

THE
SEGHES
COLLECTION

OLD BOOKS FOR A NEW WORLD

HÉLÈNE CAZES



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OLD BOOKS FOR A NEW WORLD

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UNIVERSITY OF VICTORIA LIBRARIES

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This essay explores the bibliographic history of the Seghers Collection, its spiritual and religious significance within the Catholic tradition, and its original owner, Charles John Seghers, a Belgian clergyman, missionary, and the second Archbishop of Victoria.

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Contents

v **PREFACE**

A Message from Bishop Remi De Roo

ix **PROLOGUE**

A Message from Jonathan Bengtson

xi **INTRODUCTION**

A Brief History of the Seghers Collection by Christopher Petter

1 **THE SEGHERS COLLECTION**

Old Books for a New World

37 **NOTES**

38 **FURTHER READINGS**

at University of Victoria Libraries

39 **ACKNOWLEDGEMENTS**

≈ Saturn, the melancholy god of time and memory, holds the phoenix of revival. This allegory serves as a device to Sebastian Colet, the Venetian printer of Du Cange's famous *Medieval Latin Glossary* from 1736–1740.

[University of Victoria Libraries Special Collections: Seghers PA2888 D8 1736]





A Message from Bishop Remi De Roo

BISHOP OF VICTORIA, 1962–1999

CHARLES JOHN SEGHERS (1839–1886) was the second Roman Catholic bishop of Victoria. He attended the First Vatican Council in Rome (1869–70) but began as a missionary in Vancouver in 1863. His work extended to Vancouver Island, Victoria, Oregon City, and Alaska, where he was murdered on a missionary journey at Nulato, in 1886. Like myself, Seghers had Belgian roots, worked extensively with First Nations peoples, and attended a Vatican Council.

He always carried books with him when he travelled, and as he journeyed throughout Europe he acquired a remarkable collection of ancient books in nine European languages. A friend asked him what he did with all these books, and Seghers replied, in a letter dated December 10, 1872, that “a bishop without books is a soldier without arms.” Indeed, he was so devoted to his books that one of his last requests before his final journey to Alaska was to “take good care of the library.”

≈ The Seghers Library in its glory. Taken in 1896 by the father of Mr. G. H. Carrigan, this is the only image we know of the original Seghers Library as it was housed in the Episcopal Palace on Yates Street in Victoria. According to *The Daily Colonist* on January 1, 1886, the “grand library” was 18 × 37 feet, with Seghers’ study a more modest 16 × 27 feet, situated at the rear. At the time of this photograph, Jean-Nicolas Lemmens (1850–1897) was the diocese bishop.

Image C-05474, courtesy of Royal BC Museum, BC Archives and the Diocese of Victoria Archives

The Seghers Collection consists of approximately 4,000 volumes. It is essentially Seghers' personal library complemented by collateral works purchased by the diocese. It is rich in continental imprints from the sixteenth to nineteenth centuries and reflects his broad interests: philosophy, ethics, psychology, science, Roman history, drama, and music.

Devotional literature is a large component and the collection contains most of the major works of the Church Fathers, the complete *Patrologiae* in both Greek and Latin, the *Acta Sanctorum* (66 volumes), a large collection of bibles dating from 1699 to 1855, and a smaller collection of prayer books, treatises, sermons, commentaries, and histories of the Catholic Church. It also contains sixteenth- and seventeenth-century editions of the works of Aristotle, Valerius, Maximus, Justinus, Tacitus, and other classical authors.

In 1962, shortly after my installation as bishop of Victoria, I discovered these books stored in boxes at the rectory next to Saint Andrew's Cathedral at 740 View Street. I was amazed at the age and the scope of these volumes. I was also impressed by the vision of my predecessor and the foresight he manifested in bringing all this scholarly material to such a remote destination at that time in history.

After the establishment of the University of Victoria, I asked myself how our diocesan church might contribute to its growth. Since this collection of books

was not being effectively used, it occurred to me that they might serve a larger public and be better preserved for the future if they were housed at the university.

Following from my role as a participant in all four sessions of the Second Vatican Council in Rome (1962–1965), I later added my own private collection of materials. Included are my personal copies of all the documents of Vatican II—which have been bound in leather by Charles Brandt—along with some other related works.

I believe this addition to the collection is in full accord with the spirit of the Council, as indicated in the Vatican Constitution on the role of the Church in the world today. As the Council expended considerable energy in revisiting our ancient roots, it also encouraged us all to delve into our past to learn from history and how we might help to improve our society and prepare to face our future. +

≈ A typographical treasure on the title page of Jacobus Tirinus's *Commentarius in Sacram Scripturam* (Lyons: Nicholaus and J. Baptista De Ville, 1723).

[University of Victoria Libraries Special Collections: Seghers BS 485 T6 1723]



CAPUT III.

CAPUT III.

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1. a. $\text{Fe} \rightarrow \text{Fe}^{2+} + 2e^-$ (oxidation) b. $\text{Fe} \rightarrow \text{Fe}^{3+} + 3e^-$ (oxidation)

Salvare ante captivitatem Babylonicam vaticinatus fuerit, vel ex hoc infallibiliter, quod non

*St. Carl Hermann,
Director, New York, and former editor*

PUT PRIMUM

semper interdicere Gentes non parces.

CAPUT II

CAPUT II

Printed by J. G. & J. H. Smith, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

A Message from Jonathan Bengtson

UNIVERSITY LIBRARIAN
UNIVERSITY OF VICTORIA LIBRARIES

LIBRARIES ARE INSTITUTIONS THAT TELL US what we know, what we don't know, what we need, and what we value. A vibrant library is at the heart of any respectable university, and its staff, physical spaces, collections, and, increasingly, its digital pathways are the lifeblood of faculty and students alike. The profound and enduring role of the library in preserving and providing access to the creative and intellectual legacy of humanity is fundamental to academic excellence and student success. The special collections and archives of libraries are rich in the source materials that bring history and the human experience to life. Although relatively young as an institution, the University of Victoria Libraries has a remarkably deep and broad range of special collections, thanks to the generosity and foresight of donors, librarians, academics, and community supporters, whose support continues to impact the current generation of scholars and lay the foundations for the future.

 **Latin Bible, 1740. See figure 72.**

[University of Victoria Libraries Special Collections: Seghers BS75 1740]

In *The Idea of a University*, John Henry Newman wrote that it is “education which gives a man a clear, conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant.” The Seghers Collection, formed during Newman’s own late nineteenth century—though in the milieu of Western Canada—must have helped serve this purpose for its original owner and creator, Bishop Charles John Seghers. The subsequent history of the collection, described in this publication, is rather remarkable. Now, more than 125 years since Seghers’ untimely death in Alaska, the books that he collected have become a foundational collection within one of the major research universities on the west coast of North America. The interplay of this Catholic legacy within a secular institution is a healthy tension which, perhaps, ultimately means that the collection will have a far broader impact than Bishop Seghers ever envisioned. This publication and the work of the author, Hélène Cazes, is a major step along the path towards a greater understanding of the early and varied legacy of the Catholic Church in Victoria. ✚

A Brief History of the Seghers Collection from Christopher Petter

HEAD OF SPECIAL COLLECTIONS
UNIVERSITY OF VICTORIA LIBRARIES

IT WAS 37 YEARS AGO WHEN boxes containing 4,000 volumes of the Seghers Collection arrived in Special Collections at the University of Victoria. Howard Gerwing, who was Special Collections librarian at the time, and his assistant Dietrich Bertz, spent many hours unpacking the boxes, dusting and vacuuming the books before taking them upstairs on book trucks to be catalogued and classified. June Thompson was the head of Cataloguing, and at the time, there were nine or ten professional cataloguers on staff. George Hruby, a cataloguer who could read and write Latin, was assigned to catalogue the bulk of them. Cataloguing began in June of 1978; it took the cataloguers until September 1979 to complete the original catalogue records. A notice was placed in a McPherson Library memorandum in April 1979 announcing the acquisition of the collection.



The original agreement was signed by Dean Halliwell, University Librarian, and Bishop Remi De Roo. The collection was on “indefinite loan” and the agreement could not be revoked by either party unilaterally. The diocese agreed to add collateral or related volumes over time. The library agreed to keep the volumes together in Special Collections, where they would be kept secure under environmental controls and made accessible to both scholars and the diocese. A special bookplate was added to each volume recognizing the gift of the collection for “the convenience of the community of scholars.”

From the late 1970s until the early 1990s the collection received very little attention but was preserved in compact storage by Special Collections. In October 1994, Nicholas Barker, the distinguished editor of *The Book Collector* and former head of conservation at the British Library, visited the library on a Lansdowne Fellowship, and I asked him for an assessment of the Seghers Collection. He wrote:

It is of no great commercial value. It is, however, incomparably valuable as a document of church history as a whole, in particular of theology, Christian philosophy, liturgy and, in the 19th century, of the administration of the Catholic church, in particular its missionary endeavours in Western Canada and British Columbia....

☞ *The Holy Bible: The Approved Holy Catholic Bible Containing the Entire Canonical Scriptures, According to the Decree of the Council of Trent. See figure 70.*

[University of Victoria Libraries Special Collections: Seghers BS180 1888 P45]

Basically, it offers three main research sources: first, as a document of Church history; secondly, as a document of the history of Canada, and in particular of British Columbia; and thirdly as a document of the history of the book, in particular of the history of printing and book binding, the book trade and the dissemination of learning through the study of provenance. In view of this, the Centre for the Studies in Religion and Society [hereafter CSRS] and the McPherson Library should jointly form a program for instituting a series of research projects in all three areas.... The Diocese... should be encouraged to send priests to participate not only as students ... but also part of the teaching program.

After Barker's assessment, an unsuccessful attempt was made by the CSRS to persuade the diocese to transfer ownership of the collection jointly to CSRS and Special Collections. However, in December 1994, a new agreement was negotiated between University Librarian Marnie Swanson and Bishop De Roo, outlining responsibilities for all parties. The CSRS and the Catholic Diocese assumed responsibility to raise funds to augment the collection. The CSRS also agreed to raise funds to cover the costs of the restoration, repair, rebinding, or refurbishing of the Seghers Collection. The library agreed to house the collection with other

rare materials and to automate the catalogue records, a priority Barker had recommended in his report.

Following up on the centre's offer to provide funds for conservation, in December 1995, the diocese commissioned conservator Charles Brandt to pay a visit to the collection and write a condition report. Brandt's report addressed the need to keep the relative humidity constant at 50 percent, to treat the bindings with leather dressing, to store the folios flat and not on end, and to restore the books most used by scholars. Following this report, the library did undertake a limited program of leather treatment, but the library's bindery staff were redeployed before it could be completed.

Upon his retirement in 1999, Bishop De Roo, who is an avid book collector in his own right, generously donated about 200 more books to the collection, including his beautifully leather bound set of the Vatican II council minutes, thus fulfilling the dioceses' original offer to augment the collection. In 1999, the CSRS also helped by encouraging a research fellow, John Sandys-Wünsch, to create "a guide to the collection for those who might want to use it." Dr. Sandys-Wünsch's work spurred the catalogue department to reconvert the old records to our online catalogue, which can now be easily accessed together under the search term "Seghers Collection."

In 2005, Dr. Hélène Cazes, a specialist of Renaissance literature and an associate professor at UVic, became



interested in the collection and began her research and teaching with it. Although I do not think she ever read the Barker report, her research fulfilled the three goals set out by Barker in his assessment. Hélène's enthusiasm has been infectious and with her use, interest in the collection has grown substantially. Special Collections feels doubly blessed to have a teaching classroom in which the books can be used by students and a storage vault where they can be better conserved. With the higher profile and use of the collection brought about by Hélène's teaching and research, including this wonderful publication, it is hoped that all parties involved will be able to augment the collection and to raise funds to carry out the conservation and restoration work that both Barker and Brandt recommended. Without doubt, this seminal collection deserves to continue to be discovered, used, studied, and celebrated as it is today. +

~ Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum / S. Pii V Pontificis Maximi jussu editum aliorum Pontificum cura recognitum, a Pio X reformatum et Ssmi D. N. Benedicti XV auctoritate vulgatum, 1921. See figure 68.
[University of Victoria Libraries Special Collections:
Seghers BX 2015 A 2 1921]



Figure 1

The Seghers Collection

Old Books for a New World

THE SEGHERS BOOKS

Whispering in the archival vaults of the University of Victoria Libraries, the 1,431 titles comprising the Seghers Collection attest to the Roman Catholic presence on Vancouver Island, documenting the Catholic doctrine and identity brought to the missions and communities of the Pacific Northwest. With 340 titles published before 1800, as well as several exceptional nineteenth-century scholarly series, this very special collection represents the Catholic project of a universal library,¹ where foundations, commentaries, guides, and continuations were to be kept together and forever for the guidance and memory of present and future communities. Placed on permanent loan with University of Victoria Libraries in 1976, this unique collection is the legacy of the Catholic Diocese of Victoria and bears the name of its founder, the second bishop of Victoria, Charles Seghers [FIG. 1].

THE FOUNDING FATHER

Charles John Seghers was born in 1839 at Ghent, Belgium, and was ordained in Mechelen in 1863. A young man infused with the missionary zeal and romantic aspirations



Figure 2

of his time, he wanted to spread “the good word” among the First Nations people, evoked as “his Indians,”ⁱⁱ whom he perceived as innocent and pure, still in a stage ideally defined as “primitive” and not “civilized.” As a seminarian, he attended the American College in Louvain, Belgium, founded in 1857 for the training of missionaries and supported by Modeste Demers, the first bishop of Victoria. Seghers arrived in North America in 1863 and, as soon as he could, embarked for the Diocese of Vancouver Island, which was part of the Diocese of Portland at that time [FIG. 2]. A talented preacher, musician, and linguist, he was the assistant of Bishop Modeste Demers, as well as the spiritual

¹ Charles John Seghers at his ordination. This photograph is also reproduced on the frontispiece of his biography by Maurice de Baets, *Mgr Seghers, l'apôtre de l'Alaska* (1896). Image A-01764, courtesy of Royal BC Museum, BC Archives.

² The bishopric and the Catholic Church on Humboldt Street in Victoria, 1875. A new cathedral was built on View Street in 1884. Image A-02582, courtesy of Royal BC Museum, BC Archives.

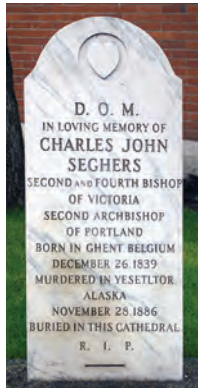


Figure 4

(where he was to be an assistant to the archbishop), he was greeted by the archbishop of Portland, Norbert Blanchet, who pronounced the occasion “the happiest day of my life.”ⁱⁱⁱ Seghers was appointed as archbishop of Oregon City in 1880. Missing Victoria and the northern missions, he obtained a papal derogation that allowed him to recover his bishopric in Victoria in 1883, thus making him a bishop and archbishop, as well as a missionary.

On November 28, 1886, on a northern expedition that paved the way for the establishment of the mission at Kosrevski/Holy Cross in Alaska, he was murdered by his travelling companion, Frank Fuller [FIG. 3].^{iv} A headstone commemorates Seghers’ name in front of St. Andrew’s Cathedral on View Street in Victoria [FIG. 4], where he lies in the cathedral crypt along with Bishop Demers and Archbishop Jonckau.

Priest, bishop, archbishop, missionary, Charles Seghers left an enduring legacy of hospitals, schools, and missions, but also one of books and founding legends, which gave an identity to the young Diocese of Victoria. Known for saying that “books are the weapons of a bishop,”^v Seghers gathered a precious library of ancient books, as well as an extensive collection of theological publications, which he later bequeathed to the Catholic Diocese [FIG. 5]. Books were indeed his most cherished possession. He was known for bringing books everywhere he went, for reading while riding his horse or travelling by canoe or sleigh^{vi} [FIG. 6], and for once having left a trunk of ancient volumes in a cache at Saint Michael Bay in Alaska in 1877. A photograph kept in the Catholic Diocese archives in Victoria shows him receiving guests in his luxuriant library, with its

director of the Sisters of St. Ann, who had arrived in 1858 in Victoria. Following Demers’ death in 1873, Seghers was appointed second bishop of Victoria.

An inspiring missionary for the northern regions of Yukon and Alaska, Seghers was a staunch advocate for Catholic education. He was also the founder of the first hospital in Victoria and of numerous other missions. Upon his appointment as coadjutor to the archiepiscopal see of Portland in 1879



Figure 5



Figure 6

6 Missale romanum: ex decreto sacrosancti concilii Tridentini restitutum / S. Pii Quinti jussu editum; Clementis VIII. et Urbani VIII. Papae auctoritate recognitum; et novis missis ex indulto apostolico hucusque concessis auctum.

Lyons: Pelagaud, 1846. This missal is bound to resist all climates, and its sturdy waxed fabric protects the book from water and the hazards of travel.

[University of Victoria Libraries Special Collections: Seghers BX 2015 A 2 1846]

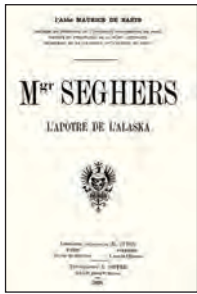


Figure 7

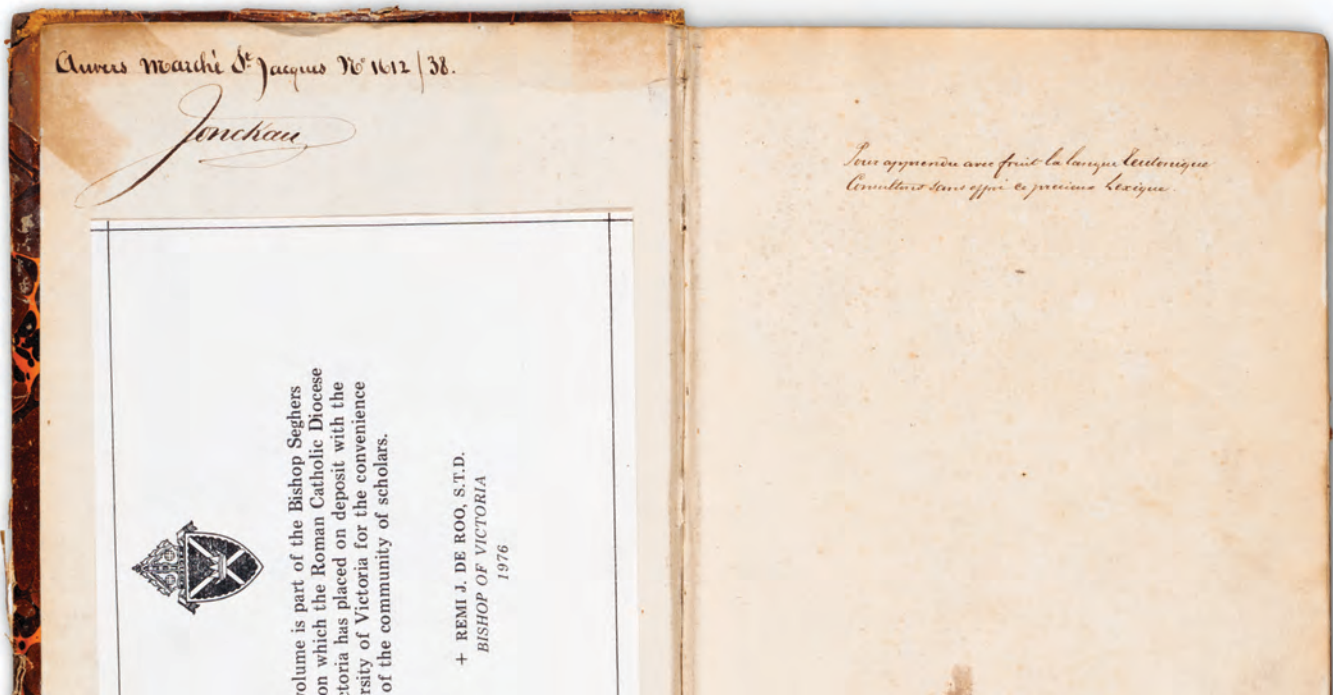
beautiful built-in wooden shelves. His last recommendation when leaving for his fateful trip in 1886 was to “take good care of the library”^{vii} [FIG. 7]. (See page iv.)

THE NEVER-ENDING LIBRARY

Taking care of the library, however—first kept in the bishopric on View Street, then at Yates Street until 1925—went beyond the simple conservation of books: it kept the spirit of book collecting alive. By not only preserving the first collection but by adding to it, the bishops, priests, and parishioners of the Catholic Church collectively developed the core library into one of the best collections of theological books on the

West Coast of North America. Between the death of Charles Seghers in 1886 and the completion of the first inventory in 1925, the Diocese Library grew by at least 225 books. However, this may be a deceptive number, since some ancient books may also have been donated to the library during that time span, and we cannot be sure which of the books published before 1886 belonged to Seghers.

Donors of books were originally members of the clergy. John Jonckau (1840–1888) was ordained in the American College in Louvain in 1867 and was to become vicar general of the Diocese of Vancouver Island. When he was asked to become a bishop, in 1886, he declined at first, but accepted the function of bishop in 1888, dying before his consecration. He bequeathed his books to the Diocese Library, as attested by the poetic inscription on his German dictionary [FIGS. 8 & 9]. Bishop Bertram Orth (1848–1931), ordained in 1872, was the bishop, then archbishop of Vancouver Island, from 1900



Figures 8 & 9

7 Maurice de Baets, an apostolary notary in Rome and the nephew of Charles Seghers, wrote the first biography on Seghers: *M^{re} Seghers, l'apôtre de l'Alaska*, Paris-Ghent: Siffer, 1896. (See Microforms, CIHM no. 00899.)

8 John Jonckau inscribes his name on a German-French dictionary (A. Molé, *Neues Wörterbuch*, Braunschweig: G. Westermann, 1852) bought at the Antwerp market: “Anvers, Marché St Jacques, N° 1612/38.” [University of Victoria Libraries Special Collections: Seghers PC 2645 G2 N 48 1852]

9 “Pour apprendre avec fruit la langue teutonique, Consultons sans effroi ce précieux lexique.” (So that we learn the Teutonic language, Let’s confidently browse through this precious lexicon.) These two rhyming alexandrine lines give courage to the student learning German. [University of Victoria Libraries Special Collections: Seghers PC 2645 G2 N 48 1852]

to 1904. He left his books to the Diocese Library, many of them bearing his penciled name as a signature to what is now called the Seghers Collection [FIG. 10].

Joseph Leterme (1862–1932) also trained at the American College in Louvain [FIG. 11]. Professor and principal at Saint-Louis College (Victoria), Leterme was well known for his role in the construction of four churches in the Sooke area at Otter Point, Metchosin, Langford, and Strawberry Vale. He was also a passionate book collector. He bequeathed a very special book to the Diocese Library, an interleaved New Testament, published in 1704 [FIG. 12], that had been

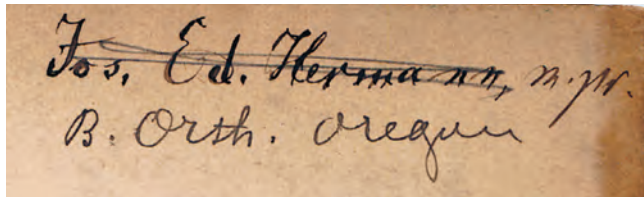


Figure 10



Figure 11



Figure 12

10 Bertram Orth owned this copy of German Synonyms, in eight volumes, which was previously owned by Jos. Ed. Hermann. Karl E. Georges, *Ausführliches lateinisch-deutsches Handwörterbuch aus den quellen zusammengetragen und mit besonderer bezugnahme auf synonymik der besten hülfsmittel ausgearbeitet*, Leipzig: Hahn, 1869. [Special Collections: Seghers PA 2365 G4 G4 1869]

11 Joseph Leterme owned this edition of Bible commentaries collected by Giovanni Stefano Menochio (1575–1655), *Commentarii totius S. Scripturae, ex optimis quibusque authoribus collecti*, Paris: Veuve Boudot, 1719. He signed with an elaborate paraph and, in the volutes, included another mention: the American College in Louvain. [University of Victoria Libraries Special Collections: Seghers BS 485 M4 1719]

12 This edition of the New Testament, *Novum Jesu Christi Testamentum vulgate editionis*, Brussels: E. H. Fricx, 1704, was rebound especially for Joseph Leterme on the occasion of his ordination (at the American College) in Louvain. [University of Victoria Libraries Special Collections: Seghers BS 1975 1704]

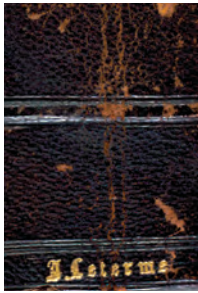


Figure 13

specially bound for him [FIG. 13] and offered to him for his ordination at the American College in Louvain in 1884. For the rest of his life, as the changes in the script show, he noted commentaries, ideas for sermons, and meditations on the interleaved white pages [FIG. 14].

The collection also contains books donated by Jean-Nicolas Lemmens

(1850–1897), ordained at the American College in Louvain in 1875 and bishop of Vancouver Island from 1888 to 1897 [FIG. 15], as well as Seghers' first companion on his Alaska travels, Joseph Marie Mandart (1819–1893).

One of the most striking contributions made by a priest to the collection may be the register of marriage compiled in 1856 by Fr. Louis Aloysius Lootens (1827–1898), which was accidentally left, lost or forgotten, in the pages of the 1724 *Dictionnaire des cas de conscience*. Here the history of the

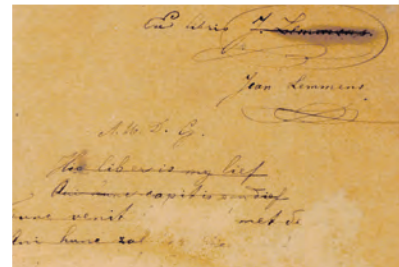
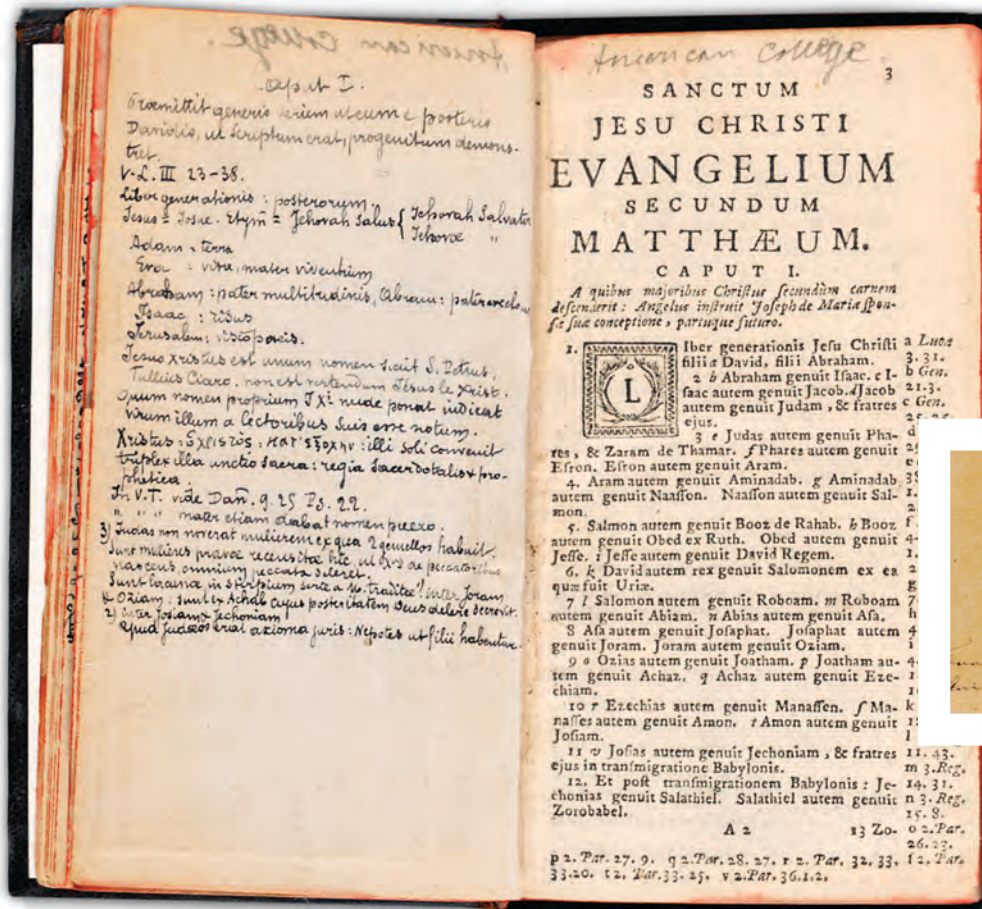


Figure 15

Figure 14

13 On the spine, the name of Joseph Leterme is embossed with gold. This little volume is a treasure made for a promising young missionary.

[University of Victoria Libraries Special Collections: Seghers BS 1975 1704]

14 Joseph Leterme took advantage of the interleaves and annotated lengthily the New Testament with biblical references,

commentaries, or ideas for sermons.

[University of Victoria Libraries Special Collections: Seghers BS 1975 1704]

15 *Dictionarium latino-gallicum*. Fr. Noël, *Dictionnaire latin-français*, composé sur le plan de l'ouvrage intitulé: *Magnum totius latinitatis lexicon*, de Forcellini, Bruxelles: Société nationale pour la propagation des bons livres, 1862.

This is one of the seven copies of the Latin-French dictionary by the Father Noël published in Belgium throughout the nineteenth century and widely used in high schools and universities. This copy belonged to Jean-Nicolas Lemmens (1850–1897).

[University of Victoria Libraries Special Collections: Seghers PA 2365 F5 N6 1862]

collection merges with the history of British Columbia, as the document records the missionary's visit to Fort Langley in 1856, providing glimpses into the intermarriage of Hudson's Bay Company men to Stó:lo women. The document is in French—the language of Lootens, but also of most of the Hudson's Bay Company men mentioned in the document: Brousseau, Latreille, Magui, Renaud, and Rousseau. Some of them had been waiting for years for the visit of a Catholic priest and, along with the regularization of their marriages, they had their children baptized [FIGS. 16 – 18]. Parishioners, too, sometimes left inscriptions in the books: a young Edgar Watts, for example, survives in an indignant inscription on

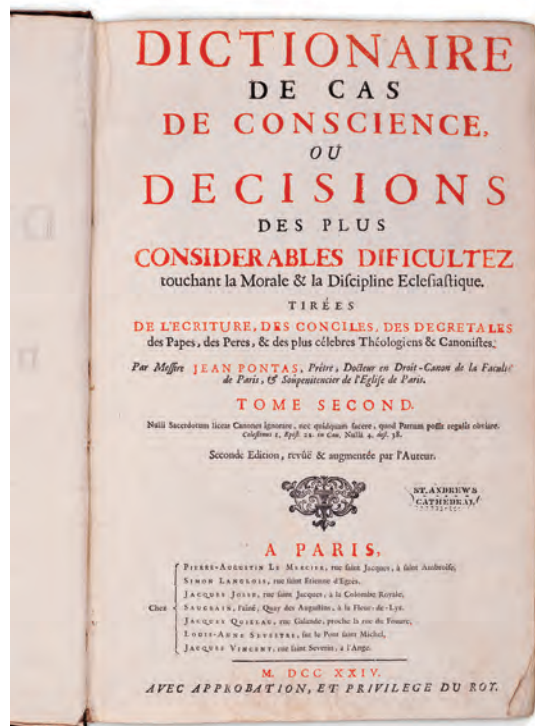


Figure 16

16 This seven-volume *Dictionnaire des cas de conscience*, compiled by Jean du Pontas and published in Paris (Le Mercier) in 1724, lists and solves the difficult questions a priest and confessor can encounter during his pastoral duties. It is a collection of approved decisions attested to by scripture, the councils, the popes, the works of the Fathers of the Church, and recognized Catholic theologians. A handsome book, it served as a repository for a precious document. The Seghers Collection, with this unexpected document discovered

between the pages of an ancient book, becomes an archive and record of B.C. history.

[University of Victoria Libraries Special Collections: Seghers 15" BX1757 A2 P82 1724]

17 Found in the pages of the dictionary's second volume was an original register of marriages and baptisms recorded by Father Lootens during a visit to Fort Langley in 1856. A copy, which had been made for the City of Victoria and for the cathedral, is now kept in the BC Archives. The whole document is written in French, which was the language of the priest and of the parishioners, as

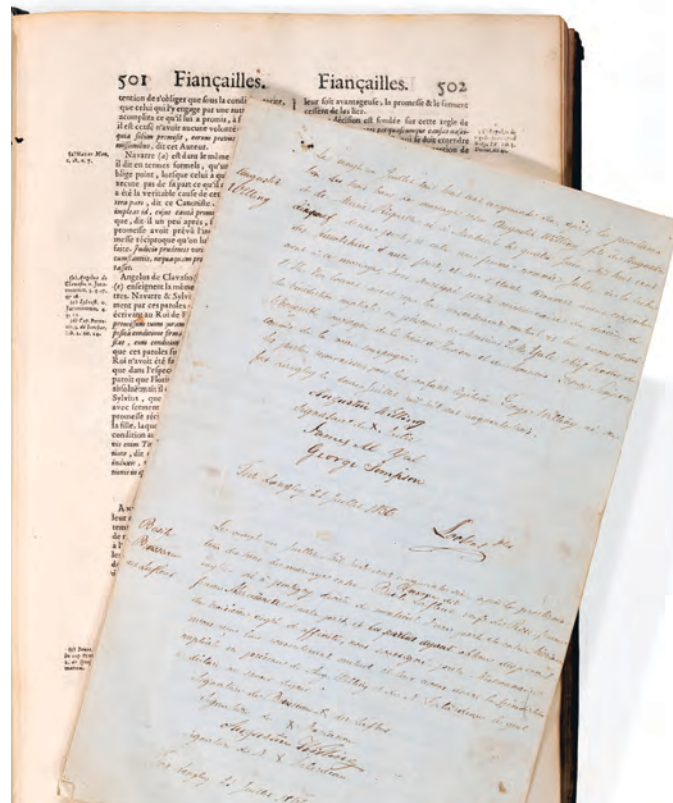


Figure 17

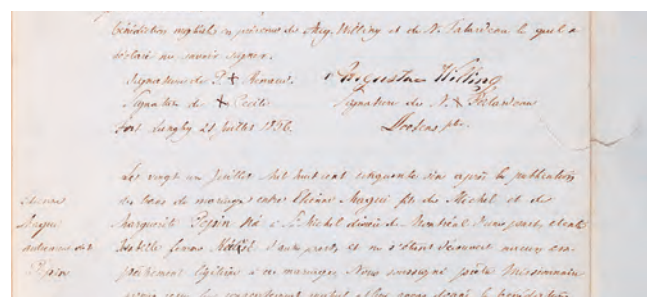


Figure 18

well as the majority of the Catholics in Victoria until the twentieth century.

[University of Victoria Libraries Special Collections: Seghers 15" BX1757 A2 P 82 1724 v. 2]

18 Eight men working for the Hudson's Bay Company sign their names, as parties and witnesses. Most of them, like Latreille, Renaud, and Magui, who sign on this second page of the document, bear French names. On the day of this pastoral visit, the voyageurs were waiting to be officially married to Stó:lo women with whom they already had children and had been living with for many years.

[University of Victoria Libraries Special Collections: Seghers 15" BX1757 A2 P82 1724]



Figure 19

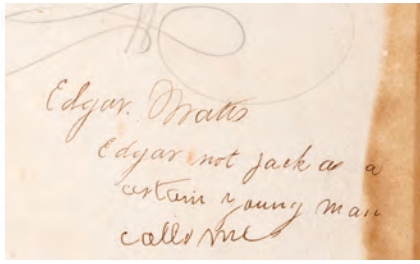


Figure 20



Figure 21

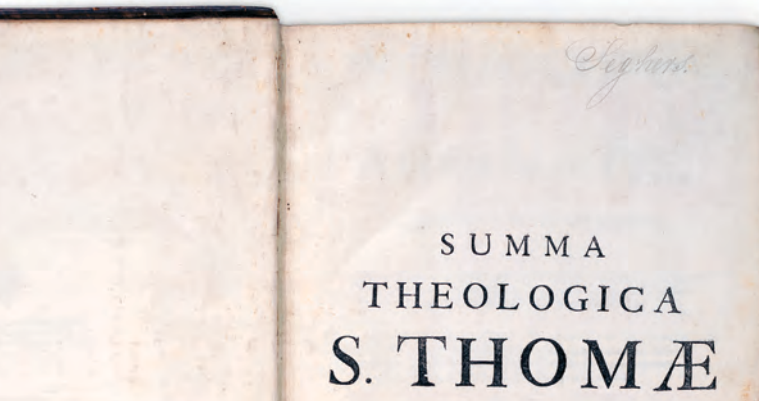


Figure 21A

the flyleaf of his Greek dictionary, recorded for all posterity [FIGS. 19 & 20].

The most famous donor is undoubtedly Remi De Roo, bishop of Victoria from 1962 to 1999. De Roo was a book collector in his own right as well as a theologian, who attended all four sessions of the Vatican II Council.^{viii} He also added a substantial collection of modern theological works to the ancient library. Finally, he played a critical role in transferring the Seghers Collection to the care of the University of Victoria Libraries in 1976, as a permanent loan which was renewed in 1995 [FIG. 21].

Donations continue to be made to the collection, as the seven titles published between 1976 (the official date when entrusted to University of Victoria Libraries) and 1999 attest. Indeed, the process is never-ending; the library infinitely goes on.

THE “SEGHERS COLLECTION”

As a result of its collective provenance, as was previously shown by the history of the collection, the designation “Seghers Collection” may be deceptive, since the collection kept growing after the death of Charles Seghers and comprises donations from many other priests and parishioners. It was John C. Cody, bishop of Victoria from 1937 to 1947, who first officially named it after Seghers. Charles Seghers himself most probably never referred to his library, nor the Diocese Library, as the Seghers Collection, and only a small number of books are signed by him. Taking into consideration all the subsequent additions to the library, along with the travels of the collection while it was placed in the care of successive institutions, as well as documentary evidence left by previous owners, one has to search very carefully to distinguish Seghers’ discrete signature, written in light pencil, in some of his own books [FIG. 21A].

19 Certainly, a dictionary for the Greek used in the New Testament has its place within the Seghers Collection. This one by John Groves (A Greek and English Dictionary, Comprising All the Words in the Writings of the Most Popular Greek Authors; with the Difficult Inflections in them and in the Septuagint and New Testament, Philadelphia: J.B. Lippincott, 1864) was surely a second-hand acquisition or, possibly, a donation by the owner. The endpaper attests that the volume had belonged to “Master

Edgar Watts at Santa Clara College.”

[University of Victoria Libraries Special Collections: Seghers PA445 E5 G8 1864]

20 Here is an unexpected inscription: “Edgar not Jack as a certain young man calls me”! Are Edgar and the “certain young man” arguing and doodling on the dictionary fly-leaf?

[University of Victoria Libraries Special Collections: Seghers PA445 E5G8 1864]

21 March 30, 1995. Bishop Remi De Roo signs an agreement with UVic President David Strong for the permanent loan of the Seghers Collection to the University

of Victoria Libraries. Harold Coward, the founder of the Centre for Studies in Religion and Society, is standing behind Bishop De Roo and President Strong.

Photograph communicated by Remi De Roo.

21A On the title page of a beautiful 1686 edition of Thomas Aquinas’ Summa Theologica (Lyons: Anisson, Posuel, and Rigaud), very discreetly in pencil in the upper right corner, Seghers signed his name.

[University of Victoria Libraries Special Collections: Seghers BX 1749 T48 1685 t.2]

Charles Seghers did not describe his collection nor did he document it in his letters or diaries. The first extant inventory of the library is found in the Catholic Diocese Archives and may have been drawn up for the purposes of moving the books into storage. Anselmo Montaldi compiled this very first catalogue of the collection in 1925 using an account workbook [FIG. 22]. He listed 3,556 Latin volumes, giving each book a short title and recording the date and place of publication, and whether a volume was a duplicate or missing. In this document, the library was called *Libraria Episcopalis Victoriae*: the Diocese Library of Victoria. The preliminary pages of many of the Seghers books attest to this first phase of the collection. Some of these books collected as the “first generation” of the Diocese Library bear a manuscript inscription [FIG. 23], but most are stamped with the words “St. Andrew’s Cathedral” [FIG. 24].

Everything changed in 1946, in preparation for the centennial commemoration of the diocese and the occasion of many celebrations about Charles Seghers and his legacy. The homages to Seghers included a play, written and performed by the Sisters of St. Ann and pupils of St. Ann’s School. At this date, the Seghers library first received its official printed ex-libris; yet, ironically, the collection was to be shipped from Victoria less than a year later, in 1946. Answering a plea for books from Jean-Léon Allie, the Oblate Father in charge of the library at Saint Paul Seminary in Ottawa,^{ix} Bishop J. C. Cody sent the whole Diocese Library to Ottawa on loan. Prior to shipping, ex-libris were printed with the name “Domus Episcopalis Victoriensis (Episcopal Palace of Victoria)” and attached to all the books [FIG. 25]. A second ex-libris would be printed and added

1925 AD

Catalago Librorum in Libraria Episcopali Victoriae
Anselmo Montaldi

Secio Prima

1. In duodecim Prophetas de Hieronimo	2. In duodecim Prophetas de Hieronimo	3. In duodecim Prophetas de Hieronimo	4. In duodecim Prophetas de Hieronimo	5. In duodecim Prophetas de Hieronimo	6. In duodecim Prophetas de Hieronimo	7. In duodecim Prophetas de Hieronimo	8. In duodecim Prophetas de Hieronimo	9. In duodecim Prophetas de Hieronimo	10. In duodecim Prophetas de Hieronimo	11. In duodecim Prophetas de Hieronimo	12. In duodecim Prophetas de Hieronimo	13. In duodecim Prophetas de Hieronimo	14. In duodecim Prophetas de Hieronimo	15. In duodecim Prophetas de Hieronimo	16. In duodecim Prophetas de Hieronimo	17. In duodecim Prophetas de Hieronimo	18. In duodecim Prophetas de Hieronimo	19. In duodecim Prophetas de Hieronimo	20. In duodecim Prophetas de Hieronimo	21. In duodecim Prophetas de Hieronimo	22. In duodecim Prophetas de Hieronimo	23. In duodecim Prophetas de Hieronimo	24. In duodecim Prophetas de Hieronimo	25. In duodecim Prophetas de Hieronimo	26. In duodecim Prophetas de Hieronimo	27. In duodecim Prophetas de Hieronimo	28. In duodecim Prophetas de Hieronimo	29. In duodecim Prophetas de Hieronimo	30. In duodecim Prophetas de Hieronimo	31. In duodecim Prophetas de Hieronimo	32. In duodecim Prophetas de Hieronimo	33. In duodecim Prophetas de Hieronimo	34. In duodecim Prophetas de Hieronimo	35. In duodecim Prophetas de Hieronimo	36. In duodecim Prophetas de Hieronimo	37. In duodecim Prophetas de Hieronimo	38. In duodecim Prophetas de Hieronimo	39. In duodecim Prophetas de Hieronimo	40. In duodecim Prophetas de Hieronimo	41. In duodecim Prophetas de Hieronimo	42. In duodecim Prophetas de Hieronimo	43. In duodecim Prophetas de Hieronimo	44. In duodecim Prophetas de Hieronimo	45. In duodecim Prophetas de Hieronimo	46. In duodecim Prophetas de Hieronimo	47. In duodecim Prophetas de Hieronimo	48. In duodecim Prophetas de Hieronimo	49. In duodecim Prophetas de Hieronimo	50. In duodecim Prophetas de Hieronimo	51. In duodecim Prophetas de Hieronimo	52. In duodecim Prophetas de Hieronimo	53. In duodecim Prophetas de Hieronimo	54. In duodecim Prophetas de Hieronimo	55. In duodecim Prophetas de Hieronimo	56. In duodecim Prophetas de Hieronimo	57. In duodecim Prophetas de Hieronimo	58. In duodecim Prophetas de Hieronimo	59. In duodecim Prophetas de Hieronimo	60. In duodecim Prophetas de Hieronimo	61. In duodecim Prophetas de Hieronimo	62. In duodecim Prophetas de Hieronimo	63. In duodecim Prophetas de Hieronimo	64. In duodecim Prophetas de Hieronimo	65. In duodecim Prophetas de Hieronimo	66. In duodecim Prophetas de Hieronimo	67. In duodecim Prophetas de Hieronimo	68. In duodecim Prophetas de Hieronimo	69. In duodecim Prophetas de Hieronimo	70. In duodecim Prophetas de Hieronimo	71. In duodecim Prophetas de Hieronimo	72. In duodecim Prophetas de Hieronimo	73. In duodecim Prophetas de Hieronimo	74. In duodecim Prophetas de Hieronimo	75. In duodecim Prophetas de Hieronimo	76. In duodecim Prophetas de Hieronimo	77. In duodecim Prophetas de Hieronimo	78. In duodecim Prophetas de Hieronimo	79. In duodecim Prophetas de Hieronimo	80. In duodecim Prophetas de Hieronimo	81. In duodecim Prophetas de Hieronimo	82. In duodecim Prophetas de Hieronimo	83. In duodecim Prophetas de Hieronimo	84. In duodecim Prophetas de Hieronimo	85. In duodecim Prophetas de Hieronimo	86. In duodecim Prophetas de Hieronimo	87. In duodecim Prophetas de Hieronimo	88. In duodecim Prophetas de Hieronimo	89. In duodecim Prophetas de Hieronimo	90. In duodecim Prophetas de Hieronimo	91. In duodecim Prophetas de Hieronimo	92. In duodecim Prophetas de Hieronimo	93. In duodecim Prophetas de Hieronimo	94. In duodecim Prophetas de Hieronimo	95. In duodecim Prophetas de Hieronimo	96. In duodecim Prophetas de Hieronimo	97. In duodecim Prophetas de Hieronimo	98. In duodecim Prophetas de Hieronimo	99. In duodecim Prophetas de Hieronimo	100. In duodecim Prophetas de Hieronimo
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Figure 22

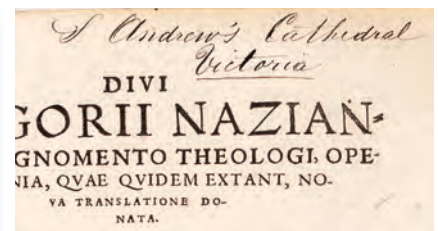


Figure 23



Figure 24

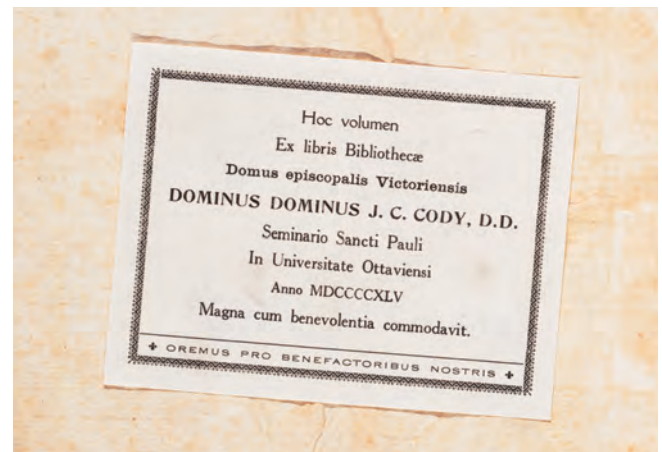


Figure 25

22 In 1925, Anselmo Montaldi compiles the first inventory of the Diocesan Library. Divided into seventeen sections, the list seems to follow the physical repartition of books on bookshelves. The list was written in Latin on ruled paper and is kept in the Catholic Diocese Archives.

23 This Latin translation (by Jacques de Billy 1535–1581) of the complete works of Gregory of Naziansus (329–389 C.E.) was published in Antwerp in 1570 by the heirs of

Johannes Stelsius. It bears the manuscript mention of St. Andrew’s Cathedral in the top right corner of its title page. [University of Victoria Libraries Special Collections: Seghers BR65 G86 1570]

24 Under the title *Disputationum Roberti Bellarmini Politiani e Societate Iesu S.R.E. Cardinalis de controversiis Christianae fidei adversus huius temporis haereticos, quatuor tomis comprehensarum*, a large in folio written by Robert Bellarmine (1542–1621) explicitly details all the ways for discerning

heresy from orthodoxy. This copy was printed in Cologne in 1628. The St. Andrew’s Cathedral stamp is visible at the bottom of the page. [University of Victoria Libraries Special Collections: Seghers 15” BX1750 B4 1628]

25 Here, in a 1698 Venetian edition of Johannes de Luca’s *Theatrum Veritatis (Theatre of Truth)*, an ex libris composed and printed by John C. Cody keeps track of the Seghers books as they are shipped from Victoria to the Saint Paul Seminary in Ottawa. [University of Victoria Libraries Special Collections: Seghers BX 935 L77]



Figure 26



Figure 27



Figure 28

to the previous ones when Remi De Roo placed the collection under the care of the University of Victoria in 1976, bearing the name of “Seghers Library” [FIG. 26]. The library was baptized.

Between 1947 and 1967, the books were part of an important seminary library in Ottawa. They were catalogued there and received call numbers, which were indicated on the spine by a small label and, on the endpaper or first page, discretely in pencil [FIG. 27]. Some of the books, especially those in series, received a label, placed on the spine, indicating the author and the title of the book [FIG. 28]. The most visible sign of the transfer to Ottawa, though, is an additional library stamp on all the books comprising the Seghers Collection before 1947, which asserts that the books belong to the “Library of Saint Paul Seminary.” This is sometimes repeated by a second stamp bearing the words “Facultates Ecclesiasticæ, UO, Bibliothèque Library, 233 Main, Ottawa” [FIG. 29].

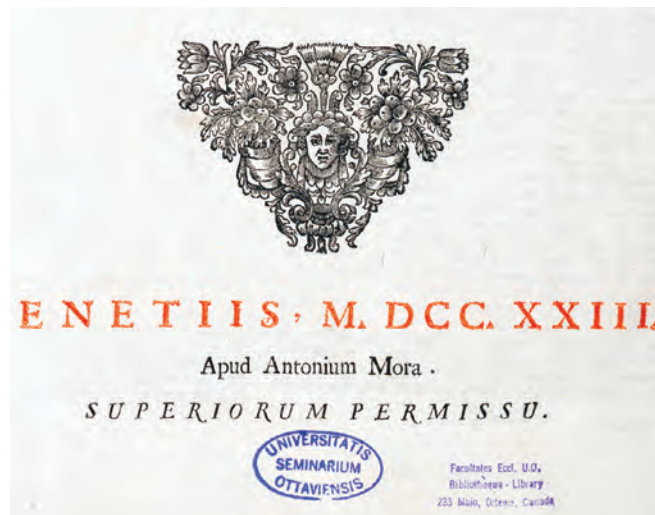


Figure 29

26 In this 1864 re-edition of Cesare Baronio's *Annales Ecclesiastici* (Bar-le-Duc: Guerin, 1864–1883), the bookplate composed and printed by Remi De Roo on the occasion of the permanent loan of the collection to the University of Victoria is added to Cody's first ex libris. As in the collection itself, indications and marks are added to each other, never taken off. The beautiful endpaper comes from the workshop, in Ghent, of the binder G. Cordonnier Canon. A sticker bearing the name of this binder is to be found in the volume M2149.6 / p 76 G 35: G. Cordonnier Canon / Relieur/Rue aux Barres 15/A.

Gand. Many of Seghers' personal books are bound in the same style by this binder.

[University of Victoria Libraries Special Collections: Seghers BR145 B3 v.9]

27 Close to the ancient bookplate of a previous owner, this first tome of the Medieval Latin Dictionary, composed by Du Cange and published in Frankfurt (1681), shows the call number assigned by librarians at the Saint Paul Seminary in Ottawa. The ex libris places the book in the collection of the Italian Count Stefano Sanvitale (1764–1838).

[University of Victoria Libraries Special Collections: Seghers 12" PA2888 D8 1681]

28 This first part of the *Theologia Moralis*, published in Bologna (Andrea Polletti) in 1754, is designated with the name of the author (Nicolai Mazzotta) and a short title on the spine, in order to make it easy to identify on the bookshelves.

[University of Victoria Libraries Special Collections: Seghers BX1757 M35]

29 On the first page, two stamps assert that the book was part of the Saint Paul Library, part of the “Facultates Ecclesiasticæ.”

[University of Victoria Libraries Special Collections: Seghers BX1757 M33 1723]

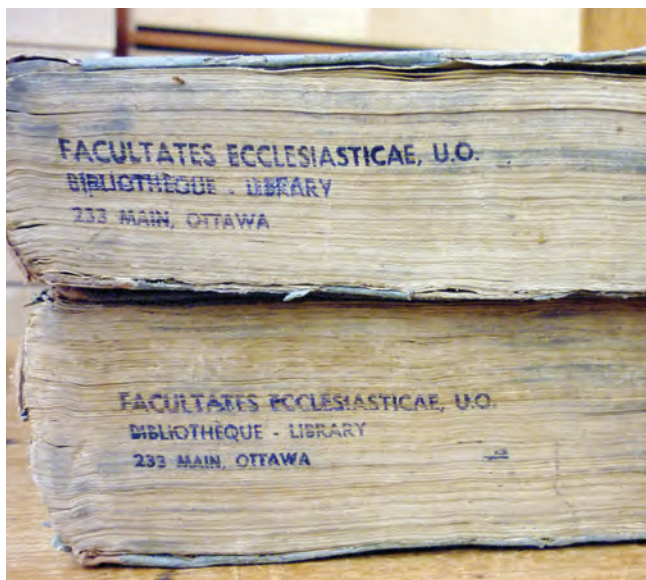


Figure 30

Another property mark was stamped in ink on the tail of the text block, clearly identifying its source library [FIG. 30].

All these marks of ownership—inscribed between 1946 and 1976—come in addition to the marks left by prior European owners before Seghers' time. For instance, in the case of the volume of *Theologia Moralis*, compiled by Bartholomæo Mastro de Meldula (1602–1673) and published in Venice in 1723, the binding shows that the book was part of an earlier collection, probably a library, as one can still see an old call number [FIG. 31]. Another owner, Fr. Bernardino de Santiago, has signed the endpaper of the binding [FIG. 32]. Signatures, bookplates, ex-libris, and annotations succeed each other, forming numerous layers of ownership, sometimes conflicting with each other [FIG. 33]. Owners frequently compete for the designated spot of honour at the upper right-hand corner of the first page [FIG. 34], the rivalry sometimes reaching the stage of physical erasure [FIG. 35] when

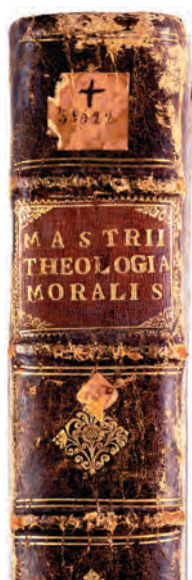


Figure 31

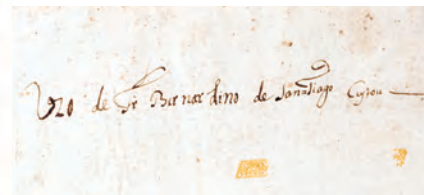


Figure 32

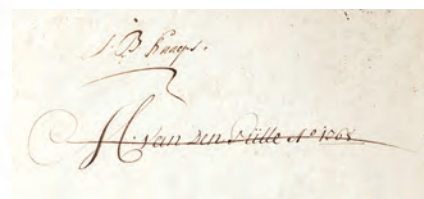


Figure 33



Figure 34



Figure 35

30 On the tail of the Commentaries on Sentences, collected by Domingo de Soto (1494–1560), another set of stamps ensures that the books cannot be taken outside of the library. [University of Victoria Libraries Special Collections: Seghers BX1749 P4 S6 1575 t. 1 and 2.]

31 A former owner had bound this *Theologia Moralis*, compiled by Bartholomæo Mastro de Meldula (1602–1673) and published in Venice in 1723. The short title is part of the binding. [University of Victoria Libraries Special Collections: Seghers BX1757 M33 1723]

32 On the endpaper, a former owner signed his name: Fr. Bernardino de Santiago. [University of Victoria Libraries Special Collections: Seghers BX1757 M33 1723]

33 The two volumes of this Commentary in the Holy Scriptures, written by Jacobus Tirinus (Commentarius in Sacram Scripturam, Lyons: Nicholas and J. Baptista De Ville, 1723), first belonged to M. Van den Pütte. S. B. Knaeps added his name twice, on top of the previous owner's signature, as well

as on the inside cover and on the first page.

[University of Victoria Libraries Special Collections: Seghers 15" BS 485 T6 1723]

34 On the second page, though, the name of the previous owner was erased.

[University of Victoria Libraries Special Collections: Seghers 15" BS 485 T6 1723]

35 The previous owner of this other edition of Tirinus' Commentary is unknown, remaining hidden under the library bookplate of the Redemptorists.

[University of Victoria Libraries Special Collections: Seghers 15" BS 485 T6 1736 t.1]



Figure 36

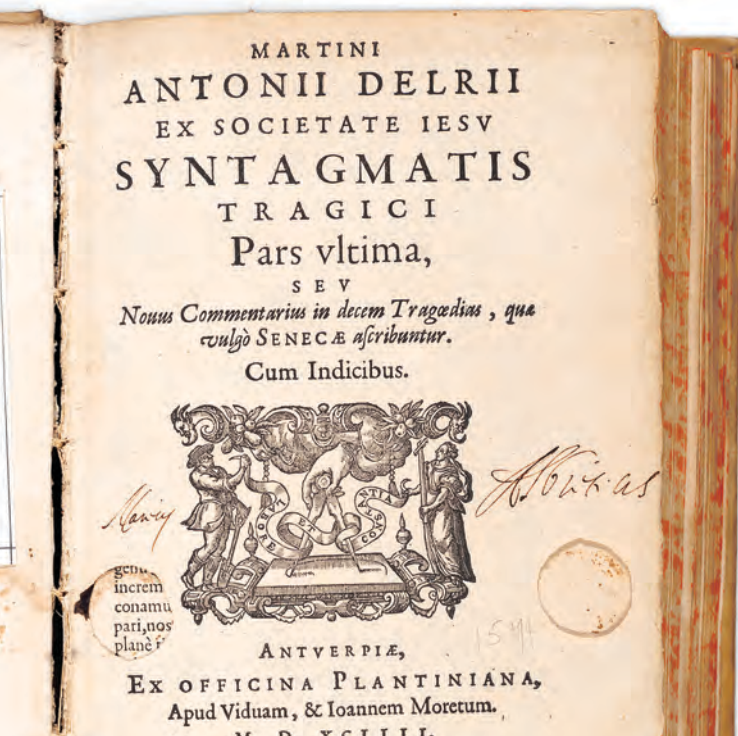


Figure 37

36 This edition of the complete works of Hilarius, Bishop of Poitiers (Sancti Hilarii Pictavorum episcopi Opera, Paris: Muguet, 1693) bears the mention of a former ownership: "ex libris monasterii Sancti Vincentii Cenomanensis, congregationis Sancti Mauri, catalogo inscriptus" (Library of the Monastery of Saint Vincent of Le Mans [Benedictine Order], Congregation of Saint Maur, entered in the catalogue).

[University of Victoria Libraries Special Collections: Seghers 15" BR 65 H5A2 1693]

37 The front page of this student edition of Latin tragedies by Martino Antonio Delrio (Antwerp [Plantin's widow and Joannes Moretus], 1593) has been defaced so that the book cannot be repossessed by its ancient owner. The title page still bears the beautiful printer's device of Plantin: the compass, with the motto *Labore et Constantia* (through work and perseverance).

[University of Victoria Libraries Special Collections: Seghers PA6068 D34]

the name of the first owner is covered over by a later one. For the most part, however, libraries are the former owners: the library of the abbey Saint-Vincent-du-Mans, for example, is one of many congregational institutions which used to own some of the Seghers books. It was dismantled, probably during the French Revolution and the period of the Terror when many libraries in such institutions were pillaged or destroyed (1793–1795) [FIG. 36]. Some libraries, however, remain anonymous, since the stamp proving their ownership has been removed by one of the new possessors [FIG. 37].

The books returned to Victoria in several trips between 1964 and 1967. At this time, without a designated library space, they were most probably left in boxes; some people remember seeing them in the basement of St. Andrew's Cathedral. In 1973, the Sisters of St. Ann established a new library, called the Seghers Memorial Library,^x in their retreat centre of Queenswood, founded in 1960. Of a larger scope, the new Seghers Memorial Library welcomed many of the Seghers Collection duplicates, as well as textbooks used in the mission schools.^{xi} The name of Seghers had thus become the symbol for other patrimonial libraries within the context of Victoria's Catholic community.



Figure 38

For such a precious library, the original Seghers books travelled quite extensively: first by ship to Victoria from their origins in Europe, then, as a collection, by train to Ottawa in 1947 and back again to Victoria in 1964–1967, before finally coming to rest at the University of Victoria in 1976 [FIG. 38]. Each displacement caused alterations to the library through human mistakes made in either the selection, packing and unpacking, or transport of the books. These moves often exposed the collection to many hazards, more often for the worse, but sometimes for the better. Indeed, between the first extant catalogue in 1925 and the last one created in 1976 (supervised by the University

38 On the pages of a discarded 1975 calendar, the books of the Seghers Collection receive their first call number at the University of Victoria. The collection is on permanent loan and is held separately, as a library of its own, in Special Collections at the University of Victoria Libraries. The new call number, established according to the classification of the Library of Congress, is preceded by the name Seghers.

of Victoria Library's head of Cataloguing, June Thompson), there are noticeable discrepancies. Some titles are missing, such as an incunable comprised of a collection of sentences excerpted from Augustine, but new ones appear, such as the gift from the archbishop of Montreal for the opening of St. Paul Library in 1946, a magnificent book published in 1537 [FIGS. 39 & 40].

Our understanding of what constitutes the Seghers Collection is further complicated by the dispersion of the collection. As mentioned earlier, Seghers had a strong penchant for travelling with his books, sometimes leaving them

behind in his missions. David Kingma, librarian for the Jesuit Archives at Gonzaga University in Spokane, WA, kindly mentioned that eight books bearing the name of Charles Seghers (including Bibles and textbooks in English and Russian) were left in the Jesuit missions of Alaska and brought back to the Jesuit Collections in 1954 when the missions were closed.

Thus the label "Seghers Collection" is more a symbol than an origin. It attests to the legacy of inspiration left by this bibliophile bishop to his community, a gift which survives to this day. It also refers to the Catholic notion of

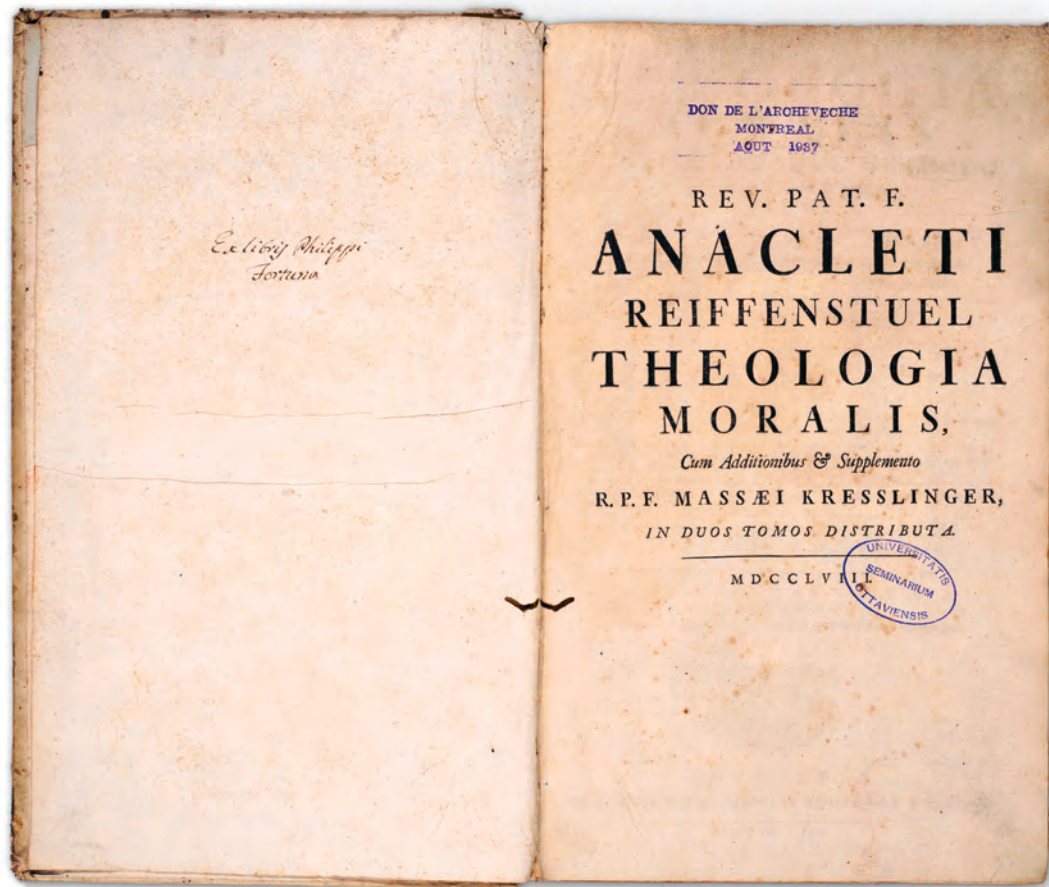


Figure 39



Figure 40

39 *The Theologia Moralis, written by Anaklet Reiffenstuel (1641–1703) and published in 1780 in Bassani, does not bear the Seghers ex libris.*

[University of Victoria Libraries Special Collections: Seghers BX1757 R4 1758]

40 *The bibliographical description and call number are the work of the librarians of Saint Paul Seminary. A former owner is still remembered on the inside cover: Philippus Fortuna.*

[University of Victoria Libraries Special Collections: Seghers BX1757 R4 1758]



Figure 41

41 In this 1631 edition of Vasquez' Commentaries of Thomas of Aquinas' Summa (Lyon: Cardon), on the printer's device, Erudition and Truth guide the scholarly work.

[University of Victoria Libraries Special Collections: Seghers BX1749 T6V33 1631 t.1]

42 Initiated by Joannes Bollandus (1596–1665), the scholarly compilation entitled *Acta sanctorum*: *quotquot toto orbe coluntur vel a catholicis scriptoribus celebrantur quæ ex latinis & græcis collectæ* "all the acts of all saints in the whole world, which have been celebrated by Catholic authors

"continuity in the tradition." In Latin, *traditio* means transmission, or legacy. The Roman Catholic Church, as of its first centuries, defined its identity and doctrine, without rupture or oblivion, within a continuum of testimonies, interpretations, and revelations about the faith [FIG. 41]. Many books attest to this conception of scholarship as a continuation of both the tradition and transmission of Catholic legacies.

The most striking illustration of the Catholic *traditio* may well be the title page of the collection *The Lives of Saints*, published in 1683 [FIG. 42]. Through its collections of council decisions, decrees of bishops, writings of the "Fathers of the Church," accepted commentaries on the scriptures, and all the texts documenting its own history and theological choices, the Catholic Church derives unity from the conservation and continuation of this tradition under the form of the universal, never-ending library of its memory. The magnificence of the books themselves—often in large format, often printed in two colours, adorned with full-page engravings as well as sophisticated initial letters—expresses the glory and splendour of the Church [FIGS. 41 – 44].

in Latin or Greek texts." Erudition and Truth present the title; angels help History by bringing books. Underneath, Saturn, symbolizing the power of time, is vanquished. [University of Victoria Libraries Special Collections: Seghers BX4655 A2 1643]



Figure 42

The Seghers appellation, almost generic now, is part of this transcendent unity of Catholicism. Containing both old and new books, as well as those from many other libraries, the Seghers Collection has evolved into a living, encompassing unity: the Diocese Library. From this perspective,

the bequests of later donors find true meaning in Seghers' name, not only in homage to him as the library's founding father but as a symbol for the many libraries it represents, all catholic and all joined into one.

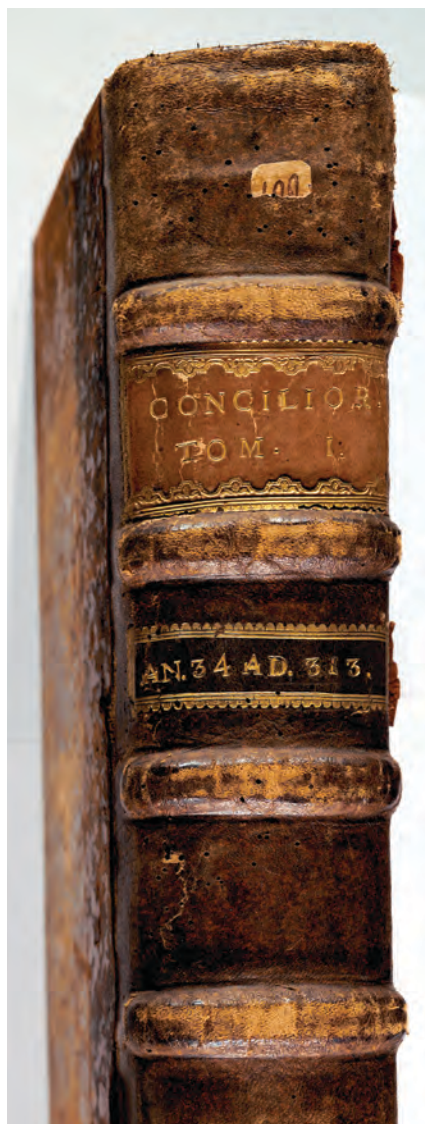


Figure 43

43 The royal (French) collection of councils, *Conciliorum omnium generalium, et provincialium collectio regia*, counts no less than 37 volumes and is part of a group of twelve collections of councils printed before 1900 and kept in the Seghers Collection.

[University of Victoria Libraries Special Collections: Seghers BX825 A2 1644]



Figure 44

44 The frontispiece of the royal collection of councils represents the Church fending off the heresies (symbolized by the turban, the whip, and the grotesque contortions of the bodies) with the light of the Holy Spirit. With her right hand, the Church holds the

keys of Saint Peter. In the upper left corner are the Church guides to Paradise.

[University of Victoria Libraries Special Collections: Seghers BX825 A2 1644]

Just as the name of a later donor is encompassed within a Seghers title, so too is the provenance of the volumes within the collection. The larger (and mainly European) tradition of the Roman Catholic Church is present not only in the titles and contents of the books, but also through the succession of owners and users—monasteries, convents, Catholic schools, and Catholic readers—who left their names, and often, their annotations, within the ancient books brought from Europe and America to build the library. One of the

most striking examples of this evidence of use is a volume composed of indexes of the Bible, complemented with a set of leather tabs on the fore-edge which forms a set of marks called a “keyboard” and containing a blank quire for adding text. Printed by the heirs of the great Antwerp printer Plantin (1520–1589), the book was once the property of a Dominican monk. He, or perhaps another owner, copied in the last part of the book the preface to another set of indexes [FIGS. 45 – 48].



- [University of Victoria Libraries Special Collections: Seghers BS423 H8]

- [University of Victoria Libraries Special Collections: Seghers BS423 H8]

- [University of Victoria Libraries Special Collections: Seghers BS423 H8]



Figure 48



Figure 49



Figure 50

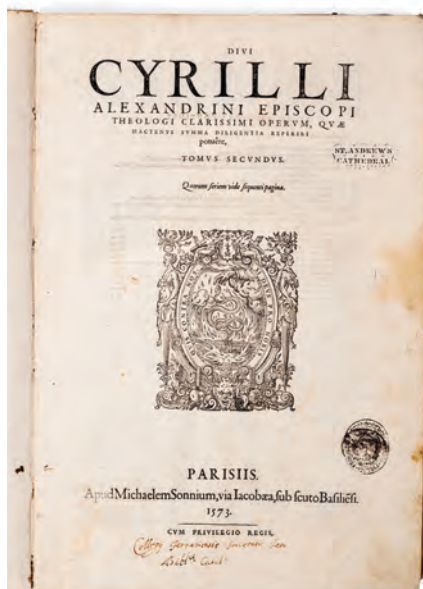


Figure 51



Figure 52

Owners and readers of different generations, centuries, and places meet in the margins and title pages of these books. It is not uncommon, for example, to see more than one name on a title page, with later owners erasing or cutting off the marks, devices, or signatures of earlier owners. It is also fairly common to find booksellers' stickers in the corner of an inside cover [FIGS. 49 & 50] competing with the stamps applied by monastery librarians [FIGS. 51 & 52]. These signs are revealing evidence that a book was initially part of a seminary library; then, probably during the forced secularization of the French Revolution, it was extracted from its place and sold to sellers and collectors^{xii} before it was finally acquired by Seghers or other Victoria Catholic readers. Annotations in the margins, headers, and footers bear other testimonies of ancient readers and their interpretations. For example, the Latin Bible published by Overbeke in Louvain (1740) had at least two assiduous readers: one compares Greek and Latin terms using the *Apparatus Biblicus*

48 The “keyboard” of leather tabs, added on the fore-edge.

[University of Victoria Libraries Special Collections: Seghers BS423 H8]

49 Sticker applied by a Toulouse bookseller to this 1608 edition of the *Six Books on Recognizing Magic* by Martin Delrio, first published in Lyons in 1599.

[University of Victoria Libraries Special Collections: Seghers 15° BF1600 B36 1608]

50 Acquired in Rome at the *Libreria di Luigi de Romanis*, as were many other books

from the Seghers Collection, this 1598 edition of Tacitus' works by Justus Lipsius at the Plantin presses (Antwerp) is one of the gems of the Bishop's library. Probably bought during Charles Seghers' sojourn in Rome in 1883, it is a luxurious re-edition of the first publication, by Lipsius, in Antwerp, 1574.

[University of Victoria Libraries Special Collections: Seghers PA6705 A2 1648]

51 This Parisian edition (Michael Somnius, 1573) of works by Cyrillus, Patriarch of Alexandria and theologian

(370–444), belonged to the Jesuit College of Ferrara (*Collegij Ferrariensis Societatis Jesu Bibliotheca Catalogo*).

[University of Victoria Libraries Special Collections: Seghers BR65 C92 1573]

52 The Jesuit College of Ferrara had applied its stamp on the first page of the book.

[University of Victoria Libraries Special Collections: Seghers BR65 C92 1573]

compiled by Bernard Lamy (1640–1715) [FIG. 53], while the second makes his references explicit by reporting his sources and drawing parallels at the bottom of the pages [FIG. 54].

These past residues of readership and possession are not to be discarded: they are the traces that testify to the “biography” of these Catholic books and to the ways they have been consulted, commented on, and preserved by generations of devout readers [FIG. 55]. The scope of the Seghers Collection, then, reaches beyond a history of the first missions and churches of B.C., and the vision of its learned bishops and priests, to embody the collective definition of Catholicism [FIG. 56]. The memories of these books, as embodied by the congregation of readers and their ideas, debates, dogmas, and dissents, are thus collected and passed on through the library, making it both a collection and a recollection that transcends time and place and immortalizes the history of the Church.

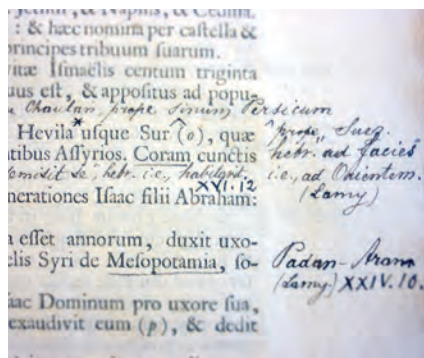


Figure 53

53 This 1740 copy of the Bible, printed in Louvain by Overbeke, had assiduous readers. This one compares Greek and Latin terms using the Apparatus Biblicus compiled by Bernard Lamy (1640–1715).

[University of Victoria Libraries Special Collections: Seghers BS75 1740]

54 Another reader of the same Bible, though, wrote within the same book at the bottom of the

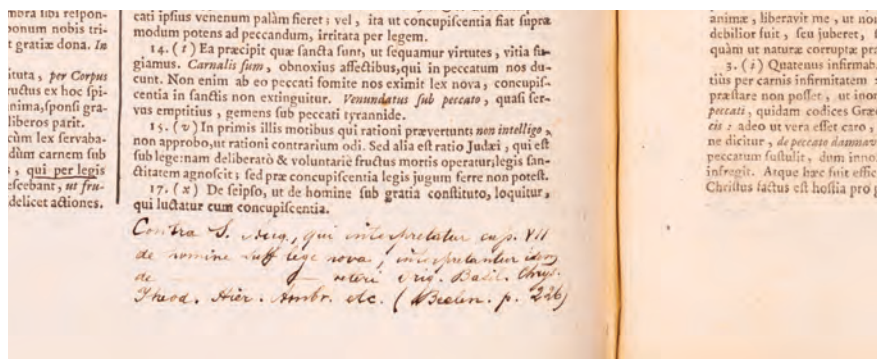


Figure 54



Figure 55

pages, making explicit references to other texts.

[University of Victoria Libraries Special Collections: Seghers BS75 1740]

55 One reader of the commentaries of Petrus Serranus (Commentaria in Ezechielem prophetam, etc., Antwerp: Plantin, 1572) annotated and underlined heavily the chapter on sacramental theology.

[University of Victoria Libraries Special Collections: Seghers BS1545 S4]

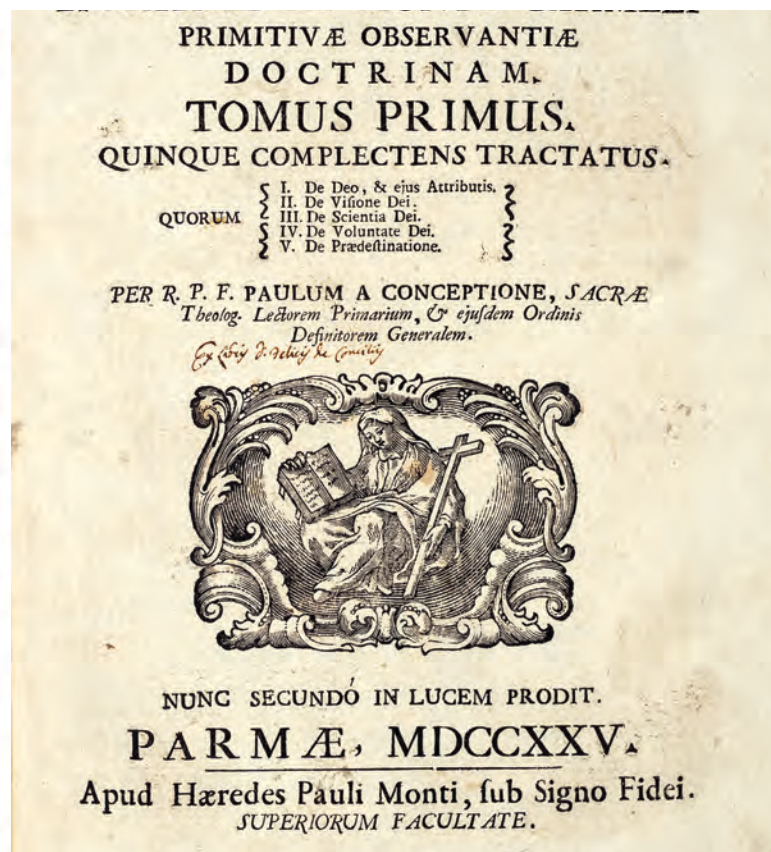


Figure 56

56 The Church is holding a book and a cross: the religious library, both an assertion of law and a repository of commentaries, is conceived as guidance explaining the holy books and dictating the rules for a Christian life. Paulus a Conceptione (d. 1726), Tractatus theologici, Parma: Heirs of Paulus Montus, 1725.

[University of Victoria Libraries Special Collections: Seghers BX1750 P39 1725]

The mass of books treating canon law [FIG. 57] and Catholic doctrine attest to this transhistorical dimension of the collection. Defined as “the body of laws and regulations made or adopted by ecclesiastical authority for the government of the Christian organization and its members,”^{xiii} canon law comprises all acts, decrees, decisions, and laws from the foundation of the Church up to the time of contemporary readers.

THE DOCTRINE OF THE CHURCH

The Seghers Collection contains at least 163 treatises of canon law, 61 collections of papal acts and *bullae*, and 31 collections of conciliar acts (decisions of the ecclesiastical councils

determining the orthodox positions) [FIG. 58]. Considered as the foundation of Christian life and practice, these collections of ecclesiastical law are often among the most beautifully printed books of the Renaissance. Always becoming bigger with the passing years and centuries—since nothing could be discarded—these books bear testimony to the grandeur and authority of the Church, and serve as “second arks” that could be displayed to all on church lecterns [FIG. 59]. After the Council of Trent (1559–63), when the ecumenical assembly gathered to answer the Reformation’s attacks and specify the doctrine of the Church, these books, being the ambassadors of Catholic doctrine, attained the summit of luxury and craftsmanship [FIG. 60].



Figure 57



Figure 58



Figure 59

57 Often printed in large format, and with two columns of text, the treatises of canon law fill up many book shelves with beautiful volumes in the Seghers Collection.

58 The 37 volumes of the royal collection of councils, *Conciliarum omnium generalium, et provincialium collectio regia* (Paris, 1644), are the largest books of the Seghers Collection.

[University of Victoria Libraries Special Collections: Seghers BX825 A2 1644]

59 The Roman edition (Presses of the Vatican, 1732) of Ephræm Syrus’s (303–373) complete works is a perfect example of the typographical art developed to celebrate the Christian message and Christian scholarship. Ornaments of all kinds (full-page engravings, banners, title captions, and initials) attest to the splendour of the Catholic Church.

[University of Victoria Libraries Special Collections: Seghers BR65 E55 1732]

60 Martín Antonio Del Rio or Martin Antoine Delrio (1551, Antwerp –1608, Louvain) was a Jesuit theologian. He authored,

among other books, the *Disquisitionum magicarum libri sex* (Lyons: Pillhotte, 1608). First published in three parts (1599 to 1600), it was reprinted at least twenty times, making it the second most popular book, after Malleus Maleficarum, on the occult. It was last reprinted in 1755 in Cologne. The lavishly illustrated title page shows the plagues of Egypt as a theme illustrating the distinction between prodigies and miracles.

[University of Victoria Libraries Special Collections: Seghers 15° BF1600 B36 1608]

ST. ANDREW'S
CATHEDRAL

21

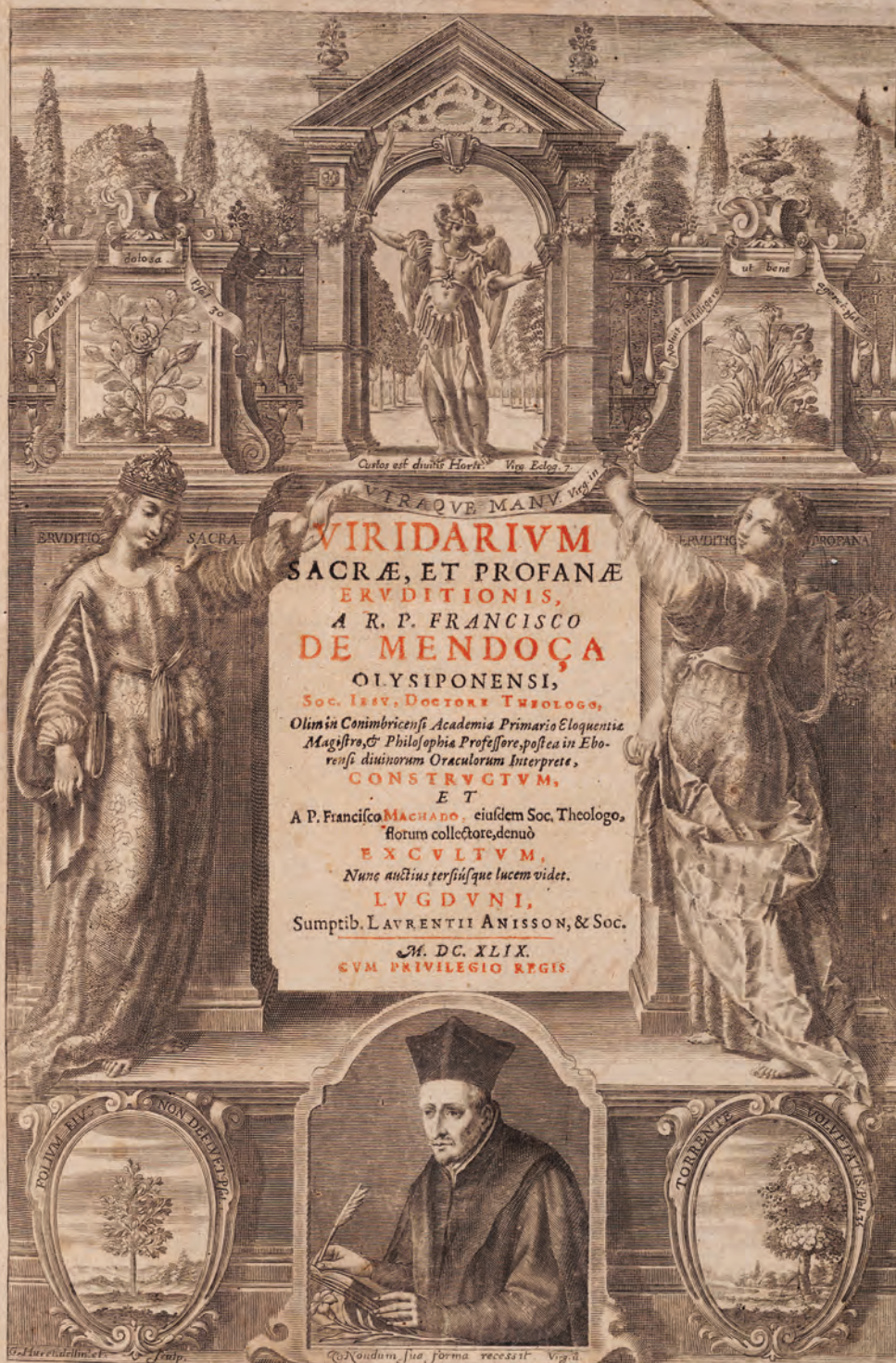


Figure 61

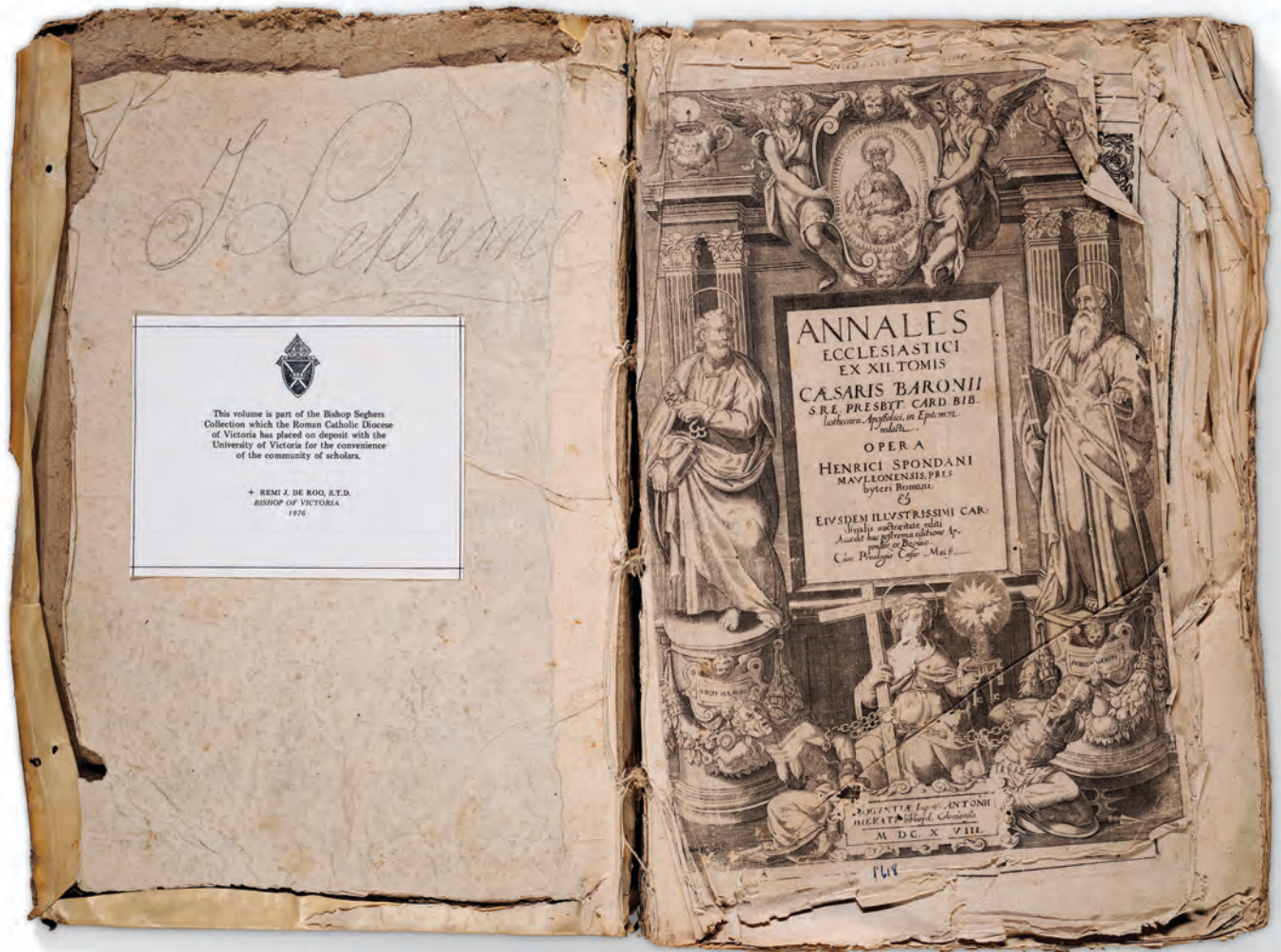


Figure 62

The collection also contains numerous guides and textbooks developed to classify and complement the mass of canon law documents and discussions. These become increasingly complex with the effects of accumulation and variation over time. The everyday practice of the doctrine for example, is represented by different kinds of theology, including practical, dogmatic, and moral. These are determined by at least 30 treatises of moral theology, 25 treatises of theological ethics, and two dictionaries of cases of

conscience, all intended to help the believer in his or her decisions [FIG. 61]. Works of synthesis, such as annals, almanacs, and summaries (notably by Baronius) [FIG. 62], are represented by more than one copy for each title. On a more abstract level, the collection includes works by all of the major theologians of note; that is, those accepted as “orthodox” by the official doctrine of the Church. Most notably, the collection has more than 37 editions of Thomas Aquinas’ works. Aquinas was declared the official Catholic

61 *The Viridarium sacræ, et profanæ eruditionis (Garden of sacred and profane erudition), compiled by Francisco de Mendoza (1573–1626) and published in Lyons (Anisson, 1649), illustrates the harmony between sacred knowledge and mundane life. A copious index allows the reader to*

find answers to all kinds of questions.

[University of Victoria Libraries Special Collections: Seghers AC14 M4 1649]

62 *This huge volume contains the abridgement by Henry de Sponde (1568–1643) of the twelve books of the Annals of the Church, written by Cesare Baronio (1538–1607) and published in Mannheim in 1618 (Annales*

ecclesiastici: ex XII tomis Cæsaris Baronii / opera Henrici Spondani). This copy belonged to Joseph Leterme. There are six editions of this title in the Seghers Collection.

[University of Victoria Libraries Special Collections: Seghers BR143 B38]

SUMMA THEOLOGICA S. THOMÆ AQUINATIS, DIVINÆ VOLUNTATIS INTERPRETIS, ORDINIS PRÆDicatorum:

IN QUA

ECCLESIAE CATHOLICAE DOCTRINA UNIVERSA,

& quidquid in veterum Patrum monumentis est dignum observatu, quidquid etiam
vel olim vocatum est, vel hodie vocatur ab hæreticis in controversiam; id omne
ut eruditè, solidè & dilucidè, ita piè atque fideliter explicatur,

IN TRES PARTES AB AUCTORE SUO DISTRIBUTA.

POST LOVANIENSIVM ATQVE DVACENSIVM THEOLOGORVM
insignem operam, novis adhuc mendis castigata, vitiatæ Sanctorum Patrum citationibus
repurgata, integrioribus iisdem citationibus superadditis; ita ut suum primævum
nitorem, vel nunc habeat, vel ad eum proximè accedat.

Accessit in hac novissima Editione, ubi omnia diligentius recognita,
TOTIUS SUMMÆ, AC SUPPLEMENTI TERTIÆ PARTIS
SYNOPSIS ANALYTICA:

IN QUA PER DEDUCTAM A CAPITIS AD CALCEM SINGULARVM
partium & Questionum seriem, mirabilis ipsarum inter se connexio & accurata DOCTORIS
ANGELICI methodus detegitur, multiplicibusque in Schematibus clarè
& perspicuè oculis subjicitur.

Per ANTONIVM FRANCVM Parisinum, Congregationis Doctrinæ Christianæ Presbyterum.



LUGDUNI,

Apud ANISSONIOS, IOAN. POSUEL, & CLAUD. RIGAUD.

M. DC. LXXXVI.

CUM PRIVILEGIO REGIS CHRISTIANISSIMI.

Figure 63

63 This copy of Aquinas' Sum of Theology, printed with commentaries in Lyons (Anisson, 1680–1686), was owned by Charles Seghers.

[University of Victoria Libraries Special Collections: Seghers BX1749 T48 1685]

64 Franciscus Sylvius' (1581–1649) commentary on Thomas of Aquinas' Summa Theologiae is arranged according to parts of the original work. The Seghers Collection includes eight editions (the most recent published in 1869) of this work. The version here was published by

theoretician in 1893 [FIG. 63] and Thomism was then recognized as the official philosophy of the Catholic Church. Commentaries on the various works by Thomas Aquinas are even more numerous [FIG. 64]. Books on exegesis, the interpretation of the scriptures, are very well represented, offering some of the most spectacular examples of book art from the Counter-Reformation. Here, titles with ornate compartments [FIG. 65] and frontispieces [FIG. 66] speak to the high level of typographical sophistication put in service to the Roman Catholic doctrine [FIG. 67].

These ancient books, the majority in Latin, with at least 42 published before 1600, 164 before 1700, 334 before 1800, and 1107 before 1900,^{xiv} comprise the "definition" of the library: "a repository, which serves as guidance and practice."^{xv} As such, their age is regarded by the Church not as a mark of irrelevance, but as the guarantee of a sound message.



Figure 64

Patté in Douai, 1645, and catalogued in Ottawa by the librarians of Saint Paul Seminary.

[University of Victoria Libraries Special Collections: Seghers 12" BX1749 T6S953 1645]

ILLVSTRISSIMI VIRI
PETRI DE MARCA
ARCHIEPISCOPI PARISIENSIS
DISSERTATIONVM
DE CONCORDIA
SACERDOTII ET IMPERII,
SEV
DE LIBERTATIBVS
ECCLESIAE GALLICANÆ,
LIBRI OCTO:

Quorum quatuor vltimi nunc primùm eduntur operâ
& studio **STEPHANI BALVZII** Tutelenfis.



PARISIIS,

Apud **FRANCISCVM MUGVET**, Typographum Regium, viâ Citharæ, ad
insigne Adorationis trium Regum. +

M. DC. LXIII.

CVM PRIVILEGIO REGIS.



Figure 68

68 This Roman Catholic missal, printed in 1921 by Mame in Tours, is the updated version of the Catholic missal, successively approved by Popes Pius V, Pius X, and Benedict XV. The title reminds the user of the legitimacy of this book for the liturgy: *Missale Romanum ex decreto Sacrosancti Concilii Tridentini*

restitutum / S. Pii V Pontificis Maximi jussu editum aliorum Pontificum cura recognitum, a Pio X reformatum et Ssmi D. N. Benedicti XV auctoritate vulgatum. Splendidly bound, this missal is one of 117 liturgical books held in the Seghers Collection.
[University of Victoria Libraries Special Collections: Seghers BX 2015 A 2 1921]

BOOKS OF WORSHIP

As a diocese library, the Seghers Collection counts among its most beautiful holdings books of worship from St. Andrew's Cathedral, including 55 Bibles, 32 missals, 23 hymnals, and 18 breviaries, as well as musical scores and various books of devotion and pious meditation—which were never discarded but exchanged regularly for newer versions [FIGS. 68 & 69]. Together these offer a vivid picture of St. Andrews during its first century and form a museum of Catholic life in Victoria, where the books' beautiful bindings and ornate decorations illustrate a



Figure 69

69 This elaborate set of bookmarks allows for several pages to be easily accessible for readings.

[University of Victoria Libraries Special Collections: Seghers BX 2015 A 2 1921]

living memory of the priests and worshippers at daily prayer [FIG. 70].

An overwhelming proportion of the Seghers books are written in Latin, which was then the official and

universal language of the Church, and which was expected to be so eternally. It is a tragic irony that the language that was employed to ensure posterity and readership is now one of the main obstacles to use of the collection [FIG. 71].



Figure 70



Figure 71

70 This Bible, whose title explicitly mentions Catholic orthodoxy (The Holy Bible: The Approved Holy Catholic Bible Containing the Entire Canonical Scriptures, According to the Decree of the Council of Trent, Translated from the Latin Vulgate), was printed in 1888

and is bound into a work of art. This copy may have been for display in the cathedral. [University of Victoria Libraries Special Collections: Seghers BS180 1888 P45]

71 Latinitas (Latinity) is represented as an allegory on the frontispiece of the

medieval Latin dictionary by Du Cange (Frankfurt: Zunner, 1681). The landscape shows the collapse of the Roman Empire and the despair of Latin correctness.

[University of Victoria Libraries Special Collections: Seghers PA2888 D8 1681]

A POLYGLOT LIBRARY

The following table gives an idea of the groupings by language in this polyglot, supranational library:

Language	Number of titles	Date range of publication
Latin	643	1546–1963
English	490	1733–1999
French	243	1647–1972
German	93	1812–1912
Greek	22 + ?	1637–1877
Italian	12	1680–1889
Dutch	10	1852–1944

Comprised largely of books in Latin, the collection demonstrates an interest in Biblical languages (including both Greek and Latin, but also Aramaic and Hebrew, although very few books are in these latter languages) and reflects the strong influence of Quebec, France, and Franco-phone Belgium in the foundation of the Church worldwide, not only through publications and journals, but also in the composition of nineteenth-century British Columbia Catholic settlements. It also attests to the lasting links uniting the development of Catholicism on Vancouver Island with the American College in Louvain, since the titles assembled for the Victoria readership resemble not only those kept in the college’s Seminary Library, but also those of the Louvain libraries (the most ancient and illustrious being the library of the Trilingual College, founded in 1517 for the development of Greek, Latin, and Hebrew studies) [FIG. 72]. Only one book in English predates 1800, and the majority of English acquisitions are more recent than the core of the collection.

More than 47 language dictionaries, including two copies of Du Cange’s monumental seventeenth-century dictionary of medieval Latin, supplement this learned collection [FIG. 73]. The popular Latin-French dictionary composed by the Father Noël counts seven copies, several being signed by their individual owners [FIG. 74]. Dictionaries of German, Russian, and French complete the collection and remind the

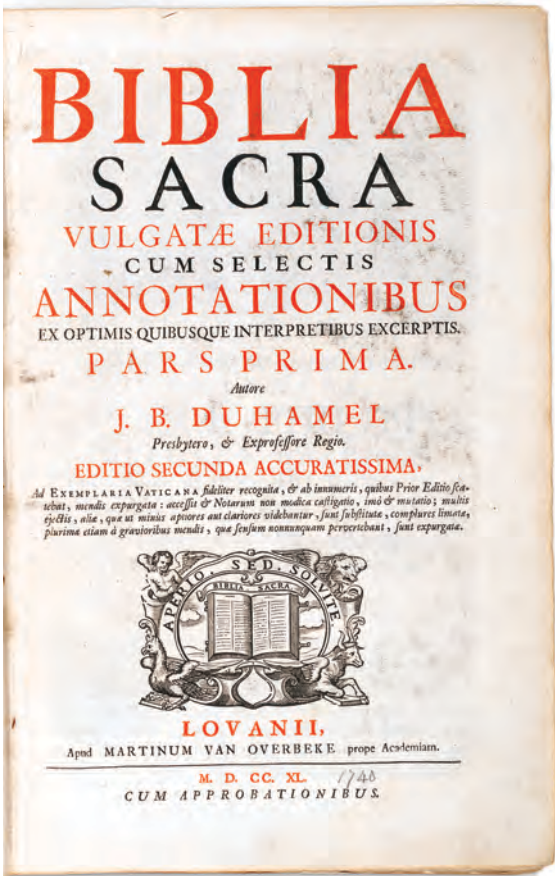


Figure 72



Figure 73



Figure 74

72 This Latin Bible edited by Jean-Baptiste Duhamel (1624–1705) was printed in Louvain by Overbeke in 1740. A scientific and critical edition of the Latin translation used by the Catholic Church, it attests to the lively tradition of Biblical studies in Louvain. The printer’s device shows the open Bible, presented as an ark. A pious image found at the beginning of the Prophecies of Habacuc, bears the name of Charles Seghers, attesting he was perusing this Louvain

version. See page viii of this publication.
[University of Victoria Libraries Special Collections: Seghers BS75 1740]

73 The Seghers Collection counts two copies of this medieval Latin dictionary compiled by Charles Du Fresne, Sieur du Cange (1610–1688), also known as the Glossarium ad scriptores mediæ et infimæ latinitatis. This copy was printed in Frankfurt (Zunner, 1681).
[University of Victoria Libraries Special Collections: Seghers PA2888 D8 1681]

74 Dictionnaire latin-français, composed by François Noël (1755–1841), was the standard reference lexicon for French-speaking students of Latin in France and Belgium. This copy, published in Brussels by the Société nationale pour la propagation des bons livres in 1862, belonged to Jean Lemmens, who signed his name on the first page.
[University of Victoria Libraries Special Collections: Seghers PA 2365 F5N6 1862]



Figure 75

reader of the missionary nature of the library, since Victoria itself was multilingual.

One language, however, is conspicuously missing from these collections of lexica, dictionaries, and grammars: Chinook, the very language of communication between the First Nations and the Catholic missionaries. As early as 1839, Modeste Demers (1809–1877) had written a Chinook dictionary with catechism and prayers. But there is no Chinook dictionary in the Seghers Collection. There are also no maps nor any general description of British Columbia and the northern Pacific Coast.

How to understand this remarkable lack of Pacific Northwest content? First, these books may have been displaced during one of the collection’s numerous moves. They could have been left behind in 1925, at the time of the first inventory on the occasion of the first displacement of the books; in 1946, when the collection was sent to Ottawa; in 1964, when the books were returned to Victoria; or perhaps in 1976, when the books were finally moved to the University of Victoria. Alternatively, they may have been kept in a different library, one focused on more pragmatic matters such as first aid, geography, or local history and customs, and stored separately from the diocese collection, which was centred on “eternal” topics. The presence of Demers’ works and other priests’ notebooks on Coastal Salish languages in

the diocesan archives tend to corroborate this latter hypothesis. This absence, though, demonstrates the exclusively European focus of the collection. From the perspective of B.C. historians, this is a significant loss.

A LIBRARY IN THE STYLE OF LOUVAIN?

The distribution of books according to the place of publication shows a similar pattern. French and Catholic presses form the majority of centres of publication, with an emphasis on Flanders and the Low Countries, the region of origin for Seghers and many other priests.

<i>Place of Publication</i>	<i>Number of titles</i>
France	973
Paris	739
Lyons	63
Belgium	136
Louvain	39
Mechelen/Malines	36
Brussels	24
Quebec	15
Montreal	24
Italy	240
Rome	33
Venice	93
Brescia	5

Indeed, the campaign of recruitment by the American College in Louvain (Belgium) for the missions of Canada’s West Coast was mutually beneficial for both parties, as is shown by Kevin Codd.^{xvi} Fully four of Victoria’s early bishops were trained at the American College: Seghers, who served from 1873–1879 and 1884–1886; Brondel, from 1879–1883; Lemmens, from 1888–1898; and Orth, from 1900–1909. The list drawn by Codd of former pupils of the college sent to Vancouver Island also includes many of the priests who have served the Island: Jonckau, Brabant, Leroy, Conrardy, La Nicolaye, and Leterme. As noted earlier, Modeste Demers, first bishop of Victoria, supported the American College at its foundation in 1857. An 1867 pamphlet kept at the college in Louvain tells how Modeste Demers wished to develop and maintain these links.^{xvii} In less than 50 years, the American College sent 24 missionaries to the West Coast [FIG. 75].

In many ways, these missionaries from Louvain brought with them their idea of what a library should look like: many

75 The front gate of the American College in Louvain, Belgium. Photograph by Jan Just Witkam, September 2012.

of the titles collected by Seghers and his successors are in the library of the Catholic University of Louvain, where they had studied. Notably, the Seghers Collection holds gifts made to Joseph Leterme by his superiors and masters when he was still a student. Already ancient at the time of their donation, these books mix the memories of generations of knowledge. But this continuity is another form of tradition and another example of Catholic legacy, since libraries travel with missions.

The scholarly series *Patrologia Latina*, published under the name of Jacques-Paul Migne between 1844 and 1855, and their accompanying four volumes of indexes published between 1862 and 1865 (217 volumes, in total), are a comprehensive collection of the Latin writings of Church Fathers and theologians throughout the centuries, covering the history of theology from Tertullian in the third century to Innocent III ten centuries later. Two complete sets of this impressive series attest to the scholarly ambitions of the collection [FIG. 76] to comprise all noteworthy works of Catholic theology. A textbook for theologians and seminarians, the *Patrologia Latina* is now a primary source of reference for historians, Latinists, church archivists, and many other scholars. Because of its importance for humanities disciplines, an electronic version created of the first edition was one of the first and largest electronically searchable collections of texts to be compiled and made accessible to scholars,

in 1996. It was purchased by University of Victoria Libraries and can now be consulted online as one of UVic's thirteen Medieval Studies databases.^{xviii}

THE WOLF IN THE FOLD

By definition, most of the books comprising the Seghers Collection and embodying the Catholic tradition would have received the approbation of ecclesiastical authorities before publication and circulation [FIG. 77]. Two versions of the *Index Librorum Prohibitorum*, a list of forbidden books issued by the Vatican, are included in the catalogue. Works by two famous theologians of the Counter-Reformation at the end of the sixteenth century—Martin Delrio, known as a theoretician of witchcraft, magic, and the occult, and Cardinal Inquisitor Robert Bellarmine, judge of the heretic Giordano Bruno (1548–1600)—were also collected.^{xix}

However, a closer look behind the stamp of orthodoxy reveals some surprising inclusions in this collection. Defying the orthodox Catholic collecting principle, ancient books beget more ancient books, and Latin culture begets classical culture, secular and, quite often non-Christian. For this reason, there are a number of editions of the classics published by “forbidden” Reformation printers to be found in the Seghers Collection. Notably, the complete works by



Figure 76

76 Well bound and well-kept, the nineteenth-century scholarly series of the *Patrologia Latina* are the modern face of the Seghers books.

[University of Victoria Libraries Special Collections: Seghers BR60 M35]

77 Just before the text of Controversies against Heretics (Disputationum Roberti

Bellarmini Politiani e Societate Iesu S.R.E. Cardinalis de controversiis Christianae fidei adversus huius temporis haereticos) by Roberto Bellarmino (1542–1621), the “Printed Approbation by the Superiors” (an official text quoted at the beginning of the book) ensures

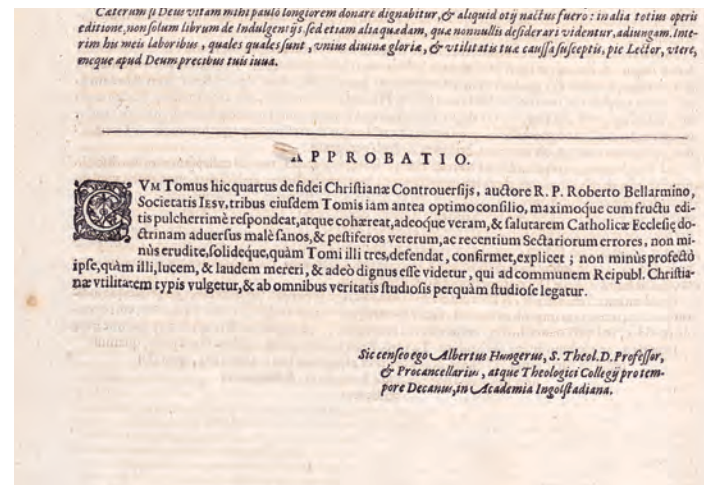


Figure 77

that the position of the author has been approved by the official readers of the Church.

[University of Victoria Libraries Special Collections: Seghers BX1750 B4 1628]

the Latin author Suetonius, published by Froben, the condemned editor of the “heretic” Erasmus, seem somehow out of place [FIG. 78]. So does the inclusion of an edition of Diodorus Siculus’ works,^{xx} in the version by Henri Estienne (1530–1598), an editor and publisher explicitly condemned and forbidden [FIG. 79].

Even more spectacular is the case of the edition by Hieronymus Wolf, a German scholar and humanist who was a specialist in Byzantine culture and language. His version of the *Suida*, an encyclopedia of Byzantine knowledge named after a fictitious author, is mentioned in the index of forbidden books. A sticker warns the reader of the dangerous nature of the text, and numerous ink erasures have often rendered the name of the editor and commentator illegible. And still, the wolf is in the fold! [FIG. 80].



Figure 78

78 These *Vitae Cæsarum* (Lives of the Cæsars) by Suetonius and other authors were published in Basel by Froben in 1546.
[University of Victoria Libraries Special Collections: Seghers DG271 V5]

79 If only for the intellectual property of the scientific edition of the Greek text, this publication of Diodorus Siculus's works (Basel: H. Petri, 1559) is formally forbidden, for the book quotes the Greek

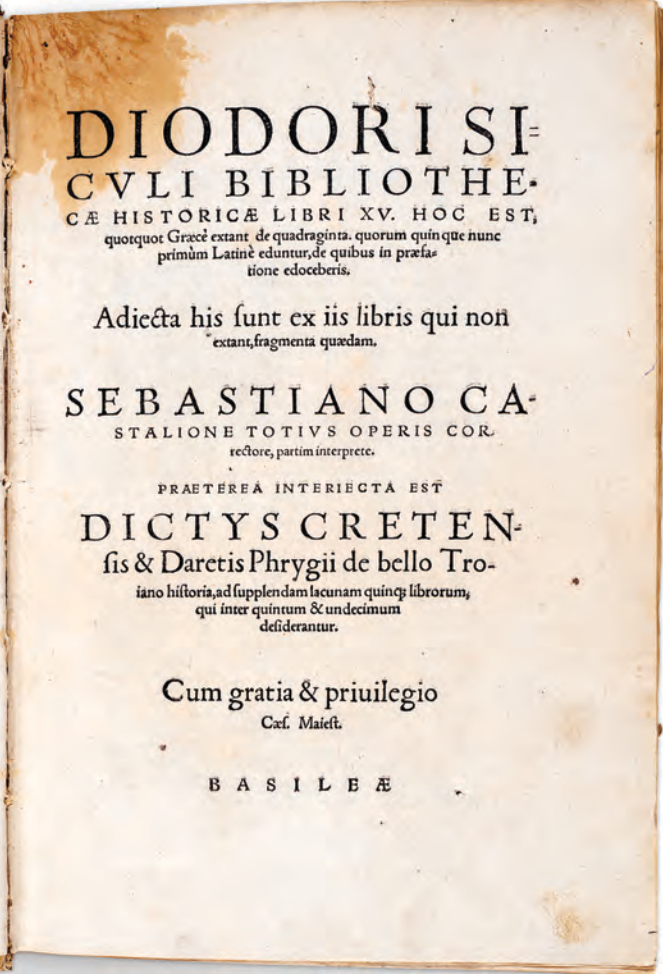


Figure 79

text in the version established earlier by Henri Estienne (1530–1598), who was explicitly banished from Catholic libraries by the Index of Forbidden Books.
[University of Victoria Libraries Special Collections: Seghers DG271 V5 PA3965 D4A5 1559]

80 This edition published by Hervagius (Basel, 1581) of the Byzantine encyclopedia known as the *Suida* is due to the work of

Hieronymus Wolf (1516–1580), a humanist explicitly condemned by the Index of Forbidden Books. Rather than banishing the whole book, the Catholic owners of the volume banished the name of its scientific editor.
[University of Victoria Libraries Special Collections: Seghers PA5365 A75 1581]

AD MAGNIFICVM, ET GENEROSVM VIRVM AC DO-

MINVM, D. CAROLVM VILLINGERVM,
Baronem à Schœneberga, Cæsareæ Maiestati
à consilijs, &c.

~~HIERONYMI VVOLTII IN SVIDA~~
conuersionem, Prefatio.



SAPIENTER facis, generose Baro, & magnitudine ingenij tui, ac familiæ, fortunæq; splendore dignum; qui, quod ocij res domestica & publica tibi concedūt, in sacrarum & profanarum literarum conferre soleas lectionem. Quarum illæ nos, ad ineuitabile mortis discrimen uincēdum, & ad alterā illam uitam, beatamq; immortalitatem cogitandam, excitāt & præparant: alteræ, præter honestissimam & maximè synceram uoluptatem, ad breuis huius & calamitosi æui curriculum, minore cum molestia & sollicitudine, atq; etiam tutius & honestius conficiendum, instructiores reddunt. Et si

autem nullum disciplinæ ac literarum genus, atq; adeo ne liber quidem ullus est, è quo fructus aliquis, ab homine acuto, & ueritatis amante, capi non possit: Philosophia tamen & Historia (doctrinam Religionis, uti par est, semper excipio) principatum tenere uidentur. Quarum laudes, cum à multis ueteribus, ijsq; præstantibus uiris, tam Græcis quàm Latinis, descriptæ sint, nec ignotæ Amplitudini tuæ: tū his de rebus breuia quædam Ciceronis testimonia, propter adolēcentes maximè, tanquā oracula, proferemus. Ac de Historia prius, quæ popularis quædam & crassā philosophia est: cum Philosophia nihil ferè sit aliud, nisi quædā subtilior & accuratior historia. Nam illa quidem, consilia, mores, facta, & fata hominum describit: qui sunt exigua particula rerum uniuersitatis: hæc, totā naturam, omnemq; mundum animo collustrat, nec nisi in cōtemplatione & admiratione, atq; amore immortalis Dei acquiescit. Sed Ciceronem iam audiamus. Is igitur: Historia, inquit, est testis temporū, lux ueritatis, uita memoria, magistra uitæ, nuncia uetustatis. In hac & narratur ornate: & regio sepē, aut pugna describitur: interponuntur etiam conciones, & cohortationes. Huius prima lex est, ne quid falsi dicere audeat: deinde, ne quid ueri non audeat: ne qua suspicio gratiæ sit in scribendo, ne qua simultatis. Has enim leges negligere, est à ueritate discedere. Hactenus ille facundiæ Romanæ parens (qui utinam omnibus literatis esset in manibus) de historia: in qua tractam ait quandā, & fluentem expeti, non contortam & acrem orationem: negatq; pura & illustri quicquam esse breuitate dulcius. Quæ si seruentur, in ea non modò uoluptatem esse, sed etiam utilitatem: quā copiosè Diodorus Siculus, breuiter & neruosè Polybius & Liuius explicant. Et hæc quidem de historia. Nūc eundem Ciceronem etiam Philosophiæ patronum audiamus: quam perhibet artem esse uitæ, commētationem mortis, animi culturam, & morborum eius medicinam: quæ extrahat uitia radicitus, & præparet animos ad satus accipiendos, eaq; mander his, & tanquam serat, quæ adulta, fructus uberrimos ferant. Donum item & inuentum Deorum: matrem omniū artium, omnium benè factorum, beneq; dictorum: ducem uitæ, uirtutis indagatricem, expultricem uitiorum: quæ medeatur animis, inanes sollicitudines detrahat, cupiditatibus liberet, pellat timores: eam deniq; cui qui pareat, omne tēpus ætatis sine molestia possit degere: & cuius tractatio optimo atq; amplissimo quoq; sit dignissima, sed tum ualeat multum, cum sit idoneam complexa naturam. Hactenus sapiens & eloquens ille uir: cuius excellentiam cogitans, sæpè peccare mihi uideor, qui meas nugas potius legends obrudam, quàm uel alios ad eius diligētē lectionem adhorter, uel saltem ipse frequentius maioreq; diligentia in eo legendo uerser. Quod

*Religio.
Philosophia.
Historia.*

Historia.

Cicero.

Cicero de philosophia.

)(2 si tari-

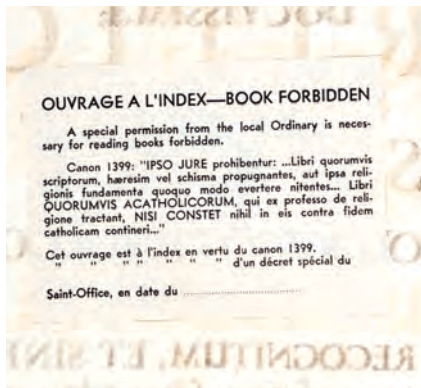


Figure 81

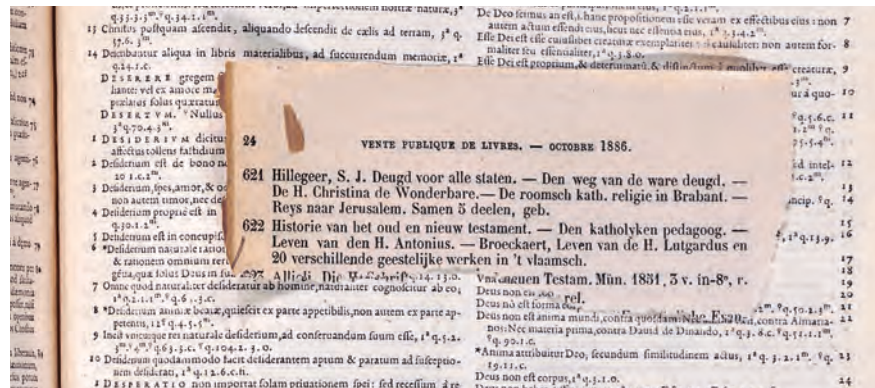


Figure 82

A similar paradox is to be observed concerning the edition of Jansenius' *Commentaries*. These texts were forbidden, as a sticker reminds the reader in each volume of the series. Nevertheless, the work is kept in the collection [FIG. 81].

The *Index Librorum Prohibitorum* was formally abolished in 1966 by Pope Paul VI. This reform is also part of the changing nature of ecclesiastical law and is reflected in the most recent donation of books by Remi De Roo. For part of the tradition is change, and the acceptance of new worlds.

TRADITION AND TRANSFORMATION

Founded by a romantic and talented missionary at the end of the nineteenth century [FIG. 82] and continued in his name and spirit, the Seghers Collection intertwines the

multisecular Catholic tradition, the personal memories of a European youth, and a first education at the American College in Louvain with the establishment of Christian settlers in the Pacific Northwest, as well as subsequent generations of Catholic readers and book lovers. In 2013, it is now a major part of Special Collections at the University of Victoria Libraries.

In the next chapter of its history, the Seghers Collection will provide boundless exploration for new readers, researchers, and users: students, medievalists, Renaissance scholars, art historians, rare book specialists, archivists, and librarians. Together, they will join the ranks of theologians, members of the clergy, and classical scholars who form the history of the collection's readership. Today and in the future, these books bear the promise of new worlds, where tradition and transformation may be reconciled [FIG. 83]. +

81 This sticker, applied to the commentaries to the first five books of the Bible by Cornelius Jansenius (1585–1638), warns the reader that the content of the book is not approved by the Church authorities. A special dispensation is required for reading it. [University of Victoria Libraries Special Collections: Seghers 15" BS 505 C74 1695]

82 In the pages of this edition of Thomas of Aquinas' *Summa*, published in Antwerp (Plantin, 1585), one can find as a bookmark a

piece of paper from a book sale catalogue in 1886. Was this the catalogue used for Seghers' last acquisition? The book illustrates the many layers of memories of the collection, linking the Flanders of Antwerp, the country of Seghers' home, with the Catholic tradition of Thomism and the building of the library. [University of Victoria Libraries Special Collections: Seghers BX1749 T48 1585]

83 In this printer's device for the Dictionary of Moral Repertory by Pierre Bersuire (1290–1362), published in Venice (1575, Hieronymus Scotus), an allegory, seated on the universe and its zodiacal signs, promises the coming of peace with virtue. [University of Victoria Libraries Special Collections: Seghers BS440 B4 1574]



Figure 83



~ The Spirit searches all things
 [1 Corinthians 2, 10: Spiritus omnia
 scrutatur], the motto chosen by the Lovanese
 printer Martin Hullegerde on the title-
 page of his edition of Cornelius Jansenius's
*Pentateuchus, Sive Commentarius in
 quinque libros Moysis* (Louvain, 1685).
 [University of Victoria Libraries Special Collections: BS1225 J3 1685]

Notes

- i. Such is the literal meaning of the adjective “catholic”: universal, encompassing all times, places, and people.
- ii. See, for instance, the nostalgic letter sent by Charles Seghers to the Sisters of St. Ann, from Portland, dated March 12, 1880, kept in the Archives of the Sisters of St. Ann, Box S 19/09 “... Mes souvenirs me transportent bien des fois en esprit sur l’Île de Vancouver; et je pense, non sans émotion, à mes Indiens...”
- iii. Speech given by Norbert Blanchet in Portland’s cathedral for the reception of Charles Seghers: “My Lord Archbishop Coadjutor: This day of your reception in this cathedral as my coadjutor and future successor is the happiest day of my life.” See Edwin V. O’Hara, *Pioneer Catholic History of Oregon* (Portland, Oregon: Glass and Prudhomme Company, 1911), 219.
- iv. Much has been written on this tragic event, which has been considered as a case of martyrdom by more than one Catholic biographer. See, for instance, i) *Sketch of the Alaskan Missions, with an Account of the Death of the Late Most Rev. Charles J. Seghers, Archbishop of Vancouver Island, B.C.* (Spokane Falls, Wash.: Gonzaga College, 1887); ii) Maurice de Baets, *Mgr Seghers, l’apôtre de l’Alaska* (Paris-Gent: Siffer, 1896), translated by Mildred N. Paterson as *The Apostle of Alaska: Life of the Most Reverend Charles John Seghers*; iii) Gerard G. Steckler, *Charles John Seghers: Priest and Bishop in the Pacific Northwest 1839–1886: A Biography* (Fairfield, Wash.: Ye Galleon Press, 1986); and iv) “The Case of Frank Fuller: The Killer of Alaska Missionary Charles Seghers,” *Pacific Northwest Quarterly* 58: 98–103.
- v. Maurice de Baets, *Mgr Seghers, l’Apôtre de l’Alaska* (Paris-Gent: Siffer, 1896), xxv: “Un évêque sans livres est un soldat sans armes.” This sentence is a quotation from Augustine’s *De Doctrina Christiana* (Book IV). See also C. Freeman, *The Closing of the Western Mind* (New York: Knopf, 2003), 295: “Words should be our instruments, arguments our weapons...”
- vi. De Baets, *Mgr Seghers, l’apôtre de l’Alaska*, 88: “Pendant ses longues pérégrinations, ses livres étaient ses compagnons fidèles et inséparables et c’était en canot, en traîneau, à cheval que cet homme avide de savoir faisait ses méditations philosophiques.”
- vii. De Baets, *Mgr Seghers, l’apôtre de l’Alaska*, xxv: “Soignez la bibliothèque.”
- viii. De Roo’s personal copy of the Vatican II proceedings was a later donation to the University of Victoria, now kept with the Seghers Collection.
- ix. This seminary became Saint Paul University in 1965.
- x. The Seghers Memorial Library was dismantled in 2011. Most of its holdings are now in the Douglas College Library in New Westminster, British Columbia.
- xi. Thus, at least two libraries in Victoria bear the name of Seghers: The Seghers Library, comprising the diocese collections, and the Seghers Memorial Library, founded in 1967 and held until 2011 at the Queenswood centre.
- xii. See Dominique Varry, *Histoire des bibliothèques françaises*, tome III, *Les bibliothèques de la Révolution et du XIX^e siècle 1789–1914* (Paris: Promodis-Cercle de la librairie, 1991).
- xiii. Charles George Hebermann [dir.], “Canon Law,” in *The Catholic Encyclopedia*, vol. IX (New York: Appleton, 1913), 56.
- xiv. These numbers do not take into account books for which the date of publication is unspecified.
- xv. Guy Sylvestre, *Guidelines for National Libraries*. (Paris: UNESCO, 1987), 1.
- xvi. Kevin A. Codd, *A Favored Portion of the Vineyard: A Study of the American College Missionaries on the North Pacific Coast, 1857–1907* (Katholieke Universiteit Leuven, Faculty of Theology, 2005). See also “The American College of Louvain,” *The Catholic Historical Review*, 93:1, 47–83.
- xvii. *Notice sur l’établissement de la province ecclésiastique de l’Orégon, précédée de quelques renseignements sur le Canada* (pamphlet), 1867. Archive of the American College, Louvain.
- xviii. See for the *Patrologia Latina* the database located at <http://pld.chadwyck.com.ezproxy.library.uvic.ca/>. The *Patrologia Græca*, a collection of texts written in Greek by the Church Fathers (from all over the Eastern Roman Empire) is accessible at <http://pld.chadwyck.com.ezproxy.library.uvic.ca/>.
- xix. Giordano Bruno was an Italian Dominican friar, philosopher, mathematician, and astronomer, among other possible denominations for his versatile activities. A Renaissance man in the true sense of the word, he was found guilty of heresy by the Roman Inquisition and burned at the stake with his books. The main charges held against him were those of blasphemy, immoral conduct, belief in the plurality of worlds, and heresy regarding the dogma of the Trinity. Cardinal Bellarmine asked him for a total recantation, which he refused, before his execution.
- xx. Published in 1559 in Basel by Henri Petri.

Further Readings at University of Victoria Libraries

Maurice de Baets. *Mgr Seghers, l'apôtre de l'Alaska* [microform]. Paris: H. Oudin, 1896.
UVIC LIBRARIES CIHM NO. 00899

Maurice de Baets. *The Apostle of Alaska: Life of the Most Reverend Charles John Seghers*. Translation by Sister Mary Mildred with a foreword by the Most Reverend John C. Cody, Bishop of Victoria, BC. Paterson, NJ: St. Anthony Guild Press, 1943.
UVIC LIBRARIES BX4705 S52B213

François Norbert Blanchet. *Historical Sketches of the Catholic Church in Oregon During the Past Forty Years* [microform]. Portland, OR: 1878.
UVIC LIBRARIES CIHM NO. 05538

Margaret Cantwell, in collaboration with Mary George Edmond. *North to Share: The Sisters of Saint Ann in Alaska and the Yukon Territory*. Foreword by Walter J. Hickel. Victoria, BC: Sisters of St. Ann, 1992.
UVIC LIBRARIES BX4486.4 Z5U63

Joseph Raphael Crimont. *Sketch of the Martyrdom of Archbishop Charles John Seghers*. Victoria, BC: 1943.
UVIC LIBRARIES BX4705 S52C75

Edwin V. O'Hara. *Pioneer Catholic History of Oregon*. Paterson, NJ: St. Anthony Guild Press, 1939.
UVIC LIBRARIES F88O O362

Charles J. Seghers. *The life and Labors of His Grace Most Rev. Francis Norbert Blanchet, D.D.* [microform], together with funeral sermons by Most Rev. Charles J. Seghers, D.D., and final obsequies of the patriarch of the Northwest as published in the *Catholic Sentinel of Portland*. Portland, OR: 1883.
UVIC LIBRARIES CIHM NO. 63003

Charles J. Seghers. *Archbishop Seghers' Pastoral Visitation* [microform], 1879.
UVIC LIBRARIES CIHM NO. 61912

Gerard G. Steckler. *Charles John Seghers, Priest and Bishop in the Pacific Northwest, 1839-1886: A Biography*. Fairfield, WA: Ye Galleon Press, 1986.
UVIC LIBRARIES BX4705 S52S74

Sister Mary Theodore, S. S. A. *Heralds of Christ, the King; Missionary Record of the North Pacific, 1837-1878*. New York: P. J. Kennedy & Sons, 1939.
UVIC LIBRARIES BX1403 M3

Acknowledgements

The Seghers Collection is a community—existing not just in its books and holdings, of course, but as a meeting point for its many readers from the past, present, and future. Through this collection, this witness of the long-standing Roman Catholic tradition has met the UVic scholarly communities, including its students and researchers, the libraries, the Centre for Studies in Religion and Society, the Faculty of Humanities, the research group on Mission Libraries (Quebec), and many others.

This publication is a testimony to the collaboration of many people with the common aim of sharing our heritage with a larger audience. First, let me thank a patient and generous editorial team: Chris Petter, Christine Walde, Leslie Kenny, Viviane Fairbank, Clint Hutzulak, Sam Aquila, Katharine Mercer, Cheryl DeWolfe, Linda Roberts, and Gordon Shrimpton, as well as the intellectual support of Jonathan Bengtson, Martin Segger, Mickey King, Andrew Rippin, Claire Carlin, John Sandys-Wünsch, Judith Rice-Henderson, Claude La Charité, Guy Poirier, Danièle Letocha, Marc Renaud, Erin Fairweather, Zsófia Surjan, and the students of the seminars dedicated to the collection.

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Special thanks go to Remi De Roo, who welcomed and guided me into the collection, and to Jan Just Witkam, who is the master of catalogues. The Seghers Collection collects memories and identities, keeping alive the thought of those who departed.

Last, but not least, stands the name of Danielle Forster, my friend and colleague, with whom this project first took life.

— Hélène Cazes



~ The symbol of wisdom, serving
as the printer's device on the Parisian
edition of Gregory of Nazianze's works
(Paris: Jacques de Billy, 1569).

[University of Victoria Libraries Special Collections: Seghers BR65 G86 1569]

Detail of the printer's device of Plantin with the compass and motto *Labore et Constantia* (through work and perseverance). See figure 37.
[University of Victoria Libraries Special Collections: Seghers PA6068 D34]





~ Serving as a research and teaching resource for students, faculty, community members, and researchers from around the world, the University of Victoria Libraries' Special Collections has a mandate to collect, preserve, and make accessible rare books, manuscripts, archives and other materials. Once reserved for the elite of the Catholic Church and authorized readers, the 4,000 volumes of the Seghers Collection are now freely accessible to both the academic community and the world through UVic Libraries.

Photo by John Frederick, University of Victoria Libraries



~ A typographical ornament excerpted
from Ephræm Syrus's *Complete Works* (Rome:
Presses of the Vatican, 1732). See figure 59.

[University of Victoria Libraries Special Collections: Seghers BR65 E55 1732]



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