

Notes on the Augustinian Monastery in Baden*)

There is so much to be done before a good history of the Augustinians in Austria can be written, that it is a distinct pleasure to salute a recently published doctoral dissertation on the monastery of this order in the charming little Austrian city of Baden. The work was presented in 1962 to the philosophical faculty of the University of Vienna, and was published less than a year ago¹). The authoress, to whom for brevity's sake we shall refer as A., was fortunate in receiving from her former religion professor, Monsignor Johannes Ressel, the chronicle of the Frauenkirche (by which name the old Augustinian church of Baden is called by the local inhabitants) prepared by him, and also his excellent collection of pictures pertaining thereunto. Hence, the present book has some really noteworthy reproductions of the church itself and the adjacent monastery (both of which still remain, though the latter is devoted to other uses), as well as of the burial monuments of the founding pair, Leutold von Chreusbach and his wife, Eufemia.

The monastery had a long history, from the day of its foundation, June 9, 1285 (with an interruption in the sixteenth century) to the day of its suppression on Febr. 27, 1812. Hence, a full history of this monastery would be a most valuable contribution to the history of the Austrian Augustinians. We say «full», for such a history would place the monastery in the setting of local developments, which are its inseparable background. That this dissertation does not completely realize such demands does not detract from its great utility, or from the warm welcome which it deserves. After the most acceptable work of Dr. Friedrich Rennhofer on the Augustinians in Vienna²), this slender monograph comes as an addition, such as we should

*) A review article of the book of UTE ANZINGER, *Das Kloster der Augustiner-Eremiten in Baden*, Institut historique augustinien, Heverlee-Louvain 1968, pp. 141.

¹) It appeared also in two articles in *Augustiniana*: 18 (1968) 262-332; and 19 (1969) 128-192. We shall here refer to the book and its pagination, not to the articles.

²) *Die Augustiner-Eremiten in Wien: Ein Beitrag zur Kulturgeschichte Wiens*, Würzburg 1956

love to have for each of the thirteen monasteries of the former Austro-Hungarian province, which disappeared from Austria in 1812. Up to the present, only the monasteries of Vienna and now of Baden have received monographic treatment. We learn from private sources that another doctoral dissertation of the University of Vienna is to be devoted to the monastery of the Augustinians in Fürstenfeld. We sincerely hope that it will be brought to a successful conclusion, and will take a worthy place in the list of studies on Augustinian houses in Austria.

Our aim in this review-article is to present to our readers, with due appreciation the useful work of A., along with certain additions and minor criticisms, which we are compelled to make, in order that a more complete idea may be had of the history of the Augustinians in Baden. Certainly, much will still remain to be done, after our modest additions have been made. But several new facts and facets can be added, which we shall try to indicate here—constantly with deep appreciation for the foundation laid for future labors by this dissertation.

The work is well divided into three parts: 1. sources and bibliography; 2. historical development of the monastery; 3. appendix of various important documents, here reproduced in whole or in part.

The list of sources is very useful, drawing upon the Österreichische Nationalbibliothek, the Diözesanarchiv of Vienna, the Stiftsarchiv of Heiligenkreuz, the Pfarre St. Stephan in Baden, and the «Kirchenvorstehung der Frauenkirche» in Baden³). Yet, it must be noted that two important archives in Vienna itself, and the Stiftsarchiv of Klosterneuburg have not been duly consulted, and that two very important manuscripts of the ÖNB have not been utilized by A., although much help could have been derived from them. The unutilized archives in Vienna are the Hofkammerarchiv on the Johannesgasse, and the Verwaltungsarchiv on the Weilnerstrasse. The former contains N.Ö. Herrschaftsakten B/1/H = Baden, Augustinerkloster. The latter contains Kultusarchiv 530 = Augustiner in Baden und Wien. The Stiftsarchiv of Klosterneuburg contains in Kartons 12 and 14 information from the years 1535-1536 about the prior of Baden, Ambros Stocker, who is cited by A. in the list of priors (118) only for the year 1523. We must state at once that this list of priors (118-123) has simply been taken from the earlier researches of the deserving former archivist

³) We give here the German titles, as presented by A., since we believe this conduces to greater clarity.

of Baden, Dr. Hermann Rollet, with no further researches by A. But in spite of Rollet's great learning, the manuscripts 8461 and 8466 of the ÖNB have not been drawn upon, with resulting lacunae in the list, which their use would have prevented ⁴). Naturally, other sources also exist, such as the Archivio della Nunziatura di Vienna in the Archivio Vaticano, and the Biblioteca Angelica in Rome, but it is readily understandable how Rollet could not consult in his day every possible source during his busy life, so useful for the history of Baden.

A word on Baron Haan's important work, excerpted by Ressel and utilized by A., is here in order. His manuscript of 1827 which has the value of a source for the copy of seven of the oldest documents about the monastery (8-9), can still be consulted today in a beautiful copy of the Biblioteca Angelica, Manuscript 1652, of 88 pages, with the title: *Die k.k. Hofkirche zu Baden in Österreich im Viertel unter dem Wiener Walde*. A rare work of the same author upon the same subject was published in Latin and German, in quarto, Vienna 1832, but I have never had this work in my hands.

The list of printed sources is most useful, as is the bibliography, which readers will find really helpful. Here we make merely a few comments. The *Catalogus priorum provincialium* etc. (11) is cited without the name of its author, A. Höggmayr. The first edition of *Lexikon für Theologie und Kirche* was used (12) instead of the new edition for the articles Augustiner-Eremiten and Bettelorden. A major surprise however is that A. knew only the unprinted doctoral dissertation of F. Rennhofer, presented in 1948, and makes no mention or use of its revision ⁵). The title of the manuscript by Johannes Ressel, *Die Gegenreformation in Baden bei Wien im Spiegel der Geschichte des ehemaligen Augustinerklosters* (13) arouses hopes in the reader that the work under review will contain an historical presentation of the Counterreformation in Baden, with a discussion of the Augustinians' part therein, but the hope is disappointed, since very little is given about this point. We hasten to add, however, that such a presentation would unquestionably present great difficulties, and possibly Ressel's work afforded A. little help for such a treatment.

The body of the dissertation has nine divisions, which treat of the following themes: the foundation; the period up to the first

⁴) It is true that manuscript 8461 is cited (123) as one of Rollet's sources for making the list, but a mere glance at our list given at the end of our review-article, based upon this manuscript, shows that it was insufficiently utilized.

⁵) Cfr note 2.

suppression of the monastery in 1545; the restitution of the monastery to the order; the beginning of renewed prosperity in the seventeenth century; relations between monastery and city in the seventeenth and eighteenth centuries; construction of church and monastery since the fourteenth century; the period up to the definite suppression in 1812. These titles alone are sufficient to indicate the variety and the interest of the subjects treated. If some of the more interesting aspects of the monastery's history, such as the intellectual impact upon the city, receive exceedingly summary treatment, we must recall that this impact is not always to be found in the archival sources, which stress much more heavily such everyday affairs as contracts, building difficulties, economic controversies, payments, contacts (sometimes, but not always pleasant) with the parish clergy, etc.

In this central part particularly, a greater familiarity with the general history of the mendicant orders, and of the Augustinians in particular, would have made the dissertation more lifelike and useful. In addition, it would have prevented several errors, sometimes about facts, sometimes about the *Weltanschauung* of the religious orders, particularly with regard to poverty. We shall quote here several examples of these errors, which would present no problem for a specialist reader, but which give an unprepared reader unreliable information. Thus, even in the Introduction (6), we find the false statement that it was precisely the fact that the Augustinians in Baden sprang to the aid of the parish clergy in the care of souls, which brought about their own suppression «since through this all monastic life had ceased to exist, and hence the monastery lost its right to existence». This statement shows a failure to understand that it was precisely in order to aid the secular clergy in the care of souls that the Augustinians were called out of their hermitages by Alexander IV and formed into a mendicant order, especially for help by preaching and the hearing of confessions⁶). A. herself shows (20) that the mendicants were expected to take an active part in the care of souls in the cities. Further, if the reasoning of page 6 were true, would it not by the same token lead to the disappearance of every religious community which leads a zealous hand in parochial work? The history of such communities tells a different story. What really put an end to the Augustinians in Baden and in Austria was the stupid

⁶) See upon this point A. KUNZELMANN, *Geschichte der deutschen Augustiner-Eremiten*, in *Augustiniana* 19 (1969) 56-60.

stubbornness of Joseph II, who deliberately made life so difficult for religious communities and placed such restrictions upon them with an arbitrary *numerus fixus*, that Cardinal Migazzi frankly represented to Leopold II, immediately after Joseph's death, what pernicious effects Joseph's stubborn policies had produced (and continued producing long years after his death) ⁷).

Again, the question of mendicant poverty is not clear to A., whose remarks upon the subject betray inconsistency and lack of understanding ⁸). Thus she states (18), with regard to the numerous donations made to the monastery in Baden during four centuries that is is «problematical» how their «comparatively rich possessions» could be brought into harmony with the ideal of a mendicant order. Precisely here a work such as A. Zumkeller's, *Das Mönchtum des heiligen Augustinus*, ⁹) or a study such as that of Mathes would have made clear that the mendicants, even the Franciscans, whose ideal of poverty was so high, had to find a workable way of holding possessions, belonging not to the individual, but to the community, as a necessary means of sustaining a large number of individuals ¹⁰). Hence, it is hard to see how the mendicant monasteries should be excluded from being a party to contracts, even though A. comments that this is «in no wise compatible with the mendicant ideal» (25). Yet A. herself, who has spoken of the «comparatively rich possessions» of the Augustinians in Baden, admits that the monastery here was often in a difficult economic and financial plight (34-36). Further, she points out explicitly (52) that the income of the monastery in 1583 was sufficient only to support a few friars. This hardly seems to indicate «comparatively wealthy possessions». And if we note that the community in the baroque period regularly had between ten and twenty mouths to feed daily, we can see that the sheer necessity of sustaining life obliged them to take part in economic transactions. Even friars could/can not find the necessities of this life as ripe fruits upon a tree, which fall into their hands. Hence we fail to see the necessary

⁷) Cf. G. WINNER, *Die Klostersaufhebungen in Niederösterreich und Wien*, Wien 1967, 230.

⁸) F.A. Mathes has published a most useful study on this point: *The Poverty Movement and the Augustinian Hermits*, in *Analecta Augustiniana* 31 (1968) 5-154.

⁹) At the time of A.'s writing, only the first edition of this solid work had appeared and this is quoted in the bibliography (15). In 1968 a second well-revised edition was published by the Augustinus-Verlag, Würzburg.

¹⁰) Cf. J. MOORMAN, *A History of the Franciscan Order from its origins to the year 1517*, Oxford 1968, 83-122.

connection which A. suggests (33) between the possessions given by numerous well-disposed friends of the friars in Baden and a weakening of monastic discipline. At the same time, we gladly concede that friars should not strive to live on the same level with their rich neighbors, and in this we can heartily agree with A.

Certain other inaccuracies that spring from lack of acquaintance with the history of mendicant orders, especially of the Augustinians, must be mentioned here. Thus, we are told (19) that the German province of the order was in 1288 split into four, although this division took place at least ten years later. (Or is this a misprint?) It is stated (20) that the mendicants were removed from their original eremitical life in order to take an active part in the care of souls. Here it should be made clear that this is indeed true of the Augustinians (called hermits for historical reasons even today), but not of all the three other mendicant orders of the thirteenth century. A favorite mistake made by many today is to confuse the Hermits of St. Augustine (Augustiner-Eremiten) with the Augustinian Canons (Augustiner Chorherrn). Thus we read (34) that the Synod of Salzburg in 1418 planned a reform of the «Augustinians». But the Augustinian Canons are intended here, not the Augustinian Hermits, as is clear from the text of this synod¹¹). Further, the Hermits of St. Augustine had no foundation in the city of Salzburg previous to 1604. It is stated (99, note 360) that the list of priors from 1747, the end (!) of the priorship of Vidal, and 1755 shows a gap, so that a prior referred to during this period can not be determined. But the list of priors which we shall give at the end will correct this error, which is due to the fact that A. merely reproduces the list of Rollet, who knew nothing about the Augustinian archives in Rome. How Rollet came to the false conclusion (121) that Eusebius Franck was at one time provincial, we do not know.

Names are sometimes given in such a way that the uninitiated reader is unable to recognize them, even though the proper use of some works cited in the bibliography would have given the necessary aid. So, for instance, the Augustinian Andreas de Prunner (36) is simply andreas Bysman, cited by Höggmayr on p. 13 of his work cited in the bibliography. Again, Haan's opinion (43, note 126) that Petrus Stiegler is the prior who died on June 20, 1537, can hardly be correct, since Höggmayr on page 16 quotes an act of Nov. 9, 1539, in which he appears as still living. Again, a use of Höggmayr would

¹¹) Cf. F. DALHAM, *Concilia Salisburgensia*, Augsburg 1785, 171.

have given the name, Jakob Schott, of the Augustinian provincial referred to in 1545 by the prior of Vienna, Johannes Vilshofer (47). The provincial Antonius, from the year 1583 (51) is the Flemish Anton Keerbeek¹²⁾. It would be interesting to know why A. refers to the prior of Baden in 1601 (119) Johannes Candidus, as a Dalmatian, although what is said about him (57) leads one to suspect that he was rather an Italian, as was certainly his predecessor in 1599, Adeodato Carlucci da Iesi (119). The name of the Apostolic Nuntius in Vienna in the year 1640 was Matthei (65). A little fine point, which A. could hardly be expected to know, is that Hieronymus Hufnagel was never provincial (84), but rather rector of the province¹³⁾.

Sometimes the history of the Augustinians in Austria is incorrectly presented. Thus (66) it is false to say that the division of 1604 produced an Austrian province consisting of the monasteries in Niederösterreich, Steiermark and Kärnten. In fact, these monasteries were not united into a single province until 1653¹⁴⁾. The uncritical statement made by many that the Augustinian order counted about 30.000 members (62) must be reduced by about 10.000¹⁵⁾. It is indeed true that the monastery in Baden was declared to be the novitiate for the Augustinians in Austria in the year 1638 (64), but it is false to deduce therefrom that this monastery thereby took a leading role in the province by the formation of the younger elements. As early as 1654, the novitiate was established in Fürstenfeld¹⁶⁾, and in the following years the site of the novitiate was often changed. On the other hand, the convent in Baden received a certain distinction, when from April 20 to April 25, 1646, the first provincial chapter of the Austrian province was celebrated here¹⁷⁾. In addition, the so-called mid-chapters of the province began in 1696 to be held here. After another mid-chapter here in 1705, the usage ceased until 1732, and then continued with a certain regularity. This lasted until the days of Joseph II¹⁸⁾. In the final prosperous days of the Austro-Hungarian province, even

¹²⁾ Archiv der Stadt Wien, Klosterakten 21, Augustiner in der Stadt, n. 6, and Hs. B 164, 13r.

¹³⁾ See on this point *Augustinianum* 6 (1966) 263-269.

¹⁴⁾ Cf. W. HÜMPFNER, *Augustiner-Eremiten*, in *Lexikon für Theologie und Kirche*², I. 1086.

¹⁵⁾ D. GUTIÉRREZ, *De vulgatis ordinis Augustiniani censibus seu « statisticis »*, in *Analecta Augustiniana* 30 (1967) 330.

¹⁶⁾ ÖNB 8466. 48v.

¹⁷⁾ ÖNB 8236. 40r and ÖNB 8466. 3r-7r.

¹⁸⁾ ÖNB 8461. 254v, 265r, 279v, 310v, etc.

provincial chapters were held here on three occasions, 1759, 1767, and 1773 ¹⁹).

A. has quoted from the diocesan archives an interesting picture from the year 1756, in which she quotes the pastor, Ludwig du Parque, who complains that his sermons are preached to empty benches, whereas all the faithful attend the sermons preached in the Augustinian church. Amongst other reasons, the pastor frankly admits that the best preachers in Baden are the Augustinians, who consider this pulpit as the third of their province [after Vienna and Graz] and who therefore send outstanding preachers to their church in Baden (98-99). We might add that as early as 1653 the Augustinians offered certain privileges to their preachers in Baden, who spoke before such select persons, who came for the thermal baths ²⁰). Again, in 1666, Alfons Mitisini, a Suevian doctor in theology who had studied in Italy, offered his services here as preacher (concionator) «for the honor of the order» ²¹). In every provincial chapter, when the friars of the province were assigned to their convents, a «concionator» was always designated. Since the community number ten religious in Mitisini's time ²²), and this number increased over the years, the community could naturally choose amongst several possible preachers the most outstanding. We shall refer to a few of them in the course of this article.

This brings us to a few brief comments on the members of the community in Baden, about whom A. furnishes only incidental information. It would be possible here, merely by citing the two manuscripts ÖNB 8461 and 8466, to give a complete list of the members of the community from 1646 to 1746; and from the Ff series in Rome the same could be done up to the year 1774. Even after this time a fairly complete list has been made of the priors by Rollet, whom A. conscientiously quotes (118-123). Of the priors we shall speak chronologically at the end of this article, but here we should like to refer to some of the interesting Augustinians who dwelt in Baden, whether they were priors or not.

In 1651 came to Baden as prior the aristocrat from Eisenstadt, Hieronymus Hufnagel, who was later to become abbot of Brünn, imperial counsellor, rector of the Austrian province, and assistant

¹⁹) Ff 52.260r, Ff 50.280r.

²⁰) ÖNB 8466.52r.

²¹) *Ibid.* 134v.

²²) *Ibid.* 148r.

general for the Germanic provinces ²³). His tragic death at the hands of the Turks in 1683 is mentioned also by A., quoting Rollet (119). His younger brother Gabriel also became an Augustinian, laboring in Vienna and Korneuburg before coming to Baden as prior in 1662, but died here in 1664 at the young age of thirty-six ²⁴). Of Alfons Mitisini we have already spoken, and will add here merely that he was past provincial. Aegidius Ott spent more years in Baden as superior than most of his confreres, since he became vicar-prior during the ordinary term of his predecessor Alexander Schopper (1686-1689), then became regular prior on May 3, 1689; after three years, Ott was succeeded by Leopold Dattenrieder, but on April 22, 1695 began another three-year term, during which the chaplain of Pfeffenstatten took up his residence in the community. He was appointed for another term on April 24, 1698, but this term was abruptly ended on Dec. 18, 1699, when he was sent as vicar-prior to Graz in replacement of Joseph Achinger, who had been named by the prior general in Rome to the priorship of the general convent in Vienna. Since Ott's terms in Baden coincided with a busy period of reconstruction after the devastation wrought by the Turks in 1683, his name certainly deserves a place in the history of the monastery here.

In 1701, an Irish Augustinian, about forty years of age, Thomas Forstall, was stationed here for the first time, and remained for three years before being transferred to Graz. After a period as military chaplain in Italy, he returned as subprior to Baden in 1710. In 1713 his appointment to Baden was renewed, this time as sacristan. He spent 1716 to 1719 as vicar of the new monastery in Budapest, and became prior of Korneuburg in 1719, which office he received for a second term in 1725 before returning to Baden in 1728 as subprior for three years. After another period in Vienna, he was sent as subprior and master of novices to Korneuburg in 1734, despite his advanced age. Finally, he returned in 1743 to the Austrian convent to which he had received his first appointment, Baden. He seems to have died here shortly after. He had become a member of the Austrian province by official affiliation on May 16, 1707.

Under the priorship of Augustin Greiller (1704-1707) the pastor of Baden asked the local Augustinians to provide him with a friar as chaplain, for whose services he offered 100 gulden yearly. This

²³) See *Augustinianum* 6 (1966) 268-269.

²⁴) ÖNB 8466.102v; ÖNB 10214 p. 28r.

was the period in which reconstruction of church and monastery was such a problem, and the capable friar Jakob Rigos was assigned as the first Augustinian chaplain in the parish. He does not seem however to have continued long in this capacity in the parish church. Yet he spent many more years in Baden, perhaps more than any other of his Augustinian confreres.

In 1707, the interesting Croat, Hyazinth Maristoni, became prior. He was a doctor of theology from the University of Vienna, and had also served as provincial²⁵). In the same year as Maristoni, that is 1707, a prolific Augustinian writer, Daniel Schönauer of St. Pölten, was sent for three years to Baden. He was a famed pulpit orator as well as writer, so that his presence in Baden could hardly fail to impress the natives and the thermal guests. In 1702 he had succeeded in converting the Baroness von Zwenggau and her two daughters, who in Maria Zell were received into the Catholic church. He returned on Nov. 17, 1707 to Maria Zell to deliver the funeral sermon for Abbot Marian of the Benedictine monastery there. The Prince of Liechtenstein had Schönauer under his special protection, and on one occasion had saved him from a false accusation, by forcing a prostitute to reveal the real offender in the charge of which she had accused the friar²⁶).

Another Augustinian who spent many years in Baden as superior was Sigismund Cetto, who became prior here in 1710. Sp pleased did he seem to be with the charming city of Baden that he decided to reside here as provincial — the first example in the history of the Austrian province — when he was elected to this office in 1713. He left indeed his beloved Baden in 1716, only to return again as prior in 1719. During thls his second priorship, another sign of good will from the side of the secular clergy was given, when the secular priest, Franz Christian Hauer, on Sept. 3, 1720 founded a weekly mass in the Augustinian church²⁷).

A mediate successor of Cetto was Columbian Ruess (1725-1728), under whose priorship one of the Augustinians in Baden resided in Eggenwald for the care of souls²⁸). Under the next prior, Aurelius

²⁵) *Augustinianum* 5 (1965) 315-316.

²⁶) The long list of his writings, made by his confrere Xystus Schier, is found in Biblioteca Angelica, manuscript 353. 16r-21v, copied by the Viennese Augustinian Richard Tecker from ÖNB 7238. XVI.

²⁷) ÖNB 8461. 173v.

²⁸) Ibid. 196r.

Jeythe, who was prior here from 1728 until his death here in 1732, the subprior was none other than our Irish friend, Thomas Forstall.

Another prior (and also onetime provincial) who lived a long time in the monastery of Baden was Alypius Winckler, whose first superiorship here lasted from 1732 (when he became vicar-prior through the death of Jeythe) till 1740, since he was twice appointed as regular prior, first in 1734, and again in 1737. His immediate successor in 1740 was Godefried Claa, whose memory is fondly recalled by the Augustinian historian Xystus Schier, whom Claa baptized in Bruck an der Leytha on July 19, 1727 ²⁹). The Augustinian from Völkermarkt, Johannes Vidal, became vicar-prior in 1744, and was appointed to a full term in 1746, in which year an outstanding young Augustinian from Graz, Augustin Suppan, was sent to Baden as festal preacher, historian of the house and organist. As in the case of Daniel Schönauer, so Suppan also, whose fame as a preacher was widespread ³⁰), surely played a not unimportant role in the religious life of Baden in the mid-eighteenth century.

With the year 1746, the manuscript ÖNB 8461 has no further help for later priors and the community of Baden, but the Augustinian General Archives in Rome, Via S. Uffizio 25, contain in the Ff series the appointments of priors and members of the various communities in Austria until the year 1774, after which the acts unfortunately ceased to be sent to Rome, because of the absurd and childish measures of Joseph II against religious orders. And precisely for the final period of the existence of the monastery in Baden, which received a mortal blow in 1783, when Joseph decreed the *numerus fixus* and forbade the acceptance of young recruits, the list of Rollett given by A. is of great help ³¹).

A native of Baden who passed long years as an Augustinian in his native city is Edmund Kueffner, who became prior here in 1725 and resided, either as provincial or as prior or as ex-provincial until his death in 1770. He also was a doctor of theology of the University of Vienna. Three other provincials of the Austro-Hungarian province were here as priors after Kueffner : in 1764 Bernhard Schlechtleitner, who resigned the following year and was succeeded by Ernst Schober,

²⁹) F.L. MIKSCH, *Der Augustinerhistoriker Xystus Schier*, in *Augustiniana* 18 (1968) 348.

³⁰) Biblioteca Angelica, manuscript 353.64r, gives a list of seven works, six of which were sermons, the seventh a hymn in honor of the Mother of God.

³¹) G. WINNER, *op. cit.*, 278.

who in 1770 was elected provincial. The native of Korneuburg, Franz Capler, passed six years (1767-1773) as prior in Baden, before he was himself elected provincial in the chapter celebrated 1773 in this city. Evidently he also found Baden congenial, since he passed at least his first term as provincial, 1773-1776, in the same city. Many more items could be added about the Augustinians who labored in Baden, but we are unwilling to go into too many details here. But we believe it is clear that many points could be developed from this list, especially with regard to the spiritual and intellectual contacts between Baden and the Augustinians, who spent so many years there. This is a point which is too summarily dismissed in A.'s useful book.

We find the sources quoted in the third part of A.'s work most useful, and illustrative of several periods in the monastery's long history. But it is really unfortunate that no alphabetical index at the end of the work guides the reader to its many riches. One wastes precious time in having to page through the book, instead of finding each name in alphabetical order at the end. We regret this especially, since so many useful things are found in the latter part of the work, which are not too easily located, especially from the period of Joseph II and later.

LIST OF PRIORS OF BADEN 1523-1796 (1812)

We offer here a supplementary list of priors for the years 1523 to 1796, gladly accepting Rollet's list (118), incomplete though it be, for 1297-1523 and for 1797-1812. To avoid complications, we shall simply give the correct years, insofar as they are known to us, without going each in time into the detail of agreeing with or dissenting from, the useful list copied by A. from Rollet (118-123). The years which we give refer only to those years for which documents exist, and in the earlier cases should probably be extended. As already stated, ÖNB 8466 gives an unbroken list from 1646 to 1686. From the latter year until 1746 an unbroken list is found in ÖNB 8461. From 1746 to 1774 the list is given completely by these volumes of the Ff series in the Augustinian general archives: 44, 50, 52, 54. Since the later acts of provincial chapters and mid-chapters seem unfortunately lost, the best list after 1774 is that given by Rollet (122). Other sources are noted by Rollet (123) to which must be added the Hof-

kammerarchiv, the Klosterneuburg Stiftsarchiv, the Archiv der Stadt Wien, and the Archivio Vaticano.

[From 1297 to 1523, see Rollet's list in A. (118)].

1523 Ambros Stocker

1527 Ambros Stocker

1531 Peter Stiegler

1533-1566 A. Stocker

Before 1539 Wolfgang Prem

1537 W. Prem?

c. 1539-1545 Quirin Rietmair

1588 Constantinus Phasinus or Phaselus

1593 Jakobus (Seepacher?)

1599 Adeodato Carlucci da Iesi

1599-1602 Johannes Candidus

1602 Ludovicus Weidacher

1607-1608 Nicolaus Hofmair

1615 Augustinus Lombardus

1621 Sylvester Kuna

1629-1630 Felix Gladich

1638 Johannes du Roi

c. 1640 Nicolaus Flammeneus (or Flamencus?)

1641 Johannes du Roi

1641-1643 Johannes Panitius

1643(?) - 1646 Adam Menzelius

1646-1649 Constantinus Staudinger (From here on, ÖNB 8466 is a sure guide)

1649-1651 Caesarius Syrott, who was probably succeeded in 1651 by Christianus Weber, the subprior

1652-1653 Hieronymus Hufnagel

1653-1656 Erthinodus Cordin

1656-1662 Gulielmus Hehenperger

1662-1664 Gabriel Hufnagel

1665-1668 Bertramus Strauss

1668-1674 Alfons Mitisini

1674-1686 Christianus Harter

1686-1689 Alexander Schopper (Beginning here, up to the year 1746, we follow ÖNB 8461)

1689-1692 Aegidius Ott

1692-1695 Leopold Dattenrieder

1695-1699 Aegidius Ott

- 1699-1704 Caesarius Posch
 1704-1707 Augustinus Greiller
 1707-1710 Hyacinthus Maristoni
 1710-1713 Sigismund Cetto
 1713-1719 Anton Reitter
 1719-1720 Sigismund Cetto
 1720-1725 Eugen Schweizer
 1725-1728 Columbian Ruess
 1728-1732 Aurelius Jeythe
 1732-1740 Alypius Winckler
 1740-1743 Godefried Claa
 1743-1744 Edmund Kueffner
 1744 Michael Schmid
 1744-1749 Johannes Vidal (From the year 1746, we follow the Ff volumes)
 1749-1752 Godefried Claa
 1752-1758 Edmund Kueffner
 1758-1764 Eusebius Franck
 1764-1765 Bernhard Schlechtleitner
 1765-1767 Ernst Schober
 1767-1773 Franz Capler
 1773-1782 F.X. Allmer (From here on, with a few corrections, we follow Rollet)
 1782-1787 Raymund Weizer
 1788 Aurelius Pirgg
 1791 Joseph Legerer
 1792 Salvian Paull
 1793-1796 Joseph Legerer
 1797-1798 Johannes B. Elsnigg
 1798 Salvian Paull
 1801-1805 Albert Maillard
 1805-1812 Joseph Legerer

Thus we come to the end of these incomplete, but we hope not useless, notes on the Augustinians in Baden, who had a long and varied history. If we state that the full history of these friars still remains to be written, this detracts in no wise from our deep appreciation of the work of A., and from our essential agreement with the same. The vast majority of her pages are real nuggets of gold, for which students of Augustinian history must be, as we are, sincerely thankful.

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