

Why Grant Never Swore.

While sitting with him at the campfire late one night, after everyone else had gone to bed I said to him: "General, it seems singular that you have gone through all the tumble of the army service and frontier life and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation."

"Well, somehow or other, I never learned to swear," he replied. "When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to rouse a man's anger, and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact I never could see the use of swearing."—Michigan Christian Advocate.

In the Service.

There are employed in the school service 2,200 persons, of which number 1,662 are white and 627 Indians, divided as follows: Supervisors, 7 white; superintendents 106 white; assistant superintendents 5 white; clerks, 45 white and 18 Indian; physicians, 25 white and 2 Indian; disciplinarians, 14 white and 20 Indian; teachers, 414 white and 52 Indian; kindergartners, 54 white; manual training teachers, 6 white; matrons and housekeepers, 187 white and 33 Indian; assistant matrons, 92 white and 57 Indian; nurses, 26 white and 4 Indian; seamstresses, 106 white and 54 Indian; taundresses, 77 white and 82 Indian; industrial teachers, 75 white and 42 Indian; cooks and bakers, 135 white and 82 Indian; farmers, 51 white and 38 Indian; blacksmiths and carpenters, 63 white and 12 Indian; engineers, 43 white and 18 Indian; tailors, 11 white and 7 Indian; shoe and harness makers, 20 white and 20 Indian; Indian assistants, 41: miscellaneous positions, 59 whites and 65 Indians—Ex.

This is the last week of school for the year at Ft. Mojave school. They will hold their commencement exercises next Monday and Tuesday.

Helping the Indian.

In a speech in Arizona during his recent Western trip President Roosevelt is reported to have said that it is necessary to guard the Indian against corruption, brutality, and certain Eastern philanthropy.

No doubt some Eastern philanthropy toward the Indian has been misdirected. The romance that attaches to this race has awakened the sympathy of thousands of good people, many of whom have no personal knowledge of the Indian and therefore little opportunity to judge wisely as to his needs. Under such circumstances it is not surprising if some of their efforts have been in a wrong direction. On the other hand Western people who have seen much of the Indians, while not always hostile toward them, have nevertheless discovered in the little that appeals to poetry or sentiment. Having opportunities to observe, the Westerner has generally noticed that the Indians are adverse to anything like the hard work which we believe to be necessary for their progress in civilization. Meantime, the government, adopting what seems like a common-sense policy in its relations with the aborigines, is slowly cutting off their rations and compelling them to shift for themselves and to earn their living. The philanthropy which would maintain them in idleness is one from which it would indeed seem best to safeguard them.

And yet the Indian needs help; but of what kind? Some aid to self help would naturally seem the best. We have deprived him of the chase, his only means of support in the past, and have given him little in exchange except advice and, here and there, some coffee and beef. Before he can be lifted to higher things than he knows at present we must give him the means to live. We must teach him to farm and to raise cattle and to follow other pursuits of the white people. Along with Christianizing and educating him goes the greater work of teaching him how to earn his daily bread. He must develop from savagery towards civilization under the same laws and by the same means by which