

limits. But only comparatively recently have either the descendants of Africans brought to the United States to be slaves, or the descendants of the tribes that Spanish, French and English explorers found in North America, come to formal assertion of this opinion. The wisest of the Afro-Americans now stress race self-respect and independence. The Society of American Indians includes persons of pure and mixed strains, who have organized to make the Indian race more assertive of its rights and more active and eloquent in pressing its cause before legislative bodies and the court of public opinion. That is to say, the day has passed when the red Indian will appear by proxy at Washington and usually be protected by a white "good friend" sent from an Indian Rights Association or from the Mohonk conference. He has his own educated leaders, college and university graduates, who can state his and their needs, aspirations and criticisms.

Government schools on the reservation, institutions in the East like Carlisle and Hampton Institute, and the colleges and universities, have begun to make race champions and leaders out of both young men and young women who have been treated as wards with potential powers justifying such an investment. No wonder then that race interest shows itself in such fortunate youth, and that they insist that the race be rated as other than derivative. Since proof to the contrary is not accessible, at least in a form that closes the door to debate, the government is both shrewd and just now in deciding that so far as it teaches history the red Indian is a distinct type.—The Christian Science Monitor.

