

# 93. SCHOOL

## Summary

### 1. A word about vocabulary

1.1.18th century dictionaries 1.2.Modern dictionaries dealing with the 17th century 1.3.Works on the history of education in France.

### 2. School in the writings of De La Salle

2.1.A constant concern 2.2.In the "Conduct of Schools" 2.3.In the "Letters" 2.4.In the "Meditations for Feasts" 2.5.In the "Meditations for the Time of Retreat" 2.6.In the "Memoir on the Habit" 2.7.In the 1718 "Common Rules".

### 3. The educational movement in 17th century France

3.1.The rise of the "little schools" 3.2.Difficulties and developments 3.3.Dynamism and diversity 3.4.Shortcomings and limitations.

### 4. The contribution of De La Salle's schools in his days.

### 5. Lasallian schools : the verdict of history.

*Numerous aspects of De La Salle's views on education have been examined already in a variety of articles written for the Lasallian Themes series. At the end of the present article, we give a list of 35 themes, each of which analyses some aspect or other of the way De La Salle's schools were run, or of relations between the persons involved. Such an analysis involves the use of internal evidence from the writings, life and work of the Founder. Rather than risk repeating what has already been said elsewhere, we thought it would be useful to look at Lasallian school in the French educational context of its time, so as to have a better grasp of its originality and novelty.*

## 1. A WORD ABOUT VOCABULARY

### 1.1. 18th century dictionaries

In French, the word *école* (school) has the disadvantage of signifying a variety of cultural and social phenomena. What can confuse the modern reader even more than this plurality of meaning is a distinction between :

- the generic meaning : all establishments seen as a single group, offering education at all levels, are called "school" (school system or network);
- and the restricted meaning : school refers to an establishment offering primary education (primary or elementary schools).

These two meanings existed already in the 17th century, as we can see from Pierre Richelet's dictionary (1709) which gives two definitions :

1. "Place where some aspect of knowledge is taught regularly : school of theology, Canon Law, medicine". This is the generic meaning.

2. "Little schools : place where a schoolmaster teaches little children to read and write. These little schools are also called simply schools without the addition of little. People say : to go to school, to run a school".

The *Grand Vocabulaire Français* (1767) treats the subject at greater length, devoting ten pages to the different accepted meanings and uses of the word "school", after defining this "feminine noun" as a "public place where the humanities and sciences are taught". The dictionary then goes on to give a very interesting history of schools, beginning before the Flood, and touching on the Old Testament, the first Christians

and the Middle Ages. One of the expressions it includes obviously refers to a current practice: "There is a common saying *faire l'école buissonnière* (to play truant), meaning to hide in order to avoid going to school, to miss school through ill-discipline". On page 549 of Volume 8 of this dictionary, we find the following remark about *the Christian and Charitable Schools of the Child Jesus*: "Refers to communities of men and women committed to the instruction of young people". The author names Fr Barré as the head of this institution, confusing the work of this founder with that of De La Salle: "Their main work is teaching gratuitously the poor children that come to them. They cannot teach elsewhere, nor can they accept any payment from the parents of the children they instruct. The Brothers are not allowed to accept girls in their schools, and the Sisters cannot accept boys. Both live in community, without making vows, under the direction of a superior whom they must obey. The Brothers' dress consists of a cassock and a cloak with hanging sleeves, both made of rough black material. The Sisters are dressed similarly to the Sisters of the Christian Union".

Finally, according to the *Dictionnaire de l'Académie Française* (1772), "the name 'little schools' is given to those in which reading and writing are demonstrated and grammar is taught. When the word schoolmaster is used it refers to a teacher in one of these schools".

### 1.2. Modern dictionaries dealing with the 17th century

François Bluche, writing in the *Dictionnaire du Grand Siècle*, recalls that the word school had many meanings in the 17th century. He speaks also of the term "little schools" which became common on account of the schools established in the vicinity of the Abbey of Port Royal, a famous Jansenist stronghold, between 1637 and 1660. These were little initially because of their limited intake: no more than five classes with six pupils in each. However, the term "little schools" was chosen in Port Royal through humility, despite the fact that their schools were part of an ambitious and elitist scheme. It produced a type of school that was a very influential model throughout the second half of the century.

The authors of the *Lexique historique de la France d'Ancien Régime* devote forty or so lines to the little schools. We include an extract: "Little schools: intended initially for catechising, teach also a basic

knowledge of the alphabet, reading, writing and arithmetic. [...] The foundation of the Brothers of the Christian Schools by John Baptist de La Salle enabled 116 towns in France to have at their disposal in the 17th century high-quality teachers, who attracted a clientele drawn from a variety of social backgrounds, but mostly from among the working classes, and whose teaching methods were adapted to their pupils".

Finally, there is M. Marion's *Dictionnaire des institutions de la France aux XVII<sup>e</sup> et XVIII<sup>e</sup> siècles*, which devotes seven columns to primary education. The article is full of detail and speaks of numerous educational undertakings due, in particular, to the efforts of the Church or individual members of the clergy.

### 1.3. Works on the history of education

Not wishing to swamp the reader with quotations, we will refer to only four works, which will be sufficient to give a clear overall picture of the educational scene in France before the Revolution of 1789.

M. Fosseyeux, as the title of his book indicates, is interested in the "charity schools" (*Les écoles de charité à Paris sous l'Ancien Régime et au XIX<sup>e</sup> siècle*, Paris, 1912). He begins, therefore, by making the distinction between the little schools, the writing schools and the little classes of the *collèges*. We shall return to these distinctions later: they were important in the lifetime of the Founder and of the first Brothers.

Philippe Ariès, in his *L'Enfant et la vie familiale sous l'Ancien Régime*, 1973 (*Centuries of Childhood*) writes: "In the 17th century, the curriculum of the little schools in towns consisted of the following subjects: reading, singing, politeness, writing and counting. In varying degrees, these same subjects were taught also in the rural little schools which sprung up in the 17th century" (French edition, p. 327).

"At school, as at home, reading was learnt from a book on politeness which, in the 17th century, was most often the one composed by J.B. de La Salle" (French edition, p. 328).

"However, the essential characteristic of the little schools in the 17th century, which distinguishes them from the road-side schools of the 16th century and those of the writing masters, lies less in their curriculum than in the age of their pupils. These are neither adults nor adolescents, but children between the ages of 7 and 12. In 1833, an inspector wrote — and what he said is valid for the preceding years and the 18th

century — ‘You can send children to school only when they are 7 or 8 years of age. [...] At 11 or 12, they are sent out to work’ ”.

Jean de Viguerie, author of *L’Institution des enfants*, wrote the following about the word school: “In everyday language, this generic term is used with reference to all traditional establishments originating in the Middle Ages. Universities and colleges are called the *grandes écoles* (literally, “big schools”). In them are taught Latin and advanced learning which is inaccessible without a knowledge of Latin. In the *petites écoles* (“little schools”), children learn to read, write and count. In reality, there are three kinds of school. The university, the college and the little school are three institutions, differing in nature. They gave rise to the three sections in which our contemporary French education system is divided: advanced, secondary and elementary” (p. 101).

Bernard Groperrin, in *Les petites écoles sous l’Ancien Régime* (1984), begins with the definition of the little schools given in the *Dictionnaire de*

*l’Académie* of 1772 (cf. 1.1), and then adds the following: “Even though we need to add to this curriculum counting, catechism and morals, called politeness at the time, and even if it is unlikely that much grammar was taught, this curriculum was their area of expertise. And even if some historians make a distinction between the little schools that charged fees and the gratuitous schools, we shall treat them together because the teaching given in them was basically the same. But the difference between this type of teaching, intended for the working class, and what was taught in the colleges was enormous, because the former concentrated on basic subjects: learning to read, write, count, behave properly in society, and Christian doctrine.

“It was not like the teaching given in our modern primary schools, which is intended to be a preparation for the successive stages of education. Instead, its function was to provide the children of the lower classes with a level of knowledge considered necessary and sufficient for the position in society they would occupy” (p. 7).

## 2. SCHOOL IN THE WRITINGS OF DE LA SALLE

### 2.1. A constant concern

It was quite natural for De La Salle to use the word school to a lesser or greater extent in all his writings for the Brothers and for Christian teachers. As one might expect, this word occurs most frequently (334 times) in the *Conduct of Schools*. However, it is used also relatively frequently in the following works:

- The *Common Rules* (101 times): From the outset, these Rules included chapters concerned with school and the way Brothers should behave in it.
- The *Letters* (87 times): In many of his letters, De La Salle gave his correspondents advice regarding their work and their professional behaviour in school.
- The *Memoir on the Habit* (21 times): Despite the brevity of this text, in which De La Salle set out to define the identity of the “Society of the Christian Schools”, as it proceeded to constitute itself.

If we wished to summarise what De La Salle said through his use (649 times) of the word school, the various articles submitted to the *Lasallian Themes* series (*Brothers, Teachers, Pupils, Parents*, etc) would provide us with the basic material we needed. However, it is not the frequency of the use of this word in connection with a particular concept that confers im-

portance on it: rather it is the pertinence of the thinking of the author and his reasons for choosing an institution called school for the education and evangelisation of the children of his times. It is true that society offered no alternative capable of providing the same service. We will limit ourselves to drawing attention to some points De La Salle particularly insisted upon in his writings.

### 2.2. In the “Conduct of Schools”

This work describes in concrete terms how the first Lasallian schools functioned. Its primary concern — even if the actual expression does not occur in the text — is that a school should be well run. Consequently, teachers are urged to consider their work as highly important and to accomplish it competently.

The preface outlines in general terms the aims of a school, whose teachers are:

- capable and well-trained,
- totally dedicated to their educational work,
- using methods and procedures well-tested by experience,
- aware of their responsibility to the pupils, their parents, society and the Church.

If these aims are to be achieved, it is essential to establish and maintain order in class. The second part of the work suggests practical means of doing so.

The expression *Christian schools* occurs 15 times, beginning with the title, recalling that the essential purpose of the institution is the formation of young Christians. The Lasallian school is based on an anthropological view from which is derived an integral approach to the education of children. It is interesting to go through the text of the CE and pick out the objectives of this human, professional, social and spiritual education of the child, and the means proposed to achieve it. One can also examine its historical context and study how such a school responded to the educational and pastoral needs of its clientele. In the present article, we cannot give a detailed description of the Lasallian school's response (inculturation?) to the needs of its times, but a careful reading of the text can at least provide some idea. This doubtlessly explains to a great extent the rapid and lasting success experienced by the Brothers' schools in France throughout the 18th century.

### 2.3. In the "Letters"

Many of the passages in the *Letters* in which the word school is used are of no particular interest. But it is worth looking more carefully at those which insist on the efficient running of schools and the order that has to be maintained in them so that they "are well run" (LA 16, 34, 35, 47, 49, 55, 57, 58; LC 75, 102).

An analysis of these letters shows that De La Salle is concerned about two things: he wants the schools to be run as well as possible, and the Brothers who teach in them to be totally committed to this task.

A short postscript to a letter to Gabriel Drolin in Rome (LA 16) shows the Founder's desire to create first class schools. He asks Drolin to collect and send to him as much information as he can about the *Pious Schools* founded by Joseph Calasanz, in case he can pick up some good ideas from them.

### 2.4. In the "Meditations for Feasts"

De La Salle makes use of some of these *Meditations* to impress up on his Brothers the importance of schools and the eminence of their ministry, by referring to the example of various saints, as for example, Thomas Aquinas (MF 108), Peter, Martyr (MF 117), Margaret of Scotland (MF 133), Cajetan (MF 153), Cassian (MF 154) and Hilarion (MF 180).

However, the three most interesting meditations are those for the feast of St Louis, King of France (MF 160), and those for December 30th and 31st (MF 91 & 92), in which the Founder invites the Brothers to examine their conduct during the past year with regard to their work and their pupils.

### 2.5. In the "Meditations for the Time of Retreat"

Even if the word school does not occur often, it is clear that these 16 meditations and the foreword to the first edition are centred on the school, the place in which, in practice, the apostolic ministry of education was carried out. A careful reading of the MR, understood in its historical context, makes it clear why the school was the place *par excellence* for the human education, the socio-professional advancement and the evangelisation of "the children of the artisans and the poor".

### 2.6. In the "Memoir on the Habit"

In this text, the frequent use of the word school is easily explained by De La Salle's wish to define for outsiders the identity of the "Community of the Christian Schools", whose purpose, he said, was "to run schools gratuitously".

This text stresses a number of important points:

- the training given to country teachers (§ 4);
- the lifestyle and work of the Brothers (§ 10, 14, 15, 17, 31, 32, 34, 47, 52, 63 & 64).

The observations regarding the habit, important as they were in their contemporary socio-cultural context, perhaps are of more interest to us today as a comment on the professional and religious significance of the lives of the Brothers, as well as on their function as educators.

### 2.7. In the 1718 "Common Rules"

Forty years after the first schools were founded, one can say, without minimising the value of the previous *Regulations* and *Rules*, that the 1718 text contains the definitive codification of the thinking already present in the *Memoir on the Habit*. It is not surprising, therefore, that a parallel reading of the two texts reveals similarities.

By comparison with the present *Rule of the Brothers*, the 1718 text clearly gives more space to school

matters. It was a way, among others, of showing that there was no distinction between their vocation as Brothers and their work. Six of the first eleven chap-

ters deal with the purpose of the school, school work, and the attitudes and behaviour of the Brothers as teachers.

### 3. THE EDUCATIONAL MOVEMENT IN 17th CENTURY FRANCE

The end of the Middle Ages saw the foundation and growth of universities all over Catholic Europe. In the 16th century, there appeared the colleges, the equivalent of modern secondary schools. The influence of the Jesuits was decisive in this area from the middle of the century onwards. They were soon followed by the Fathers of the Christian Doctrine and the Oratorians.

However, both of these establishments, that is, universities and colleges, were intended for well-off people. This was not for financial reasons, for gratuity existed in both of them, but because of the cultural traditions of the families involved and the abundant use of Latin.

While the nobility and the middle class pursued their education, the common people remained for the most part illiterate. The curriculum, the conditions in which students studied, the use of Latin, the length of time spent on studies, all represented a form of education that was not suited to the needs of the common people who, in any case, did not have the means to benefit from it.

#### 3.1. The rise of the "little schools"

A number of factors came together at the end of the 16th and the beginning of the 17th century which made possible the creation and, later, the proliferation of schools for the common people. There was a sort of sudden awareness everywhere of the need to educate the common people, initially, it would seem, for religious and political reasons - to control and catechise them and to teach them moral values. We shall limit ourselves to mentioning briefly some of the factors historians of education have brought to light, and which will explain the rise of popular education.

1. The influence of the Catholic and Protestant Churches was decisive. It was a time of competition, of stimulating rivalry, and both Churches wanted to catechise the masses. At the beginning of the 16th century, the leaders of the Reformation showed great interest in the school as a means of educating children and of introducing people to the private reading of the Bible. A little later, the Council of Trent urged the leaders of the Catholic Church to catechise the masses by means of the school.

2. In France, in the 17th century, the Catholic Church received the support of the monarchy in its task of educating the masses. The necessary decrees were passed, even though the resources to implement them were lacking.

3. This movement to educate the masses was supported, at least indirectly, by a humanist trend with its noble and optimistic ideals of personal freedom inspired by the Renaissance.

4. Support came also from individuals, priests and lay persons, normally from the middle classes, who belonged to societies, associations or *bureaux*. Religious congregations, mostly of women, were founded for the purpose of devoting themselves entirely or in part to education. Some of these were bound by the rules of monastic life.

5. Not wishing to be left behind, local civil administrations (municipal and provincial), which were in the process of reorganisation as a result of royal pressure, but which still enjoyed a great deal of autonomy, wished in their turn to open schools in their areas of jurisdiction, especially in the south part of the country where there were fewer schools.

6. All these plans and successful undertakings depended greatly on printing, whose expansion all over Europe provided the necessary means for the overall spread of education. The spread of printed material, in particular by peddlers, awoke in an increasing number of people, even from the working classes, the desire to read and even to write. The school seemed the obvious place of assuaging this thirst for literacy.

#### 3.2. Difficulties and developments

These generous intentions, quite naturally, came up against the constraints of reality: lack of material resources, use of unsuitable premises, lack of trained teachers, economic factors forcing families to make their children work, etc.

Despite all this, the proliferation of the little schools was quite remarkable, especially in the second half of the 17th century. These schools for boys and girls, were inspired and organised by a number of famous precursors: Pierre Fourier, François de Sales, Vincent de Paul, Jacques de Batencour, Charles Démia, Nicolas Barré, Nicolas Roland, Charles Tabourin, founder of a community of men in Paris, the little schools of Port Royal and the influence of César de

Bus through the expansion of the Ursulines.

This educational movement had opponents. There was a fear that education would emancipate the masses to such an extent that they would disturb the social order and deprive the economy of a submissive and cheap working force. However, it was an irreversible trend, because of the increasing demand of the masses for education, and because it was urged on by the joint efforts of the Church and State to bring about the acculturation of the masses.

### 3.3. Dynamism and diversity

This movement was in full spate when, in 1679, John Baptist de La Salle and Adrien Nyel became increasingly involved in Rheims in the work of free schools for poor boys.

A work published in 1678 by Claude Joly, a priest who was in charge of the little schools of the diocese of Paris, gives an idea of the diversity of the schemes undertaken in towns. Of the various kinds of school that existed, three in particular are worthy of attention: the little schools, the charity schools and the schools run by the writing masters. De La Salle had dealings with these institutions and had to choose one of them as the legal framework within which to found his own work, the *Christian and Gratuitous Schools*.

Other schools, brought into existence by private initiative, lasted only a short while because they were too closely associated with their founders. Nowadays, they have anecdotal value, but they do bear witness to the creativity of the times.

### 3.4. Shortcomings and limitations

In the 17th century as nowadays, the quality of

schools must have varied from place to place. We should hesitate, therefore, to be over hasty in making generalisations about the shortcomings, or the qualities, for that matter, that historians point out. At the same time, it is true that teachers often had to take on the role of pioneers, that is, to train themselves with whatever means were at hand, which explains their inadequacies.

1. Regarding the pupils themselves, we should bear in mind the following facts: the mixture of ages in class, the frequent separation of poor children from those from better families, frequent disorder and absenteeism leading to harsh discipline and corporal punishment. These circumstances were born of ignorance of child psychology and a pessimistic ideology evolved over the centuries based on the weakness and vicious tendencies observed in children.

2. Faced with this school population, which had received little or no education at home, the teachers found themselves ill-prepared. They were obliged to accept precarious contracts, which included non-teaching responsibilities, for salaries that failed to motivate them, and they worked in isolation. There were some exceptions, as in Lyon, thanks to Charles Démiá.

3. Because of the lack of experience, the organisational side of schools left much to be desired regarding curriculum, timetabling, teaching standards, composition of classes, etc.

4. Teachers were ill-educated and often could provide pupils only with courses in reading and catechism. They followed traditional practices, using Latin and teaching reading individually to pupils. The result was much waste of time and disorder in class.

For these reasons, schools for working class children, at the end of the 17th century, needed a great deal of reorganisation. De La Salle and the first Brothers were able to contribute greatly to this process.

## 4. THE CONTRIBUTION OF DE LA SALLE'S SCHOOLS IN HIS DAYS

We know that De La Salle restricted his work exclusively to towns. Even before 1679, he observed how town schools functioned in Rheims and especially in Paris. He must have noticed both the good points and the bad, otherwise it would be difficult to explain why he wanted to set up a new kind of institution. The same conclusion was drawn by his first biographers. The first name chosen, *Christian and Gratuitous Schools*, shows clearly that his basic criterion was gratuity. His point of reference was provided by the charity schools which, under the direction of the

parish priest, took in children whose parents figured on the parish register of poor people. This register was established by the Church in order to rationalise the provision of help to those in need. As opposed to fee-paying schools — the little schools and those of the writing masters — charity schools were required to meet established criteria regarding their intake and the teaching they gave. It is clear from the unpleasant dealings De La Salle had in Paris with the teachers of the little schools and their diocesan supervisor, Claude Joly, and later, with the writing masters and their guild,

and from the court cases that followed, that the Brothers' schools did not respect the established rules.

The Brothers' schools insisted on gratuity — it was considered essential (RC 7,1) — but, at the same time, they opened their doors to a varied clientele and provided courses which encroached upon the monopoly of the writing masters. It would not be an exaggeration to say that the Lasallian approach to education was ambitious in its aims, content, methods and organisation. It was this that led the Founder and the Brothers to undertake a long period of experimentation, referred to in the preface to the *Conduct of Schools*, and whose objectives are described in the body of the work. This experimentation was in the following areas :

- the setting up of simultaneous teaching without losing the benefits of tailoring the course to the needs of the individual child;
- replacing learning to read Latin by learning to read French;
- offering practical courses to prepare pupils for the

“writing profession” (office work). At the end of their schooling, the best pupils could expect to enter this profession;

- ensuring that the learning process progressed according to precise and strictly controlled stages, by dividing up the pupils according to “classes”, “lessons” and “orders”;
- giving periodical attainment tests;
- choosing school materials and furniture suited to the work and needs of the pupils;
- organising school life more strictly for the sake of better discipline and efficiency.

However, the task to which De La Salle directed most of his efforts for 40 or so years of his life was the training of teachers and the provision of follow-up. His greatest inspiration was to break down the isolation of individual teachers so as to make them work “together and by association” (CL 2,42 = EP 2,0,3), and to offer them a permanent framework, which provided them with mutual encouragement, human, professional and spiritual enrichment, and stimulated creativity.

## 5. LASALLIAN SCHOOLS : THE VERDICT OF HISTORY

Because of the high quality of the first Brothers' schools and of their subsequent contribution, it is impossible to speak of the history of schools in France without referring to them. Several of the works listed in the bibliography speak of them at shorter or greater length and not always as pertinently as one might wish. We offer a number of judgments made at different points in history, which will give some idea of how these schools were seen as the years wore on.

Lasallian schools spread rapidly during the 18th century. As they did so, they they experienced a certain amount of opposition, the most surprising of which came from some “philosophers” of the Age of Enlightenment who, it must be added had some very noble theories about human liberty. La Chalotais is an example often quoted. He writes in his *Essai d'éducation nationale* : “The Brothers of the Christian Doctrine, known as the ignoramus Brothers, have come along and ended up by destroying everything. They teach reading and writing to people, who should have learnt only to draw and to handle a file or a plane, but who now no longer want to do so”.

Voltaire wrote to his friend La Chalotais regarding his *Essai* : “I cannot thank you enough for giving me a foretaste of what you intend to offer France. [...]

I find all yours views useful. I thank you for condemning the idea that farm labourers should study. As one who cultivates the land, I ask you for unskilled labourers and not scholars. Send me, in particular, ignoramus Brothers to guide my ploughs and to pull them” (Letter dated February 28th 1763).

At a later date, he writes : “It seems to me essential that there should be ignorant beggars. It is not unskilled labourers that need to be instructed, but the middle classes. Once the common people start using their heads, all is lost” (Letter dated August 1st 1766).

By suppressing religious congregations and taking away responsibility for education from the Church, the French Revolution threw the whole school system of the country into confusion, including the network of Brothers' schools that had developed during the 18th century.

At the beginning of the 19th century, under Napoleon 1st, the system had to be rebuilt. Chaptal, the Minister of the Interior, presented a report to the Council of State, in which we read : “Before the Revolution, there were primary schools almost everywhere. Parents chose teachers and paid their salaries. [...] In towns, the schools were normally run by the ignoramus Brothers, an admirable institution, whose mem-

bers were always known for their ability to teach and their very strict morals. Doubtlessly, all this has disappeared, but it is easy to put everything back in place and make improvements”.

In the presence of this same Council of State, Napoleon himself declared on May 11th 1806: “I cannot understand the kind of fanaticism that inspires some people against the Brothers. It is nothing less than prejudice. Everywhere there are calls for their return. This widespread appeal demonstrates sufficiently their usefulness”.

Some 20 years later, the Minister of Public Instruction, wishing to reorganise primary education in France, considered it wise to consult leading citizens regarding the kind of schools the population wanted. Here are the answers he received from some départements :

*Ille et Vilaine* : “Public instruction is almost non-existent in the whole of France because people have chosen to move away from practices which had been proved by experience. The question of divinity or of the basis of morality does not come into it. We think, therefore, that things ought to return to where they were before”.

*Pas de Calais* : “Young people have been abandoned to the utmost ignorance and the most alarming dissoluteness. Vandalism has left hardly any school buildings standing. Most primary school teachers are unsuitable or incompetent. The instruction of children of both sexes

should be entrusted once again to the ignoramus Brothers and the Daughters of Charity and of Providence”.

*Aude* : “Re-establish the Brothers of the Christian Schools under the name of Brothers of Public Instruction and entrust primary education to them”.

*Côte d’Or* : “The Brothers of the Christian Doctrine, the Ursulines, etc. are missed” (quoted in *Histoire générale de l’Enseignement et de l’Education en France*, vol. 3, p. 60).

We end with two opinions that are more recent. In *Les Instituteurs* (Delarge, 1980), J. Vial write :

“In 1720, one year after the death of the founder, the *Conduct of Schools* was published and, as late as 1940, it was still being reprinted. It is a very complete pedagogical manual, defining with meticulous pertinence not only the curricula and teaching methods of the little schools, but also the attitude of the teachers, so humble and gentle, so stubborn and conquering. Just like John Baptist de La Salle himself” (p. 28).

In a work entitled *L’Ecole primaire française* (P.U.L., 1980), Guy Vincent justifies as follows his choice of Lasallian schools as the basis for his analysis:

“We will stay principally with the school of the Brothers of the Christian Schools for several reasons: it represents the culminating point of a process of transformation, and develops what was still taking shape (with Pierre Fourier, the Sisters of Notre Dame, Charles Démia, etc.) to such a peak of perfection that it served as a model for at least two centuries” (p. 20).

Complementary theme		
Artisans	Disciples	Hearts (to touch)
Association	Education	Hymns
Brothers of the Christian Schools	Employment	Instruction
Catechism	Example - Edification	Ministry - Minister
Child-Pupil-Disciple	Exercises	Parents of the pupils
Christian	Formation	Poor
Christian teacher	Gentleness	Reading in French
Conduct	God’s work	Reflection
Conduct of the Christian Schools	Goodness - Tenderness	Reward of the teacher
Correction	Gratuity	Teacher-pupil relation
Decorum and Christian Civility	Guardian angels	Vigilance
		Virtues of a teacher
		Zeal

BIBLIOGRAPHY : See the article on *CONDUCT OF THE CHRISTIAN SCHOOLS*

Br Léon LAURAIRE