

cator, and she is not easy to find. She must know more and be more than a leader in any other field. Our weak point in Manitoba and in Canada as a whole is that we are not taking pains to develop people of this class. We may train teachers of elementary and secondary schools but we cannot hope for success until we have trained also a band of leaders—men and women who are skilled in administration. We can never get anywhere if we have just a procession of novices. In the long run the success of a school or school system depends upon careful competent supervision.

There are schools which demand teachers with special qualifications. It is, indeed, teachers who can act as community leaders that are required. Those who succeed must possess the missionary spirit; must be able to minister to the needs of the adult population as well as the children; must be prepared to teach some home activities as well as the ordinary school studies. They must, above everything else, possess the mother spirit. As teachers they must follow methods suited to the

needs of their districts. In other words, they must be particularly good teachers. They must have initiative and power of independent action. Clearly, young teachers will not be best suited to these schools, nor will teaching experience alone be enough. Natural ability, early association, consecration to this particular work are all necessary. Scholarship and teaching ability, of course, every teacher should have, and more particularly teachers in schools of this kind.

The problem of getting teachers to fill all the schools in Manitoba is not the simple one of turning out of Normal schools so many hundred young people every year. It is a problem of getting varying types of people and placing them so that they will give the best service. Clearly the organization of the force is as important as the getting of it. This points to the necessity in administration of the larger school unit. We can never get anywhere with the small isolated district. We can reach only partial efficiency.

CANADIANIZING THE NEW CANADIANS

From the national and individual standpoint it is right that everyone who lives in Canada should speak English, and for this reason the schools should give instruction in English. Similarly it is right that every citizen of Canada should know something of its laws and its form of government. Instructions in civics should be given to all school pupils who are old enough to understand. It is not to be thought, however, that when people understand our laws and form of government, and when they speak our language, they will make good Canadians. There is something in nationality that is deeper than language, and more powerful in its influence than the laws and customs of a country, and the new Canadian will become a Canadian only when he sees something in Canadian citizenship that is more worthy than anything he

has seen in the country from which he has come. It should not be taken for granted that Canadian citizenship is the best in the world. It may be, and it ought to be, but in so far as the new Canadian is concerned its worth has to be proven. As the saying goes: "The proof of the pudding is in the eating."

The experiences of some new-comers with our Canadian-born merchants and traders, manufacturers and employers-in-general, has not been such as to make them think highly of Canadian morals and Canadian ideals. In one of the stores on a branch railway a Ruthenian entered and bought 25 cents worth of tea; 15 cents worth of sugar; 20 cents worth of matches etc., paying for each article as he bought it. He was asked why he did not get a bill for the whole amount and pay for it all at once. His reply was that he could not add, and