
Dominic Everett, FSC, Ph.D., completed his doctoral dissertation, “John Baptist DeLaSalle’s *The Conduct of Schools*: A Guide to Teacher Education”, in 1984 at Loyola University in Chicago. It provides a very thorough analysis of De La Salle’s seminal work on primary school pedagogy and teacher education, *The Conduct of the Christian Schools (The Conduct)*. Everett states, “The dissertation reconstructs *The Conduct of Schools* and analyzes the book as a teacher education manual in three parts: administration and supervision of teacher education, curriculum and classroom organization . . . , and practical methodology . . .” (1). Chapters One and Two of the dissertation put *The Conduct* in the context of seventeenth century France and how primary education developed there. Everett is careful to indicate that De La Salle did not create the education of primary school teachers “ex nihilo” and that he makes no attempt to apply De La Salle’s seventeenth century ideas to twentieth century pedagogy.

In Chapter One, Everett shows, “. . . that the development of primary teacher education in France took place in a rich tradition of schooling and education” (6). Everett describes the various types of teachers that existed at that time from the “Craftsman Teacher” to the “Brother Teacher”. He concludes in Chapter One that “. . . by the third quarter of the seventeenth century the concept of teacher education as a necessity for the successful operation of the primary schools in France had come to maturity” (57).

Chapter Two begins with biographical notes about De La Salle. Everett then divides the 40 years of De La Salle’s work in teacher education into three time periods when his institutions of teacher education were located in three different cities: Reims (1679 – 1688), Paris (1688 - 1707), and Rouen (1707 – 1719). Everett indicates that, “His [De La Salle] favorite residence was in the novitiate with the teacher candidates. The picture of Lasallian teacher education is that of a community gathered around De La Salle” (118 – 119). Everett also reviews De La Salle’s difficulties in establishing primary education for poor children and states, “De La Salle’s grand design . . . was not, unfortunately, well received by all in the educational establishment” (120).

Chapter Three covers four distinct topics. The first is a review of the origin, composition and history of *The Conduct*. The second covers the 12 virtues of a good teacher and the teacher education team (formateur of new teachers, inspector of schools, and director of novices). The third illustrates how another seminal De La Salle work, *Meditations for the Time of Retreat*, complements *The Conduct*. The fourth and concluding topic is a review of seven pedagogical principles that characterize De La Salle’s education of teachers: integration, specialization, association, vocation, mission, conversion (spirituality), and supervision of apprentices.

Chapter Four covers Part One (*School Practices and the Manner in Which They are to be Carried Out*) of *The Conduct* in which teachers learn what to teach and how to teach it – the major part that covers pedagogy. Everett takes De La Salle’s ten chapters and regroups them into
Everett’s dissertation gives a very comprehensive analysis of *The Conduct* from the eyes of an experienced educator. For those who want to teach about De La Salle from historical or pedagogical viewpoints, Everett’s work is a rich fountain of accurate information presented in a logical format. It is surely one of the most complete analyses of *The Conduct*, giving biographical information about De La Salle and historical context to his forty years of work in teacher education.