AN INDIAN OF BUSINESS.

Some time ago an old Indian in the West broke his ax handle and a farmer taking pity on him, fitted the tool with a new supply. Then, noticing that the ax was dull, Uncle Josh decided to add to his kindness by sharpening it, and asked the Indian to turn the grindstone.

"Well, what is it?" Wonderingly asked the farmer, noticing that the Indian persisted in waiting there after the job was done. "Is there anything else you want?"

"Yes, sir," was the prompt rejoiner of the Indian. You no pay me."

"Not pay you!" exclaimed the farmer with a perplexed expression. "Not pay you for what?"

"For turn the grindstone," calmly replied the chief. "Twenty-five cents."

—*Kansas City Star.*

We derive some satisfaction anyway, in knowing that the above does not refer to a Red Lake Indian. The Indian spoken of is probably a graduate of some "Wild West" circus.

AN INDIAN AT THE VIRGINIA C. E. UNION.

At the recent annual session of the Virginia Christian Endeavor Union, held at the Hanover Avenue Christian church, Richmond, Va., the feature of the morning session that perhaps was received with the greatest interest was an address by David Owl of Hampton Institute, an enthusiastic Christian Endeavor worker.

One of the leading Richmond papers said: "Mr. Owl is a Cherokee Indian student at Hampton Institute. He entered Hampton six years ago coming from the western extremity of North Carolina. He has acquired a splendid education at the Institute and being a man of such native ability and possessing the Indian's traditional gift of oratory, made a splendid impression upon his hearers. The most interesting part of his address probably was that devoted to an outline of the work done at the Institute.

"At present," he said, "there are forty-six Indians attending Hampton, while there are some 800 Negros. For 34 years the Government paid for the board, clothing, and traveling expenses of the Indians, but in 1912 this appropriation was withdrawn and for the first time in our lives we were thrown upon our own resources. Some of us felt that Hampton training was too valuable to lose, and about half the number then in attendance remained to fight their own way. I believe it has made better and stronger men and women of us."

C. E. Work at Hampton

Of the Christian Endeavor work at the Institute Mr. Owl said that the society was first formed there in 1892 and that it has been a great force for unity and for betterment of the Indians.

"I first received the stimulus which has thus far been a big factor in my life in the Christian Endeavor Society," he said, and continued:

"The influence of such an organization cannot be estimated until one has experienced its meetings and fellowship, constantly keeping in mind the pledge which has been a guiding star to many a young man and woman. I am young as compared with some endeavorers, but that experience is enough to show what good the society is really doing."

A history of the Cherokee Indians and the progress of the members of the tribe, as well as the race as a whole, toward civilization and Christianity was sketched by the speaker in a manner that held the attention of his hearers and proved to be both entertaining and instructive.

David Owl, who has worked his own way through Hampton Institute, received his trade certificate as a blacksmith in 1913, and this spring will be granted his academic diploma. He expects to enter the Y. M. C. A. Training School at Springfield, Mass., in the fall. Owl has taken a very active part in all school life, and has been a great influence for good among the other students. Lula Owl, a sister, graduated from Hampton in 1914, and there are two brothers still in the school, all making good records.

—*Hampton Institute Press Service, Hampton, Va.*

THE VANITY OF PIETY.

And if any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—*First Chapter of St. James.*

Whatever you do neighbor, do not think you are too good. There is a piety that is depressing, and which immediately breeds suspicion and distrust. Most everyone has his faults, and if our secret acts and thoughts, or even the things people know about us, were held up to the public, we would shrink, cut to the quick, and would flee to hide our moral and spiritual nakedness. Some of us get drunk, and that's bad; some of us lie, and that's worse; some peddle vile talk, and that's low down; some of us cheat, steal and dodge our taxes, and that's the worst yet, though among the elect it is sometimes considered a virtue. But the crowning sin of all is a hard, unloving heart and a soul without charity for the frailities of others, which rejoices when others are crucified and which attempts to aid its secret joy with sniffling and pious deprecation. Men dislike such people and God despises them. No—whatever you do—don't think you are too good. Beware of the whispering muckraker with the tongue of a dragon, emitting poison with every wag; at the first opportunity they will be slandering you.

P. J. Philbin, Greeley, Neb.

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