

**A SOLILOQUY**

Were I a student here at Chemawa it seems to me that I would take stock of myself, my school and the opportunities offered me, about as follows:

What did I come to the Chemawa Indian School for? I came to get such educational preparation as shall give me the capacity necessary to care for myself in the proper manner and make it possible for me to take my place among the men and women of the world in respectability.

Does Chemawa offer what I came to get?

Yes—and more! There is more to be had here than any student ever got or ever will get.

Now, let me see—what are some of these things which I may secure here?

I get a good home and the care necessary to preserve my health and comfort. I am fed and clothed in health and nursed in sickness. I am given an academic course of instruction which is superior to that afforded by the public school system of the land, and in addition I am instructed in some manual or vocational course that I may leave the school fully prepared for the battle of life.

What else does the school have to offer?

There is everything at Chemawa that will cultivate the social instincts which are a part of me. My interest in athletics is fully satisfied in every feature of this work, from both the pastime and physical culture standpoints. If I am inclined to devote my leisure time to reading and study, as I should, there is a library here which will afford me material of the world's best sufficient to last me all of my life were I to spend it here.

All of the above being true, how am I to benefit myself most—to profit by and take advantage of what is offered me absolutely free, for the taking?

There is but one way in which I can acquire anything; it is through work, either mental or physical. If I am to get anything at Chemawa or any other place I must work for it, consequently the more I want the more I shall have to work. My ambition is indexed by the work I do. In personal achievement no-one on earth can make me an educated or authoritative person—I must do the working and the sacrificing—but teachers and place afford me an opportunity to develop the best in me.

Finally, as good teachers and the place will afford an opportunity to me, to any student, I must conclude that Chemawa offers more than I dared hope for, as every vital need of student days is amply provided for—and more. It is for me to get it—to work. I must get into the collar—get busy and stay busy, early and late.

**NO REGULAR POSITION**

"Hey, you!" yelled a lieutenant to a colored doughboy who, at the screech of an approaching shell, had jumped from his shell-hole and run over to another, "what do you mean by moving without orders? Do you want to give away our position?"

"Position?" replied the doughboy, scornfully, "when dat shell come over dere, mah position am ovah here, an' if a shell come here mah position am somewhah else. Ah ain't got no regular position."

**THE DEEPEST WELL**

Within the past two years a Pittsburgh natural gas company has drilled two wells, both deeper than any previously sunk into the earth. The first, nine miles from Clarksburg, W. Va., had to be abandoned when it had reached a depth of 7386 feet because the cable broke and the tools could not be "fished" out. The second well, also in West Virginia, was sunk to a depth of 7579 feet when the tools got stuck and the hole had to be abandoned. The deepest previous boring was to a depth of 7340 feet in Upper Silesia, Germany. The Pittsburgh company had hoped to penetrate to the rich gas and oil-bearing sand which underlies a large part of Ohio and is supposed to extend south into West Virginia. Valuable fossils and geological data were obtained. A temperature of 172 degrees F. was recorded at a depth of 7000 feet. The temperature rose one degree for each 51 feet below that depth and geologists estimate that at a depth of 10,000 feet the earth's crust is at the boiling-point.

**THE TERM "HUN"**

In many ways the recent war has had a beneficial effect upon mankind. Especially is this true in an educational way. It has caused those of an inquiring turn of mind to be on the alert in order to keep abreast of the times, but many of us ponder certain every-day terms even yet. For instance, how many people have a clear understanding of the meaning of the term "Hun?"

The Teutons are termed Huns when they act in a Hunnish way. Kaiser Wilhelm years ago urged his soldiers to emulate Attila the Hun, who had his own brother murdered and who spread terror wherever his name was heard. When the Teutons started this war and began to act as the Kaiser had advised them, the name of "Huns" at once attached itself to them. This name has the same significance as the term "vandal," which was originally the name of a race of conquerors but which is now applied to anyone who causes reckless destruction. The name "German" attaches to the German race and nationality in the general sense, while the term "Hun" attaches to the Prussian kaiserists and their allies in connection with this war and the methods they adopted.