

buck wurde etwa 1176-1182 (1180 ?) von Herzog Kasimir I. von Pommern begründet und durch Mönche aus Lund in Schweden, später aus Mariengarten in Friesland besiedelt. Die Erwerbungen des Klosters, die Beziehungen zur Kurie, zum Bischof von Kammin, zum Landesherrn, dem Herzog von Pommern, das innere Leben des Konvents, die Tätigkeit seiner Mitglieder auf dem Gebiete der Mission und der Seelsorge, die Marienkirche und die vom Kloster abhängigen Kapellen, die Schule und der Aufenthalt Johann Bugenhagens im Kloster, 1517-18, die Abts- und Konventssiegel werden eingehend besprochen. Hieran schliesst sich eine Aufzählung der Besitzungen und ein Verzeichnis der Aebte. Ueber die Tochterklöster von Belbuck : das Nonnenkloster Marienbusch in Treptow und das Nonnenkloster in Stolp wird der zweite Band Nachrichten bringen. In ihm soll auch das Kloster Grobe-Pudagla behandelt werden. Die Säkularisation des Klosters durch den Herzog Bogislaw X., der noch durchaus der neuen Lehre abgeneigt war, ist ein lehrreiches Beispiel dieser Art. 1536 waren die letzten Chorherren verschwunden. Ein Brand am Osterdienstag 1560 zerstörte das Kloster und die Kirche bis auf den Turm, der 1616 einfiel.

Nach dem angedeuteten Inhalt ist jede Einzeldarstellung mehr oder wenig ausführlich, je nach dem Reichtum der urkundlichen Ueberlieferung verfasst. Dem Ganzen sind Sorgfalt und Zuverlässigkeit eigen. Ordens-, Landes- und Ortsgeschichte erfahren gleichermassen durch dieses Werk offensichtliche Bereicherung und nachhaltige Anregung.

Marburg a. d. Lahn.

Wilhelm DERSCH

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Cornelius J. Kirkfleet, Ord. Praem., *The Life of Patrick Augustine Fechhan, Bishop of Nashville, first Archbishop of Chicago*. Chicago, 1922.

Cornelius J. Kirkfleet, Ord. Praem., *The History of the Parishes of the Diocese of Rockford, Illinois*. Chicago, 1924.
[Aloysius Vissers, Ord. Praem.], *History of the Catholic Church on the Oneida Reservatio*. [1925].

It is often asserted that the Far West has no history as yet, but do not we forget then that the Old World had its beginnings, too, and that during four centuries civilization must needs have struck deep roots, of which we want to know, the further we go on in time ? Just as we feel thankful for what is left to us in manuscripts by writers of the early Church about the progress of our religion, the

practices of the early christians and about their heroes, to posterity will feel deeply obliged to Father Kirkfleet and will have recourse to his books in research work. As a matter of fact it is not easy to review his work and we do not intend to pass criticism upon it, but that is no reason why these books should not be announced in the "Analecta Praemonstratensia", now that we have at last started an historical review. And moreover, we are sure, that many will be pleased to hear about the works, edited by our Fathers in the United States.

As a devoted son of S. Norbert father Kirkfleet began his "Heroes and Hero Worship" with a Life of St. Norbert, published some years ago. Next he wrote the Life of Patrick Augustine Feehan, first Archbishop of Chicago. It is fine reading and small wonder Father Kirkfleet got so warmed to his subject! Archbishop Feehan, born in 1829 at Killenaule, Couty Tipperary, Ireland, of a family of ancient lineage, was a man of unshakable faith, hope and charity and performed so much for the catholic religion that he will for ever be one of the outstanding persons among the clergy of Illinois and the United States. He was a Prince of the Church, in thought, word and deed.

Father Kirkfleet's third book treats of the erection of the various parishes in the diocese of Rockford. It is richly illustrated and shows us clearly what an amount of work has been done in building new churches, chapels, hospitals and schools. For future historians this book will be of immense value, for in this one volume they will find all the details, which otherwise would have to be looked for in the muniment rooms all over the diocese. Quite another book is the little pamphlet by Father Vissers. It treats of the origin and development of the catholic mission among the Indians of the Oneida Reservation in Wisconsin, U. S. A. Since Sept. 28, 1898 the Praemonstratensian Fathers have taken charge of this mission. The first pastor was Rev. H. J. de Kort, Ord. Praem., who stayed there for about four years, and though life is anything but dull in this mission, Father de Kort experienced all kinds of hardships and opposition from heathens and sectarians. At present the mission is growing fast, so fast indeed that the present pastor is unable to cope with it and edited this booklet to rouse a more vital interest in his missionary work. The Indians are not lacking in gratitude, but the people are poor and the funds are low, so father Vissers makes an appeal to his fellow catholics, who are better off. The Fathers of the abbey of Averbode, who are about to open a mission among the Indians in

Brazil, will find splendid work, for the line characteristics which the Indians manifest in their religious practices, as set forth by Father Viissers, ought to be set down as race qualifications. In spite of the K. K. K. Father Viissers endeavours to make of these indigenous Indians full hundred percent Americans as well as high carat catholics.

Abbey of Berne.

Fred. VANDEN ACKER

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Beati Petri Canisii, Societatis Jesu, Epistolae et Acta. Collegit et adnotationibus illustravit Otto Braunsberger, ejusdem Societatis Sacerdos. Volumen VIII, (1581-1597). 8° pp. LXX et 989. Ed. Herder à Fribourg-en-Brisgau, 1923. Prix : 50 Reichsmark.

L. Cristiani, *Le Bienheureux Pierre Canisius (1521-1597)*. Collection "Les Saints". 12° 188 pp. Ed. Paris, Librairie V. Le-coffre, 1925. Prix : 4 frs.

La récente canonisation de Saint Pierre Canisius a ramené à l'ordre du jour les recherches historiques sur la vie et l'activité du saint réformateur. Par le fait même, la suppression de l'abbaye prémontrée d'Humilimont à Marsens-lez-Fribourg (Suisse) se présente, avec un renouveau d'actualité, à l'attention des historiens.

En 1579, Jean-François Bonhomini, évêque de Verceil, fut, en qualité de nonce, envoyé en Suisse. Parmi les instructions, que le Pape Grégoire XIII lui donna, la principale visait, paraît-il, l'érection de collèges, placés sous l'administration des PP. Jésuites. D'emblée, Bonhomini résolut de fonder un collège jésuite à Fribourg ; P. Canisius, résidant en ce moment à Dillingen, reçut l'ordre d'aider le nonce dans la réalisation du plan projeté. Lorsqu'il fallut subvenir à l'entretien du collège, on décida de lui incorporer l'abbaye prémontrée d'Humilimont (Marsens), "où les religieux ne paraissaient plus susceptibles de réforme." Après de longues négociations, Bonhomini vit son projet couronné du succès : le 21 décembre 1580, l'abbaye d'Humilimont fut solennellement incorporée au collège de Fribourg. Du fait, l'abbaye prémontrée était supprimée. Quelques religieux furent sécularisés ; d'autres purent finir leur vie à Humilimont, et jouirent d'une pension viagère.

Les historiens ont porté sur la suppression d'Humilimont des jugements très divergents. D'aucuns louent à l'envi le P. Canisius, pour avoir aboli un monastère offrant le spectacle d'une "décadence morale très prononcée." Les historiens prémontrés, au contraire, en jugent tout autrement. L'annaliste Hugo, *Annales*, t. I, col.