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ANALECTA CARTUSIANA

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35 ANNÉES

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Back cover: **Molsheim - Vues extérieures de la galerie du grand cloître
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Molsheim (Vitrail B4 : Saint Marin, par Lorentz Linck
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Contents

	Page
35 Years of the Analecta Cartusiana by James Hogg	7
Le rite de la profession monastique, paroles et gestes par Nathalie Nabert	11
Michael of Prague and his Three Treatises by Rafal Witkowski	23
Un profès de Molsheim prieur de Bonnefoy au XVII^e siècle : Gabriel Landonnet par Michel Carlat	45
I Campanili delle Certose d'Italia di Giovanni Leoncini	47
Molsheim, métropole religieuse par Louis Schlaefli	71
The Martyrdom of St. Thomas More and the London Carthusians contained in London Guildhall Ms. 1231 by John Clark	85
Médecine et hygiène dans les chartreuses de la Province d'Aquitaine au XVII^e et XVIII^e siècles par Laurent Borne	99
Bernard Truijts, de chartreux à chanoine régulier de l'ordre de St Augustin par Francis Timmermans	157
La reconstruction des voûtes du cloître par les Bénévoles du Chantier de la Chartreuse de Molsheim par Raymond Keller	189
Etat des recherches archéologiques sur la chartreuse du Mont Sainte de Gosnay par Martine Valdher	203
Three Versions of a Rule for hermits in late medieval England by Domenico Pezzini	217
Deux armoiries de la chartreuse de Molsheim dans l'Armorial Général de 1696 par Eloi Delbecque	231
La prière dans les écrits d'Adam Scot par Francesco Palleschi	241

Trois bienfaiteurs des chartreuses de Scheut et de Louvain par Samuel Lucas	259
Die Vergabe von "sermo" und "collatio" bei den Generalkapiteln von 1422 bis 1796 von Harald Goder	271
Das Ende der Kartausen Frankfurt/Oder (1540) und Rostock (1552) von Gerhard Schlegel (Rostock)	345

35 Years of the *Analecta Cartusiana*

James Hogg

Today I do not intend to deliver an academic lecture, but merely to indicate how the *Analecta* was born and the difficulties one has had to face in assuring its survival. In passing I hope to eliminate some of the legends in circulation concerning my life.

I was born in Birmingham, England, on the 10th of March 1931, and therefore am not an American, which various publications assert. In fact, my ancestors came from the Scottish Border. My father was an agnostic all his life, my mother a pious Anglican, who was a tailor by profession before her marriage to a passionate sportsman. Among others, she made suits for the later Lord Laurence Olivier and Sir Cedric Hardwicke during their time as budding actors at the Birmingham Repertory Theatre, where they were expected to provide their own clothes for the rôles they played. Many years later my mother still recalled how difficult it was to obtain payment from the two gentlemen, who always wished to have their new suits left at the theatre and they would send the money later.

I was privately educated and then attended Solihull Grammar School and the renowned King Edward VI Public School in Birmingham. After an unhappy period of compulsory military service, during which I was unable to adapt myself to the demands of my superiors, I began to study medieval history, and already around 1950 I became fascinated by the history of the monastic orders. Converted to Catholicism, after a difficult period I passed nine months at the Benedictine Abbey of Prinknash in Gloucestershire, an Anglican community converted to Catholicism in the early twentieth century, where I helped to manufacture charcoal. The monks were not particularly occupied with studies, and I moved on. Previously I cultivated close contacts with the Trappist monastery at Nunraw, near Haddington in Scotland, a new foundation, which unfortunately has failed to attract novices in the post-Vatican II period, and I had a passing encounter with the Benedictines of Quarr Abbey on the Isle of Wight, where the monks of the Solesmes Congregation were much more engaged in academic work.

However, I inscribed at the University of Fribourg in Switzerland in 1960, where I began to work on a thesis on Carthusian history under Professor Heinrich Schmidinger, one of the leading authorities on medieval ecclesiastical history at the time. During the Easter vacation I spent two months at the Trappist monastery of Tamié, high up in the mountains of Savoy, where I worked in the garden, preparing the soil for the planting of the summer vegetables. Life in the abbey was very austere and I rubbed the skin off my hands with the hard labour, but even so I might well have tried my vocation there, if one of the monks had