

having its way and the sentiment of hero-worship was in the dumps, suggestions have been matured into activities, divergences of opinion co-ordinated, and self-aggrandizement thrown off the wheels of our annual gatherings and executive meetings like a patch of mud from the potter's rotary. And surely, my fellow-teachers, when through our own experiences we come in view of the principle of a common brotherhood, that has done, and can do, much more for the maturing of better things for our province, than the enervating sentiment which so often makes men and women the slaves of faction or the one-man-power, it would be well for all of us, from the officers-elect to the simple-minded teacher from the remote country district, whose vote has more than once been a source of anxiety to one or two of us; yes, it would be well for us to hold by the principle of brotherhood and let the sentiment in favor of hero-service go. Our brotherhood as teachers does not lie in our differences of opinion, so often made so much of by canvassing self-aggrandizement, but in the identification of a central affection, a common professional principle making for righteousness and progress, in whose co-ordinating presence all differences are minor, and (outside of the polemic that is always counting heads) are productive of little that is either good or evil.

I have been accused often enough of calling a spade a spade; and if in presence of the sentiment that, right or wrong, would always be victorious, I again become outspoken, there will remain only one thing for me to do, now as before, namely to bow my head in humility to the punishment of misrepresentation that is sure to follow, as one inured to that kind of thing. Ah, my friends, there is a would-be force in all societies as well as in our own, in all society I might

say, in the political, social and religious world, that would put its foot on the neck of this simple, active principle of the true brotherhood of men. With a canvassing fallacy in the one hand and a voting paper in the other, its smile is as ominous as its frown. Warped and selfish instincts distort its every feature. "Vote for me or be dismissed, and I will take care to use my every endeavor that you be dismissed." That is the watch-word of this new diabolus that would destroy the manhood of men. With the prospect of place he would entice us with an emolument that is the price of our own soul, and with threats and slander let loose around us he would deter us from doing what is right and conscientious. "Don't stand in my way," is the shout of this new incarnation of evil. "Sell yourself or take the consequences. I am after votes, and the argument the right of it, may play whistle."

And as a justification of the more concrete part of my address, my advocacy of educational reform in three different respects, you will have to bear with me if I keep, for the sake of emphasizing, to the general for a few minutes more. The true leader is he who works for the good of the whole of society, and the honest man is he who works with him. Their duty is to round off and realize, to materialize, differences in a progression towards the highest and noblest, to co-ordinate, to harmonize, to focus towards the right. Why, of course they have to destroy, they have to remove obstacles; but they do so, differing from the pitiless polemic whose obstacles to be removed are always the men who oppose him, not their arguments. En crust a truth in a dogma, and you have a fossil for your pains, with the essence of the truth hidden away within it, frog-like, for centuries perhaps, until the true leader and the honest man come