

De La Salle's View of Education

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Introduction

What follows are, in fact, eight independent short essays prepared by the author sometime between August 2009 and May 2012. They are grouped here by the editors under the heading of "De La Salle's View of Education."

- Building the Church of God
- Providing a Human and Christian Education
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- Seeking a Well-Run School
- Teacher-Student Relations
- Some Roles for Students in Schools
- Some Models for Christian Educators
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Building the Church of God

The France of the *splendid century*² in which John Baptist de La Salle lived was a time of religious turmoil. For their Jansenist and Gallican ideas led some people to deny Catholic teachings or to foster false ideas regarding authority in the Church. At the same time, the lives of other baptized people contradicted its moral teachings. Aware of this situation, De La Salle cautioned against these religious errors while calling on his religious sons³ to oppose them by working to build up the true Church of Jesus Christ.⁴

He stressed that they could and should build up the Church by following and spreading the ideas and teachings of Jesus Christ.⁵ They could do this through the catechism lessons they gave their students.⁶ Because of the need for this task and the results it can achieve, he considered this work one of the most important and necessary in the Church. And while carrying out this apostolate, these educators should see themselves as performing a task preferred by many early holy bishops, as well as the apostles and Jesus Christ himself. As such, he said, it is the foundation and support of all the good done by the Church.⁷

At the same time, De La Salle tried to develop among his disciples a frame of mind he saw as basic to their apostolate. He told them they should regard the Church as their mother with whom they should be united in every way and submissive to all its decisions regarding religion, accepting them without any question.⁸ They were to see the Pope as the Vicar of Christ and be

attentive to and respectful of all his decisions. Likewise, they would obey and follow the lead of those bishops united with the Pope in whose dioceses they exercised their apostolate.⁹

Then his religious sons¹⁰ could build up the Church by teaching their pupils the doctrine of Jesus Christ and leading them to live by its precepts.¹¹ But to do this required that they know their religion well so as to be able to share its teachings with the young people confided to their care.¹²

Next they had to reject any false doctrines and worldly views so that these would not affect their conduct in any way. Guided by faith, they will do their task with a great zeal that will lead them to do their work as well as possible. Also, this will influence their students, teaching them by example as much as by their words.¹³

Because of this important role in building the Church, a Brother¹⁴ would have to render an account to God as to how well he has done this. It will cover many points, such as how well he has taught his students their faith and how much his efforts have influenced their lives.¹⁵ If he has done these things well, he will have a reward even in this life, the satisfaction of seeing the good and pious lives of his former students.¹⁶

Like everyone else, De La Salle did not escape being influenced by the time and the society in which he lived. So some of his teachings are an *ad hoc* response to an *ad hoc* situation that no longer exists and so seem irrelevant to us today. However, the need to build the Church of Jesus Christ persists even in the face of new and different problems and difficulties. This being so, every Lasallian educator should be a faithful Christian who lives the faith and teaches it to his¹⁷ students by her or his own life and his choices in all situations. Then, she or he is a catechist in the fullest sense of this term and is responding to this call of John Baptist de La Salle to build up the Church of God.

Providing a Human and Christian Education

The *Common Rules* of 1718 declared very clearly and explicitly that “the purpose of this Institute is to give a Christian education to children. . . .”¹⁸ So some Lasallians might have been surprised and wondered when the *Rule* of 1987 said that “the purpose of this Institute is to provide a human and Christian education to the young. . . .”¹⁹ Was this contradicting *the purpose and necessity of this Institute*²⁰ as set down by the Founder? Such an assertion would have no foundation since a perusal of some of De La Salle’s writings shows that he sought and took the means to give young people “a human and Christian education” in the fullest and best sense of this term.

The Founder stated his educational objectives quite clearly when he told his religious sons,²¹

In your work you should unite zeal for the good of the Church with zeal for the good of the State of which your disciples are beginning to be, and in time should be, perfect members. You will produce the good of the Church by making them true Christians and docile to the truths of faith and the maxims of the holy Gospel. You will produce the good of the State by teaching them to read and write and everything else that pertains to your ministry with regard to exterior things. . . .”²²

To achieve the first of these goals, his disciples were told “. . . teach them to live a good life by instructing them in the mysteries of our holy religion and inspiring them with Christian maxims. . . .”²³ Then in *The Conduct of the Christian Schools*,²⁴ he went into great detail regarding how through their catechism lessons the students can learn the truths of faith they will need to know so as to live as true Christians.²⁵ Now how did he tell them to work toward the second goal?

In *The Rules of Christian Decorum and Civility*, De La Salle called on teachers as well as parents to lead children to practice, for Christian reasons, the wise and well-regulated conduct toward themselves and others required by civility and decorum.²⁶ This, they were to do, so as to become good members of their civil society.²⁷

Next, the Founder took a practical approach to providing the students with a “human education” that could contribute to “the good of the State.” When after the death of his parents De La Salle had managed their inheritance to provide for his brothers and sisters, he had shown himself to be a competent businessman.²⁸ And one of the secondary programs he established at Saint Yon after 1705 showed his awareness of the current French economic developments.²⁹ So did the vocational education he introduced into his schools and described at length in *The Conduct of the Christian Schools*. As soon as he was ready, a boy was to be taught to read business and other documents and how to write them correctly.³⁰ This would prepare a boy from the working class and the poor to obtain a position then available in the government or the business world and so improve his socio-economic standing. Now a productive member of his society, he would also find it easier to live a good and pious Christian life.³¹

Probably everyone involved in our country’s educational activity today has heard enough or too much about its current deficiencies and failings. As a nation, we are told that other countries that are out-educating us today will out-compete us tomorrow. Interestingly enough, De La Salle proposed a remedy for such a situation. Calling on his disciples to work for the good of both the Church and their country, he provided young people from “the socio-economic base of their society” with a “human education” relevant for his time. By using the skills it gave them, they could become good citizens contributing to their country’s economic welfare and development. When facing the challenge to provide the innovative education presently needed in and for our country, today’s Lasallians can learn from the Founder’s example in this matter.

Educating the Christian Lady or Gentleman

Many Brothers and Lasallian Partners continuing the apostolate initiated by John Baptist de La Salle might be surprised to learn that he was the author of two works that can be called “best sellers.” One of these is *The Rules of Christian Decorum and Civility*³² that went through at least one hundred seventy-seven editions. And though first published in 1703, some of its ideas are still relevant for today’s Lasallian educators.

To begin with, De La Salle gave good working definitions of two key terms in the book’s title. *Decorum*, he said, is a person’s wise and well-regulated conduct while *civility* is the wise and well-regulated conduct toward the neighbor. Anyone who practices these two behaviors would be a lady or a gentleman. In keeping with a standard later set by Cardinal Newman in *The Idea of*

a University, “one never inflicts pain.”³³ For many people, these are merely human or worldly qualities. But the Founder insisted that to be a Christian lady or gentleman, a person’s decorum should be the result of an awareness of God’s presence while civility should be based on and guided by Gospel teaching.

Next, taking a practical human approach, De La Salle said that any decorum or civility must take into account the time and society in which they are to be practiced. What is proper or improper in a given place must also be kept in mind. At the same time, respect should be shown to anyone who is encountered, but the position and dignity of some individuals might require a greater show of this than for other people.

Then in some detail, the Founder described how a person could practice the wise and well-regulated conduct required by decorum. First, it is shown by the personal cleanliness visible both in his body and his clothing. As for the latter, it should be appropriate for the situation in which the person is, as well as in keeping with Christian modesty. In addition, the person should have a good bodily posture while speaking clearly and distinctly so as to be understood by other people. Lastly, it requires going to bed at a reasonable time and rising early enough to perform a person’s duties in life. Of course while going to bed and rising, as well as while in bed, suitable Christian modesty should be observed.

Fully aware of the social aspects of human life, De La Salle then indicated what he considered was the wise and well-regulated conduct in a number of common situations. The proper ways of receiving visitors and of visiting others were described. During such occasions, there were often conversations; and then the Christian would avoid saying anything improper or vulgar or speaking uncharitably about anyone present or absent. Also, as far as possible, loud arguments or verbal disputes were to be avoided. At times, these encounters could lead to taking part in various games or some athletic competitions. De La Salle insisted that then the Christian should be a good loser, as well as a good winner. Likewise, if food was served at such times, good table manners were required of the Christian. Other forms of amusement were also possible, but any offense to Christian teaching should be avoided. Lastly, while on the street, going to or from home or elsewhere, care should be taken not to inconvenience or offend other people one might encounter there.

De La Salle’s discussion of all of the above showed his knowledge of what was considered proper in the France of the *splendid century*. But he would have been the first to say that at a different time and in a different place a Christian lady or gentleman should conform to its rules of good conduct. However, two of his basic ideas remain quite valid. An individual should know and practice wise and well-regulated conduct both as regards herself or himself and all those he encounters in any way. And when doing so, her or his conduct should be inspired by Christian motives. Making the students aware of these two principles and leading them to follow them should always be an essential element of any Lasallian education.

Seeking a Well-Run School

In a letter to Brother Robert written in 1709, the Founder stated one of his main concerns, “Take care that your school runs well. . . .”³⁴ How important he considered this to be, can be seen in his

letter to Brother Clement in 1706 when he said, “If you know what I should do to save the Brothers’ schools from ruin, please let me know for we must take the means to keep them going.”³⁵ And if De La Salle seems to be saying he does not have all the answers to this problem, others of his letters suggest he had some good ideas about this matter that he repeatedly shared with his religious sons.³⁶

To begin with Brother Directors, or school administrators as we would call them today, were given an important role here. For they were told to know and to use the means developed over the years to ensure that their schools were orderly and well run.³⁷

Likewise, in their roles as teachers, various Brothers were called on to help create well-run schools and told how to do this. Teaching, he said, was their principal task so that they should never occupy themselves with other things that would keep them from doing a good job in their classes.³⁸ At the same time, a teacher should perceive that his attitude and actions are most important in maintaining a well-run school. Knowing what this requires of him, at all times he should act accordingly.³⁹

For their part, the students also help create a well-run school. Regular attendance was required of them, and they were to be punctual in coming to school. Those who would not meet these requirements were to be dismissed.⁴⁰ And their teachers should encourage regular and prompt attendance on their part by giving good lessons that helped the students to make progress in their studies.⁴¹

Achieving this last goal, De La Salle said, required a teacher to start a class on time, following the school schedule faithfully. Then the time would be used only to teach the assigned lesson and never wasted on other things.⁴² On the other hand, if he takes all these means to give good lessons, working as hard as he can to be a good teacher, he should not be anxious about whether he is faithfully doing his duty.⁴³

As a man of his times, the Founder saw giving the students religious instruction as the most important task of a school.⁴⁴ All those involved there had this duty and it required that they knew their religion and were ready to teach it by their actions as well as their words.⁴⁵

Lastly, De La Salle knew some students would not live up to the standards required of them. But all too aware of the harsh discipline common in his day, he sought a better way of correcting the students. Taking a positive approach, he said that careful supervision would reduce the need to correct students.⁴⁶ Then when it was necessary to correct a student, he said the teacher was to practice patient restraint.⁴⁷ However, he also suggested avoiding situations that could create a need to correct or punish a student.⁴⁸

The above is a good summary of some of the means that De La Salle recommended that his disciples use to conduct well-run schools. Certainly, concepts of the school and its educational activity are different today. But the goal of having well-run schools still persists. So modern Lasallians might want to do two things. Certainly, they should maintain this as a goal for their schools. Then they might either use some of the means De La Salle recommended or find and use means suitable for establishing a well-run school today.

Teacher-Student Relations

A casual reader might think that John Baptist de La Salle is not showing his usual realism when he describes children as the most innocent part of the Church, those usually best disposed to receive the grace of God. Also, his assertion that this is because they belong to God since their souls bear an indelible character received when they were consecrated to him by baptism might only reinforce the reader's opinion.⁴⁹ And someone familiar with other of the Founder's statements regarding children might feel there is a good reason for reacting this way.

However, De La Salle seems to show his usual realism when he says a teacher soon finds he has two kinds of students to instruct; for if some are good or generally inclined to good, others are disorderly and inclined to wrong doing.⁵⁰ Many of the latter are this way, he adds, because their parents, who are ignorant of their religion, in a sense abandoned them by failing to teach it to them. So as a result these young people go seriously astray, contracting bad habits that cause them problems for the rest of their lives.⁵¹

Then, perhaps reflecting some ideas quite common in his time, De La Salle says people in general are very inclined to doing wrong, but children are much more so inclined.⁵² Anyone dealing with them, he adds, often sees them as mere masses of flesh, weak in mind and body, and with little idea of what is for their good. As a result, they often act without thinking and seek only immediate pleasures from their senses.⁵³ Then, because in a sense abandoned by their parents, they are influenced by the example of the bad companions they encountered. And this causes them to develop habits of lying and stealing, using bad or improper language, and committing sins of impurity. Also, they disobey their parents for whom they have no respect. And if forced to attend prayers or take part in religious services, they do not pray but only use the time to talk to or play with their companions.⁵⁴ Finally if any efforts are made to teach them the Christian religion, they are hardly disposed to understand, accept, or practice what they are taught.⁵⁵

Reading and pondering what the Founder just said, a common reaction might be that he took not just a realistic but also a very negative view of some children of his time and today. However, he did not stop there. Very emphatically he calls on his disciples, where or when it is necessary, to accept and to seek a remedy for this situation. For he says this is the mission and the challenge given to the Christian educator.⁵⁶

Then, showing another type of realism, De La Salle points out a number of positive actions a teacher can take, suggesting ways in which the instruction, vigilance, and good example he required of his disciples could remedy this situation.⁵⁷ To begin with, he said, the teacher should instruct his pupils in their religion, giving them lessons on their intellectual level. Also, he should show them how to practice what they are taught and guide them to do so.⁵⁸

Next the vigilant teacher would see which students were leading wayward lives so as to seek means to correct them of their faults. The goal of this correction is to lead the wrongdoer to amend his ways. So the teacher should try to find and use an effective and appropriate way of doing this.⁵⁹

Continuing to deal with his students mainly in a positive way, the teacher should strive to win their hearts so as to lead them to do good by showing them how they should act in various situations. At the same time, he would encourage them to associate only with good companions who will not lead them to do wrong.⁶⁰ Finally, he would encourage them regularly to say their prayers and frequently receive the sacraments to obtain the grace they need to live good Christian lives, and also to complete their religious education by reading good books.⁶¹

Fully aware that the mission of the Christian educator was as difficult as it was important, De La Salle sought means to encourage the educator to do it. Therefore, he insisted that in time it could and would achieve the desired results. This meant the teacher would lead his former students to be well behaved and lead lives that would mark an increase of religion and piety among the working class and the poor he had instructed.⁶² And looking further ahead, he said that after his death the Christian educator would rejoice to see that because of his efforts his former students were sharing the eternal happiness he himself had achieved.⁶³ So if the teacher's mission could be difficult at times, De La Salle assured his disciples it could lead to greater rewards in this life and the next.

Some Roles for Students in Schools

In early 1939, an article by Brother Anselm D'Haese, FSC, showed that a work published in 1654 was a source of John Baptist de La Salle's *The Conduct of the Christian Schools*. Entitled *The Parish School*, it was written by Jacques de Bathencour, a priest long associated with the school for poor boys in the Paris parish of Saint Nicolas de Chardonnet.⁶⁴ A perusal of *The Parish School* leaves no doubt that it had a number of similarities with, as well as some differences from, De La Salle's educational classic. For many of the same reasons, both works gave students a number of important roles in the effective functioning of the schools they described.

It is important to remember that De La Salle's first schools often had large classes with students on several different levels as far as their educational achievements were concerned. In this situation, a Brother⁶⁵ was to be primarily a teacher. But other things had to be taken care of so as to have a smoothly functioning classroom. However, many of these tasks the Brother did not have to do himself; but they could be entrusted to capable and willing students. The first printed edition of *The Conduct of the Christian Schools* (1720) shows that this system of classroom management worked. For as Brother Timothy says in its introduction, the ideas the Founder had set down in it had been reviewed and approved by the oldest, most experienced, and most capable of his co-workers who agreed to continue this practice.⁶⁶

Under this system, students were assigned eight necessary tasks connected with the school or their individual classrooms. These included: keeping the school key, ringing the school bell, opening and closing the school door, monitoring other students' behavior, supervising the monitors, leading class prayers, distributing and collecting students' papers, and sweeping the classrooms. Also, students were assigned two tasks related to their attendance at religious services. One was distributing holy water to their classmates; the other was distributing and collecting the rosaries used during Mass by those students who could not yet read the prayers to be recited, as per seventeenth-century custom, during that time.

Today security problems might suggest not opening the school prior to the arrival of the teachers or making a student responsible for the school key. Also, having students observe and report on their fellow students' conduct – while yet other pupils check to see they are doing this job properly – would not fit well with current thinking. But if today these are not seen as suitable means of helping a teacher manage his class, with some ingenuity, suitable and appropriate means can be found for doing this.

Beyond any doubt, De La Salle was always seeking alternative means of rewarding and punishing students to replace those methods all too common in his day. With this in mind, all students who could fulfill these tasks were eligible for these offices that were rotated on a monthly basis. Holding an office gave a student some prestige, and a pupil who fulfilled a lesser position satisfactorily would be promoted to a more important office. And in addition to the tasks already mentioned, a good student would at times be assigned to help one who was not doing as well with his schoolwork. The idea here was that a pupil would learn more and better by helping a classmate. And there seem to have been yet other gains from using this system of student officers.

At the time of the Founder, the problem of frequent student absences was a major concern in the schools for poor children. So De La Salle might have used these tasks to make school more attractive to these young people by involving and associating them with their school. Also, as Brother Raymond Brisebois, FSC, has observed, these offices served as “an apprenticeship for the boys' future social and political life, as well as for preparing them for functions in and for the Church.”⁶⁷ So, now as then, finding ways to involve the students in the management of their school and classes can be a good way of giving “the human and Christian education” our Lasallian schools seek to provide for young people.

Some Models for Christian Educators

John Baptist de La Salle took a lofty view of the task to which his religious sons⁶⁸ were devoting themselves. To remedy a situation that left many children far from the salvation to which God called them, he said that “the heavenly father” chose the Brothers to provide these young people with a “human and Christian education,” thus becoming the “spiritual fathers” of those God confided to their care.⁶⁹ Also, he asserted, those carrying out this apostolate would be the “ministers and ambassadors of Jesus Christ” and “God's ambassadors” for effecting the salvation of these young people.⁷⁰

However, the Founder knew that many of his contemporaries considered teaching poor boys in a charity school a lowly work of no great importance, even when the religious aspects of this task were given a high priority. Emphatically disagreeing with this opinion, De La Salle cited the example of Saint Cassian, a patron of teachers. This saint was only too correct, De La Salle said, when he insisted that teaching young people their faith was a most useful work in and for the Church.⁷¹ For he said that it is a necessary way of building the Church, the body of Jesus Christ, and of helping children, the well beloved of God and some of the Church's most important members.⁷²

Citing numerous examples, De La Salle pointed out that his religious sons⁷³ were not the first ones to undertake this apostolate of catechizing others. Jesus himself gave his apostles an example by devoting himself to this task. Also, some of these most clearly associated with him had also done this work. First, his foster father Saint Joseph – by his care of him – and, then, Saint John the Baptist – who sought to prepare men’s hearts to accept the savior – were portrayed as doing this work. After having learned from the example of his divine master, Saint Peter, beginning on the first Christian Pentecost, undertook this task. Likewise, after his conversion, Saint Paul devoted his life, with unflagging zeal, to this apostolate.⁷⁴ So De La Salle said that the Brothers were in good company when they devoted their lives to this work of God.

To make this point more strongly, De La Salle frequently returned to this topic in his meditations for the feasts of the other apostles and various saints. In them, he said, all the other apostles, as well as many early bishops – such as Saints Cyril of Alexandria, Augustine, and Jerome – made teaching the faith to their people one of their first and main tasks. In addition, he noted how more recently Gerson, the great chancellor of the University of Paris,⁷⁵ and Saint Francis Xavier, an outstanding missionary, had devoted much time and energy to catechizing the faithful.⁷⁶

Then, in his meditation on Saint Marcellinus, he told the Brothers that their ministry was similar to that of priests. And later in this same meditation, as well as in that on Saint Norbert, he compares them to “bishops,” men who perform one of the chief functions of these pastors of the Church.⁷⁷ And here he was perhaps borrowing an idea from the *Letter to the Hebrews*.⁷⁸ For it reminded the early Christians that they had “a large crowd of witnesses” observing their conduct and encouraging them to be faithful to their calling. John Baptist de La Salle was saying the same thing by making Lasallian educators aware of their great predecessors and models in their apostolate.

Fostering a Counter-Culture

Two of De La Salle’s meditations for the month of December⁷⁹ challenged his religious sons⁸⁰ to live and to foster a counter-culture. As *The Conduct of the Christian Schools*,⁸¹ *Rules of Christian Decorum and Civility*,⁸² and his *Meditations*⁸³ show, the Founder was aware of the life in his times. For he knew that many who then prided themselves on being Christians did not really live up to the teachings of Jesus Christ. Their lives, he said, showed that they were more unbelieving than the Apostle Saint Thomas had been in the Easter account of the appearance of the Risen Christ.⁸⁴ Their conduct contradicted the Gospel maxims Jesus Christ teaches us.⁸⁵ Then going into some detail, he called on his religious sons to follow Jesus’ teaching faithfully regarding a love of poverty, a willingness to accept the cross, and the forgiveness of enemies. Failure of religious⁸⁶ to act thus, he asserted, is a most serious fault on their part.⁸⁷

However, the Founder not only called on his co-workers to live a counter-culture. He challenged them to lead the boys they taught to do the same. And their example, he insisted, was a powerful means by which the teachers are able to do this. For he said, “example makes a much greater impression on the mind and heart . . . especially for children.”⁸⁸ This is something he did himself, and his *Meditations for the Time of Retreat*⁸⁹ clearly show the extent of the challenge this involved when they described the conditions in which these young people lived.

Endnotes

1. Brother Gregory Wright, FSC (1928-2014), who received a PhD in History from the University of New Mexico in 1964, was for thirty years a professor at the College of Santa Fe in New Mexico (aka Saint Michael's College) and for the last twenty years of his professional career a professor at De La Salle University in Manila. His doctoral dissertation was entitled *The Writings of Jean-Baptiste de La Salle: His Religious Teachings*. Brother Gregory was the editor of the translation of De La Salle's *The Rules of Christian Decorum and Civility* (Romeoville, IL: Lasallian Publications, 1990), and he had a series of essays published under the title of *Saint John Baptist de La Salle: A 17th Century Educational Innovator* (Manila: De La Salle University Press, 2000).

2. The allusion here is to W. H. Lewis' *The Splendid Century: Life in the France of Louis XIV* (Doubleday, 1953).

3. Brothers of the Christian Schools.

4. *Meditations* #5.1 and #5.2.

5. *Meditations* #161.3 and #205.3.

6. *Meditations* #200.1.

7. *Meditations* #155.1, #191.1, #191.2, and #191.3.

8. *Meditations* #106.1.

9. *Meditations* #106.2 and #106.3.

10. Brothers of the Christian Schools.

11. *Meditations* #120.1 and #160.3.

12. *Meditations* #116.2, #166.2, and #171.3.

13. *Meditations* #60.1, #139.2, #79.3, and #81.3.

14. Brothers of the Christian Schools.

15. *Meditations* #61.2 and #61.3.

16. *Meditations* #207.3.

17. Although the author almost always refers to Lasallian students and teachers with the use of the masculine pronoun, we know that many Lasallians today are in fact female.

18. John Baptist de La Salle, “Rule of 1718” in *Rule and Foundational Documents*, translated by Brother Augustine Loes, FSC, and Ronald Isetti (Landover, MD: Lasallian Publications, 2002), chapter 1, article 3, page 14.

19. *Rule of the Brothers of the Christian Schools* (Rome, 1987), article 3.

20. De La Salle, “Rule of 1718” in *Rule and Foundational Documents* (2002), chapter 1, pages 13-15.

21. Brothers of the Christian Schools.

22. *Meditations* #160.3.

23. “Rule of 1718” in *Rules and Foundational Documents* (2002), chapter 1, article 3, page 14.

24. Cf. John Baptist de La Salle, *The Conduct of the Christian Schools*, translated by F. de La Fontainerie and Brother Richard Arnandez, FSC, and edited by Brother William Mann, FSC (Landover, MD: Lasallian Publications, 1996).

25. De La Salle, *The Conduct of the Christian Schools* (Lasallian Publications, 1996), pages 105-111.

26. John Baptist de La Salle, *The Rules of Christian Decorum and Civility*, translated by Richard Arnandez and edited by Gregory Wright (Romeoville, IL: Lasallian Publications, 1990), pages 3-5.

27. *Meditations* #160.3.

28. Jean-Baptiste Blain, *The Life of John Baptist de La Salle* (Book One), translated by Richard Arnandez and edited by Luke Salm (Landover, MD: Lasallian Publications, 2000), pages 18.

29. Blain, *The Life of John Baptist de La Salle* (Book Three), pages 529-531.

30. De La Salle, *The Conduct of the Christian Schools* (Lasallian Publications, 1996), pages 70-86.

31. *Meditations* #207.3.

32. Cf. De La Salle, *The Rules of Christian Decorum and Civility*.

33. John Henry Newman (1801-1890) was created a Cardinal of the Roman Catholic Church by Pope Leo XIII in 1879. *The Idea of a University* was written by him in 1852 or 1858.

34. *The Letters by John Baptist de La Salle*, translated by Colman Molloy and edited by Augustine Loes (Landover, MD: Lasallian Publications, 1988), #42.12, page 144.

35. De La Salle, *Letters* (1988): #50.9, page 156.

36. Brothers of the Christian Schools.

37. De La Salle, *Letters* (1988): #8.29 and #57.4 on pages 38 and 169.

38. De La Salle, *Letters* (1988): #7.1 and #12.5, 12.19, & 12.30 on pages 35 and 49-51.

39. De La Salle, *Letters* (1988): #8.9, #9.13, #43.10 & 43.18, #49.2 & 49.5, and #93.3 on pages 36, 42, 145-146, 153, and 213.

40. De La Salle, *Letters* (1988): #8.20, #39.9, and #50.10 on pages 37, 138, and 156.

41. De La Salle, *Letters* (1988): #41.8, #42.10, and #60.4 on pages 142, 144, and 174.

42. De La Salle, *Letters* (1988): #40.12, #41.5, #42.11, and #94.6 on pages 130, 142, 144, and 214.

43. De La Salle, *Letters* (1988): #8.10, #93.4, and #94.3 on pages 37, 213, and 214.

44. De La Salle, *Letters* (1988): #94.4, 94.6, & 94.7 on page 214.

45. De La Salle, *Letters* (1988): #94.5 on page 214.

46. De La Salle, *Letters* (1988): #40.17 on page 141.

47. De La Salle, *Letters* (1988): #8.8, #9.13, #39.10, and #42.9 on pages 36, 42, 138, and 144.

48. De La Salle, *Letters* (1988): #93.8 & 93.9 on page 213.

49. *Meditations* #46.3 and #205.3.

50. *Meditations* #186.3.

51. *Meditations* #37.2, #37.3, #41.3, #193.2, #194.1, and #203.2.

52. *Meditations* #56.1 and #203.2.
53. *Meditations* #56.2, #197.1, #197.2, and #203.1.
54. *Meditations* #61.3 and #202.1.
55. *Meditations* #197.2.
56. *Meditations* #197.2, #203.2, and #205.3.
57. “Rule of 1718” in *Rule and Foundational Documents* (2002), chapter 2, article 10, page 19.
58. *Meditations* #33.3, #197.2, and #198.2.
59. *Meditations* #33.3, #36.1, #194.2, #203.1, and #204.1.
60. *Meditations* #56.2, #61.3, #108.3, #202.1, and #201.2.
61. *Meditations* #56.3 and #177.1.
62. *Meditations* #207.2 and #207.3.
63. *Meditations* #208.2.
64. Concerning Jacques de Bathencour’s *L’Ecole Paroissiale*, see “Introduction” by Edward Everett in *The Conduct of the Christian Schools* (Landover, MD: Lasallian Publications, 1996), pages 23-24.
65. Brothers of the Christian Schools.
66. “Letter of Brother Timothée” in *The Conduct of the Christian Schools* by De La Salle (Lasallian Publications, 1996), pages 43-44.
67. Raymond Brisebois, *Invitation-Initiation aux Cahiers lasalliens* #9 (Montréal, 1992), page 47.
68. Brothers of the Christian Schools.
69. *Meditations* #146.2, #157.1, #160.3, #193.1, and #194.1.
70. *Meditations* #56.1 and #195.2.

71. *Meditations* #155.1.
72. *Meditations* #167.2, #199.1, and #205.3.
73. Brothers of the Christian Schools.
74. *Meditations* #2.1, #110.1, #140.1, #199.1, and #199.2.
75. Jean Charlier de Gerson (1363-1429), a theologian and scholar, served for a time as the Chancellor of the University of Paris.
76. *Meditations* #78.2, #79.3, #159.2, #199.2, and #199.3.
77. *Meditations* #132.3, #186.2, and #186.3.
78. *Hebrews* 12:1.
79. *Meditations* #84 for the Feast of Saint Thomas the Apostle and *Meditations* #5 for the Sunday in the Octave of Christmas.
80. Brothers of the Christian Schools.
81. Cf. De La Salle, *The Conduct of the Christian Schools*.
82. Cf. De La Salle, *The Rules of Christian Decorum and Civility*.
83. Cf. *Meditations by John Baptist de La Salle*, translated by Richard Arnandez and Augustine Loes and edited by Augustine Loes and Francis Huether (Landover, MD: Lasallian Publications, 1994).
84. Cf. *John* 20:19-20, 24-29.
85. *Meditations* #84.1, #5.1, and #5.2.
86. The author is referring here to the Brothers, who lived as vowed religious in community.
87. *Meditations* #84.1, #5.2, and #5.3.
88. *Meditations* #194.3, #196.2, and #202.3.
89. *Meditations* #193 to #208.