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THE BROTHERHOOD OF TEACHERS AND EDUCATIONAL REFORM.

DR. J. M. HARPER'S ADDRESS.*

WHEN we hear so much of what is being said in these days about the brotherhood of mankind in general, and the building up of a Canadian nationality in particular, one cannot but be struck with the difference there is between the effects produced by a sentiment and those produced by a principle. And in an assembly of teachers, come together as we have, to promote the interests of a common cause, it is surely pertinent enough for us to ask wherein lies this difference, or even, going a little bit further back, to ask what is a sentiment as distinguished from a principle. You know the difference between cause and effect, between the abstract and the concrete, between ethics and applied morals, between preaching and practice, between the ordinary prayer and consistency of conduct; and hence there can be no difficulty in your recognizing sentiment as a mere phase, principle as a substantial fact, the former a passive contemplation of what ought to be, the latter as an active and constructive force, moulding things towards the right of it; the sentiment

enervating like an intoxicant, and producing prejudice and narrowness of mind; the principle, active, ennobling, perpetuating.

And reducing the thesis of the brotherhood of mankind to the narrower basis of the brotherhood of teachers, it is never a waste of time for us to go back to first principles while investigating our relationships as a corporate body, in order that the individual member, even the least of these our brethren, may come to realize fully his or her true function as a member of our association. During the years that have passed over the head of our association, there have been peaceful slumbering times and there have been wakeful progressive times; and in these phases of our history we have had definite illustration of the difference between sentiment and principle. During the peaceful slumbering times, men have climbed into place, while arguments of the mutual admiration kind were being coined by the self-sufficiency that replies to everything by a vote, to be thrown in the way of proposals for the general educational good, and for the purpose of thwarting the best of progressive projects; while during the more disturbing times, when the true principle of brotherhood was

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