

frank and plain in her speech. She says what she means, and means what she says. When she visits a school she goes, not as a spy, but openly. She has a habit of observing things without appearing to do so. Petty things—those of no consequence—she invariably overlooks; but details that affect the life, comfort or happiness of the child are held as sacred and neglect thereof is not forgotten or forgiven.

Miss Reel, with characteristic modesty, has kept herself, her ideas and motives zealously in the background since assuming the office of superintendent. The work was new, in a measure, and she craved ultimate rather than temporary success. She became Indian-wise by vigilance in inspection, careful and constant observation. After three years of the severest kind of mental and physical toil she has reached the wise conclusion that Indians are very human, and should be educated along those lines that have proven most successful with the white race. She did not believe that the white race monopolizes all virtues and the red race all vices. She does not believe that genius belongs, of right, to the Englishman. But she does believe that all babes are created equal, and have an equal endowment of mental and spiritual gifts. As a natural consequence, then, the methods and discipline that have developed the civilization in the white race, will accomplish similar results in any other race.

But there is a tuture to the education of the Indian that appeals to the superintendent, too, and touches her heart to its profoundest depths. She realizes something of the pathos that attends the evolution of the race and its assimilation into our body politic. We call ourselves a great Christian nation, yet are we intensely and cruelly selfish and narrow in our social life. Our prejudice beclouds our judgment. We sympathize, in a measure with the Indian's great struggle, and we are willing to pet him a little and to tolerate much, until the crystals burst and unsuspected genius develops. Then the tear of sympathy dries on the cheek, and kindly toleration becomes treatment actively antagonistic. The pathos and pity of human situation that should cause the doors of

hearts to open wide appeal in vain to sentiments purposely embalmed. They may be associates but intimates never. They may be friends but not comrades. We stand pitilessly by and witness, with the awful stoicism of a heartless Nero, the struggles of a people, with desires and passions like unto our own, to emerge from the happy thralldom of ignorance into the keener, more perfect joy of enlightened hopes and ambition, and offer no help to ent the leash and set them free. We call this Christianity.

This pitiful situation appeals strongly to the chieftainess of our Indian schools, and her great energies are devoted to its amelioration. She is opposed to carrying the literary education of Indian youth too far,

She favors unlimited industrial education with enough literary training to make the industrial successful but not enough to cause unhappiness. All her efforts are toward making the school thoroughly practical. She feels that an intellectual giant, minus character, minus skill, is the epitome of folly. He becomes, almost of necessity, a rogue and languishes in durance vile, or a sycophantic parasite. Indolence is the canker-worm of the Indian and eats the heart of industry. A languid will is industrial consumption. Therefore, she would arouse the child's interest by the achievement of practical results and keep it active by educating him along the line of his natural affinities. Following out Miss Reel's hopes, the Indian child when leaves the school, will not be educated beyond a point where he may toil and still be happy.

At the same time he is skillful enough to make an independent living for himself and family, and his brain has received sufficient development to enable him to catch glimpses of grander heights and to inspire him to ambitious self-help.

After three years of honest and earnest endeavor to gain the right view of the situation, the superintendent has promulgated a course of study for the Indian school which embraces her view of what should be taught. The course is the product of positive genius, it is said, and shows profound study and a thorough knowledge of the Indian and his practical needs.

—[The Native American.