys Durkau (Durnau ? vide no. 104).
118. *Arrest du Conseil Prive pour le reestablissement des Augustins reformez en leur couvent de S. Yon, en la ville de la Rochelle. A Poictiers par la vefeu (!) d'Anthoine Mesnier, Imprimeur du Roy et de l'Université.* August 1630, 8 pp. Printed.
119. « *Antiquité du couvent des FF. Augustins de Vittré* ». 3 pp.
120. Same title, but different narrative. Document of Johanna, queen of Sicily, duchess of Anjou and Bar, countess of Forcalquier and Piemont, who gave to the Austins of Vitré a relic of St. Andrew, apostle. April 1, 1487.
121. Confraternity of Our Lady of Grace established on June 2, 1482 in Vitré by the prior general Ambrosius Coriolanus.

Houses in Spain

122. Map of Augustinian provinces in Spain.
123. Map of the province of Castilia.

124. A letter from Madrid to P. Lubin by his brother (?) Louis Lubin OSA, 28. August 1648 contains « Chorographica descriptio conventuum Hispaniae ».
125. Picture of the Christ of Burgos.
126. Long, waterstained letter from Spain. 11 pp. in Spanish.
127. « Notitia conventus Sarriani in provincia Castellae ». In Spanish. December 4. 1658 by Josef de Villanova.
128. « Notitia conventus Vadayani in provincia Castellae » by Oliverus Mores.
129. Map of « Provincia Bethicae seu Andalusiae ».
130. St. Augustine, Granada. In Spanish. 3 pp.
 Report on a visit to the grave of St. Thomas a Villanova, probably by Louis Lubin, August 2 (1648) 5 pp.
132. Map of « Provincia Regnorum Coronae Aragoniae ».
133. Criticism of his map : location of Perpignan and Courbiac.
134. Enumeration of Augustinian houses in the prov. of Catalonia.
135. Same for Aragon.
136. Same for houses « in principatu Cathaloniae comitatus Rosilionis et Ceritaniae ».
137. Map of Portugal.
138. Original map of Portugal (very inept).
139. Houses of Vicariate in East India.
140. A list of the dioceses of India, in which the houses of this vicariate are located.
141. Extract from a book entitled ' Relation d'un voyage de Moscovia Tartarie et Perse ' by the Duke of Goldstein 1633-1639, translated from the German by Olearius (Paris 1656).
 P. 262 (7. Febr. 1637) : « We were visited by a Roman Catholic Monk, called Ambrosio dos Amos, natif of Lisbon in Portugal. He told us, that he came from Tiflis in Georgia, a journey of ten days from Sesamacsie (!), where he is prior of a convent of the Order of St. Augustine. He knew other languages beside his mother tongue. He used Latin in his conversation with the ambassador, and knew also Georgian, Turkish and Persian ».
142. Map of the province of the March of Treviso alias of Venice and the Congregation of Monto Ortho.

The Province of Toulouse and Aquitaine (vide no. 45)

143. Map of the Province of Toulouse and Aquitaine.
144. The convents of this province (names only).
145. Description of the province of Toulouse and Guyenne, its convents and some interesting items on each.
 Written in haste at Lyon by Fr. Fromiger in May 1650.
146. List of provincials (part missing ?) begins with Bernardus Pinalis, 1397.

147. List of Provincial Chapters of the Province Toulouse and Aquitaine and the provincials elected at the same, 1579-1655.
148. Topographical description of its houses. 7 pp.
149. Distances between the houses of Prov. Toul. & Aquit. in letter of August 9, 1650 by Fr. Anthony Martin (same as in no. 61 ?).
150. Distances in the province (continued).
151. Letter of Simplicien (de St. Martin Villeneuve) of 26. Aug. 1650. Sends list of provincials (no. 146 ?).
152. R. de Formiger (vide no. 145) describes the distances between houses.
153. « Le couvent Agen ».
154. Rough and poor sketch of this house.
155. 1. « Memoires qui se trouvent au couvent des PP. Augustins de Bourdeaux ». Enumeration of papal bulls and other documents also reports on individual houses. Fr. de Villeneuve, April 1 (year ?).
2. Letter of Villeneuve complains about the destruction of archives.
156. « Authores ordinis nondum praelo missi ».

The following list gives only a fraction of the manuscripts preserved in this ancient monastery, where a *studium generale* was established. The *Catalogue général des manuscrits des bibliothèques publiques des Départements* vol. 23: *Bordeaux* (Paris 1894) pp. xv-xxv enumerates 165 MSS which emanated from the Augustinian library of this city. The list is also misleading, because it includes several works of non-Augustinian authors (nos. 8, 14, 17, 18, 21).

1. Quaestiones theologiae Gregorii de Arimino ; ejusdem Quodlibeta

The *Catalogue... Bordeaux* p. 64 says that the present Ms 119 contains the Quodlibeta of Giles of Rome and none of the works of Gregory, though they are assigned to him in Ms 119.

2. Quaestiones de praedicamentis divinis Jacobi de Viterbio (now Ms. 167 ff. 1-91v).
Ejusdem Quodlibeta (*ibidem* ff. 117-217).
3. Quodlibetum unum Fratris Jacobi de Appamiis (*ibidem* 93v-116v).
4. Jacobi Magni olim conventus Parisiensis, baccalaurei
Expositio moralis super Genesim (now Ms 18).
Ejusdem Sophologium (now Ms 294 ff. 83-142v)
et Introductorium sermocinandi (now Ms 306).
5. Distinctiones seu concordantiae historiales veteris et novi testamenti fratris Bidenis de Senis (now Ms 135 ff. 1-62, which however contains only the concordance of the New Testament).
6. Sermones arboris statuum [ad status] f. Nanii, Albiensis (now Ms 135 ff. 107-135. The name Nanius of Albi is not given in the *Catalogue*, p. 76).
7. Frater Augustinus de Urbino, De pugna spirituali (now Ms 135, ff. 63-107).

8. Philippus de Pergamo [OSB], *Speculum regiminis* (now Ms 425).
9. Symonis de Cremona, *Quadragesimale*.
10. Arnaldi de Sancto Quintino conventus Montis-Domae *Sermones*. *Ejusdem Summa collectionum*.
Hic Parisiis studens plura magna volumina authorum, quorum nomina non sunt nobis nota, conscribi fecit.
The *Catalogue* calls him correctly not de Sancto, but de Fonte Quintino and assigns to him Mss 73, 127, 135, 331.
11. Jordani de Saxonia, *Evangeliorum expositio*.
12. Augustinus de Ancona, *In epistolas Pauli* (now Mss 57, 58).
13. Augustinus (Summa) de causis, completa Baiocis. In Math. (now Ms 140; the work belongs to Giles of Rome).
14. Arnaldus de Villanova, *De cognitione anticristi*.
15. Ugolinus Constantinopolitanus patriarcha, quondam Parisiis primatum tenens, *In quattuor libros Sententiarum* (now Ms 164).
16. Uberdus, *Super quattuor Sententiarum Aegidii Romani*.
17. Morneus, *In libros Sententiarum*.
18. Jacobus Lausanna, *Super genesim* (now Ms 148).
19. *Historia et cosmographia Moysis usque ad Ascensionem*.
20. Albertus de Padua, *Super evangelia quadragesimae et festa per annum* (now Mss 44, 307).
21. *Liber authoris incogniti fratris Arnaldi de Villanova*.
22. Augustini et Aristotelis, *Magna Moralia* (now Ms 1000 ?).
23. Augustinus, *De conflictu vitiorum*.
24. *Sermones Sancti Patris Augustini ad heremos, inventi temporibus Pipini Francorum regis in abbazia Sancti Dionysii qui quidem in sola libraria Summi Pontificis in Abinione (!) reservandi, scripti autem opera fratris cujusdam theologi nuncupati, primo Carcassonae, demum Burdigalae* (now Ms 294, ff. 143r-160r).
25. Thomae Argentinatis, *Scripta super quattuor Sententiarum, multo ampliora iis quae typis mandata sunt* (now Mss 126, 127, 128).
26. *Biblia sacra immensi voluminis ab anno millesimo centesimo undecimo conscripta*.
157. Enumeration of papal bulls in the archives of Bordeaux.
158. Royal patent letters in the same archives. Oldest is dated 1382.
159. Memoir on the house in Fleurance by William Trozes (Thozet ?), DD & prior.
160. Plan of house in Limoges (original).
- 161/2. Plan and view of the house in Montauban (original).
163. Bull of foundation for Mortemart. 17 pp.
164. History of Perigueux. By same author as in no. 155.
165. Report on Geaune.
166. St. Savinien du Port and a few notes on Limoges and La Rochelle.