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A STUDY
OF THE EDUCATIONAL PRINCIPLES
CONTAINED IN THE ENCYCLICALS OF POPE LEO XIII

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INTRODUCTION

Forward

A marked interest in the references to the encyclicals of Pope Leo XIII by Pope Pius XI in his encyclical on Christian education led the writer to make a study of the former's encyclicals. Therefore, the problem selected for this thesis is to make a study of the encyclicals of Pope Leo XIII for education principles contained therein.

At this point it will be well to clarify such terms as principle and encyclical. A principle, as it will be used in this investigation, is an opinion or belief which has a directing influence on the educational process.

An encyclical literally means a circular letter. In its present day usage an encyclical is distinguished from other papal letters in that it deals with doctrinal, moral, and other grave problems that affect the Church at large and it is explicitly addressed to the patriarchs, primates, archbishops, and bishops of the Universal Church in communion with the Holy See. Encyclicals themselves are classified as Encyclical Letters which are addressed to the Hierarchy of the Church at large and Encyclical
Epistles which are addressed to only a portion of the Hierarchy.¹

The encyclicals of Pope Leo XIII deviate somewhat in their superscription (that is, Encyclical Letter and Encyclical Epistle) from the above explanation. He wrote thirty-six Encyclical Letters and fifty Encyclical Epistles but only nine of them bear the superscription, Encyclical Letter, all the others are termed either Encyclical Epistles or simply Epistles.²

The question may arise as to what authority is included in an encyclical. Usually ex cathedra pronouncements are found in Papal Constitutions; therefore, the principles set forth in encyclicals are neither dogmas nor articles of faith unless the wording of the encyclical explicitly states so or unless they were proclaimed such at some previous time. However, encyclicals do set forth the mind of the Church thereby giving norms by which we are to be guided.³


³Bastnagel, op. cit., 167.
Another question may come up in respect to the authorship of documents issued by the Holy See. At the Vatican there are two officials who aid the Holy Father in the drafting of his encyclicals, but it seems to have been the custom of Pope Leo XIII to dispense with these services and, therefore, he undoubtedly wrote his own.\footnote{Herbert Thurston, "Encyclical," Catholic Encyclopedia, V, 44.}

The title of an encyclical is usually taken from the first two words, sometimes a phrase, of the text. The titles of the encyclicals referred to in this thesis are taken from Sister M. Claudia's guide to the encyclicals.\footnote{Sister M. Claudia, op. cit.}

The Problem

Specifically the task of the writer is to make a study of the encyclicals of Pope Leo XIII for educational principles that are contained therein. The data received from this study will be classified as follows:

1. What principles are found concerning the philosophy of education?
2. What principles are found concerning educational training?
3. What principles are found concerning other phases of education?
4. How did Pope Leo XIII himself carry out these principles?
5. To what extent were these principles accepted officially by the Church?
6. What references did his successors make to these principles in their own encyclicals?

The Materials
The following materials were used to carry on this study:

1. Commentaries on the encyclicals of Pope Leo XIII;
2. Literature on the life of Pope Leo XIII and on the history of his period;
3. Encyclicals of Pope Leo XIII whose subject matter might contain educational principles; those encyclicals that contained strictly doctrinal or moral issues unrelated to the educational matter of which this problem treats were not used;
4. Those Canons in the New Code of Canon Law that pertain to education;
5. Encyclicals of Popes Pius X, Benedict XV, Pius XI, and Pius XII.

The Procedure
A survey was made of the literature related to the encyclicals of Pope Leo XIII. Those articles that
contained any educational implications on the encyclicals are included in the chapter on related literature.

The data received from the study of the encyclicals themselves are classified under the following headings: principles pertaining to educational philosophy, principles concerning educational training, principles dealing with other phases of education.

A study was made of the life and times of Pope Leo XIII in order to determine to what extent he himself carried out these principles.

The New Code of Canon Law was consulted for its Canons on educational matters and for references to encyclicals that were used as source material in drawing up these Canons. These findings are reported in Table 1.

The encyclicals of the Popes since the time of Pope Leo XIII were consulted for the references made to the educational principles set forth by Pope Leo XIII. The references found therein are stated in Tables 2 to 5.
CHAPTER I

THE RELATED LITERATURE

Among the earliest commentaries on the encyclicals of Pope Leo XIII are those on his third encyclical Aeterni Patris, 1879, in which he appealed to the Catholic Hierarchy for the restoration of Thomistic philosophy in Catholic schools. Some of these commentaries were written to refute adverse criticism, others to explain the meaning of the encyclical, and some of them combined both. Two months after its publication an editorial appeared in The Tablet explaining that in this letter the Pope did not claim that Thomistic philosophy would destroy all error as some critics had said, but that this philosophy held "invincible weapons for the destruction of errors which have subsequently and successively arisen, or may arise." It was not that St. Thomas had been excluded from the schools but that he was not studied in his original works, and it was the restoration of these works for which Pope Leo XIII had promulgated this encyclical.

1"Leo XIII. on St. Thomas and the Schoolmen," The Tablet, LIV (August 23, 1879), 229-230.
Another article appeared in October of the same year in which the author, J. A. Corcoran, explains why Thomistic philosophy needed reviving. He traces the decadence of this philosophy, which was caused by false philosophy and irreligion, from its beginning in the Renaissance period, through its development during the Reformation, and finally to its extensive spread to his day. The Humanists objected to Thomistic writings because the use of scholastic language was to them irreconcilable with the classical language which they so highly esteemed. The Reformers objected to the scholastic logical methods and principles, which were not in accord with their religion. The Rationalists of Corcoran's time through their skepticism could not accept a system so contradictory to their own.

To those who opposed this revival by claiming that it would be impossible to get men interested in a philosophy that was "antiquated, barbarous, and unintelligible" Corcoran gives the following refutations. First, metaphysical truth can never change, and Thomistic philosophy was never completely abandoned by Catholic

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schools; why then should it be termed "antiquated"?
Second, the language used in scholastic philosophy, though not that of a Lucretius or Tully, was nevertheless good in its kind and not merely a barbarous jargon. A language, continues Corcoran, changes whenever there is a great change in human thought. This happened when Christianity took over the Roman world. The language of the classical writers did not contain the terminology that was needed to express the new doctrines of Christianity. Third, to the objection that St. Thomas is unintelligible the author asks one to compare Thomistic writings with those of Fichte, Schilling, or Hegel. The former Corcoran compares to the "noonday sun" in contrast with the latter which he calls "Cimmerian gloom."

Another editorial\(^3\) appeared in the Catholic World of the same year which was an answer to many inquiries concerning Pope Leo XIII's urgent appeal for the teaching of scholastic philosophy in preference to the other philosophies prevalent in the Church at the time. The editor points out the need for a unified system of philosophy at this particular period when so many false philosophers were spreading their errors. He then enumerates several philosophical enemies of the

\(^3\)"Leo XIII on Scholastic Philosophy," The Catholic World, XXX (December, 1879), 289-298.
Catholic Church and gives a brief summary of the decay of scholastic philosophy from its beginnings during the Renaissance until the late nineteenth century. He also stresses the genuineness of Thomistic philosophy and its importance to all branches of learning.

In January of the following year Bishop Hedley hailed the publication of this encyclical not as a "signal for revolution" but as a "domestic warning" which shows us the necessity of keeping our faith sound and healthy amongst the various creeds and philosophies of the day. The Bishop predicted that a great change would come in the method of presenting theology. The course, he said, would probably be longer than heretofore, but it would receive a fuller and more extended consideration.

In 1903 a professor of the History of Philosophy at Harvard University saw in Leo XIII's revival of Neo-Scholastism a possibility for a wholesome cooperation between Catholic and non-Catholic investigators.

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and teachers which would make for general intellectual progress. His own interest in this revival, he admitted, was "to get clearer ideas as to the intellectual relations of modern Catholic thought to modern civilization."

In his discussion on the place held by philosophy in Catholic intellectual life the Professor acknowledged that Catholic schools had always held Scholastic philosophy as their basic philosophy. The Catholic clergy too, he continued, has always been submitted to a technical philosophical training while the modern Protestant clergy has a "decidedly uneven and accidental sort of philosophical training."

If this is true, why then a need for a revival? To this question the Professor gave the following explanation. In compiling textbooks Catholics, like others, found it easier to substitute briefer compendiums for the voluminous works of St. Thomas. However, one textbook may copy another, more or less unintelligently; tradition degenerates; and Thomas, as we learn from Catholic sources, often used to be pretty far away and to remain in too large a measure unread, even when one professed to be teaching his opinions.

Another fact that arrested the Professor's attention was that Pope Leo XIII had realized that St. Thomas, who had lived in the thirteenth century, had had a very imperfect knowledge of the special laws and
facts which govern nature, and therefore, the Pope expressed the desire to have Catholic scholars apply themselves to the task of increasing and perfecting these works by means of the new discoveries and inventions.

This Professor also saw an improvement among Catholic intellectuals in the following spheres. First, Catholic scholars have shown more interest and cooperation in the advancement of modern science; second, Catholic teachers have been more broad-minded toward other systems of philosophy; third, Catholics were making efforts to prove that the principles contained in Thomistic philosophy were not hostile to the possibility of the theory of evolution as long as it remained in the sphere of natural science.

Pope Leo XIII ascended the throne at a time when scientists were attempting to subordinate religion and extol science, therefore, says O'Daniel writing in 1914, this encyclical on the revival of Thomistic philosophy was most timely. Thomistic philosophy, says the author, brings out the true relationship between science and

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religion showing how the two work together one supplementing the other.

The greater portion of this article is devoted to a sketch of the life and works of St. Thomas, but in conclusion O'Daniel says that in reviving Scholastic philosophy the Holy Father desired to have it used as a beacon and not as a boundary for it is not without its defects and limitations. The Holy Father also wanted this philosophy applied to the needs of the present day and to be corrected, supplemented, and rounded out by the new sciences, discoveries, and methods that had come into vogue since the thirteenth century.

On the fiftieth anniversary of this encyclical in 1929 Hart⁷ reported on America's response to it at the annual meeting of the American Catholic Philosophical Association. He discussed the importance of the study of philosophy as stressed in the Pope's encyclical. The Holy Father, he said, realized that the private and public evils prevalent since the reformation were due partly to the wrong conclusions drawn concerning things both human and divine. Thomistic philosophy is an aid

in drawing right conclusions and can fulfill these needs for, said Hart, even the enemies of the Church realized the importance of St. Thomas for they have been heard to say "that if only his teaching were taken away they could destroy the Church."

The author continued with an appraisal of the work done over here in America after the Pope's appeal. He cited a few of the earliest publications of Thomistic works by the Jesuits following the publication of this encyclical. Hart also stated that Pope Leo XIII was pleased with the efforts that were made during his time on the revival movement and that he predicted the following results if these efforts would continue. The faithful, especially youth, would find in it a bulwark of defense against the enemies of religion; domestic and civil society would profit especially from its doctrines concerning the liberty and the origins of authority; the liberal arts would arise from the sluggishness into which they had fallen; physical sciences, far from being hampered by it, would find in it a staunch support for students of scholasticism recognize the great value of scientific research.

However, warned Hart, in returning to Thomistic philosophy the student must keep the spirit of Thomistic
investigation and be abreast with contemporary movements otherwise this revival will fail.

The next encyclical to receive attention from the press was the *Diuturnum* on the origin of civil power. Healy wrote an article on the first paragraph of this encyclical. In this paragraph, says the author, the Pope stated very clearly whence the origin of civil power springs. "The Church teaches that Power comes from God." This truth, Healy continues, is found in both Sacred Scripture and the writings of the Fathers of the Church.

The author gives references to four eminent Catholic theologians who have discussed this question on the nature and origin of Civil Power. These four—Suarez, St. Thomas, St. Augustine, and St. Chrysostom—hold that authority itself is from God and the one who exercises this authority is therefore entitled to obedience from those under him. But in whom this authority is invested their opinions differ. Healy discusses only the opinion of Suarez who held that "the power comes immediately from God, but primarily rests in the people." The author then explains that Suarez's opinion

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is not reconcilable with that of Pope Leo XIII for the latter teaches that "It comes to the rulers immediately from God."

Healy concludes this article with a discussion on the question, to whom does the right of choosing the ruler belong? The answer to this question is also found in the first paragraph of the Pope's encyclical. The Holy Father maintained that this right will depend upon the existing form of government of the different countries. This form of government, however, must be in accordance with justice and for the good of the people.

In January of 1886 an article was published in The Month in which the author briefly outlines the content of Pope Leo's encyclical on the Christian Constitutions of States. The writer divides the encyclical into four parts summarizing the chief points in order to help the reader to understand the original text of the encyclical. The author concludes this article with an explanation of the Church's stand in regard to the terms of freedom and progress emphasized in this encyclical. The Church is not opposed to true freedom and progress for, says the author, "she is the enemy of

9 "The Encyclical of 1885," The Month, LVI (January, 1886), 22-35.
that freedom only which is licence and not liberty, and of that progress only which would banish God and His great work, the Church, from the earth, as if religion were a thing belonging to a bygone age."

Two years later the Pope issued another encyclical setting forth some of the Church’s teachings in regard to political science. In a commentary on this encyclical Clarke directs the reader’s attention to some of its more prominent points. He says that Pope Leo XIII in this encyclical explained definitely the Church’s teaching in regard to liberty of worship, liberty of speech, liberty of teaching, liberty of conscience, and liberty in regard to government. Clarke praises highly the Pope’s exceeding moderation in the wording of this encyclical: "No reckless denunciation of opponents, none of those unfair suggestions and innuendoes which so often characterize the utterances of those who seem to defend outside the Church what they regard as orthodoxy."

Among the great encyclical letters of Pope Leo XIII is the famous and probably the most frequently read Rerum Novarum on the Conditions of the Working Class.

Many commentaries have been written on this particular encyclical but the majority of these deal with social and political aspects. However, a few commentators have pointed out the educational principles contained therein among whom is Rickaby\textsuperscript{11} who outlines the following eight principles basic to social reconstruction:

1. The condition of things human must be endured.
2. Capital cannot do without Labour, nor Labour without Capital.
3. The things of earth cannot be understood or valued aright without taking into consideration the life to come.
4. There can be rightful ownership of money apart from rightful use of money.
5. If Society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions.
6. Wages must be sufficient to support the wage-earner in reasonable and frugal comfort.
7. The law should favour ownership, and its policy should be to induce as many as possible of the humbler class to become owners.
8. The most important associations of all, to afford opportune aid to those who are in distress, and to draw the two classes, employers and workmen together, . . . are Working-Men's Unions.

On the fortieth anniversary of the publication of the encyclical \textit{Rerum Novarum} an outburst of literature appeared relating the effects of this encyclical on various countries. Many of these were concerned with only the social side of the question. Bishop O'Hara,\textsuperscript{12}


\textsuperscript{12}Bishop O'Hara, "Catholic Industrial Principles," \textit{The Commonweal}, XIV (May 13, 1931), 35-36.
however, though commending the progress already made, sent forth an appeal to the pastors in which he laid stress on the need of educating the people according to the Church's doctrine of social justice as set forth in this encyclical. "These principles," he says, "will be the staple of instruction by which the pastor will seek to educate his people to a Christian conscience in regard to the relation of employers and workmen."

An interesting study was made by Abell in 1945 in which he traces the effects of the *Rerum Novarum* in America from 1891 to 1919. The author relates the struggle that both clergy and laity encountered in trying to carry out the Pope's principles. The author contends that it was not until Rev. John A. Ryan published his first book, *A Living Wage*, in 1905 that much progress showed forth. Not only by scholarly books but also by means of magazine articles and public lectures did Ryan distinguish himself as "the foremost academician of the American Catholic social movement." Partly as a result of Father Ryan's influence, continues Abell, "a Catholic mass movement for social reform got under way." A few years later the late Cardinal Glennon, then Archbishop

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of St. Louis, formed a Charities Conference which was the forerunner of the great labor schools of today, namely, those of Loyola University in Chicago and Fordham University in New York.

In 1947 some fifty priests from various dioceses of the north-eastern states gathered in Brooklyn to discuss and exchange ideas on how they could more advantageously carry out the social principles promulgated by Pope Leo XIII and his successors. In a report on this meeting Murphy\textsuperscript{14} says that these priests spent two days "swapping information" on such questions as:

What should be the content of a course on 'Morality and Industry'? Should representatives of labor and of management be encouraged to attend the same school and the same classes? How much of economics, labor legislation or practice should be set before seminarians in their sociology courses? Who should conduct the course in parliamentary procedure, a lawyer or an experienced labor leader?

Besides the above questions the group discussed how they could make their labor classes interesting and practicable so as to take into consideration the needs and the intelligence of class members.

The necessity of studying the Papal social encyclicals was again stressed by Maurice A. Tobin,\textsuperscript{15}

\textsuperscript{14} F. X. Murphy, C. S. S. R., "'Go to the working-man . . . '," America, LXXVIII (March 27, 1948), 713-714.

\textsuperscript{15} The Steubenville Register, October 14, 1949, Section Two, p. 1.
in 1949, at the October meeting of the First Friday Luncheon club in Detroit. Secretary Tobin pronounced their study as a "must" for Catholics in every field of work. He claims that the Communists are well acquainted with these encyclicals and are well aware of "the difference between Catholic moral principles outlined in the encyclicals and Catholic business and labor practices."

Two years after the publication of the *Rerum Novarum* Pope Leo XIII issued another encyclical on the study of Sacred Scripture, *Providentissimus Deus*. Just before the publishing of this encyclical some "scientists and would-be Bible-critics"—Catholics among them—were spreading wild statements in regard to the Pope's attitude toward "higher criticism." Conway\(^\text{16}\) in a commentary on this encyclical does not try to refute these false theories but gives a brief sketch of the contents of this encyclical and points out some of the doctrines contained therein which he hopes will convince the reader of the falseness of the others.

In the first part of this encyclical, says the author, the Holy Father outlined briefly the work achieved by the Church in regard to Biblical studies

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which he claimed is a proof that the Church has not
neglected the study of the Scriptures and which should
be an incentive for further study thereof.

The second part of the encyclical deals with the
manner of teaching and studying Scripture. The Holy
Father, continues Conway, described the characteristics
of the enemies with whom the Bible Student must contend
so that the student could prepare himself. He should
have a knowledge of the art of criticism and of the
original languages of the Scriptures and an accurate
knowledge of the natural sciences. The Professors of
Scripture for the seminaries and universities must also
be carefully chosen and others properly trained so that
they could be able to replace the former. These pro-
fessors must be accomplished dogmatic theologians, well
versed in the writings of the Fathers of the Church.

Conway hails this encyclical not only as an
incentive for studying the Scriptures but also as a
summary of the Church's teaching concerning the Bible:

... while its object is avowedly a practical
one—the promotion of the study of the Scriptures
among ecclesiastics—it forcibly reaffirms the
whole Catholic teaching on the Scriptures: their
nature, their inspiration and its extent, their
place in revelation, the grounds of their divine
authority, the authenticity of the Vulgate and
Septuagint versions, the canon of interpretation.
Another interesting article on this encyclical was written by the Bishop of Newport\textsuperscript{17} that same year. His main interest in this encyclical was on the part which would be of interest to the faithful at large. The faithful, says the Bishop, are interested with what the Holy Father has said concerning "the use of the Bible, the rule of its interpretation, the method of dealing with Scriptural difficulties." These three interests, continues the author, were brought out by the Pope, for the Holy Father pointed out some of the advantages of reading the Bible and just what Books are most useful, that the only safeguard in interpreting Scripture is the Catholic teaching, and that for Catholics there are no real difficulties for they must keep in mind that "the Sacred writings are wrapt in a certain religious obscurity . . . these mysteries are not puzzles but opportunities for faith."

The role of the Papacy in Church and Society, writes Schroeder,\textsuperscript{18} can be summed up in the following words: "The interests of the Papacy have been at all

\textsuperscript{17} Bishop of Newport, "Pope Leo XIII. and the Bible," The Tablet, LXXXIII (April 7, 1894), 529-531.

\textsuperscript{18} Joseph Schroeder, "Leo XIII. and the Encyclical 'Longinqua'," The American Catholic Quarterly Review, XX (April, 1895), 369-398.
times the interests of humanity, and the interests of humanity have ever been those of the Papacy." Therefore, Pope Leo XIII took a strong stand against the threefold error of modern times. These errors, Schroeder states, are tending to separate what, by Divine providence, are distinct in themselves but yet united. **Rationalism** which attempts to divorce reason from faith; **liberalism** which maintains that the Church and State of necessity are hostile to each other; **socialism** which sets capital and labor against each other. In various encyclicals Pope Leo XIII has warned Christendom of these errors but in the encyclical **Longinqua** he indicated just what stand the Catholics of America must take against them.

To fight the errors perpetuated by **rationalism**, the Holy Father, says the writer, pointed out the Catholic University of America, just beginning, and similar institutions where faith and reason would be given their proper place. In regard to the hostility between Church and State the Holy Father recognized that though the separation of the two in the United States was not the Catholic ideal it was a social **necessity**. **Socialism**, however, needed to be checked. It was on this error that the Pope repeatedly stressed the need for the Christian
education of youth. Three times, says Schroeder, the Holy Father returned to this subject. He encouraged American Catholics to follow the decrees laid down by the third Plenary Council of Baltimore concerning education of youth. He also warned against those labor associations that were based upon socialistic principles. These, the Pope claimed, should be replaced by Christian labor organizations based upon religion.

A whole page of the encyclical was devoted to the "Apostolate of the Press." The Holy Father, continues the author, realized how great an influence the press had for good or evil. It is the duty of Catholic journalists to defend the Church with their pens and not to hinder it by criticism.
CHAPTER II

PRINCIPLES INVOLVING
THE PHILOSOPHY OF EDUCATION

In a study of the encyclicals of Pope Leo XIII the Church's mission as teacher and educator seems to have received this Pope's special attention. Pope Leo XIII did not set forth all his educational principles in any single encyclical, but they can be found sprinkled throughout the entire collection. Most insistent was he in his desire that Catholic education be based upon a sound philosophy. In his very first encyclical he made known this wish, for he wrote:

The more the enemies of religion exert themselves to offer the uninformed, especially the young, such instruction as darkens the mind and corrupts morals, the more actively should we endeavor that not only a suitable and solid method of education may flourish, but above all that this education be wholly in harmony with the Catholic faith in its literature and system of training, and chiefly in philosophy, upon which the foundation of other sciences in great measure depends.¹

A system of philosophy that would fulfill this need was discussed by him in his third encyclical on

Scholastic Philosophy wherein he explained how all studies need the assistance of philosophy for advancement and integration. In an encyclical to the Belgium hierarchy he referred again to the necessity of philosophy and its application to all branches of knowledge. The Bavarian bishops were also warned by him in an encyclical in which he emphasized the need for seminarians being well instructed in the study of philosophy so that they would be well prepared to train young people in science and learning.

According to McGucken there are three essentials involved in the philosophy of Catholic education, namely, the nature of man, the nature of truth, and the agencies of education. Of these three he holds that the concept of man's nature is the basis of the entire theory of Catholic education. In the encyclical concerning the

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4Cf., Leo XIII, Ep. Officio sanctissimo, December 22, 1887, translation from The Tablet, LXXI (January 28, 1888), 133.

study of philosophy Pope Leo XIII stated that the evils affecting the world at that time lay in the false conclusions that were being spread concerning the nature of things both human and divine. To avoid these evils he warned pastors to make certain that all human knowledge, especially philosophy, be "imparted according to the rule of the Catholic faith." 6

The nature of truth, which is the second essential according to McGucken, is founded in two orders, the natural and the supernatural. Truths of the natural order are capable of being discovered by reason itself but only after much preparation and training. Truths of the supernatural order are revealed and therefore necessitate teaching. Hence teachers have a right and a duty to aid the pupils in attaining these truths. 7 In his encyclical Officio sanctissimo Pope Leo XIII reminded the Bavarian bishops of their duty to see that the education of youth be "rightly and very carefully carried out." 8 That truth and truth alone should be cultivated he considered unquestionable for in the

encyclical on liberty he wrote:

There can be no doubt that truth alone should imbue the minds of men; for in it are found the well-being, the end, and the perfection of every intelligent nature; and therefore nothing but truth should be taught to the ignorant and to the educated, so as to bring knowledge to those who have it not, and to preserve it in those who possess it.⁹

The third essential in the philosophy of education, the agencies of education,¹⁰ received considerable attention from this pontiff. Pope Leo XIII stated quite clearly the rights and duties of the four major agencies, the parents, the Church, the State, and the school. In the encyclical on the duties of Christian citizens he explicitly propounded the duties of parents in regard to the education of their children.

This is a suitable moment for us to exhort especially the heads of families to govern their households according to these precepts, and to be solicitous without failing for the right training of their children. The family may be regarded as the cradle of civil society, . . . These heads of families hold from nature their right of training the children to whom they have given birth, with the obligation

⁹Leo XIII, Litt. encycl. Libertas, June 20, 1888, translation from The Pope and the People, op. cit., pp. 119-120.

¹⁰J. D. Redden and F. A. Ryan, A Catholic Philosophy of Education (Milwaukee: The Bruce Publishing Company, 1942), p. 104. According to Redden and Ryan agencies of education are divided into primary and secondary. The primary agencies are God and the child while the more important secondary agencies of which the writer is speaking are the family, the Church, the state, and the school.
superadded of shaping and directing the education of
their little ones to the end for which God vouchsafed
the privilege of transmitting the gift of life.\(^1\)

In an earlier encyclical Pope Leo XIII laid even greater
stress on this obligation of parents concerning the edu­
cation of their offspring:

In these duties, which devolve upon them with the
procreation of their children, let the heads of
families know that here are the same rights inherent
both by nature and justice, and that they are of
such a kind that no one can free himself from them,
no power of man can absolve them from them, since
it is impossible by any human power to be dispensed
from those duties which man owes to God. Let, then
parents consider well that they have a great respon­
sibility to bear in the education of their children.\(^2\)

Again in an encyclical entitled \textit{Nobilissima Gallorum}
gens concerning the religious question in France, he
warned parents that both the divine and natural law
imposed this duty upon them and that nothing could free
them from the obligation of seeing that their children
be thoroughly instructed, especially in the precepts of
their religion, and that the studies by which they are
fitted for life in this world should be correlated with
their religion.\(^3\)

\begin{itemize}
\item \(^1\)Leo XIII, Litt. encycl. \textit{Sapientiae Christianae},
January 10, 1890, translation from \textit{The Pope and the}
People, \textit{op. cit.}, p. 206.
\item \(^2\)Leo XIII, \textit{Ep. Officio sanctissimo}, \textit{op. cit.},
p. 133.
\item \(^3\)Cf., Leo XIII, \textit{Ep. encycl. Nobilissima Gallorum}
gens, February 8, 1884, translation from \textit{The Tablet},
\textit{LXIII} (February 16, 1884), 241.
\end{itemize}
The Church, the second important agency in the education of youth, was commissioned to teach by Our Lord Himself when He commanded the Apostles that "going forth they should teach all nations."\(^{14}\) This command, said Pope Leo XIII, left the Church "the common and supreme teacher of the peoples."\(^{15}\) Another reference was made to this fact in the encyclical on human liberty:

> In faith and in the teaching of morality, God himself made the Church a partaker of His divine authority, and through His heavenly gift she cannot be deceived. She is therefore the greatest and most reliable teacher of mankind, and in her dwells an inviolable right to teach.\(^{16}\)

To the Bavarian bishops in the encyclical *Officio sanctissimo* he also emphasized the Church's right to teach, especially to use her influence in the studies of science and literature because it is the Church's duty to correlate religion with all studies.\(^{17}\)

The state, since by its very nature is bound to promote the temporal welfare of its members, is the third agency of education. For this reason it must see to it

\(^{14}\)Matt. 28: 19.


that its citizens are given adequate educational goals and means, not only by providing schools and instructional institutions but also by protecting the child from anything that hinders its moral or religious development. Speaking of the state's part in education, Pope Leo XIII said that the state could not grant, without failing in its duty, that liberty which would pervert men's minds by claiming for itself the right to teach whatsoever it pleases.

The fourth important agency in the education of youth is the school. The school is a necessary institution to supplement the work of the family which can not completely fulfill the whole task of education. Pope Pius XI in his encyclical on the Christian education of youth explained the function of the school as follows:

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\text{Since however the younger generation must be trained in arts and sciences for the advantage and prosperity of civil society, and since the family itself is unequal to this task, it was necessary to create that social institution, the school . . . the school is by its very nature an institution subsidiary and complementary to the family.}\]

\[^{18}\text{Cf., Redden and Ryan, op. cit., p. 111.}\]

\[^{19}\text{Cf., Leo XIII, Litt. encycl. Libertas, op. cit., p. 121.}\]

Thus it is seen that the school is not a substitute for the home, but its duty is to advance the work begun in the home; therefore, it must continue the development of the child physically, intellectually, socially, emotionally, and supernaturally.\(^{21}\)

Since state schools so often omit the supernatural aspect of training, the Church has insisted upon Catholic schools. Pope Leo XIII in his encyclical on the right ordering of Christian life gave the following explanation for the position taken by the Church defending its own schools:

As for the public schools, it is well known that there is no ecclesiastical authority left in them; and during the years when tender minds should be trained carefully and conscientiously in Christian virtue, the precepts of religion are for the most part untaught. ... Youths somewhat advanced in life encounter a still graver peril, namely, from evil teaching; which is of such a kind as to deceive them by misleading words, instead of filling them with a knowledge of what is true.\(^{22}\)

In another encyclical he showed just why the Church has condemned the mixed or neutral schools. Youths who have never been enlightened by religious instruction remain ignorant of those great truths which

\(^{21}\)Cf., Redden and Ryan, \textit{op. cit.}, pp. 116-117.

alone can nourish in the soul of man the love of virtue. When this knowledge is lacking, intellectual culture will become dangerous, for youths who have never learned to fear God will not be able to endure a righteous life and keep a check over their passions "and will be easily seduced into troubling the State."²³

Even earlier in the encyclical Officio sanctissimo he had warned the Bavarian bishops concerning the evils of the public schools. He predicted that a state in which the method and discipline of education rejected religion would incur great losses since human science has a great tendency to fall into grievous errors, namely, those of rationalism and materialism.²⁴

Most solicitous was Pope Leo XIII that Catholic schools be erected and maintained. In his encyclical on the chief duties of Christians as citizens he exhorted Catholics to continue to provide schools and other institutions of learning for he stated that "Where the education of youth is concerned no amount of trouble or labor can be undertaken, how great soever,

but that even greater still may not be called for. "25

He encouraged the Bavarian bishops also to follow the example of other countries in opening schools of their own even though it would be at the price of great labor and expense. 26 In an encyclical addressed to the hierarchy of England he highly commended them for the work they had done and were planning to do to maintain their denominational schools. 27 In another encyclical written to the bishops of Germany, Austria, and Switzerland on the third centenary commemorating the death of St. Peter Canisius, the great promoter of Catholic education, he pointed out to them the necessity of establishing schools of their own especially for the boys. He insisted that these have well-trained faculties so that they might be able to impart the best education possible to fit youth for both public and private life. 28 To the magisterium of the Church in Scotland he also said:


The love of Religion and country requires that whatever institutions Catholics already possess for the purposes of primary, intermediate, or higher education, should by the due proportionate co-operation of all, be consolidated and extended.29

Again in an epistle to the American bishops he commended them upon the establishment and success of their schools and academies.30

All these agencies should co-operate in educating the individual according to his true nature. To bring this about the types of education, according to Redden and Ryan, must fall under the following classifications:

. . . (1) education as a moral-religious process; (2) education as a physical process; (3) education as an intellectual process.

This classification of the total educative process may be further subdivided, for purposes of specific application, into five types of education: (1) religious; (2) intellectual; (3) moral; (4) aesthetic; and (5) physical.31

Of these five types of education Pope Leo XIII wrote very little about the aesthetic and not at all about the physical type. The reason for this might have been that he was very intent on defending the religious,


31Redden and Ryan, op. cit., pp. 191-192.
moral, and intellectual aspects of education at that time much attacked by the rationalists and the materialists.

Concerning the religious and moral question involved in the educative process Pope Leo XIII continually exhorted the hierarchy and the faithful to remain true to the Catholic ideal along these lines. The Church and its doctrines were being widely attacked and the great progress made by science and literature was being used as weapons against her.

In regard to religious training Pope Leo XIII left no doubt about its place in education. In the encyclical *Militantis Ecclesiae* he stated that religion should not only be taught at a fixed hour but that it should permeate the whole atmosphere of school life so that every branch of instruction would be in harmony with the culture of the soul.\(^2\)

In the encyclical *Nobilissima Gallorum gens* he pointed out to the parents the importance of religious instruction for their children:

> And first, as regards family life, it is of the highest importance that the offspring of Christian marriages should be thoroughly instructed in the precepts of religion; and that the various studies by which youth is fitted for the world should be joined with that of religion. To divorce these is

to wish that youth be neutral as regards its duties to God; a system of education in itself fallacious, and particularly fatal in tender years, for it opens the door to atheism, and closes it on religion.  

Furthermore, in the encyclical Officio sanctissimo he exhorted the clergy and the heads of families to see to it that religion would not only not be driven out of the schools but that it should hold its rightful place and should be taught by competent teachers. Parents, too, were to see to it that their children learned their religion and practiced it.  

Speaking of morality he showed in the encyclical Affari vos how futile it was to try to instill students with correct moral principles without religion:

Wherefore it is as foolish to wish to imbue minds with right moral principles while they are allowed to be deprived of religion as to call them to recognize virtue when the foundation of virtue has been removed. Now to a Catholic the Catholic religion is one and the only one; wherefore he can neither accept nor recognize any moral or religious teaching unless it is sought for and derived from intrinsic Catholic sources. Therefore justice and reason demand that the school supplies to every scholar not only a knowledge of literary character, but also, as we have said, that knowledge of morality joined with the precepts taken from our religion without which assuredly all education will be not only unfruitful but injurious.

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Also in the encyclical on the right ordering of Christian living he portrayed the evil consequences of materialistic teaching on moral life. He stated that minds so poisoned by these teachings become "deeply and substantially corrupt" and can be cured only with the "utmost difficulty" because their judgment of what is right is vitiated by their opinions, and they lack the light of faith which is the source and basis of moral life.\textsuperscript{36}

As regards the intellectual process of education Pope Leo XIII was quite concerned that all should realize that the Church was one of the best champions for promoting the intellectual life. In the encyclical on human liberty he said that although the Church's chief concern was the defense and spread of the faith, she was, nevertheless, solicitous for the fostering and promoting of every type of learning. She considered all learning which proceeded from sound reasoning as good, praiseworthy, and desirable and of great service to the faith; she has greatly benefitted society by preserving the "monuments of ancient wisdom;" she has opened up in many places homes of science; and she has fostered with great diligence the arts "by which the

culture of our age is so much advanced." In the encyclical *Militantis Ecclesiae* he referred to this again:

If today the ancient wonder works of the human intelligence and the human hands, which were once by the Greeks and Romans looked upon as a most glorious sight, have not been destroyed altogether, so we can be grateful only to the unwearied diligence of the Church for its possession today.

Moreover, in the encyclical on the study of Thomistic philosophy Pope Leo XIII stated that it was the duty of the Church to promote science and all other branches of human learning since men could be so easily led astray "through philosophy and vain deceit" as the Apostle Paul had warned.

In order that Catholic youth receive this intellectual training Pope Leo XIII reminded the hierarchy in various encyclicals of their duty in this regard. To the magisterium of Scotland he wrote:

It is likewise of vital importance to defend most strenuously, to establish more firmly, and to surround with every safeguard, the Catholic education of youth. . . . We must not allow our youth to be inferior to others in literary attainments, or in

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39Coloss. 2: 8.

learning, which the Christian faith demands as its honorable accompaniments with a view to its defence and adornment.41

Also of the bishops of Manitoba he requested that they establish a careful and wise system of instruction so that the Catholic schools could compete with any other schools "in mental culture and literary acquirements." For, he continued, there was "no kind of science, nor refined knowledge," which could not harmonize with the Catholic religion.42 The Bavarian bishops received a similar admonition as he reminded them that the Church had undergone many labors for education and prepared many helps, "among which is the foundation of many orders of religious men which might train young people in science and learning, and might especially inculcate Christian wisdom and virtue."43

The bishops of the United States were likewise admonished to further promote intellectual progress:

It is obvious that in the existing keen competition of talents, and the widespread and, in itself, noble and praiseworthy passion for knowledge, Catholics ought to be not followers but leaders. It is necessary that they should cultivate every refinement of


learning, and zealously train their minds to the discovery of truth and the investigation, so far as it is possible, of the entire domain of nature. This in every age has been the desire of the Church; upon the enlargement of the boundaries of the science has she been wont to bestow all possible labor and energy.44

Then in the encyclical Militantis Ecclesiae he told the learned that they should make use of their knowledge, especially during their leisure hours, that others might profit by it. He told them not to let their learning appear as an "appendage" but to see to it that it "be interwoven with every affair of their daily life."45

As for the aesthetical training, Pope Leo XIII wrote the following in the encyclical Immortale Dei:

Moreover she gives encouragement to every kind of art and handicraft, and through her influence, directing all strivings after progress towards virtue and salvation, she labours to prevent man's intellect and industry from turning him away from God and from heavenly things.46

Briefly, Pope Leo XIII in various encyclicals has emphasized the importance of basing all education

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46Leo XIII, Ep. encycl. Immortale Dei, November 1, 1885, translation from The Pope and the People, op. cit., p. 94.
upon a system of sound philosophy, a philosophy that is rooted deeply in the Christian religion. Furthermore, he has encouraged the leaders of education to promote the building of schools where this system of philosophy will be the basis of all learning, and he has admonished the agencies of education to fulfill their very serious duty toward their charges in the matter of education.
CHAPTER III

PRINCIPLES PERTAINING TO EDUCATIONAL TRAINING

Since the Church is "the greatest and most reliable teacher of mankind," as was discussed in the preceding chapter, Pope Leo XIII was intent upon her ministers receiving an educational training proper to the carrying out of this mission.

Ecclesiastical education had been at a low ebb during the first part of the nineteenth century. The causes for this decline are evident to anyone acquainted with the history of this period. The suppression of the Jesuits and of many other religious orders, along with the confiscation of seminaries and the secularization of the universities during the French Revolution, did much to hamper the progress of ecclesiastical education in France. Then in several countries the anti-Christian philosophies particularly materialism, rationalism, liberalism, and socialism were wending their way into the seats of higher learning. Attempts had been made, especially in Italy, France, and Germany, to reconcile these philosophies with Christianity, but such attempts
usually ended with a condemnation by the Church.\textsuperscript{1}

During his thirty-two years as bishop of Perugia Pope Leo XIII had been observant of these difficulties and had tried to remedy them within the confines of his own diocese.\textsuperscript{2} Later on as Pope, his concern for ecclesiastical education found expression in several encyclicals. Several of these decrees have been embodied in the new Code of Canon Law.\textsuperscript{3}

Pope Leo XIII was well aware of the intellectual trends of his day. He realized that the clergy has to be well versed not only in theology and philosophy but also in the secular branches, so that they would be prepared to combat the adversaries of religion on their own grounds. Early in his pontificate he warned the Italian bishops:

If it is the duty of a Bishop to bestow the greatest care on the education of every class of the young, much more must he watch over the preparation of ecclesiastical students, . . . The defence of the Faith, which is a priest's special concern, and which is so specially necessary just now, requires no ordinary learning, but learning that is exact and


\textsuperscript{2}Ibid., p. 467.

various, learning which embraces not only divinity proper, but philosophy, physics, and history. The falsehood we have to eradicate is many-sided, and the whole foundation of Christianity is attacked; we have not seldom to contend with adversaries who are ready at all points, who are obstinate in argument, and who skilfully avail themselves of assistance from science of every description.⁴

Some years later he expressed similar words to the Spanish bishops on the occasion of the opening of the Spanish College in Rome. After praising them for their fidelity in complying with the wishes of the Holy See in regard to education, he instructed them to continue to promote zealously the studies of divinity as well as to excel in the arts and literature as they had done in previous centuries. It was up to the clerics to keep the light of education burning brightly by maintaining institutions of higher learning wherein Catholic youths could continue their studies under the watchful eye of the Church and wherein they could prevent the Christian doctrine from losing its prestige.⁵

He likewise exhorted the Scottish hierarchy to give their seminarians a thorough education. Justice,


said the Pope, demanded that clerical education and training be promoted with the utmost zeal for without the "prestige of wide erudition and solid learning" the clergy would not be fitted for the position which ministers of Christ should hold in society.\(^6\)

Pope Leo XIII also realized that the clergy should be able to compete with seculars in the educational fields. Writing to the French bishops he said:

> It is, moreover, of sovereign importance for the maintenance of the influence of the clergy on society that they count among their ranks a sufficient number of priests yielding nothing in science, of which degrees are the official evidence, to the masters whom the State trains for its lyceums and universities.\(^7\)

In accordance with the decrees of the Council of Trent, Pope Leo XIII urged the clergy to take young men at an early age to begin their training for the priesthood. According to these decrees youths who display dispositions and desires that give hope of a priestly vocation should begin their training in piety and religion at an early age before the pleasures of the world and the habits of vice take possession of them.\(^8\) Writing to the Bavarian bishops, he reminded them to follow

\(^6\text{Cf. Leo XIII, Ep. encycl. Caritatis studium, op. cit., p. 861.}\)

\(^7\text{Leo XIII, Litt. encycl. Depuis le jour, p. 59.}\)

\(^8\text{Cf. Conc. of Trident. Sess. xxiii, de ref. C. 18.}\)
these decrees. The French bishops received the same admonition. They were urged to follow the example of their clergy in certain country districts who showed such zeal for vocations that they singled out boys in whom they had "observed a marked tendency to piety and an aptitude for intellectual work" to educate them in their presbyteral schools.

Before seminarians began their studies in philosophy and theology, Pope Leo XIII wanted them to become acquainted with the arts and sciences which were holding great weight in the educational standards of his day. Writing to the Greek bishops, he told them to make sure that their youth were imbued with the language and literature of their own country before they took up the other courses of the seminary proper, for this knowledge would give them greater distinction in their profession and ministry.

He addressed similar words to the French clergy when he urged them to have their seminarians study the

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belles lettres. This study would be a great aid to them:

For the belles lettres have the property, when taught by skilful Christian Masters, of rapidly developing in the souls of young men all the germs of intellectual and moral life, whilst at the same time contributing accuracy and broadness to the judgement and elegance and distinction to expression.12

In the same letter he warned the French bishops not to be influenced by the State and other agencies who were belittling the study of Latin. He asked them to guard this language with an intelligent and patriotic solicitude in their seminaries and free colleges. Once young men were in "possession of the Latin tongue—the key, so to say, of sacred science—and their mental faculties sufficiently developed by the study of belles lettres," they would be better prepared to continue with the more serious studies of the seminary.13

The Pope also realized the importance placed upon the study of science in his day. In this same encyclical to the French, he likewise said:

In our times the students in your junior and senior seminaries can less than afford to be strangers to the study of physical and natural science. To it, therefore, they must apply themselves—but in due measure and in wise proportions. It is by no means necessary that in the scientific course annexed to the study of philosophy the professors should feel


13Ibid., p. 60.
themselves obliged to expound in detail the almost innumerable applications of physical and natural sciences in the different branches of human industry. It is enough that their pupils have an accurate knowledge of the main principles and summary conclusions, so as to be able to solve the objections which infidels draw from these sciences against the teachings of Revelation.\footnote{Ibid., p. 61.}

In his encyclical on the study of Sacred Scripture he again stressed the importance of a knowledge of natural sciences. During the nineteenth century enemies of the Church had been scrutinizing the books of the Bible for the purpose of finding in it errors contrary to the teachings of modern science of which they would make use in order to vilify the contents of these Sacred books. Pope Leo XIII said that a knowledge of science used in this way was particularly dangerous for the uneducated masses and for youth who through it might be led to lose the reverence they should bear toward the sacred books. For this reason he urged the clergy to have a sufficient knowledge of natural science to enable them to refute such attacks and thereby defend the sacred books.\footnote{Leo XIII, Litt. encycl. Providentissimus Deus, November 18, 1893, translation from The Great Encyclical Letters, op. cit., p. 293.}

The next important study that the seminarians were to take up was that of philosophy. In his encyclical...
to the French he said:

It is of capital importance that the students of your senior seminaries should study, for at least two years, with great care, "rational" philosophy, which, as the learned Benedictine Mabillon, the glory of his order and of France used to say, will be of the greatest assistance to them, not only in teaching them how to reason well and arrive at right conclusions, but in putting them in a position to defend the orthodox faith against the copious and often sophistical arguments of adversaries.16

To the bishops of Bavaria he sent similar instructions. He told them that their seminarians in order to be thoroughly grounded in the study of the humanities were not to enter upon the study of theology until they had undergone a preparation in philosophy. As to the study of philosophy the Pope restated what a few years earlier he had expressed in the encyclical on Scholastic Philosophy.17 The seminarians were to follow the method and works of St. Thomas Aquinas. This method was well adapted for the training of minds, useful in making comments, in theorizing, and in discussing effectively because it connected each subject in a continuous series, joining all subjects in such a manner as to lead them to the highest principles, and ultimately in raising


the student to the contemplation of God, the true source of all knowledge.\textsuperscript{18}

The two years of philosophy were to be followed by courses in the sacred sciences: Dogmatic and Moral Theology, Sacred Scripture, Church History, and Canon Law. Pope Leo XIII called these the sciences proper to the priest and he said that although the clergy were to begin these studies in the senior seminary, they were to pursue them for the rest of their lives.\textsuperscript{19} According to Canon Law the theological course, along with the other sacred sciences, was to last at least four full years.\textsuperscript{20}

"Theology," said the Pope, "is the science of the things of faith." It is the science that not only proposes the truths which are to be believed but also studies the depths of these truths and their relations to human reason. With the aid of true philosophy it "explains, develops, and adapts" these truths to the defense and promotion of the faith. To study theology most profitably he recommended the use of the \textit{Summa Theologica} of St. Thomas.\textsuperscript{21}

\begin{itemize}
\item \textsuperscript{18}Leo XIII, \textit{Ep. Officio sanctissimo}, op. cit., pp. 94-95.
\item \textsuperscript{19}Leo XIII, \textit{Litt. encycl. Depuis le jour}, op. cit., p. 62.
\item \textsuperscript{20}\textit{Codex Iuris Canonici}, Canon 1365.
\item \textsuperscript{21}Leo XIII, \textit{Litt. encycl. Depuis le jour}, op. cit., p. 62.
\end{itemize}
The study of Sacred Scripture, as previously mentioned, is also taken up in the senior seminary. This study like the study of philosophy was regarded very highly by Pope Leo XIII; so much so that he wrote an entire encyclical on the reasons why it should be studied and on the way it should be studied. Writing to the Italian bishops, he warned them to have their seminarians not only well instructed in regard to the Natural sciences but also thoroughly instructed in everything that had to do with the interpretation and authority of Sacred Scripture since evil men were using every "fresh advance of science as a resource against Divine revelation."  

In the second part of the encyclical on Sacred Scripture the Holy Father outlined the manner of studying it. There were the "so-called" preparatory studies: "Introduction" and "Interpretation." The Holy Father said that in the course on "Introduction" the student should be taught "how to prove the integrity and authority of the Bible," how to investigate and understand its true meaning, and how to expose and disprove

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objections. In the course on "Interpretation" the student was to learn how to use the word of God in order to explain the truths of religion and to promote piety.  

In the advanced study of the Bible the student was to learn how to make use of Scripture in matters of theology. Here, too, the student was to follow the guidance of St. Thomas Aquinas.  

However, the proving, expounding, and illustrating of Catholic doctrine by means of Sacred Scripture was not the only duty of the Bible student, but he was also to defend the authority of Holy Scripture. Therefore the Church ought to number among her clergy men who would be well prepared to take up the defence of these sacred books and prove their authenticity. Among the weapons of defence were to be a knowledge of Oriental languages, natural science, history, and the art of criticism.  

The Holy Father urged that professors of Sacred Scripture master those tongues in which the Books of the Bible were originally written and that Church

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26 Ibid., p. 291.
students have some acquaintance with them, especially those students who pursued further studies leading to degrees. He also advised the heads of academic institutions to establish chairs of these ancient languages, especially that of the Semetic.27

During the nineteenth century there arose a class of Biblical critics who called themselves the Higher Critics. They held that the Scriptures should undergo the same testing that other literary and historical records did to see how well they would stand up under literary, philological, historical, and scientific arguments. The manner of literary and historical criticism prevalent at that time, along with the materialistic conception of history placed the Scriptures in a very dangerous position.28 Realizing this the Holy Father urged Scripture students to make a study of the art of true criticism29 and the correct conception of history.30 Pope Leo XIII said that it was lamentable to note that there were a number of

27Ibid., p. 292.
30Ibid., p. 295.
historians that made use of their investigations and discoveries only as proof against the authority of the Sacred Writings. While profane books and other ancient documents were accepted as reliable by some of these writers, these same writers upon finding the least suspicion of error in the Scriptures would set the Sacred Books aside as "quite untrustworthy."  

Writing to the French bishops, he stressed the need of having seminarians study history, especially Church history. Pope Leo XIII compared the history of the Church to a mirror which reflected the life of the Church through the ages and which proved far better than any profane history "the sovereign liberty of God and His providential action on the march of events."  

He also pointed out the influence that history would have if studied with a true prospective in mind. He wrote:

The Church historian will be the better equipped to bring out her divine origin, superior as this is to all conceptions of a merely terrestrial and natural order, the more loyal he is in naught extenuating of her trials which the faults of her children, and at times even of her ministers, have brought upon the Spouse of Christ during the course of centuries.

31 Ibid., pp. 295-296.
32 Leo XIII, Litt. encycl. Depuis le jour, op. cit., p. 60.
studied in this way, the history of the Church constitutes by itself a magnificent and conclusive demonstration of the truth and divinity of Christianity.\textsuperscript{33}

Another important course to be studied in the senior seminary is that of Canon Law. Pope Leo XIII likewise stressed in his encyclical to the French bishops how important it was for seminarians to have an acquaintance with this subject since it was the "science of the laws and jurisprudence of the Church. Without a knowledge of Canon Law, he went on to say, the student would be greatly handicapped because Canon Law was so closely connected with theology—of which it is the practical application. Many errors concerning the rights of the authority of the Church, her pontiffs, and bishops have been brought about through ignorance of this branch of study.\textsuperscript{34}

As a compendium of some of these courses the Pope recommended:

\ldots that all seminarists have in their hands, and frequently peruse, that golden book known as the Catechism, dedicated to all priests invested with the pastoral office (Catechismus ad Parochos). Noted both for the abundance and accuracy of its teaching and for its elegance of style, this catechism is a precious summary of the whole of

\textsuperscript{33}\textit{Ibid.}, pp. 63-64.

\textsuperscript{34}\textit{Ibid.}, p. 64.
theology, dogmatic and moral. The priest who knows it thoroughly has always at his disposal resources which enable him to preach with fruit, to acquitted himself fitly in the important ministry of the confessional and the direction of souls, and be in a position to refute triumphantly the objections of unbelievers.35

In a letter to the Italian hierarchy, written toward the end of his pontificate Pope Leo XIII again reminded them that a priest's education must be suited to the needs of the times. For this reason he requested that before leaving the seminary the future priests should be instructed in the social principles promulgated by the Holy See.

We repeat again, and still more warmly, that the clergy go to a Christian people tempted on every side, and with every kind of fallacious promise offered by Socialism to apostatize from the true faith. They must therefore submit all their actions to the authority of those whom the Holy Spirit has constituted Bishops, to rule the Church of God, without which would follow confusion and the most grave disorders to the detriment even of the cause they have at heart to defend and promote. It is for this end that we desire that the candidates for the priesthood on conclusion of their education in the seminary, should be suitably instructed in the pontifical documents relating to the social question and the Christian democracy, abstaining, however, as we have already said, from taking part whatever in the external movement.36


From this study the conclusion may be drawn that Pope Leo XIII, a scholar himself, was intent upon creating a learned and virtuous clergy, a clergy that not only would attain the educational standards of his day, but that would also be able to adjust itself to the educational changes of the future. To accomplish this Pope Leo XIII urged that seminarians receive a fundamental knowledge of secular branches and a solid foundation in philosophy and theology together with a knowledge of the other sacred sciences, that is, Sacred Scripture, Church History, and Canon Law.
CHAPTER IV

PRINCIPLES DEALING WITH OTHER PHASES OF EDUCATION

As teacher, Leo XIII. was not content with recommending true doctrine, or urging reforms and improvements in Catholic universities and seminaries; but, setting an example, he issued, in season and out of season, his own instructions based on the soundest principles of reason and revelation about the family, liberty, socialism, the relations of the working man with his employers, the right use of political power, the menace of secret societies to the governments that harbor them, the duties of Christian citizens and the constitution of Christian States.

These instructions Pope Leo XIII set forth in several encyclicals which today are often referred to as the social encyclicals. In 1937 Pope Pius XI sent out an appeal to the faithful asking them to make a more intensive study of these social encyclicals. He wrote:

If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all the

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teachings of the Church, even among the working-classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be the conscientious fulfilment of their manifold social duties.\(^3\)

In 1949 Secretary of Labor Tobin likewise pronounced the study of these social encyclicals a "must" by Catholics in all fields of work.\(^4\)

Pope Leo XIII's encyclicals on the social questions began with his very first encyclical scarcely two months after his election to the Papacy. In this encyclical, *Inscrutabili Dei*, he unmasked the sources from which sprung the evils that were affecting society during his day. He was convinced that the root of all these evils lay in this: "that the holy and venerable authority of the Church, which in God's name rules mankind, upholding and defending all lawful authority, has been despised and set aside."\(^5\) This was to be the basic text upon which he was to enlarge and which he was to explain in his future encyclicals.\(^6\)


\(^6\)Bishop of Newport, "The Pope in His Encyclicals," *The Tablet*, CI (February 28, 1903), 342.
In his next encyclical *Quod Apostolici Muneris*, he exposed the treacherous and false philosophies which were promulgated by the Socialists, Communists, and Nihilists of that period. He showed how much the world was in need of an education based on Catholic wisdom concerning the divine and natural law. These teachings, he said, regulate the authority of the heads of families and of the State; they hold the right of ownership and the appropriation of personal property according to the needs of life; they recognize the inequality of men in regard to mental and physical ability; and they insist upon the sharing of surplus materials with the less fortunate peoples of the world.  

Realizing that in order to eradicate an evil something better must be substituted in its place, Pope Leo XIII in his third encyclical *Aeterni Patris* stressed the importance of reviving Scholastic Philosophy. This philosophy contained those divine truths and basic principles that were equipped to withstand the attacks made by materialistic philosophies. It taught that natural law and supernatural religion were not opposed to each

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other because both were derived from the same source, God.  

As a result of the materialistic philosophies the foundation of society—family life—had been and was suffering an alarming corruption. Following his encyclical on philosophy Pope Leo XIII issued one on Christian marriage Arcanum Divinae in which he promulgated the teachings of the Church concerning the true origin and purpose of marriage, the insolubility of the marriage bond, the grave evils that result from laxity in the marriage laws—such as civil marriage and divorce, the sanctity of marriage in the sacrament of matrimony, and the blessings that this sacrament brings upon the married couple and their offspring.

The year following the publication of the Arcanum divinae he issued another encyclical the Diuturnum illud on the true origin of power. He devoted this encyclical "to an exposition of the modern contempt of all civil authority." This rebellion against lawful authority, claimed the Pope, was a result of the irreligion of the day and it could be overcome only by a
return to the Christian concept of government. In this encyclical he defined the true meaning of civil power and declared from whom it came and in whom it was invested. He also stated that civil power was not the sole possession of any certain form of government but that it could be invested in the rulers in any form of government if that form was in accordance with justice and for the welfare of the citizens.

Foremost among the enemies of the Church, and society as well, were the freemasons. They were particularly strong in Italy during the second half of the nineteenth century. In an encyclical, Humanum genus, and eight years later in an encyclical addressed to the Italian bishops and in a letter addressed to the Italian people, the Pope laid bare the false doctrines that this secret society was advocating especially as

10MacCaffrey, op. cit., I, 478.
11Leo XIII, Ep. encycl. Diuturnum illud, June 29, 1881, translation from The Tablet, LVIII (July 16, 1881), 109-111.
concerned the Church, civil governments, and family life. Pope Leo XIII declared that the masonic teachings were based upon materialistic philosophy which holds human nature and human reason the supreme guide in all things. Many belonging to this sect were determined that the education of youth be placed solely in the hands of laymen so that nothing which pertained to the "duties of men toward God shall be introduced into the instructions on morals."

He begged the bishops to devote the greatest part of their care to instruction, especially of the young; they were to see that parents, religious teachers, and priests should teach their charges the dangers of these secret societies and to have them pledged never to become members of the same.

The freemasons were especially active wherever there was any political upheaval. Their aim was to set up or support governments that were Godless. In order that Catholics would know by what principles to be guided in regard to civil governments, Pope Leo XIII in the following year issued another encyclical *Immortale Dei*.

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16Ibid., pp. 104-105.
17Ibid., p. 96.
on the Christian constitution of States. The theme of this encyclical was "the paramount duty of a Christian State to serve God, to foster religion, and to afford freedom and protection to the divinely instituted Church of Christ."¹⁹ In it he likewise put forth what the Church taught concerning the terms "progress" and "freedom." The Church was opposed only to such practices that put aside the authority of God and His Church, and was an enemy of that liberty which is called license.²⁰

A few years later Pope Leo XIII wrote an encyclical Libertas setting forth the Church's teaching on the true meaning of liberty. In it he explained the meanings of personal, religious, and political liberty; he exposed the false liberties which disguised themselves under the names of liberty of worship, liberty of conscience, liberty of speech, and liberty of teaching.²¹

As the nineteenth century was entering its last decade, national governments were drifting more and more away from God and His laws. Since governments were no

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¹⁹Bishop of Newport, op. cit., p. 181.


longer willing to follow Christian principles, Pope Leo XIII made another appeal to the faithful in the encyclical *Sapientiae Christianae*. In it he outlined the duty of Christians as citizens. He repeated what he had written in the encyclical *Immortale Dei* on the relationship that should exist between the Church and the State. But many states had rejected this relationship and were forgetting that Our Lord had once said: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's." Hence the first and foremost duty of Christian citizens, said the Pope, was to fight for the faith and to propagate the same. Christians were also bound to obey their lawful authorities in all things that were not contrary to faith and morality. They should not recoil before their enemies nor should they submit to injustice without protest. However, a false zeal that is expended in contention is harmful to the cause of Christianity. The prudent Christian therefore will follow his bishop in the fight against Godless nations.  

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22 Mark, 12:17.

Pope Leo XIII having issued several encyclicals in behalf of the interests of the Church and the common-weal felt it necessary to speak on "The Condition of the Working Classes." The *Rerum novarum* is perhaps the best known of all his social encyclicals. This encyclical, which Pope Pius XI called the Magna Charta of the social order, was an application of Christian principles to the relationships between capital and labor, stating the rights and duties of each. In a commentary on this encyclical Rickaby outlines the basic principles which he found in Pope Leo XIII's teachings on social reconstruction:

1. The condition of things human must be endured.
2. Capital cannot do without Labour, nor Labour without Capital.
3. The things of earth cannot be understood or valued aright without taking into consideration the life to come.
4. There can be rightful ownership of money apart from rightful use of money.
5. If Society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions.
6. Wages must be sufficient to support the wage-earner in reasonable and frugal comfort.

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7. The law should favour ownership, and its policy should be to induce as many as possible of the humbler class to become owners.

8. The most important associations of all, to afford opportune aid to those who are in distress, and to draw the two classes, employers and workmen together, . . . are Working-Men's Unions.26

This encyclical gave a "vigorous impulse to the social movement along Christian lines."27 In Italy, especially, a well-organized movement began but gradually through dissensions some of the members began to drift into Socialism and they gave to the movement the name "Christian Democracy." To democracy they attached a political meaning28 which Pope Leo XIII condemned in his last social encyclical, Graves de communi re. This encyclical was a discussion on the true meaning of Christian Democracy which the Pope described as "nothing else than a benevolent and Christian movement in behalf of the people."29 He repeated many of the principles he had discussed in the Rerum novarum and again stressed the importance of obedience to lawful authority.30


28 Ibid.


30 Ibid., pp. 479-94.
Besides stating his principles on educational philosophy, educational training, and social studies, Pope Leo XIII also set forth a few other principles on teachers, discipline, and books. In regard to teachers, he held that they should be chosen only after considerable care and judgment by the Church. He realized how great an influence teachers had on their pupils and the difficulty that pupils had in being able to distinguish falsehood from truth in the instruction to which they were submitted. Therefore, Pope Leo XIII believed that it was important to have well trained teachers. Writing to the hierarchy of Canada he stated: "... every possible precaution should be taken that those who engage in the work of teaching possess ample natural ability and are well trained." He also commended the Canadian province for "advancing and raising the standard of teaching as far as candidates will permit, so that a greater degree of polish and perfection may be continually attained.

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32 Leo XIII, Litt. encycl. Libertas, op. cit., p. 120.
34 Ibid.
Another fact that the Pope pointed out was the duty of parents to investigate by what kind of teachers their children were trained. In the encyclical Affari vos he urged the heads of families

. . . each one to see with regard to his children, with whom they are trained and what teachers of conduct they possess. Wherefore when Catholics wish, as it is their duty to wish, and to strive to obtain that the belief of the teacher should be in accordance with the belief of their children, they are acting within their rights.35

Not only were teachers to be well trained in the secular branches but also in religion. Writing to the Bavarian bishops, he said that not only were they to see to it that religion receive its rightful place in education but also that it "be taught by competent teachers of known ability."36 In the encyclical Militantis Ecclesiae he even advised that teachers have a course in theology.37

Pope Leo XIII spoke of discipline only three times in his encyclicals, twice in connection with schools and once in connection with seminaries. In the encyclical Longinqua38 to the American bishops and in the encyclical


Affari vos\textsuperscript{39} to the Canadian bishops Pope Leo XIII stated that the supervision and discipline of students in Catholic schools was entrusted to them. The reason for this, he explained in the encyclical Affari vos, was "so that the whole system of teaching and of learning shall exactly agree and coincide with the belief of the Catholic faith and the duties which thence arise."\textsuperscript{40}

Concerning discipline in the seminaries he wrote:

To the noble end of preparing worthy ministers of the Lord, it is necessary, venerable brethren, to watch with an ever increasing vigor and vigilance not only over the scientific instruction, but also over the disciplinary and educative systems of your seminaries. Do not accept young other than those who exhibit well-founded desires of consecrating themselves forever to the ecclesiastical ministry. Keep them removed from contact and still more from living together with youths who are not aspiring to the sacred ministry. Such intercourse may, for certain and grave reasons, be allowed for a time, and with great caution, until they can be properly provided for according to the spirit of ecclesiastical discipline. Those who during the course of their education shall manifest tendencies little suited to the priestly vocation, must be dismissed, and in admitting clerics to the sacred orders the utmost discretion must be used. . . . The exemplary conduct of those in authority is, especially to young men, the most eloquent and persuasive language to inspire in their souls the conviction of their own duties and the love of virtue.\textsuperscript{41}

\textsuperscript{39}Leo XIII, Ep. encycl. \textit{Affari vos}, \textit{op. cit.}, p. 184.

\textsuperscript{40}Ibid., pp. 184-85.

\textsuperscript{41}Leo XIII, Ep. encycl. \textit{Fin dal principio}, \textit{op. cit.}, p. 384.
Pope Leo XIII was very brief in his statement in regard to text books. He said: "... the books that are read and from which scholars are taught must be such as the bishops approve."\(^2\)

Other accidentals, such as methods and arrangement of curriculum were not mentioned in any of his encyclicals.

Briefly then, in his social encyclicals Pope Leo XIII emphasized the necessity of rebuilding not only the intellectual life but also the economic and the political life upon the basic principles of Christianity. In some of the other encyclicals he emphasized the necessity of teachers being well trained and being exemplary Catholics and the necessity of the bishops supervising the discipline not only of the seminaries but of all the Catholic schools.

CHAPTER VI

THE APPLICATION OF THESE PRINCIPLES

In the preceding chapters a study of the educational principles found in the encyclicals of Pope Leo XIII were presented. However, Leo XIII not only set forth these principles in words but likewise in actions. In this chapter a study will be made of Pope Leo's own application of these principles, of how many of them have been embodied in the new code of canon law, and of the references to these principles found in the encyclicals of his successors.

As brought out in Chapter II the Holy Father was eager that Catholic schools be established and supported. It is said that he himself spent over $200,000 yearly on the schools in Rome. ¹

The Pope's interest in the study of history was such that one of the first acts of his pontificate was to erect the Pontifical Academy of Conference Storico-Giuridiche in which students could pursue the study of history, archeology, and jurisprudence. ²

In 1883 he gave an even greater impetus to the study of history when he threw open the Vatican Archives to students of every creed and country. In an address to the German Circle of History he said: "Exhaust the sources as far as possible. That is why I have opened the archives of the Vatican to you." 3 For the convenience of the students using the archives he established a consulting library. 4

As great as was his interest in history still greater was his interest in philosophy, especially Thomistic philosophy. In 1880, the year following the publication of his encyclical Aeterni Patris he proclaimed St. Thomas Aquinas the Angelic Doctor of all Catholic universities, colleges, and schools, and he founded at Rome the Academy of St. Thomas which was to be devoted to the defense and explanation of Thomistic philosophy. 5 Cardinal Joseph Pecci, brother of the Pope and a great Thomistic philosopher, was appointed the first president of the Academy and he held this

3 Alexis Artaud de Montor, The Lives and Times of the Popes, X (New York: That Catholic Publication Society of America, 1911), 82.

4 T'Serclaes, Life and Labors of Leo XIII, p. 154, quoting Leo XIII.

position until his death in 1890. Pope Leo XIII showed a very personal interest in the promotion and encouragement of philosophical studies and at stated times he invited students to carry on public disputations in his presence at the Vatican.

The center of the Neo-Scholastic movement, however, was not in Rome but in Belgium at the University of Louvain. In a letter to Archbishop Dechamps, December 25, 1880, the Pope requested that a Chair of Thomistic philosophy be established in Louvain. Msgr. Mercier, later Cardinal, was appointed its first professor. In 1891, an institute for the study of Thomistic philosophy was opened there and since then Catholic scholars from all over the world have been sent to study at the Louvain Philosophical Institute.

To carry out the instructions concerning the study of the Bible that he had outlined in the encyclical Providentissimus Deus, Pope Leo XIII in 1902 appointed a Pontifical Commission for Biblical Studies.

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6 T'Serclaes, Life and Labors of Leo XIII, p. 130.
7 Parsons, Studies in Church History, VI, 182.
with headquarters at the Vatican Palace. This organization is composed of Cardinals and other consultors who are authorities in the Biblical field. The duties of this commission are:

... a) to facilitate the study of philosophy and allied sciences and knowledge of the primitive manuscripts; b) to seek diligently the Catholic sense of Holy Scripture as the Church has determined; c) to observe charity in those matters which admit of free interpretation.\(^\text{10}\)

In order to promote clerical education which he so strongly advocated in his encyclicals the Pope founded at Rome several colleges. These colleges are like residential halls, where a group of students from the same country reside and where occasionally a few courses are taught. But the main purpose of the colleges is to afford clerical students an opportunity to profit from the vast educational and cultural riches of the city of Rome.\(^\text{11}\) In 1884 he established the Bohemian College, and in 1885 one for the Armenians. Similar colleges were established for the Spanish in 1892 and for the Portuguese in 1901. Among the colleges reorganized by the Pope was that of the College of Atanasio in 1897


for Ruthenian clerics and he put the Ruthenian Basalian monks in charge of it. In 1900 he also reorganized the Illyrain College which had been established by Pius IX to prepare clerics for the Balkan States. The Maronite College which was suppressed in 1798 was also restored by Leo XIII.\textsuperscript{12}

Outside of the city of Rome there were colleges and seminaries which Leo XIII was instrumental in establishing. At Anagni he founded a college for the dioceses of the Roman Campagna and entrusted it to the Jesuits. This college was the one on which Pope Pius X wanted the regional seminaries modelled.\textsuperscript{13} For the Copts he founded a senior seminary, Seminary of St. Leo the Great,\textsuperscript{14} at Tanta in 1899.\textsuperscript{15}

The Catholic University of America was begun during the reign of Pope Leo XIII. He was very eager to have this University a papal institution. On issuing the Charter for it in 1889 he said that his wish was to have philosophy and theology kept in the foreground. He

\textsuperscript{12}Ibid., pp. 132-136. 
\textsuperscript{15}Attwater, op. cit., p. 138.
likewise desired to have the teaching so organized that young clerics as well as laymen have equal opportunity to fulfill their desire to learn doctrine and science.¹⁶

The Pope was very eager to open seminaries and colleges in the missionary countries. In 1893 he addressed an encyclical¹⁷ to the hierarchy telling them how necessary it was for the propagation of the faith to have native clergy. As a result there was a Papal seminary established at Kandy in Ceylon for the training of native clerics from India and Ceylon.¹⁸ In 1896 he asked the Canon Regulars of St. Norbert to open colleges in Brazil.¹⁹

The Vatican Observatory was another of the glories of Leo XIII. On the occasion of the golden jubilee of his ordination he received some very valuable scientific apparatus as a gift. The modern astronomical equipment did not fit into the Gregorian tower so Leo XIII had the new observatory erected in the old Leonine tower. In founding this new observatory he said:


¹⁸Goyau, op. cit., p. 259.

¹⁹Ibid., p. 163.
The Church and its pastors have never held aloof from true and solid science, either in divine or human matters; on the contrary, they embrace it, they favor it and contribute toward its progress with love, so far as it is within their power.²⁰

The importance of the educational principles that Pope Leo XIII brought out in his encyclicals is evident from the number of them that were embodied in the New Code of Canon Law. The encyclicals that were used as source material along with the Canon and the educational principle referred to are given in Table 1.

²⁰Williams, The Catholic Church in Action, p. 31, quoting Leo XIII.
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22Ibid., p. 396, n. 6.
23Ibid., p. 398, n. 5.
24Ibid.
25Ibid., p. 400, n. 2.
26Ibid., p. 400, n. 5.
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\(^{27}\)Ibid., p. 387, n. 4; p. 402, n. 6.  
\(^{28}\)Ibid., p. 400, n. 2; p. 401, n. 1.  
\(^{29}\)Ibid., p. 395, n. 3; p. 398, n. 5.  
\(^{30}\)Ibid., p. 396, n. 6; p. 397, n. 2; p. 400, n. 1.
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31 Ibid., p. 396, n. 6; p. 401, n. 1; p. 403, n. 1.  
32 Ibid., p. 398, n. 2; p. 396, n. 3; p. 395, n. 3.  
33 Ibid., p. 400, n. 2; p. 402, n. 1 and n. 3.
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34 Ibid., p. 396, n. 6; p. 398, n. 2, n. 4, and n. 5.
35 Ibid., p. 396, n. 6; p. 400, n. 2; p. 402, n. 5 and n. 6.
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<sup>36</sup>Ibid., p. 393, n. 5; p. 396, n. 6; p. 401, n. 1; p. 402, n. 1.

<sup>37</sup>Ibid., p. 400, n. 3; p. 401, n. 1; p. 402, n. 1 and n. 5.

<sup>38</sup>Ibid., p. 400, n. 2; p. 401, n. 1; p. 402, n. 3.
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<td>Bishops' duties to see that nothing hinders faith and morals in educational training</td>
</tr>
<tr>
<td></td>
<td>1381</td>
<td>3</td>
<td>Approval of teachers and text-books by local Ordinaries</td>
</tr>
<tr>
<td>Constanti Hungarorum</td>
<td>1357</td>
<td>1</td>
<td>Bishops' duties regarding administration, government, and progress of seminaries</td>
</tr>
<tr>
<td></td>
<td>1373</td>
<td>2</td>
<td>Religion in secondary and higher education</td>
</tr>
<tr>
<td></td>
<td>1381</td>
<td>1</td>
<td>Religious instruction subject to the authority and inspection of the Church</td>
</tr>
<tr>
<td></td>
<td>1381</td>
<td>3</td>
<td>Approval of teachers and text-books by local Ordinaries</td>
</tr>
<tr>
<td></td>
<td>1382</td>
<td></td>
<td>Inspection of schools by Local Ordinary</td>
</tr>
</tbody>
</table>

39 Ibid., p. 402, n. 6; p. 403, n. 3.

40 Ibid., p. 395, n. 3; p. 400, n. 5; p. 402, n. 5; p. 403, n. 1 and n. 2.
<table>
<thead>
<tr>
<th>Encyclical</th>
<th>Canon</th>
<th>Section</th>
<th>Education Principle referring to</th>
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<tbody>
<tr>
<td><strong>Militantis Ecclesiæ</strong></td>
<td>1372</td>
<td>1</td>
<td>Necessity of a Christian education</td>
</tr>
<tr>
<td></td>
<td>1374</td>
<td></td>
<td>Non-Catholic schools</td>
</tr>
<tr>
<td></td>
<td>1379</td>
<td>1</td>
<td>Establishment of Catholic schools</td>
</tr>
<tr>
<td></td>
<td>1379</td>
<td>2</td>
<td>Erection of Catholic Universities</td>
</tr>
<tr>
<td></td>
<td>1381</td>
<td>2</td>
<td>Bishops' duties to see that nothing hinders faith and morals in education</td>
</tr>
<tr>
<td></td>
<td>1381</td>
<td>3</td>
<td>Approval of teachers and text-books by Local Ordinaries</td>
</tr>
<tr>
<td><strong>Depuis le jour</strong></td>
<td>1353</td>
<td></td>
<td>Fostering religious vocations</td>
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<tr>
<td></td>
<td>1354</td>
<td>2</td>
<td>Erection of junior and senior seminaries</td>
</tr>
<tr>
<td></td>
<td>1364</td>
<td>3</td>
<td>Curriculum of junior seminaries</td>
</tr>
<tr>
<td></td>
<td>1365</td>
<td>1</td>
<td>Philosophical courses in seminaries</td>
</tr>
<tr>
<td></td>
<td>1365</td>
<td>2</td>
<td>Theological courses in seminaries</td>
</tr>
<tr>
<td></td>
<td>1366</td>
<td>2</td>
<td>Teaching of Thomistic Philosophy</td>
</tr>
</tbody>
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41 Ibid., p. 400, n. 2; p. 401, n. 1; p. 402, n. 1, n. 2 and n. 3; p. 403, n. 1.
42 Ibid., p. 393, n. 4; p. 394, n. 2; p. 397, n. 4; p. 398, n. 1, n. 2 and n. 5.
<table>
<thead>
<tr>
<th>Encyclical</th>
<th>Canon</th>
<th>Section</th>
<th>Education Principle referring to</th>
</tr>
</thead>
<tbody>
<tr>
<td>Officio sanctissimo&lt;sup&gt;43&lt;/sup&gt;</td>
<td>1335</td>
<td></td>
<td>Parents' duties in regard to Catechetical instruction</td>
</tr>
<tr>
<td></td>
<td>1352</td>
<td></td>
<td>Church's right to educate its clergy</td>
</tr>
<tr>
<td></td>
<td>1360</td>
<td>1</td>
<td>Qualifications of seminary officials</td>
</tr>
<tr>
<td></td>
<td>1364</td>
<td>3</td>
<td>Curriculum of junior seminaries</td>
</tr>
<tr>
<td></td>
<td>1365</td>
<td>1</td>
<td>Philosophical courses in seminaries</td>
</tr>
<tr>
<td></td>
<td>1366</td>
<td>2</td>
<td>Teaching of Thomistic Philosophy</td>
</tr>
<tr>
<td></td>
<td>1372</td>
<td>1</td>
<td>Necessity of a Christian education</td>
</tr>
<tr>
<td></td>
<td>1373</td>
<td>1</td>
<td>Religion in the elementary schools</td>
</tr>
<tr>
<td></td>
<td>1374</td>
<td></td>
<td>Non-Catholic schools</td>
</tr>
<tr>
<td></td>
<td>1379</td>
<td>1</td>
<td>Establishment of Catholic schools</td>
</tr>
<tr>
<td></td>
<td>1379</td>
<td>3</td>
<td>Support of Catholic schools</td>
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<tr>
<td></td>
<td>1381</td>
<td>1</td>
<td>Religious instruction subject to the authority and inspection of the Church</td>
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</tbody>
</table>

<sup>43</sup> Ibid., p. 387, n. 4; p. 393, n. 3; p. 396, n. 6; p. 397, n. 4; p. 365, n. 1 and n. 5; p. 400, n. 2 and n. 4; p. 401, n. 1; p. 402, n. 1, n. 3, and n. 5.
The successors of Pope Leo XIII often referred to many of his principles of education in their encyclicals. The references to these principles are given in the following Tables.
<table>
<thead>
<tr>
<th>Principles concerning</th>
<th>Encyclicals of Leo XIII</th>
<th>Encyclicals of Pius X</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church and State relationship</td>
<td>Immortale Dei</td>
<td>Vehementer Nos&lt;sup&gt;44&lt;/sup&gt;</td>
</tr>
<tr>
<td>Supervision and discipline in seminaries</td>
<td>Fin dal principio</td>
<td>Pieni l'animo&lt;sup&gt;45&lt;/sup&gt;</td>
</tr>
<tr>
<td>Scholastic philosophy, basis of Sacred Sciences</td>
<td>Aeterni Patris</td>
<td>Pascendi dominici gregis&lt;sup&gt;46&lt;/sup&gt;</td>
</tr>
<tr>
<td>Allegience of priests to their bishops</td>
<td>Nobilissima Gallorum gens</td>
<td>Pascendi dominici gregis&lt;sup&gt;47&lt;/sup&gt;</td>
</tr>
<tr>
<td>Organization of labor unions</td>
<td>Rerum novarum</td>
<td>Singulari quidem&lt;sup&gt;48&lt;/sup&gt;</td>
</tr>
<tr>
<td>The social question and moral law</td>
<td>Graves de commune</td>
<td>Singulari quidem&lt;sup&gt;49&lt;/sup&gt;</td>
</tr>
</tbody>
</table>


<sup>46</sup>Pius X, Litt. encycl. Pascendi dominici gregis, September 8, 1907, translation from The American Catholic Quarterly Review, XXXII (October, 1907), 725.

<sup>47</sup>Ibid., p. 729.

<sup>48</sup>Pius X, Ep. encycl. Singulari quidem, September 24, 1912, translated from the Latin, Irish Ecclesiastical Record, ser. 4, XXXII (December, 1912), 653.

<sup>49</sup>Ibid., p. 653.
### TABLE 3

**POPE BENEDICT XV**

<table>
<thead>
<tr>
<th>Principles concerning</th>
<th>Encyclicals of Leo XIII</th>
<th>Encyclicals of Benedict XV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Study of the social problems</td>
<td>All his social encyclicals</td>
<td>Ad beatissimi Apostolorum&lt;sup&gt;50&lt;/sup&gt;</td>
</tr>
<tr>
<td>Education and discipline of clergy</td>
<td>His encyclicals on clerical education</td>
<td>Ad beatissimi Apostolorum&lt;sup&gt;51&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>50</sup>Benedict XV, Litt. encycl. Ad beatissimi Apostolorum, November 1, 1914, translation from The Catholic World, C (January, 1915), 569.

<sup>51</sup>Ibid.
TABLE 4
POPE PIUS XI

<table>
<thead>
<tr>
<th>Principles concerning</th>
<th>Encyclicals of Leo XIII</th>
<th>Encyclicals of Pius XI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Study of Thomistic Philosophy</td>
<td>Aeterni Patris</td>
<td>Studiorum ducem&lt;sup&gt;52&lt;/sup&gt;</td>
</tr>
<tr>
<td>Interpretation of the Bible</td>
<td>Providentissimus Deus</td>
<td>Studiorum ducem&lt;sup&gt;53&lt;/sup&gt;</td>
</tr>
<tr>
<td>Church's right to teach</td>
<td>Libertas</td>
<td>Rappresentanti in terra&lt;sup&gt;54&lt;/sup&gt;</td>
</tr>
<tr>
<td>Need of proper moral and religious instructions</td>
<td>Nobilissima Gallorum gens</td>
<td>Rappresentanti in terra&lt;sup&gt;55&lt;/sup&gt;</td>
</tr>
<tr>
<td>Parents' right to educate off-spring</td>
<td>Sapientiae Christianae</td>
<td>Rappresentanti in terra&lt;sup&gt;56&lt;/sup&gt;</td>
</tr>
<tr>
<td>Relationship between Church and State</td>
<td>Immortale Dei and Sapientiae Christianae</td>
<td>Rappresentanti in terra&lt;sup&gt;57&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>52</sup>Pius XI, Litt. encycl. Studiorum ducem, June 29, 1923, translation from The Encyclicals of Pius XI, Introduction and translation by James J. Ryan (St. Louis: Herder, 1927), pp. 73, 78.

<sup>53</sup>Ibid., p. 88.

<sup>54</sup>Pius XI, Litt. encycl. Rappresentanti in terra, December 31, 1929, translation from Five Great Encyclicals, p. 41.

<sup>55</sup>Ibid., p. 43.

<sup>56</sup>Ibid., p. 46.

<sup>57</sup>Ibid., p. 51.
TABLE 4—Continued

<table>
<thead>
<tr>
<th>Principles concerning</th>
<th>Encyclicals of Leo XIII</th>
<th>Encyclicals of Pius XI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attendance at &quot;lay&quot; or &quot;neutral&quot; schools</td>
<td>Nobilissima Gallorum gens, Quod multum, and Caritatis</td>
<td>Rappresentanti in terra&lt;sup&gt;58&lt;/sup&gt;</td>
</tr>
<tr>
<td>Christian piety to permeate entire curriculum</td>
<td>Militantis Ecclesiae</td>
<td>Rappresentanti in terra&lt;sup&gt;59&lt;/sup&gt;</td>
</tr>
<tr>
<td>Need of the content of literature, science and philosophy to be in conformity to the Catholic faith</td>
<td>Inscrutabili Dei</td>
<td>Rappresentanti in terra&lt;sup&gt;60&lt;/sup&gt;</td>
</tr>
<tr>
<td>Necessity of using apt and solid methods of teaching</td>
<td>Inscrutabili Dei</td>
<td>Rappresentanti in terra&lt;sup&gt;61&lt;/sup&gt;</td>
</tr>
<tr>
<td>Christian marriage</td>
<td>Arcanum Divini</td>
<td>Casti connubi&lt;sup&gt;62&lt;/sup&gt;</td>
</tr>
<tr>
<td>Social studies</td>
<td>Rerum novarum</td>
<td>Quadragesimo anno&lt;sup&gt;63&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>58</sup>Ibid., p. 60.  
<sup>59</sup>Ibid., p. 61.  
<sup>60</sup>Ibid., p. 63.  
<sup>61</sup>Ibid., p. 63.  
## TABLE 5
### POPE PIUS XII

<table>
<thead>
<tr>
<th>Principles concerning</th>
<th>Encyclicals of Leo XIII</th>
<th>Encyclicals of Pius XII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obedience to civil authority</td>
<td>Immortale Dei</td>
<td>Summi Pontificatus&lt;sup&gt;64&lt;/sup&gt;</td>
</tr>
<tr>
<td>Christian marriage</td>
<td>Arcanum Divini</td>
<td>Sertum laetitiae&lt;sup&gt;65&lt;/sup&gt;</td>
</tr>
<tr>
<td>Biblical studies</td>
<td>Providentissimus Deus</td>
<td>Divino afflante Spiritu&lt;sup&gt;66&lt;/sup&gt;</td>
</tr>
<tr>
<td>Interpretation of the Bible</td>
<td>Providentissimus Deus</td>
<td>Humani Generis&lt;sup&gt;67&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>64</sup>Pius XII, Litt. encycl. Summi Pontificatus, October 20, 1939, translation from The Catholic Mind, XXXVII (November 8, 1939), pp. 903–4.

<sup>65</sup>Pius XII, Ep. encycl. Sertum laetitiae, November 1, 1939, translation from The Catholic Mind, XXXVII (November 22, 1939), 933.

<sup>66</sup>Pius XII, Litt. encycl. Divino afflante Spiritu, September 30, 1943, translation from The Catholic Mind, XLII (May, 1944), 258.

<sup>67</sup>Pius XII, Litt. encycl. Humani Generis, August 2, 1950, translation from The Steubenville Register, December 1, 1950.
SUMMARY OF CONCLUSIONS

This investigation in accordance with its aim has been a study of the encyclicals of Pope Leo XIII for the educational principles contained therein. The writer was impressed with the far reaching influence of the Pope's principles, some of which were far ahead of his day.

A survey of the literature related to this study indicated that most commentators emphasized the Pope's great contributions to the fields of philosophy, economics, sociology and political science. It was in the fields of sociology and economics that Pope Leo XIII was far advanced of his time.

The educational principles of Pope Leo XIII are summarized in the Tables of Chapter V. Foremost among them is the stress he put on the re-instating of Thomistic philosophy in the schools, on ecclesiastical education, and on the necessity of religion permeating the entire curriculum.

Pope Leo XIII saw the great need of adopting a system of sound philosophy, a philosophy whose lofty inspiration and common-sense grasp of reality would be
capable of training minds in the pursuit of truth and of leading them ultimately to the contemplation of God, the source of all true knowledge. He wanted a "living, vibrating philosophy" that would embrace all learning and that would stand up under the stress of the times.

A philosophy that would meet the above requirements, according to the Pope, was that of St. Thomas Aquinas. But in restoration of Thomistic philosophy Pope Leo XIII did not advocate a slavish adaptation of it but recommended that this philosophy be corrected, supplemented, and rounded out by the new sciences and methods that have been discovered since the thirteenth century.

The anti-clericalism so prevalent during the latter half of the nineteenth century was a great threat to the prestige of the Church. To off-set this Pope Leo XIII emphasized the need of a learned as well as a virtuous clergy. He urged that seminarians receive a fundamental knowledge of the arts and sciences and be well grounded in philosophy and the sacred science. He requested that school, seminaries, and colleges be founded in the different countries for this purpose and he himself erected several in Rome.
To off-set the great forces of evil working against the Church in the social, economic, and political world Pope Leo XIII issued several encyclicals in which he applied the teachings of Thomistic philosophy to the social questions of his day. These social encyclicals, although forming the basis for a truly Christian social science, have come into their rightful place only within the last two decades.

The Church's acceptance of the educational principles of Pope Leo XIII can be seen by the number of them that were embodied in the New Code of Canon Law. Out of the twenty-one Canons dealing with educational matters eighteen of them were drawn from the encyclicals of Pope Leo XIII, some of which were adopted almost word for word from the encyclicals. The Pontiffs that followed Pope Leo XIII to the papal throne have shown their great esteem for their illustrious predecessor by their frequent references to his encyclicals and by their emphasis on the study of the same.
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