

JUST HUMANS
By GERE CARR



"LOOKA DE MACKEREL SKY!"
"YA ALWAYS TALKIN' ABOUT SOMETHIN' T' EAT!"

THE DOER OF DEEDS
By EVELYN GAGE BROWNE

IT ISN'T the man who tells you
How everything should be done;
Who points out this one's failures,
And jibes at everyone.
Who boasts how he'd have done it,
And criticizes the way,
The Doer of Deeds is working—
Who counts in the world today.
It's the man who's in the struggle,
Whose face is grimed and worn,
Who keeps on fighting bravely,
Though battle-scarred and torn.
He may fall—but gets up gamely,
And, striving, never heeds,
The ones who sneer and slander,
But dares to do the deeds.
He gives himself, unsparring,
And never counts the cost;
But knows the joy of fighting,
Although his cause is lost.
To him belongs the credit,
And the victor's laurels, too;
For the world today is needing
The man who dares to do!

SOMETHING TO THINK ABOUT
By F. A. WALKER

THE LOGICAL SEX

ABOUT the oldest tradition in the world is the one that describes the "race of men" as the logical sex. The masculine human being is convinced that he solves his problems by reasoning with himself about them. On the other hand, he is convinced that the female of the species is simply guided by instinct. This is in spite of the fact that all over the world, from China to Peru, when it comes to the question of feminism, the men lay down a general proposition and then proceed to evade it.

In a word, women and men are "equal." But man's prejudices must not be interfered with. He still reserves to himself the right to protect and regulate the other half of humanity.

Women have the right to vote at elections all over the continent of North America. They may be admitted to the bar and plead before the courts. But the question whether or not they should be allowed to sit on juries is not yet settled in most of the states.

Various reasons are given by those who oppose the change. When it is examined the opposition is found to be based on the theory that the gentle sex must be regulated as it has been in the past.

An interesting example of masculine logic is supplied by the German republic. In the constitution of that state it is provided explicitly that men and women have the same rights and apart from fighting, must perform the same duties.

Yet when the proposal to make women eligible for jury duty came up before the federal council in the form of the proposed draft of a law, it was negatived.

The explanation given by Herr Von Preger, the Bavarian representative, ought to be framed and hung up in every woman's club in the world as an example of how not to reason. "The Bavarian government," he said, "maintains the principal standpoint that women are not suited to judicial office. The admission of women would result in a softening of justice, which is most undesirable just at this time."

So it all comes to this: Women may elect those who make the laws; they may expound the same laws, but they are not fit to decide simple questions of fact arising in connection with the administration of the laws.

When Mrs. Poyser made the tart generalization that the women were made fools "to match the men" she was really unnecessarily severe on the long suffering sisterhood.

What Does Your Child Want to Know?
Answered by BARBARA BOURJAILY



WHY DOES A CAT'S FUR STAND UP WHEN SHE IS FRIGHTENED?
To make the cat seem larger. And scare away its foes. It humps its back and says, "spssst, spsst," And then away it goes.

"BLACK GOLD'S" 300 YEARS



DRAKE MONUMENT, TITUSVILLE, PA.

Photograph of Drake monument, from "Paganant of America," Yale University press; photographs of Seneca Indian oil spring and Cuba (N. Y.) monument, courtesy Elmer E. Conrath, Cuba, N. Y.

By ELMO SCOTT WATSON

THE other day a crowd of more than five thousand persons gathered at a woodland spring under the shadow of the towering hills near the little town of Cuba, N. Y., for the unveiling of a marker. As the American Stars and Stripes and French Tricolor which had draped the marker were drawn aside, there was revealed a huge boulder and on it a bronze tablet bearing these words:

1627—SENECA OIL SPRING—1927
Its history forms the first chapter in the development of the petroleum industry in the United States—a gigantic world enterprise transforming modern life.

1627—Oil on American continent first recorded in this region by the Franciscan friar, Joseph de la Roche d'Allion.

1656—Spring mentioned by the Jesuit father, Paul Le Jeune.

1721—Prior to this year, spring visited by Joncaire, the elder.

1767—Oil from this spring sent to Sir William Johnson as a cure for his wounds.

1797—Spring permanently reserved by Indians in treaty of Big Tree.

1822—Description of spring by Prof. Benjamin Silliman of Yale University.

Erected as a tercentenary memorial on July 23, 1927, by the University of the State of New York and the New York State Oil Producers association.

This was perpetuated in bronze and stone the beginnings of that gigantic industry which after three hundred years is second only to agriculture as a wealth-producing industry. Today nearly 2,500,000 barrels of petroleum are required every day to satisfy the needs of the nation, and it is estimated that annually Americans use about 750,000,000 barrels of petroleum for their motor cars, trucks, buses, artificial gas plants and the innumerable by-products from petroleum. Approximately 70 per cent of the world's petroleum industry is in the United States. Ten billions of capital is invested in it—half the valuation of the national railroad system. It employs nearly one million people and its pipeline system, which criss-crosses the country, totals about eighty-five thousand miles. In the crowd which gathered at the tercentenary celebration in New York were representatives of the Seneca Indians, who still hold possession of this land, a few miles away from the Seneca reservation.

It was some unknown member of the great Iroquois confederation who first looked upon this oil spring, but how far back that was nobody knows. Arthur C. Parker, director of the Rochester (N. Y.) Municipal museum, who is compiling a book of Iroquois legends, which is to be published next year, made public at the time of the celebration the legend of the oil spring which is to be the opening chapter of his "More Skunny Wundy Stories." The tale follows:

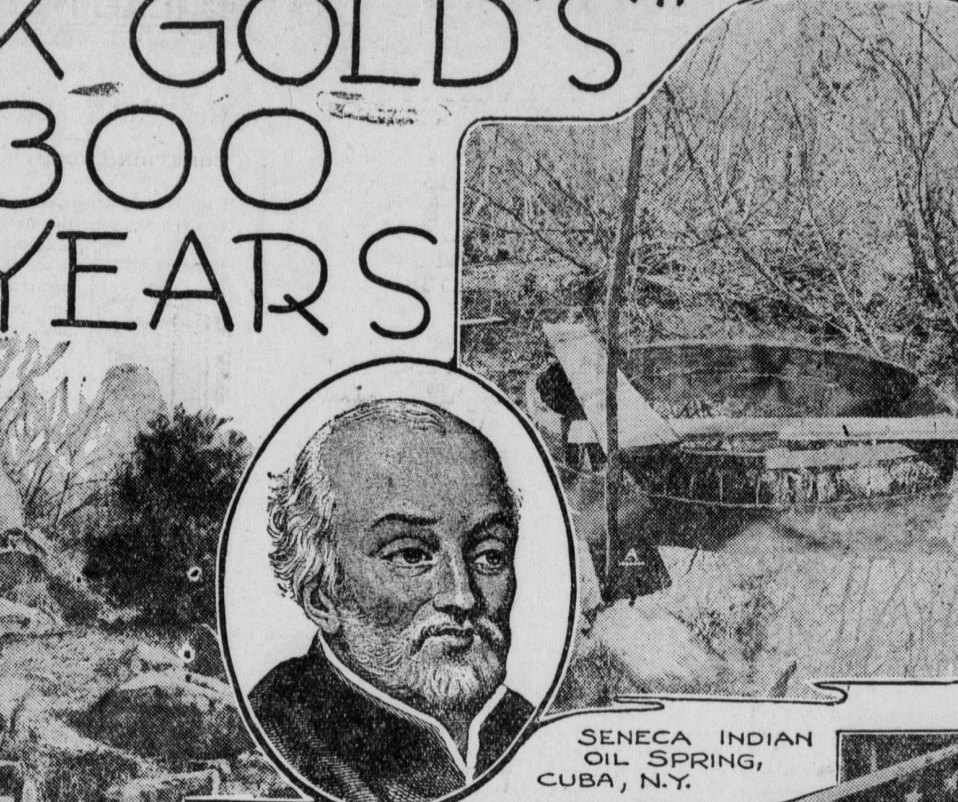
A village was stricken by strange fevers and many of the people died slow, lingering deaths, in which they were convulsed by chills and then burned by fever. Gone Goose, the medicine man, could effect no cure, nor could he determine what caused the disease.

It was then that Skunny Wundy, a youth, unable to sleep, crept out upon the roof of the bark house and watched the near-by pond. To his amazement he saw the hummocks of grass rise up, pushed by long wisps of vapor. Like gray ghosts, these queer beings danced upon the surface of the pond and as they opened their mouths a shrill singing sound was heard. Skunny Wundy looked and saw swarms of mosquitoes coming from the pond and driving him back to his bed under the protection of a buffalo skin. Then he fell to dreaming. He saw in a vision a strange spring whose guardian spirit was a hunch-backed dwarf with a peaked red cap. Near-by he saw an enormously fat she-bear sporting about. A dream guide told Skunny Wundy to find the spring and talk to the dwarf, for in that manner his tribe would be freed from sickness and given a great treasure.

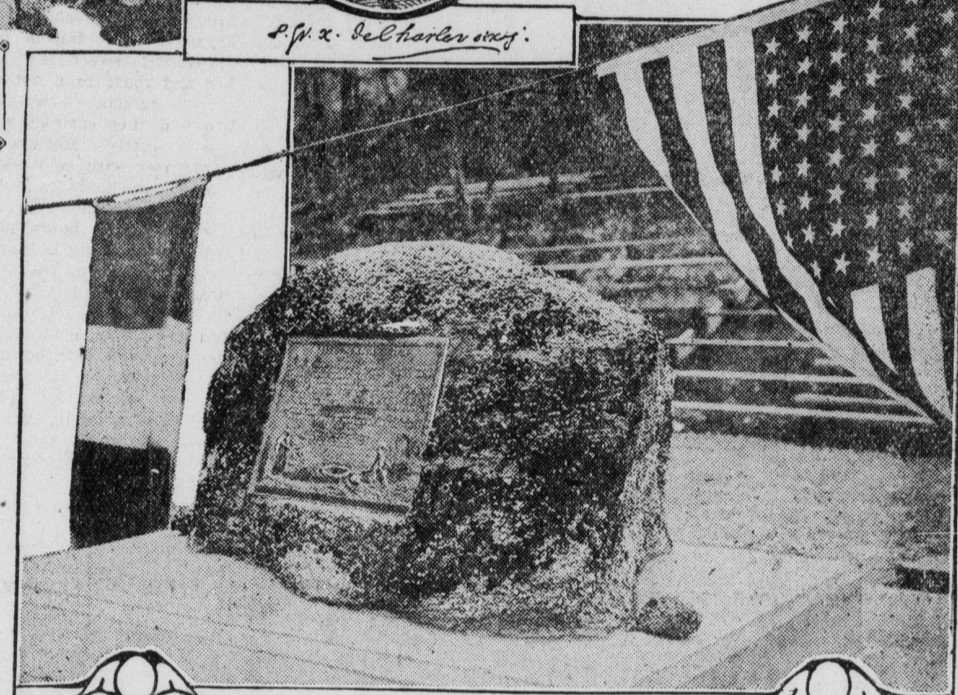
The next day the boy sought out the spring. At first he was afraid of the fat bear, but when she talked to him he lost his fear and asked her about what he wanted.

Poising upon a fallen tree she dove into the pool and splashed about, becoming very thin. Her fat dissolved and floated upon the water. When she came out the dwarf popped up and sprang to the bank. He greeted Skunny Wundy and asked him what he wanted.

"I want to master the gray witches that dance in the haze of the ooze," came the answer. "I dreamed that you would tell me how."
"Then take the oil and pour it upon your pond," said the dwarf. "Rub it on your joints and it will make you run faster. It is good medicine and you must give it to the world."
Skunny Wundy took a pot of the oil back to



SENECA INDIAN OIL SPRING, CUBA, N. Y.



UNVEILING THE MONUMENT AT CUBA, N. Y.

his village and poured some on the waters of the pond, at which the gray witches shrieked and sank into the ooze, becoming "hummocks of sedge." Then he rubbed it upon the bodies of the sick people and made them well.

To his uncle, Rumbling Wings, Skunny Wundy told the story of his discovery. "The dwarf says it will make people run faster," concluded the boy.

"Aye," answered Rumbling Wings. "Verily I do believe that you have found the great medicine that will make the whole world run faster."

Although the Seneca oil spring was known to the people of the Long House (Iroquois) for many years, the first white man to look upon it was Joseph de la Roche d'Allion, a Franciscan monk, who was making his way through the wilderness of western New York in the summer of 1627. An Indian friend told him of a sacred spot in the neighborhood which he should see, and on July 15 the Indian led him to the place where the monk saw oil bubbling up through the crust of the earth. This experience he describes in a letter from Huronia to a friend in Angiers, France, in which he gives a careful description of the land, its people and its products. Among the latter he mentions "a fountain," a mineral oil, which he saw in an oil spring in that region.

Without a doubt this was the famous Seneca oil spring near Cuba and so to Father d'Allion goes the honor of being the "discoverer of oil in America." From that time on this spring is repeatedly mentioned by the early chroniclers. In the "Jesuit Relations" for 1656 there is a reference to a spring where "one finds heavy and thick water which ignites like brandy and boils up in bubbles of flame when fire is applied to it. It is moreover so oily that all our savages use it to anoint and grease their heads and bodies." In Gallinee's map, published in 1670, one of the first maps of the Great Lakes region, there is marked a "Fontaine de Bitume" which is the Seneca oil spring, and it is by this name that it was known by most of the early historians. Pierre Francois Xavier de Charlevoix, a Jesuit, one of the most talented and scholarly of the French missionary pioneers and also one of the most prolific writers, is among those who wrote about the Fontaine de Bitume, and in 1721 he was directed to the spring by Joncaire, a French explorer, and from Fort Niagara he wrote of "the water that looked like oil and tasted like iron."

The Seneca Indians, who from historic times have owned the land around the spring, placed such a high valuation upon its medicinal worth that they refused to relinquish title to it. When the treaty of Big Tree was signed in 1797, giving most of western New York to the white man, the Senecas insisted that the spring should be reserved in a tract of land of one square mile. Later a land company took possession of the surrounding property and sold it. In 1856 Philenus Pattison bought the tract, cleared and fenced eighty acres and commenced to farm the land. So the Indians went into court to regain their favorite spring and offered in testimony an old map, showing the Indian reservation outlined in red with the oil spring within it. It was this map which enabled them to retain title. Although the present Seneca reservation, where most of the tribe lives, is some distance away, one Indian family is at all times located at the oil spring to preserve the tribe's title to it. However, the Senecas, recognizing the importance of the tercentenary celebration held there recently, granted the committee in charge a right of way for a road to the spring and also the land for 75 feet around it. This road connects the spring with a state highway near by so that this historic place is

now more easily accessible than it ever has been before.

The unveiling of this monument is not the first, however, to be erected to "Black Gold," for years ago a monument was erected near Titusville, Pa., on the spot where the first oil well was drilled. This well was known as the Drake well, and it came into being because in 1859 capitalists in New York and New Haven organized a company to procure, manufacture and sell petroleum for illuminating purposes. They sent "Col." Edwin L. Drake, a conductor on the New Haven railroad, to western Pennsylvania to discover oil. Drake was instructed to drill for oil as if for artesian water and for this purpose he engaged the services of William Smith, a salt well digger, and his sons, William Smith, Jr., and James Smith.

In this connection it is interesting to note that there is still living in Titusville a man, who as a boy of sixteen, had a part in drilling the first oil well. He is Sam Smith, son of the William Smith, mentioned above. In describing the historic achievement, Sam Smith tells that the spot for locating the original well was selected because at that point a pool of surface petroleum had collected for years. The Indians had been accustomed to scoop oil from the puddles to mix the paint with which they adorned themselves and later the white men had dipped it to lubricate the machinery in saw mills nearby. However, the amount obtained thus was only a few gallons a day.

After weeks of hard work and many disappointments, at last on August 27, 1859, at a depth of 69½ feet, Drake struck oil which rose to within a few feet of the surface. A pump and tank were installed and every day except Sunday from 20 to 30 barrels of crude petroleum were pumped from the well. From the beginning Drake had been looked upon as something of a fool, but his success made him a hero. Immediately there was a rush to the region around Titusville, and Oil Creek valley, which until this time had been a remote lumbering region with only a few scattered farms, became the goal of an excited multitude which expected to make its fortune from the "black gold" which Drake had brought to the surface. The story of this boom camp is the story of many others.

Cities sprang up between days, Pithole, a few miles from Titusville, being the most famous. When the first flowing well came in, there was such a rush started that within three months the town had 10,000 people, then 20,000, and it is said, at one time a permanent population of 30,000. Including transients it is even asserted that the number reached 50,000. The first pipe line was from Pithole to the railroad, four miles away. Three railroad lines were later graded into Pithole and trains ran on one of them. Big hotels were built, an oil exchange established and the post office business was exceeded only in Philadelphia and Pittsburgh among the Pennsylvania cities. Petroleum sold up to \$16 a barrel and even higher, but at other times it was as low as 10 cents a barrel.

The first excitement soon died down to the humdrum activity of every-day industry, and after the oil resources of that region ran dry the mushroom towns that had sprung up soon passed out of existence. Drake himself had made a fortune, but he soon lost it, and he and his family were reduced to poverty. They were facing starvation when the state of Pennsylvania granted him an annuity of \$1,500 a year. This pension and the monument erected to his memory near Titusville were all that Edwin Drake received for his gift of "black gold" to the world.

WHEN I WAS TWENTY-ONE
BY JOSEPH KAYE

AT 21—James Montgomery Flagg was Studying Art.

ABOUT this age I was an art student and a short time later I became an illustrator for the St. Nicholas Magazine.

And it was St. Nicholas that first published my drawings.

I had always made drawings—from the age of two—of everything imaginable, from cows to blood-lustful Zulus; these were mildly discouraged by my parents, but they nevertheless dated and pigeon-holed them in a sideboard drawer.

When I was about twelve I took a batch of drawings in to St. Nicholas, and Tudor Jenks, the editor, showed a kindly interest in me and them; and as he knew a lot about drawing he helped me. He selected about ten of the cartoons I laid on his desk and made me redraw them, after which he published them on a full-page of the magazine. I received my first professional payment for them—ten dollars—in cash.

I walked dizzily home.—James Montgomery Flagg.

TODAY—James Montgomery Flagg is a famous illustrator and portrait painter whose work is known to every magazine reader in the English-speaking world, and in some parts of the world which are not English-speaking. (© by McClure Newspaper Syndicate.)

SAWS
By Viola Brothers Shore

FOR THE GOOSE—

GET in your fine work with a man as soon as possible. Even the early bird has got to catch the worm before he turns.

You don't have to throw out the ice box just because you got ants.

Once you break the thread of friendship, even if you join it again, you got a knot.

FOR THE GANDER—

Formerly a woman'd marry almost any man but only kiss one she really cared about. Nowadays a woman'll kiss almost any man, but only marry one she really cares about.

If you can kiss a woman easy, don't blame it entirely on your irresistibility.

Don't ever tell a woman she don't understand herself. If she does happen to, she'll be furious. And if she don't, she'll be even more so.

GIRL GAGS



"After a married man makes a hit with a girl," says Flippant Flo, "he has to avoid being 'thrown out at home' by his wife."

Mother's Cook Book

Let others cheer the winning man, there's one I hold worth while: 'Tis he who does the best he can, that loses with a smile.

Beaten he is, but not to stay down with the rank and file; The man will live another day, who loses with a smile.

FOR THE FAMILY TABLE

A SOUP is always a good beginning for a dinner at any season.

Oxtail Soup.

Have three oxtails split and cut into small pieces. Fry them until brown in a little suet. Place them in a soup kettle, add two dozen cloves, one-half cupful of onions chopped and also fried; one large carrot cut into dice, one-fourth of a cupful of browned flour. Season with salt and pepper, add two pounds of lean beef with a few dashes of cayenne. Cover with four quarts of cold water, bring to the boiling point, then simmer on the back of the stove or at low heat for three hours. Strain and serve.

Fish Chowder.

Dice a pound of any good fresh fish freed from bones. Fry three or four slices of salt pork cut into fine dice, add three onions sliced and six good-sized potatoes also sliced. Cook with water to cover until the potatoes are nearly done, then add the fish and cook until well done. Add half a dozen milk crackers soaked in hot milk and one quart of hot milk. Season to taste and serve at once.

Vegetarian Gravy.

Chop one small onion and carrot and brown them in two tablespoonfuls of butter. Dissolve one bouillon cube in one cupful of water, add to the vegetables and simmer for 20 minutes. Strain and thicken with flour and butter well browned, adding a dash of Worcestershire sauce and kitchen bouquet.

Gateau de Princess.

Bake a sponge cake in two jelly tins. Cut the center from one cake, leaving a rim one and one-half inches wide. Cover the cake with jelly, jam, fresh berries or sliced fruit. Place the rim over the cake and frost the top and decorate with whipped cream.

Cream of Corn Soup.

In a double boiler place one quart of milk, one and one-half cupfuls of corn, one-half of an onion, three sprigs of parsley, paprika and salt to taste. When hot stir in two tablespoonfuls of flour smoothed with two tablespoonfuls of butter, add to the soup and cook for 15 minutes; remove the onion and parsley and press through a sieve. Serve hot garnished with freshly popped pop corn.

Nellie Maxwell
© 1927 Western Newspaper Union

Do You Know

...? That ...? ...?

"RED LETTER DAY" is now used to signify any gala occasion or memorable day in the life of an individual or a nation.

Originally, however, the term is an ecclesiastical one and was used to mark the more important festivals and saints' days of the church. These occasions were marked in red letters instead of black in the calendar. In the cheaper prayer books both of the English and the Roman church where the two colors were not used in printing, these days were printed in italics or Gothic capitals. The minor festivals were marked in black letters by lower-case Roman type.—Anna S. Turnquist. © 1927 Western Newspaper Union.

Pretty Mac



SEEING that good tum, bags, belts and in these curious effect genuine but in clever reproductions, which scarcely be told from artistry.

The newest novelty a very wide suede-fur spotted to imitate handsome ribbon com and white or in brown white.

Clever women are and-cuff sets of this and bag to match. T turned after those s one can choose other.

The bag is hand se frame, and fancifully



the way one made t enes some time ago. are now easily obtain select a model with s if one does not care making of an entire ribbon around one of velvet or felt shape effective.

The hat and bag without the collar same in regard to th they need not nece panied by the hat a of these calfskin-ri will transform the tious frock or suit i real chic.

Those decorative b sketched on the figu bon, but of silk whi stitched in stripe an so as to acquie a only is this an econo ing it (saving the c