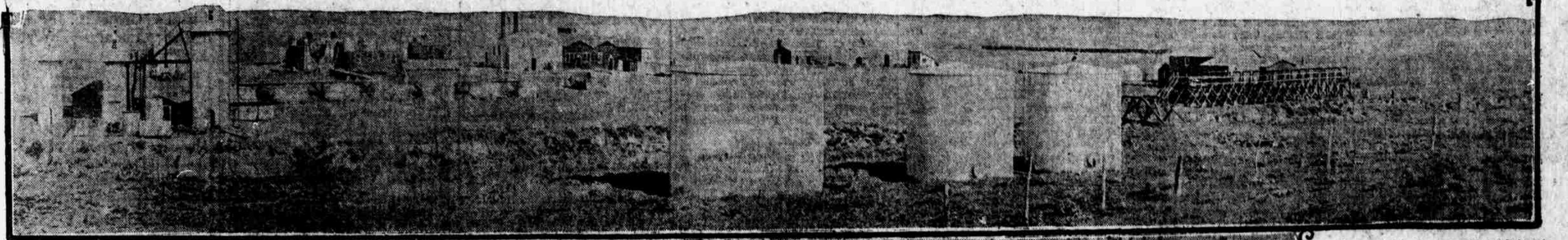


Wyoming Oil Fields Spouting Wealth in Yellow Streams



MAIN PLANT OF THE NEW REFINERY OF THE NATRONA PIPE LINE AND REFINERY CO. AT CASPER, WYO.

A LITTLE more than a week ago Omaha business men turned their heads to gaze at Wyoming. Prior to that only their ears were inclined that way and some of the things they heard went through one and not the other. They were not deeply impressed.

Now, since something happened a little more than a week ago out there at Casper, not only Omaha business men have turned to look, but men of the east and far west as well. They have halted, money in hand, while making their way hither and yon to invest, and turned to look at Wyoming. To transplant and change a flower of thought often appearing on another page of The Bee, they have heard, "There's gold in these plains, boys." For, no doubt, the enthusiastic gathering of more than 200 serious minded men in Casper, May 23 and 24, was the equivalent of seriously repeating that frivolous phrase.

It was the second annual convention of the Oil Men's association. Business men from all over the United States and England, France, Germany, Switzerland and other foreign countries were in attendance to look over what their money had brought forth and to co-operate on plans for the future. Although these were there, Wyoming was particularly represented because the convention was principally for the people of that state.

The kings of finance reviewed the resources and the machinery that would add to their investments. All were there to set up safeguards against those who, by unscrupulous methods, would hamper the incubation of these eggs of investment. And they emphasized that they were not there to place nest eggs. The slogan of Casper is: "No boom wanted. Make it a steady growth."

Particularly has Omaha become interested. Two prominent business men, F. D. Wead and John F. Flack, represented the Omaha Commercial club at the convention and in speeches before the meetings, told the oil men how the "market town" is watching what is being done there with almost vital interest. S. F. Miller of the Chicago & Northwestern railway, also was a representative of the Omaha business men. He has for several years taken an interest in the development of the Wyoming oil fields, and especially appreciates the growth of the western industry. As other Omaha men see it, he can get from the future a vision of the great benefits Omaha will derive from Wyoming oil fields and how the oil fields will prosper from Omaha.

Although it now appears in the far distant future, there is the outline of an oil pipe or railway direct from the producing fields to the Nebraska metropolis and market, and what that means, when the great value of the oils now being brought out of the ground there is considered, can now only be pictured in pleasant dreams. But dreams, nevertheless, that seem certain to become reality. The Wyoming oil fields are destined to do for Omaha what the Sugar Creek fields have begun to do for Kansas City: bringing cheaper fuel, and with that more factories; with more factories, more people, and with more people—growth, prosperity and greater content.

As young as the oil industry is, the state of Wyoming already has begun greatly to benefit from it and as a consequence to the benefit of a neighbor, Omaha soon will begin to feel the good. Into the state treasury last month was paid \$30,000 for the school fund from just one of the oil companies operating there. The Midwest Oil company, which is operating in the Salt Creek fields north of Casper, paid that amount as royalties on the production of five oil wells in a forty-acre tract in the corner of a school section. These royalties represent 10 per



OIL TRAIN LEAVING CASPER

cent of the value of production. The Midwest company is now sinking a chain of twenty wells, 600 feet apart, right through the section and it is estimated that the state school fund will be drawing royalties of \$10,000 or more a month from the section before the summer is over.

In the Salt Creek field there are eight school sections, all of which are under lease to oil operators. On three of them, including the one being developed by the Midwest company, drilling is now in progress. On section 16, of township 40, the Insurance Oil company is drilling and on section 16, of township 33, the Lucky Strike company has a well nearly down to the oil sands. That royalties of \$10,000 or more a year will pour into the Wyoming school funds from lands in the Salt Creek district within six months is confidently expected by the state authorities. This is one of the circumstances in the development of the oil fields that is turning Omaha business men to gaze at the neighbor state.

In former years to speak of oil in Wyoming brought to the average mind only large quantities of paper to be signed at so many dollars per signature. For a while it had the earmarks of the then related mining industries. But now that real money is seen coming from real things there has come an awakening.

Another great stride in the oil industry which brought with it even greater confidence was taken only recently, when a \$500,000 refinery and pipe line began actual operation. June 1 the Natrona Pipe Line and Refinery company began this production, which means putting out on the retail market \$15,000 worth of oil a day from the Shannon and Salt Creek fields, fifty miles north of Casper. The Natrona company, which will handle the product of the Wyoming Oil Fields company, the pioneers in the development of the oil fields of the region will refine 3,000 barrels daily. This is the rich lubricating oil of the Shannon field and the more volatile product of the Salt Creek field, which joins the Shannon field on the south.

Thirty-three grades of lubricants ranging from the costly watchmakers oil down to axle grease, will be produced at the refinery from the Shannon oil, while gasoline, kerosene, distillate and fuel oil will be refined from the Salt Creek product. The refinery, in respect to its equipment for the production of all manner of lubricants is the only one of its kind in the west outside of the Pacific coast. It is under the technical direction of Dr. Frederick Salathe, one of the five members of the International Petroleum Commission.

The refinery occupies a sixty-acre tract on the eastern outskirts of Casper and represents the last word in modern equipment. On a hill across a wide gulch from the main part of the plant, two great tanks are receiving the oil that two pumping plants, one of ninety horsepower and the other of fifty horsepower, are sending down from the oil fields fifty miles away, at the rate of 6,000 barrels a day. At the refinery the crude oil storage tanks will hold more than 25,000 barrels; a battery of receiving tanks will accommodate 750,000 gallons of the finished products, and at the field there is an additional storage capacity of nearly 60,000 barrels. Even this storage capacity will soon be taxed to its uttermost, for in the Shannon field twenty-five wells are producing 300 barrels of the extremely valuable oil a day, and in the Salt Creek field the Wyoming Oil Fields company has some twenty wells pouring out a total



ONE OF THE GUSHERS. THIS WELL HAS DAILY PRODUCTION OF 15000 BARRELS

of 5,000 barrels a day of the lighter oil, rich in gasoline and kerosene. Development of the company's property in the Shannon and Salt Creek fields is being pushed vigorously and it is only a question of time when the capacity of the new refinery will be increased materially. At Shannon the Wyoming Oil Fields company is having thirty additional wells drilled, four at a time, and it is expected that the daily production will reach 1,500 barrels by the coming autumn. In the Salt Creek field, where the company has one gusher of 1,500 barrels a day production, and several others ranging from 700 to 1,000 barrels a day, additional wells are being drilled as fast as possible and a heavy increase

in the production of that field is certain. To the interests now controlled by the Wyoming Oil Fields company belongs the lion's share of the credit for the development of the Shannon and Salt Creek fields, in point of size and production the most important oil region between the mid continent fields of Kansas and California and the Oklahoma fields. The Wyoming company represents an amalgamation of the Franco-Wyoming company, a Delaware corporation that acquired the Shannon field from P. M. Shannon, a Pennsylvania oil man, who was the first to undertake the development of the oil fields of that region, and of the Petroleum Maatschappij Salt Creek of Wyoming, an American corporation largely financed in Holland, which was the first to explore the Salt Creek field and which brought in the first well in that field in 1908.

Despite innumerable obstacles, not the least of which was the freighting of supplies and heavy equipment fifty miles over rough and at times impassable roads from Casper, the nearest railroad point, these two companies persevered in their work of exploration and development, putting approximately \$3,000,000 into the project before receiving any returns. Today, with the pipe lines and refinery in operation, with more than two score wells spouting forth their oil and with the promise that this production will soon be increased to a marked extent the Wyoming Oil Fields company sees its efforts crowned with success and begins to reap the benefits of the years of toil and discouragement through which the interests it now represents passed in doing their part in the development of the natural resources of the west. And in those benefits the state of Wyoming and its neighboring states as well will share to no small degree.

Otto Gramm of Laramie, Wyo., is president of the Wyoming Oil Fields company, the directorate of which is composed of Mr. Gramm, former Governor A. W. Barber of Cheyenne, Wallace Bond, former United States consul general at Copenhagen; State Senator William Dubois of Cheyenne, former Land Commissioner Robert Fuller, Henry Mason of Chicago and Pierre Humbert of San Francisco. French capital is heav-

ily invested in the company and it is safe to say that the success of this concern means the immediate advent of a vast amount of French money for the development of the west, not only for the oil regions, but also for the other great natural resources.

While Casper practically is the center of the Wyoming oil operations it is not the only producing spot in the state. Oil fields are found in nearly every portion of the state. Probably next to Casper as an oil center is Douglas. Here there is a great opportunity for development, much of the country not producing what it could because of the timidity of capital in going into the section. During the last twelve years there have been various wells drilled in the field, with the object of locating the oil bearing strata. At the present time there are five wells producing oil, and six wells producing gas. These are all shallow wells, ranging in depth from 233 feet to 800 feet.

Gas wells are situated over a range of four miles over the field, and the depth of the gas sand is very uniform over the territory. The production in these gas wells has been very steady, the gas has been used for drilling purposes, heating, cooking and lighting the drilling camps, and also supplied to various ranches situated in the field.

The oil from three of these wells has a gravity of 1.35 degrees. The production is from ten to thirty barrels a day from each well. Two wells produce lubricating oils similar to the Shannon wells on Salt Creek and the amount of production is probably much the same as some of those in that field.

The Douglas oil field extends also south of the town, and the oil indications in that direction are very promising. Some years ago a well was drilled at the mouth of La Bonte creek, which produced a quantity of gas. This was cased off and drilling was continued to a depth of 1,500 feet through black shale. At that depth sand was struck, with light oil and an artesian flow of water. The hole was too small, which prevented drilling deeper, and the well was abandoned. The well proved, however, the existence of light oil and gas in that district. This well is about eight miles south of the town of Douglas and only one mile from the railroad.

Near Lander the Wyopo Oil company has struck some wells having an appalling base. The fields are south and northwest from Lander. Further northwest wells are producing in the Shoshone Indian reservation. In all eighteen oil fields are known in Wyoming and several more will be found if prospected for. In each of these fields oil is found in springs or there are thick banks of oil sands exposed. Many of the lands are lying idle because of the lack of railroads for transporting the same. Some day in the progress of the times transportation facilities will be secured in these sections and Wyoming will produce enough oil to supply the world.

Public Rights in Commons

BY JAMES O. WILSON.

No record could be more full of public spirit and public interest than the record of the Commons Preservation society, which is fully set forth in a revised edition of Lord Eversley's volume, "Commons, Forests and Footpaths." The story which he has to tell is a story of a long and honorable struggle on behalf of public rights and in defense of public privileges.

The victory which has been largely won, is a victory for good sense, for a just interpretation of the law, and for the best interests of the whole community. Lord Eversley, in his interesting survey of the question, traces the history of the commons, the waste lands of the old manors, from the earliest days, and shows the gradual evolution of the idea that public rights in these lands were of real utility and value to the community. In feudal times, of course, in the days of vassalage, which was the direct forerunner of copyhold, the rights to graze cattle and cut turf on the wastes of the manors was a very real and necessary aid to the life of the dependents of the lord of the manor.

By degrees, however, the functions of the lord of the manor were whittled away, and his jurisdiction became very flimsy. He was confirmed, however, in his right to enclose parts of the waste lands of his manor by the Statute of Merton, A. D. 1235. This, the first enclosure act, gave the lord of the manor this right, provided only that it should appear on complaint of the free tenants that there was left a sufficiency of the commons to satisfy their rights with free access thereto. This Statute of Merton became six centuries after its enactment the legal battleground of the great struggle in which Lord Eversley has taken an heroic part.

After the powers conferred by the Statute of Merton had been apparently exhausted, much common land continued to be enclosed under private acts, and it was not until 1865 that the General Enclosure Act withdrew the consideration of such schemes from parliamentary committees, substituted local inquiries by independent commissioners, and first confirmed certain public rights. Twenty years later the real battle was begun, and it was precipitated by a scheme to fence, drain and empark Wimbledon Common, of which Lord Spencer was lord of the manor. This scheme, albeit, Lord Spencer undoubtedly sought the public interest in his proposals, aroused a bitter hostility, and the discussion which it provoked had much effect on the proceedings of a Parliamentary committee appointed in 1876 to con-

sider the best means of preserving for the use of the public, the forests, commons and open spaces in the neighborhood of London.

The issue of this committee's report was followed by the foundation of the Commons Preservation society, and this was the turning point in a great national movement. It is interesting to note that among the earliest members were such men as John Stuart Mill, Lord Mount Temple, Prof. Huxley, Thomas Hughes, Edward North Buxton and Baron Pollock.

The society soon found itself face to face with a Homeric struggle. The Statute of Merton was exhumed from the dusty recesses of the statute book on behalf of the lords of the manors, and the work of enclosure was begun in all directions. The society organized everywhere the strongest legal opposition to these encroachments and case after case was fought out to a slow length in the courts frequently after the commons had been taken matters into their own hands and pulled down the vexatious palisades.

The objects of the society were, in the first place, the repeal of the obnoxious Statute of Merton, and in the second, to have all commons in England and Wales placed under schemes of regulation. After success in costly and protracted litigation, the first of these objects has been virtually achieved. Success in the second has still to come. But the record of the society is already full of brilliant triumph. To its efforts are due both the conservation of countless open spaces which the people enjoy without much thought of the battle waged on behalf of public rights and public expediency, and the growth of that new opinion, which, without opposition, now regards the preservation of commons, and open spaces and rights-of-way as an important item in the general character of public freedom.

Lord Eversley's book is very welcome in its revised edition. The historical survey of the question is very good and clear. The personal note lends an added interest to the story of this struggle. The reader understands and sympathizes with the brave work of the society, which has been rendered perhaps even better service as the constant mediator in disputed matters between owners of property and the public than as the doughty champion in the courts. The society, moreover, has been the natural parent of many other societies pursuing similar ends which today stretch a network of protection over the many public parks and open spaces which are an integral part of the public health and enjoyment of life.

Has Religion a Future?

BY PROF. THEODORE KAPETZIN

It is an indisputable fact that religion has a past—a past which is as old as that of humanity itself. For when our first knowledge of man is connected with fire, through the use of which homo sapiens began to rise above the mere animal stage, this knowledge of fire takes us back to the first sacred altar of religious cult in the world. Even today the eternal burning lamp in Catholic churches tells of the sacred fire which the virgin Vesta guarded, of the sacrifices of Abel, of the burning thorn bush of Moses from which the voice of Jehovah came for his services, and of the fires on Mount Carmel which the false priests built in honor of Baal. The planting of the first seed in spring was a religious act, the ver sacrum, the first born of cattle and men belonged to the gods, and even today divine services are held in the churches to thank for a bountiful harvest.

All the great festivals of Israel are connected with nature. Art also is a daughter of religion. "The ornaments with which the savage adorns his body," says Bouffet, "the lines with which he tattoos himself have religious significance, they are the original amulets." The oldest dances are religious dances. Israel dances around the golden calf and King David danced in honor of the Lord. And with the religious dances came the first musical instruments. Harps, symbols, flutes and zithers accompanied the first prophets of Israel. Sculpture gives

mysterious and complicated of all problems, though all founders of religions have tried to simplify and explain their theories. Religion is the struggle of every new period in the history of humanity toward a conception and idea of life, and that is why it will only die out on earth with the last human being.

But what is to be the future of religion? To deal with the multitude of religions is impossible within the limits of an article and to prophesy is useless, but there are currents which point towards the most likely course of the religion which interests our intellectual sphere most—the Christian religion.

When a nation finds itself and organizes itself politically, we get the state. When it finds itself, and organizes religiously we have the church. This means that both are subject to the law of evolution; that they are dependent on outside events. We are living at a time when traditional Christian religion is about to change into the yet unknown religion of the future, which is to give it new life and soul. Free Christianity is gathering all her strength to submit to this transformation. In four directions its evolution must follow certain paths. The idea of a personal divinity as we have it in the Jewish and Christian creeds must merge into monism. The pious adoration of Christ as the Savior must come to an understanding with historical philosophy. Christian ethics are in conflict with our material interest and with the virtues of bravery and justice which rule the struggle for existence. Common cult is endangered by present individualistic tendencies.

Monism is no concrete idea. It ranges from Haecceit over Hartmann to Eucken, but no matter how it manifests itself, whether as rationalism, which declares unity to be an imperative demand of reason, or as the thought of laws of nature or in any other form, it will never be there to dispute its claims. Then comes the second question: Dare we as modern men, as disciples of Lessing, imagine one single individual personality as the center of the whole history of humanity? The making into a god of any being born by man, in Christianity and other religions, we understand as a cult of a hero, but we do not recognize it as the foundation of a church in any religion but our own. Christ belongs, according to his own words, not in the gospel of God's fatherly love, but that does not do away with the importance of the Nazarene as a symbol and as an example. The soul always builds itself a body and thus Christ will continue to be adored as a symbol and the most striking example of his own religious teachings, just as Moses and Buddha, Mohammed and Confucius are venerated. But the prophet must never transform himself into a god, even when his head touches the stars and the Christian mystic, which adores Christ as a God, always stands in need of sobering criticism of the myth of Christ, which even draws his existence into doubt. We need religious prophets to strengthen and build up our religious life, just as we need leaders in all other things to whom we may look, but the thought of Christ as the center of all the world or all humanity is a dream which has outlasted its effect. Humanity, sprung from the biological

evolution of the world, understands itself only in connection with an infinitely much greater cosmic life. At the side of Christianity stand other equally important religious centers which have their savors and divinites. "What reason is there to think that our European Christian culture is not to disappear and give room for new equally important religious cults with new prophets?" asks Troeltsch. Is it not ridiculous and conceited when Christians, Jews or Chinese consider themselves the sons of heaven and the earth the center of the universe? Every system within cosmos has its own source of light and Christianity is like one of these solar systems, but like any of these it is not eternal, but will last its allotted time and give way to other religions. Religion will exist as long as humanity itself, but no particular cult is immortal.

Miraculous A lawyer was retained as counsel for a man who stepped into a hole in the street and broke his leg. The verdict was in favor of his client. After settling up the claim he handed his client a silver dollar. "What is this for?" asked the man. "That is what is left after taking out my fee, the cost of appeal and other expenses."

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