



# Discovering the Rare Books and Special Collections

Gathered by Jean-Léon Allie

# Acknowledgements

I would like to thank all those who contributed to making this project a reality. The Jean-Léon Allie Library and Archives is often referred to as the hidden gem of Saint Paul University and we believe it was time for this gem to shine. This was made possible thanks to the support of the University Executive Committee.

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Jérémie L. LeBlanc, MLIS  
Chief Librarian, Saint Paul University

223 Main Street, Ottawa, Ontario K1S 1C4 Canada – [ustpaul.ca](http://ustpaul.ca)



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# An Educational Journey

The Jean-Léon Allie Library and Archives' Rare Books and Special Collections is named after its first librarian. The legacy that Jean-Léon Allie (1909-1996), OMI,<sup>i</sup> left to Saint Paul University's library (formerly the University of Ottawa's seminarian library) has grown to include 30,000 volumes of pre-1937 printed books and related sources dating back to the onset of the printing industry in the 15th century.

The collections that Allie built speak to the philosophical underpinnings, theological foundations, the judicial decisions of the Church, alongside the intellectual diversity among Christian writers, and the moments of church controversy and debate that would eventually shape present day Roman Catholicism. Among the esteemed theological libraries in North America, the library's rare and old books retain unique ties to Rome, and to the story of Christianity's globalization and multilingualism. Following the end of Allie's sixty years of dedication to the library's collections, the special collections within the Jean-Léon Allie Library and Archives leave much to be discovered for research and teaching.

The story of Jean-Léon Allie's journey is at the heart of the collections' beginnings and growth. As a young student hailing from rural Saint-Norbert, Quebec, Allie travelled to Ottawa at the age of fourteen in the hopes of becoming a priest and professor of theology. By the time of his initial vows of poverty, chastity, and obedience in 1933, his religious superiors in the Oblate order took a keen interest in his intelligence, piety, practical judgement, and aptitude for teaching.<sup>ii</sup> As members of the University of

Ottawa's ecclesiastical faculties, they requested that he pursue a doctorate in theology. This pursuit was Allie's first of several major acts of obedience.

Newly ordained as an Oblate priest in 1935, Allie knew that his next directive would soon approach. Two years later, Jean-Charles Laframboise, OMI, asked Allie to help found the University of Ottawa's newly built seminary.<sup>iii</sup> Laframboise added: "And in your spare time, you will look after the library."<sup>iv</sup> However elated during the final year of his doctorate at the prospect of a professorial life, Allie feared that he was not up to the role of the librarian. He protested on the grounds that he knew little about librarianship and because he perceived his English ability to be inadequate.<sup>v</sup> Finalizing his thesis—written in Latin—on apologetics, Roman law, and dogmatic theology,<sup>vi</sup> Allie had bibliographic know-how in the three foundational disciplines of philosophy, canon law, and theology, as well as language abilities. Encouraged by Laframboise who had every faith in his new staff and in the mission of the renewed ecclesial faculties under *Deus scientiarum Dominus*, Allie's reluctance dissipated.

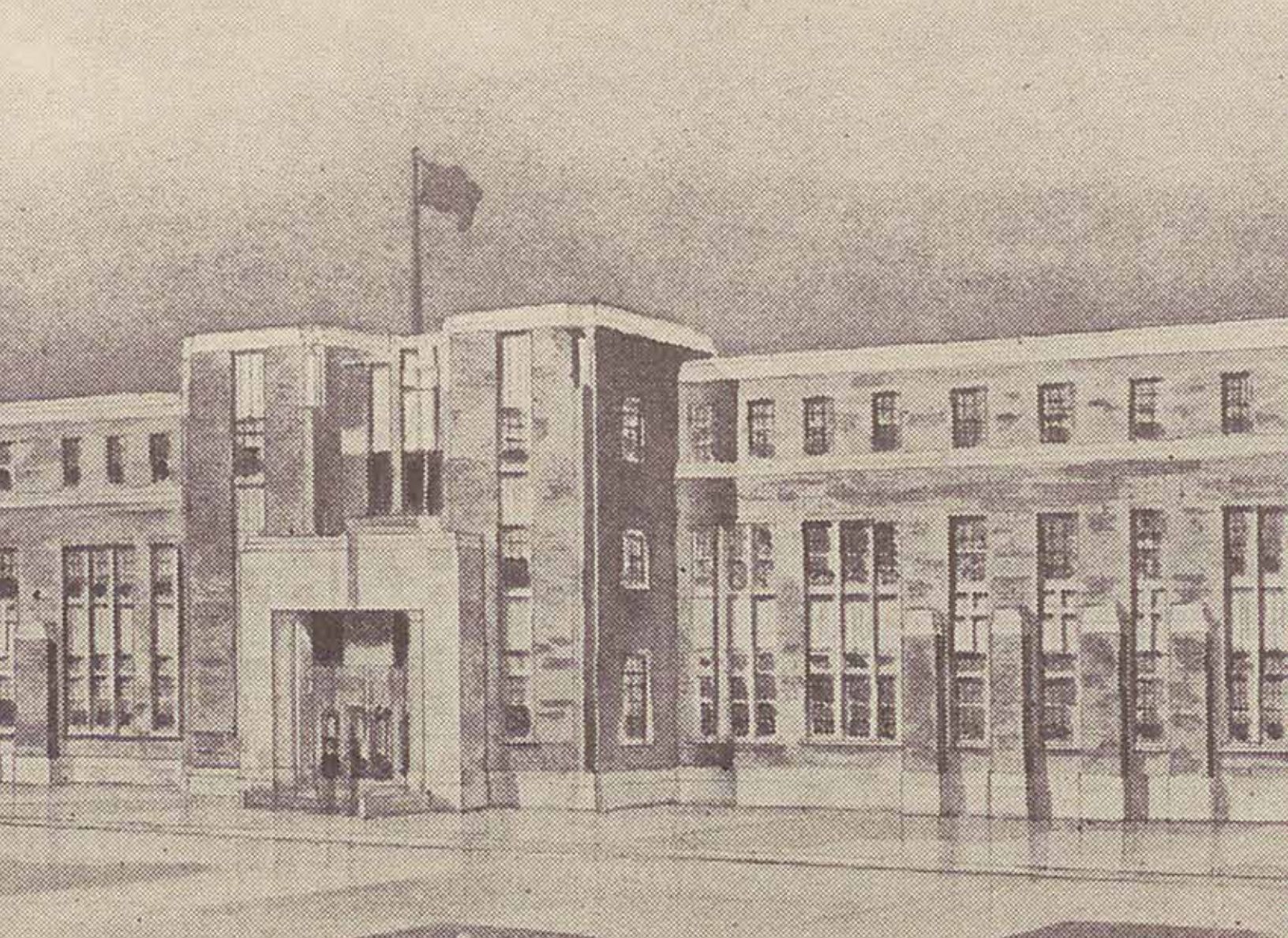
*Rachel Harris, PhD, MIST  
Editor / Curator of Rare Books and Special Collections  
Continued on pages 5-10*

## *Deus Scientiarum Dominus*

*Deus scientiarum Dominus* (issued in 1931) is the apostolic constitution that structured Jean-Léon Allie's doctoral program in the thirties as did it foreground the original statutes of the University of Ottawa's seminary (1937-1996). The constitution meant increasing the rigour of ecclesial education by elevating the standards for both admitting students and conferring ecclesial degrees.<sup>vii</sup> As the first to graduate from the University of Ottawa's revamped theology doctoral program, Jean-Léon Allie brought the rigours associated with the deepening of sacred knowledge to the newly built university seminary.

In the beginning, Allie received four books, which were effectively the least of his resources; these were books that no one else wanted, and he would even forget their titles.<sup>viii</sup> As nothing comes from nothing (Latin: *ex nihilo nihil fit*), Allie did have other resources at his disposal, namely: the confidence that his superiors had given him, the belief among donors that books play a role in elevating ecclesial education, and ultimately his own trust in Divine Providence.<sup>ix</sup>

Saint Paul's Seminary of the University of Ottawa, 1938-1939.





GRAND SÉMINAIRE  
DE  
VANNES  
BIBLIOTHÈQUE

Classement N° ~~1181~~  
559

A PARIS,

revised, corrected, and newly imprinted againe  
Thomas Vautroullier dwelling within the  
Blacke friers by Ludgate for  
William Norton.  
1588.



ETIIS, M D C.  
Universitas S. Pauli



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# Collections and Their Life Cycle

Librarians and researchers can reactivate the life cycle of the books that Allie collected for the advancement of scholarship.

In his time, Jean-Léon Allie was known for remembering the books that he had acquired for their research value, and for their location on the shelves. He was known for locating rare items for researchers without the help of the library catalogue. His departure certainly represents a loss in the bibliographic memory of the institution. An understanding of the growth of the special collections and their merits can flourish nonetheless, especially with open inquiry where questions arise. How did the collections grow with Allie as the principal collector? Which books were seen as highlights during his lifetime? Where did they come from? And, most importantly, what connections exist between the collections and the major research areas represented at Saint Paul University?

The books themselves begin to tell the story with their ex-libris stamps indicating the location of their previous homes and in some instances their donation dates. Some had previous lives in the religious libraries belonging to the Jesuits, Franciscans, Oblates, and Redemptorists in Canada and beyond. Others came from university seminary



Rare book room, folio section.

libraries such as Laval University, Canadian dioceses, and individual alumni who believed in Allie's project. Apart from the donation stamps and provenance signatures, extensive marginalia typify the collection—revealing the active reading of long-lost readers. The combination of these clues and Allie's archived documents (letters, speeches, passport, and newspaper clippings) reveal 1937, 1945, and 1948 as pivotal moments in the origin and growth of the special collections.

## ◀ Left to right, top to bottom

Aristoteles, *Ethica Nicomachea*, 1565.

Jean-Francois Senault, *De l'Usage des passions*, 1645.

Martin Luther, *In epistolam sancti Pauli ad Galatas commentarius*, 1588.

Bartholomaeus Brixienensis, *Decretum Gratiani emendatum, et notationibus illustratum una cum glossis, Gregorii XIII*, 1600.

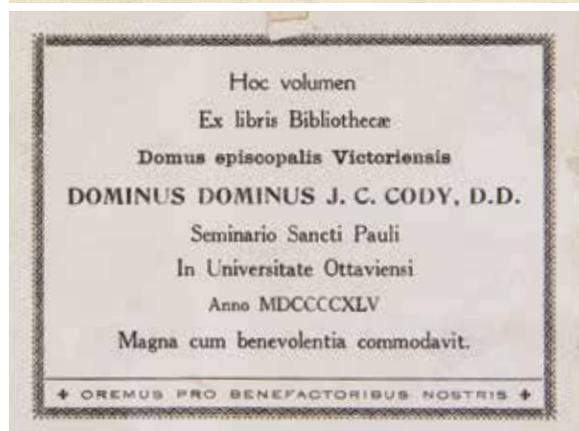
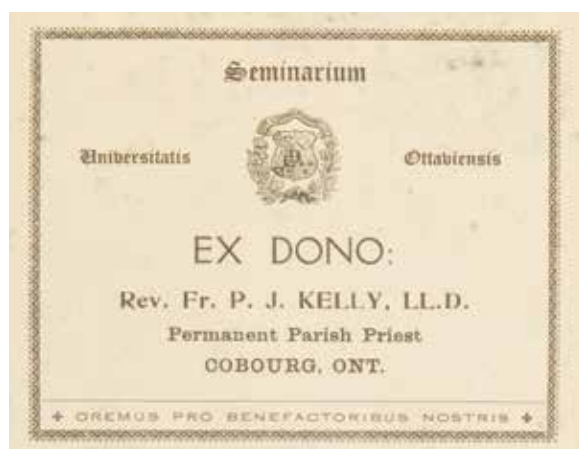
Anatolii Dolyns'kyi, *Nauka viry i obychãiv*, 1891.

## 1937: Beginnings

A letter from the Oblate provincial superior in Canada, R.P. Gilles Marchand, OMI, (dated May 31, 1937) launched Allie's quest for books.<sup>x</sup> In it, Marchand encourages the superiors and librarians of Oblate houses to donate unneeded volumes for the University of Ottawa's renewed ecclesial faculties. With this letter in hand functioning as a passport within his religious community, Allie began his journey across Quebec. His travels took him from Ottawa's neighbouring town of Hull to Montreal, from the Outaouais to rural towns such as La Cité-Limoilou, and as far as Mont-Joli—over halfway along the Saint Lawrence. He returned to Ottawa with 7,000 volumes.

The starting point for the rare books and special collections stems from the connection that Allie had made with Mgr. Charles Valois, who at the time was

the vicar general to Montreal's archbishop. Valois would become one of several noteworthy donors to ensure the edification of future clergy with not just any old book.<sup>xi</sup> With a donation of precious volumes from the Archdiocese of Montreal, Allie knew then in the summer of 1937 that the collections would be great. The Archdiocese of Montreal's *ex dono* stamp of August 1937 indicates that the diocese donated numerous volumes in the area of patristics, canon law, and philosophy. Among these 16th-century to 18th-century publications are various complete works (Latin: *Opera omnia*) by the major Latin and Greek Fathers of the Church, such as Augustine of Hippo, Pope Gregory I, John Chrysostom, Saint Jerome, to name a few. The *Corpus Juris* (1566-1567; 1600), which marks Pope Gregory XIII's impact on canon law, and Cardinal Thomas Cajetan's commentary in Thomas Aquinas' *Summa Theologica* are also noteworthy. Alongside Reformation period publications, these volumes set the stage for advanced research in the area of patristics, Thomistic thought, moral philosophy, Reformation and Counter-Reformation history, and canon law.



Samples of ex dono.





Passport, Jean-Léon Allie, 1948, Archives Deschâtelets-NDC (HEB 436. L57C 27 Passport).

## The 1940s: Continued Growth

Following Allie's acquisitions from ecclesial institutions across the province of Quebec, the 1940s marked a decade of continued growth. Within Allie's ever-expanding network of booksellers, donors, and sympathisers to his cause, Bishop John Christopher Cody (1899-1963) augmented the prestige of the collections when he provided a donation of 3,000 volumes to his alma mater. The donation included historic examples of canon law, biblical commentaries, and incunabula, which are rare examples of early printing.<sup>xii</sup> Bishop Cody gave his 15th- and 16th-century biblical commentaries by Church Doctor Thomas Aquinas, the Franciscan scholar Nicolaus de Lyra, and father of Jansenism Cornelius Jansen, as well as classical works by Nonius Marcellus and Diogenes Laertius. Together, Aquinas' *Catena aurea* of ca. 1475 and de Lyra's *Moralia super totam Biblam* of ca. 1475 remain the oldest volumes in the special collections.

While still working full time as a professor of fundamental theology, it took Allie several years before he could expand his book quest to Europe. In the period following the aftermath of WWII, collectors from the United States had already bought up rare volumes for a fraction of the cost. In 1948, Allie finally received the support from his superiors to embark on a European journey. As his passport stamps attest, Allie travelled between March 1948 to February 1949 from the United States to France, Italy, England, Belgium, Ireland, Spain, and back. Welcomed as a Canadian Catholic, he brought back thirteen tons of books (between 10,000 and 15,000 volumes), which he selected carefully based on their scientific merit and any gaps in the collection. Noteworthy volumes include the complete Roman Rota from his time in Rome and the complete works of Duns Scots from the Society of Foreign Missions of Paris. Upon returning to the library now enriched by these acquisitions, Allie was compelled into obedience when asked to give up his professorial position and tend to the library full time.<sup>xiii</sup>

## 1996: Sanctuary for New Beginnings

The library ... is not only the sanctuary, welcoming to all and ablaze with lights, where the most venerated relics of human knowledge are kept, but also the living and irreplaceable source of the great ideas and bounteous inspirations that shape scholars and saints.<sup>xiv</sup>

Up until his last days in 1996, Allie was dedicated to the books that were living sources for the great ideas in human history—many of which can be found among the rare books in the library. He continued to acquire books after his retirement for both the general and special collections. After his many journeys, Jean-Léon Allie designated his decades of service to the library—sixty years in total—as his

greatest adventure.<sup>xv</sup> What he left behind was a sanctuary for new beginnings where others can discover novel and historical approaches to theological, legal, philosophical, and cultural thought.

As part of the ongoing rediscovery of the special collections, professors from the four faculties—Theology, Canon Law, Philosophy, and Human Sciences—at Saint Paul University were invited to explore the stacks. What follows is a series of collection highlights that reveal how certain book titles, author names, and publication dates connect to diverse research interests, as well as to pivotal moments in the four foundational disciplinary traditions at Saint Paul University.



### Top to bottom

Augustinus, Aurelius, *Confessio Augustiniana in libros quatuor distributa et certis captibus locorum theologicorum*, 1569.

Nicolaus de Lyra, *Moralia super totam Bibliam*, 1481.

Thomas Aquinas, *Catena aurea super quator Evangelistas*, 1475.

### Right page ▶

*Heuriskomena panta* (Latin & Greek), Joannes Chrysostomus, 1718-1738.



S-CHRYSO  
OPERA

TOM VI

84  
1836  
1778-  
1798

S-CHRYSO  
OPERA

TOM VII

84  
1836  
1778-  
1798

S-CHRYSO  
OPERA

TOM VIII

84  
1836  
1778-  
1798

*Carte de la ville de Paris  
1789*

# Discovering Jean-Léon Allie's Special Collections

1492

# Theology

Every book collection is a product of its time, and theology-oriented special collections are no exception. Jean-Léon Allie had gathered many important works from the late 1930s, near the zenith of neo-Thomism, so it is unsurprising that the works of the Angelic Doctor feature prominently in the collection.

Rare works such as *Catena aurea super quatuor Evangelistas*, published in ca. 1472 and acquired in 1945, give a glimpse not only of the nature and extent of the published works of St. Thomas over the centuries, but also of early and lesser-known examples of Thomas' commentaries on Scripture and the Doctors of the Church. With changing currents in Catholic theology in the mid-20th-century, a rediscovery of Patristic sources begins to colour the theological landscape, and such a shift is also reflected in the special collections at Saint Paul University.

Time spent with the 16th-century volumes in the collections can illuminate significant differences in the ways that Patristic sources have been used and understood over the centuries. This 1569 edition of the *Confessio Augustiniana* was edited by Jerónimo Torres, a Jesuit professor at the University of Dilligen, and published as a kind of Catholic refutation of the *Augsburg Confessions*. The *Confessio Augustiniana* gathers writings from throughout Augustine's corpus and presents them under recognizable headings, beginning with God and the Trinity, and continuing to topics such as justification, grace, free will, the sacraments—all the great theological controversies of the day.

In form, Torres' presentation is not categorically distinct from the way Patristic sources had been presented for centuries, most famously in Peter Lombard's *Sentences*. But one notices a subtle shift. Before, such collations presented occasions for students of theology to demonstrate their mastery of the art of interpretation. Headings were topical, but not necessarily dogmatic. In Torres' Augustinian compilation, however, the headings implicitly signal dogmatic positions. The substance has not changed, but a new context and purpose has altered the significance of the form in which it is presented. The difference is slight but stark, a fragment of the history of theology still to be discovered here.

*Karl Eric Hefty, PhD*  
*Professor in the Faculty of Theology*

Thomas Aquinas, *Catena aurea super quatuor Evangelistas*, 1475.





John Eck, *Opera contra Ludderum*, 1530-1535.

The 16th-century published works by John Eck (1486-1543) and the Dominican Tomaso de Vio (1469-1534), better known as Cardinal Cajetan, continue to provide insights into the heart of the dispute that would divide Western Christianity for centuries to come. These Counter-Reformation thinkers reacted against Martin Luther (1483-1546), who aptly used the spread of printing press technology to his advantage.

Widely available in its day, Luther's most theologically significant work, *Commentary on the Letter to the Galatians*, expounds Paul's doctrine on the justification of the sinner by faith alone. A

first Latin edition, compiled from Luther's 1531 lectures at the University of Wittenberg, appeared in 1534, followed by a second in 1538. The first English language translation from the Latin, the "Middleton Edition," appeared in 1575 and was reprinted seven times before the mid-17th century. The reprinting of Luther's English editions (1577, 1580, 1588, 1603, 1616, 1635, and 1644) includes the 1588 edition now at Saint Paul University.

Reflecting an attempt to counter the immediate impact of Luther's work in Europe, Eck's *Opera contra Ludderum* (1530-1535) provides a contemporary collection of searing critiques by the Catholic scholastic and papal inquisitor from the University of Ingolstadt. Alluding to his opponent's original family name—Lüder (lout or scoundrel)—within the title, Eck was among Luther's fiercest critics. Eck was enlisted by no less than the Holy Roman Emperor, Charles V, to refute the Lutherans' *Augsburg Confession* in 1530. Their disputes against Luther, Karlstadt, and the Lutheran movement were printed in volumes that are now exceedingly rare in North America.

While Catholic, Lutheran, and Anglican scholars have since moved beyond the central theological dispute that gave rise to their divisions, the circulation of Luther's work today sheds light on church history and controversy. This English translation of Luther's commentary on Galatians played a significant role in the Church of England following the Elizabethan settlement—inspiring Anglican divines as they sought to refute the Calvinist doctrine of predestination and resolve disputes concerning the nature of Christ's righteousness. Together, mid-16th-century publications by Luther and his critics offer a window into the seminal debates that gave shape to present day Western Christianity.

Catherine E. Clifford, PhD  
Professor in the Faculty of Theology

Among the 17th-century *Opera omnia* of the Church Fathers available in the special collections, the compilation of the works by Saint John Chrysostom, one of the major Greek Fathers of the Church, remains a vital part of the Eastern Christian tradition. This particular edition is of interest to all patristic scholars, since it predates the famous 19th-century edition of the Fathers by J. P. Migne and demonstrates the high level of patristic scholarship of the Benedictines of St. Maur, a religious community dedicated to renewing the Benedictine tradition and publishing high-quality editions of significant works in the humanities.

While Chrysostom's writings are foundational to Eastern Christian studies, liturgical books from the Ukrainian tradition are of particular importance to those interested in Canadian church history, since many of the texts were used during the time of the

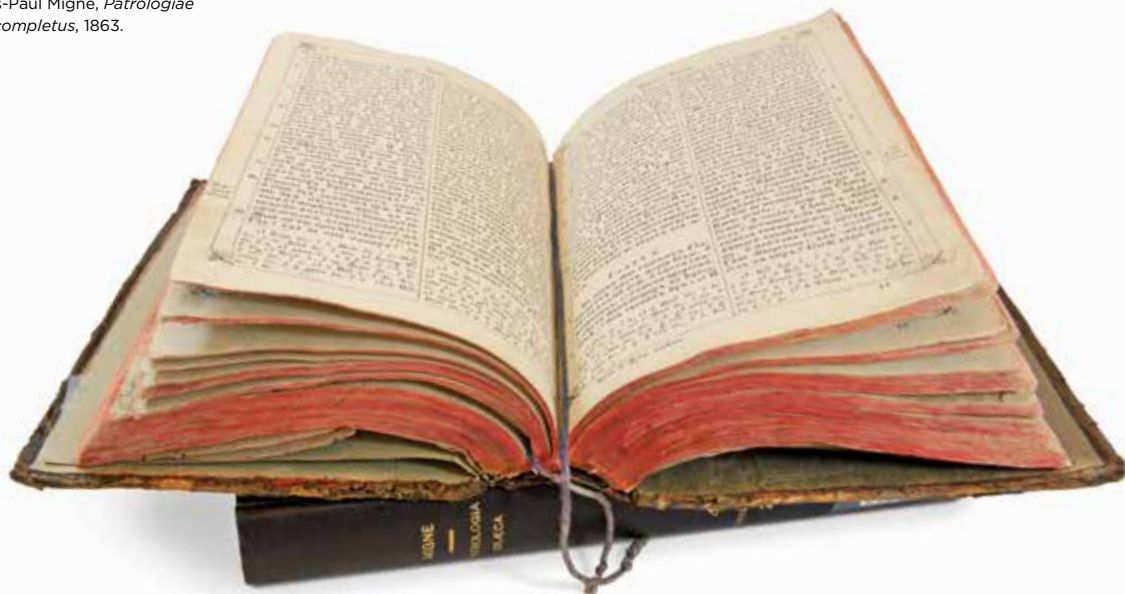
establishment of the first Ukrainian parishes in Canada. Among the liturgical books in Old Church Slavonic from the Ukrainian tradition, there is a valuable 19th-century altar Gospel printed in Europe and then brought to Canada for use in the parishes here. Another is a 19th-century edition of the Slavonic Bible specifically designed for cantors. The Psalter is printed at the beginning of the Bible, a very unusual feature, but one which made it easier for a cantor to have the Psalms at his fingertips. The inscriptions in the book indicate that it was used by cantors in the Peremysl region of the Austro-Hungarian Empire and then brought to Canada in 1903. Exploring how these books circulated and how they were used within the liturgy provides insights into local church histories in Canada.

*Maxym Lysack, PhD*  
*Professor in the Faculty of Theology*

**Top to bottom**

Anatolii Dolyns'kyi, *Nauka viry i obychäiv*, 1891.

Jacques-Paul Migne, *Patrologiae cursus completus*, 1863.



# Canon Law

The central text of western ecclesiastical law in the Middle Ages was the *Concordia discordantium canonum* (“The Harmony of Discordant Canons”). The *Decretum*, as it was (and is) commonly called, was assembled in several versions around 1140 and thereafter by Gratian, a teacher of law at Bologna in the middle of the 12th century, who commented on the discrepancies or contradictions in legal texts so as to ultimately bring discord into harmony. In time, a running commentary was added by subsequent generations of scholars and students. In its many variations, this commentary was conventionally copied around the edges of the manuscript page, while the text of the *Decretum* occupied the centre block.



Bartholomaeus Brixiensis, *Decretum Gratiani emendatum, et notationibus illustratum, una cum glossis, Gregorii XIII*, 1600.

The *Decretum*'s 3,800 individual texts, or *capitula*, are arranged in a rather complicated three-part structure. The second part contains thirty-six fictional cases, or *causae*, designed to pose an interlocking set of questions about a given legal situation. The beginning of *Causa 27* is one of ten hypothetical cases that deal with the law of

marriage; it addresses the circumstances of a man who had made a vow of chastity and then marries, which is complicated by his wife's act of fleeing to another man. Gratian then poses two questions: (1) whether those who have vowed chastity can be married? and (2) whether an espoused woman can depart from her espoused and join herself to another man? The succeeding sections try to answer those questions by examining the legal sources.

A significant shift occurred in the Reformation period when Pope Gregory XIII appointed a small commission of learned cardinals, known as the *Correctores Romani*, who studied variant readings and copies of the *Decretum* and added their own notes. The resulting 1582 “Roman Edition,” as it is commonly called, adhered to the rigid orthodoxy of the Council of Trent while also drawing from the philosophical, theological, and legal thought of the age. Moreover, the gloss illustrates a heightened effort to be accessible to legal scholars and ordinary legal practitioners alike. At the beginning of the gloss on *Causa 27*, in the 1600 edition in the rare book room, is a treatise on the









**Top to bottom, left to right**

Joannes Andreae Bononiensis, *Sextus decretalium liber a Bonifacio Octavo*, 1566-1567.

Bernardus Parmensis, *Decretales Gregorii Noni Pont. Max.* 1566-1567.

Bartholomaeus Brixienis, *Decretum D. Gratiani Universi iuris canonici*, 1566-1567.

**Right page ▶**

Volumes from the Roman Rota, 1639-1870.

law and theology of marriage. The *Correctores Romani* also altered Gratian's comments in the case. A comparison between the 1567 and 1600 versions shows the softening of his description of the woman's departure from her husband from "fleeing" to the milder "departed."

Undoubtedly the most successful textbook in history, the *Decretum* was drawn upon by Peter Lombard, most famously in his *Sentences*, by Thomas Aquinas, Dante, and Chaucer; it was sniped at by John Donne, and remained the law in the Catholic Church until 1917. The *Decretum* continues to be used and cited in the Church of England to this day.

*W. Becket Soule, O.P., PhD  
Professor in the Faculty of Canon Law*

The Apostolic Tribunal of the Roman Rota is the oldest of the currently functioning Tribunals of the Roman Catholic Church. The official records of the Rota began in 1171, and continued in Avignon when the papacy moved to France in the 14th century. By the 15th century, the decisions by the tribunal of the Apostolic See were printed in the form of multi-volume collections by specific judges—many of which were reprinted. The library holds a

complete collection of judicial decisions, including the 538 volumes published between 1567 and 1870, which are part of the Jean-Léon Allie Library and Archives Special Collections.

The Tribunal was the court of appeal for ecclesiastical cases such as marriage and benefices, canonisation cases (declaring saints and blessed), and civil cases coming from the areas in Italy over which the pope exercised civil and political authority, including decisions for such diverse subjects as banditry, piracy, bankruptcy and defamation. The Rota temporarily ceased to function when Rome fell to the advancing armies of Italian unification in 1870, but it was reconstituted by Pope Pius X in 1907. The vast majority of cases now have to deal with declarations of matrimonial nullity. The decisions of the Rota continue to be published in annual volumes, and, since the 1980s, only a selection of decisions are published each year. While recent annuals enable canonists to remain up-to-date, historical collections of the Rota address a wider range of cases and legal decision-making processes.

*W. Becket Soule, O.P., PhD  
Professor in the Faculty of Canon Law*

Rubel  
Decisio  
Tom: II.



Rubel  
Decisio  
Tom: I.



De  
Rot: For  
Mantua



20  
71

2

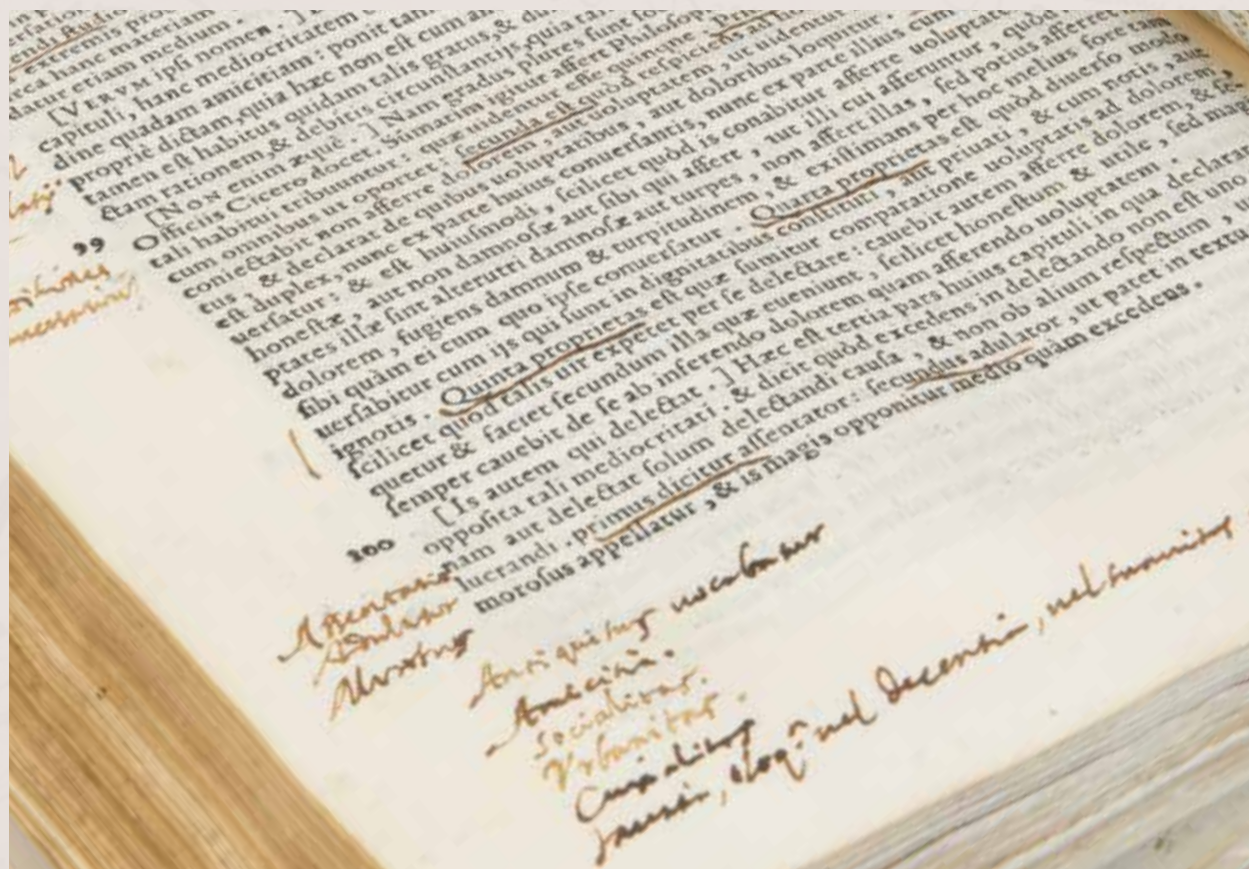
# Philosophy

The rare book room at the Jean-Léon library is a treasure trove for scholars interested in the history of Aristotle's most famous work on ethics, its translations, and its commentaries. Aristotle's *Nicomachean Ethics* was a critical textbook for Renaissance philosophers and humanists. The great Byzantine scholar John Argyropoulos (1416-1486) was a crucial figure in the development of Renaissance philosophy who translated ancient Greek works by Aristotle into Latin.

Several printings of his translation with commentary by Acciaiuoli were published in the mid-16th century. Among these Renaissance editions, *Ethicorum ad Nicomachum libri decem* (1564) contains extensive handwriting in the margins and between the lines—markings of a long-lost reader who carefully studied and directly engaged with

the introductory pages. Students of Aristotle have approached his ethics not only by note-taking, but also by interpreting different versions.

Bilingual and monolingual variations are integral to the history of the text. *De moribus ad Nicomachum libri decem* (1566) combines the translation by Dionysius Lambinus (1516-1572) alongside the

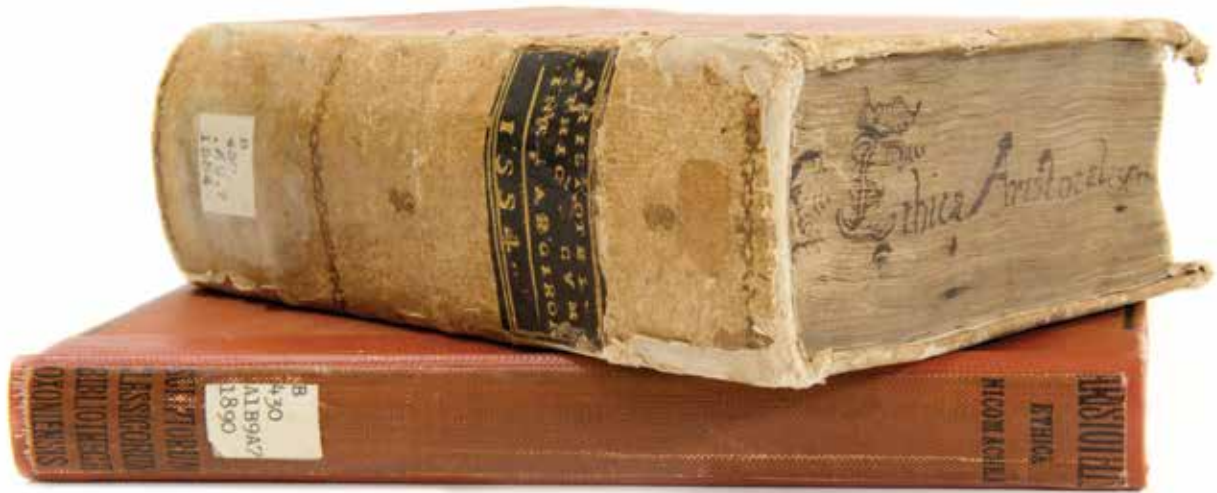


Aristoteles, *Ethica Nicomachea*, 1565 (p.184).

**Top to bottom**

Aristoteles, *Ethica Nichomachea*, 1554.

Aristoteles, *Aristotelis Ethica Nicomachea*, 1890.



commentary on the Latin by Theodor Zwinger (1533-88). Antonio Riccoboni's (1541-1599) *Ethicorum ad Nicomachum libri decem* (1596) follows a similar convention of presenting the Greek text side-by-side with the Latin. Separated by some 30 years, these 16th-century editions provide a basis for comparing how the Greek text was written in that some letters changed their shapes from one text to the other. Meanwhile, the British philologist Ingram Bywater (1840-1914) published a Greek text in 1890 with the Latin title of *Aristotelis Ethica Nicomachea*, which approaches the status of the “definitive” text. Most 20th- and 21st-century English translations of the *Nicomachean Ethics* cite Bywater as their source material.

Full-length commentaries have coexisted with the publication history of the *Nicomachean Ethics*. Of special interest are the full-length commentary by Joachim Camerarius (1500-1574) titled *Ethicorum Aristotelis Nicomachiorum explicatio accuratissima* (1578) and the numerous commentaries of the 19th century. By and large the use of Greek in the English publications was gone by the 20th century.

*Richard Feist, PhD*  
*Professor in the Faculty of Philosophy*

# Human Sciences

“There are three presents: a present of things present, a present of things past, and a present of things future.”<sup>xvi</sup>

During a visit to the rare book section of the library, memories of my educational journey in psychology and neuroscience came back to me. By merely touching these books, so rich in the knowledge of their time, I began to traverse through certain periods in the history of psychology. As I ran my hand over the titles and flipped through the pages, the historical contribution that philosophy, medicine, theology and spirituality have made to psychology came alive. Among these abbreviated 17th- and 18th-century titles, we find *The Use of Passions* (1645), *Consumptions* (1694), and *Errors and Superstitions* (1766).

The subjects covered in 19th-century psychology books expand to include melancholy, hallucinations, somnambulism, spiritualism, magic, and the soul, as well as neuroses, memory, perception, the senses, and consciousness. Even with the changes that have illuminated the field of psychology in the 20th century, its disciplinary links to previous centuries remain strong; to sever them would be to amputate the discipline of psychology from its past, present and future.

*Judith Malette, PhD*  
*Professor in the School of Counselling, Psychotherapy and Spirituality*



Nicolaus de Lyra,  
*Moralia super totam Bibliam*, 1481.



Nicolaus de Lyra, *Moralia super totam Bibliam*, 1481.

Whoever wants to understand the beginning of psychology would need to consult historical sources. Immanuel Kant (1724-1804), Gustav Theodor Fechner (1801-1887), and Wilhelm Wundt (1832-1920) were among the philosophers who formed the beginnings of psychology as a distinct science. In *Antropologie in Pragmatischer Hinsicht* (1796-1797), Kant, who is better known for his critiques, introduced many concepts present in contemporary psychology such as character traits, psychopathology, and social psychology. As an interest in psychological concepts grew, translations became available. The 19th-century volumes available at Saint Paul University include a French translation of Kant's *Anthropologie* (1863) as well as early editions by Gustav Theodor Fechner, and Wilhelm Max Wundt that were produced originally in German.

Andrzej Jastrzebski, OMI, PhD  
Professor in the School of Counselling, Psychotherapy and Spirituality

The rare books and special collections abound with evidentiary primary sources that enrich teaching and research within the multiple fields of social communication. The collection's incunabula stand out for the history of media. For instance, Nicolaus de Lyra's *Moralia super totam Bibliam*, 1481, is adorned with large, embellished initial letters drawn by hand in either red or blue ink as well as an ornate blend of both hues—grabbing the reader's attention amid the uniform black font. This throwback to medieval manuscripts' decorative schemes resonates with the digital technologies. Cascading Style Sheets, or CSS, a markup language used with HTML to design websites, features properties that allow web developers to highlight the size, colour, weight or style of initial letters in order to create expressive effects. This is just one example, among many, that illustrates how these works offer a spectacular resource to investigate media developments and build valuable knowledge in communication studies.

Sheenagh Pietrobruno, PhD  
Professor in the School of Social Communications

## Notes

- i OMI stands for Missionary Oblates of Mary Immaculate.
- ii Roger Brouillet, "Notices biographiques: Jean-Léon Allie missionnaire Oblat de Marie Immaculée," December 1997, Jean-Léon Allie, HEB 436 .L57A 1, Archives Deschâtelets, QC.
- iii "Notice Biographique," Fonds Jean-Charles Laframboise, P69, BANQ Pitard Archives, [http://pistard.banq.qc.ca/unite\\_chercheurs/description\\_fonds?p\\_anqid=20140922084525299&P\\_classe=P&P\\_fonds=69&P\\_centre=07H&P\\_numunide=115&P\\_numunide2=808365](http://pistard.banq.qc.ca/unite_chercheurs/description_fonds?p_anqid=20140922084525299&P_classe=P&P_fonds=69&P_centre=07H&P_numunide=115&P_numunide2=808365); Daniel Hurtubise, "Saint Paul University: 170 Years of Dedication to Academic Learning, Pushing the Boundaries in Education and Inspiring Young Minds to 'be the Face of Change,'" *Ottawa Life Magazine*, November 19, 2018, <http://www.ottawalife.com/article/saint-paul-university-170-years-of-dedication-to-academic-learning-pushing-the-boundaries-in-education-and-inspiring-young-minds-to-be-the-face-of-change>.
- iv Marie Martin, "Pour l'amour des livres," *Le Droit*, October 28, 1989 (transl.); Jean-Léon Allie, "Réponse du R.P. J.-L. Allie aux hommages jubilaires des RR. PP. Guindon, et Jean Charles Laframboise, o.m.i.," n.d., Jean-Léon Allie, HEB 436 .L57C 28, Archives Deschâtelets, QC.
- v Jean-Léon Allie, "Allie: vie," 1985, Jean-Léon Allie, HEB 436 .L57C 39, 4, Archives Deschâtelets, QC.
- vi Jean-Léon Allie, "L'argument de prescription dans le droit romain, en apologétique et en théologie dogmatique" (doctoral thesis, Éditions de l'Université d'Ottawa, 1940).
- vii Jean-Léon Allie, "Au repas communautaire du 60e de Sacerdote: Ma plus marquante béatitude," 1995, Jean-Léon Allie, HEB 436 .L57C 30a, 2, Archives Deschâtelets, QC.
- viii "Des trésors bien gardés," *Réseau*, December 1994, 6; Letter, library staff to Jean-Léon Allie, "Cher Père Allie," 1987, Université Saint Paul—Bibliothèque historique, [unprocessed documents at the Jean-Léon Allie Library and Archives].
- ix Jean-Léon Allie, "Remerciement au dîner annuel de tout le personnel de l'Université Saint-Paul," 1987, Jean-Léon Allie, HEB 436 .L57 R 2, 5, Archives Deschâtelets, QC.
- x Letter copied in Jean-Charles Laframboise, "Conférence du très révérend Père Jean-Charles Laframboise, o.m.i., Pour la Province Du Très Saint Rosaire," December 7, 1960, BA 504 .B45 R, 3, Jean-Léon Allie Library and Archives.
- xi Jean-Léon Allie, "Réponse du R.P. J.-L. Allie aux hommages jubilaires," 4.
- xii Jean-Charles Laframboise, "Conférence du très révérend Père Jean-Charles Laframboise," 5.
- xiii Jean-Léon Allie, "Allocution à l'occasion du cinquantenaire de la bibliothèque et de mon entrée à son service au dîner-fête organisé par le personnel de la bibliothèque dans la salle de nos anniversaires et de nos rencontres amicales," April 27, 1987, Jean-Léon Allie, HEB 436 .L57R4, 8, Archives Deschâtelets, QC.
- xiv Jean-Léon Allie, "Réponse du R.P. J.-L. Allie aux hommages jubilaires," 7 (transl.).
- xv Jean-Léon Allie, "Allocution à l'occasion du cinquantenaire de la bibliothèque," 5.
- xvi See the *Confessions* of Saint Augustine.

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