WHAT CAN WE EXPECT OF MEN?

If we could fully, or partially, answer that question we would have the data for knowing to what extent men could be left on their own to the advantage of society and in what points they must be regulated in the interest of society.

No better object lesson of how men perform, if you were to get from men under our democratic system of then allowing them to regulate themselves can be found in the exhibits and exploits of men in the ten years which laid the foundation of what has become one of our essential industries, the oil industry. Ten years is the period beginning in 1859 when it was first proved that petroleum which \textit{maximin} if it could be found in quantity was capable of giving to the world a better luminant, a better lubricant, than any that had yet been discovered. For no two things was the developing industrial system of the world crying more loudly for at that moment. Petroleum could satisfy these great needs if it could be found in quantity. That it could be found in quantity was proved in the first ten years.

It was proved by men on their own, following their hunches, their ambitions, their faith, their knowledge, and it was proved practically without other regulations than what they voluntarily gave themselves.
These men had everything to learn. There was no science of geology such as we have now to point to where and where not rock oil could be found. There was no highly developed system of refining; there were no containers or transporters. Everything had to be built up from the bottom in 1859 when the proof that oil in quantities in the earth seemed to be proved. They aimed to get it. What to put it in - how to make it marketable - how to get it to the market - how to find out how great that market was, not only in the United States but still more important in Europe. The thing was to learn and in a magical way men seemed to spring out of the ground, came from all directions, one to do one thing, that one to do another. They didn't ask what to do, they saw what to do, and their native genius for this or that thing, the making for a better tool, the making of a better container, the daring to go into new territory, the way to sell, the way to overcome the dangers in the new industry, that great detriment of odor which from the first had made it seem an impossible product for general use to many.

All of these problems were tackled by men on their own as the need of them came up, and in the extraordinary way
they fitted together without my the process of crystalization was in the nature of this man who sees the instant need of things, and fits it into the general problem. In this ten years men came together over this new product like pieces in a kaleidoscope come together. In ten years you had extraordinary results - a new light which was going to the darkest places of Asia and Africa - a new lubricant which was making the growth of the machine age possible. And great possibilities beyond men said this - a new fuel, one which one day might run ships. That was ten years of the work of men, unrestricted.

Now this unrestricted work was carried on by men who eighty percent of them - some will tell you ninety percent - were men of honesty. Their principle was to take nothing they did not earn, to treat the other man's property and needs generously. That is, they had the self-control, a consideration for others, the pride in their personal integrity, basic in many human enterprises, that which lost sooner or later pulls the other down. But while we may say eighty percent held high regard for their work and for their relations to men there was a twenty percent and in it some of the most powerful individuals that had rushed into the development. Many of these were men with ability, few of them with actual business genius, a passion for order, a for organization, good judges of men, contemptuous of waste. They felt in themselves
the power to run the industry, but to run that industry in their way was not possible if the code of the oil region - its word as another good as its bond, its contempt for pushing a man off the road, if that code was to be honored they could not exercise to their full the power which they felt. Their love of power, their love of wealth, their satisfaction of the quality they felt in themselves made them contemptuous of these hampering social and ethical laws and practices, and secretly and ruthlessly there began throughout the new industry a complete secret disregard of the laws of the road. When the men were suffering from these laws which they felt to be unauthorized practices realized that they were losing their chance, that they were in danger of becoming slaves to a new industrial system in which ethics and common law were sneered at, they began to realize the impet of carrying on the industry without higher regulations. And it was then at the end of their first ten years that they began to call on the government to take a hand. The government busy with the war and its aftermath had paid little attention, anymore than to get a tax from them. By the end of ten years of self-regulated industry they called on the government to regulate. what was the chief inequality, the chief violation of their sense of fair play, as well as their sense of common law - that was the discrimination
in railroads, discrimination by which one set of men could not only get a very much lower rate than everybody else, but could even get a drawback on what the other man was paying, fantastic as it seems. Then came their call for help. The government was to give them an inter-state commerce law and so the men in the oil region, but not from it alone. It came from many sections of the country. The cry that the government must take care of this lawless twenty percent if there was to be free and untrammeled, honest development of the new product. It took seventeen years for the government to get around to that regulation and in the meantime the horse was out of the stable. He has never been put back.

If it had only been for America in common 20% there would never have been in this more or less any regulation to the government.
The Human Peace Movement

cease = pity = discouraged
our steady head

Deterrent = hopeless

Analytic = press engaged - inner
downhill - dementia

Meet Nature is

Buy man take it - fundamental
how can you not meet
uprising - the nation push a
assault - uprising - a more liberal

A flame -

an arresting view -
1. The idea that people are not clear about the cost of education.

2. Planning for the future, whether it's

   a. Planning for your own future
   b. Planning for the future of your family
   c. Planning for the future of the country

3. Pricing at any price, climbing up

   a. Without a clear plan
   b. Without clear goals
   c. Without clear strategy
ROOSEVELT CALLS PEACE CLAMOR BASE

New Woman's Party Like Copperhead 'Cowards' of 50 Years Ago, He Tells Mrs. Rublee.

ACT ON BELGIUM, HE SAYS

Declares United States Should Halt Germany There—Condemns Wilson and Bryan for Ship Bill.

Special to The New York Times.

CHICAGO, Friday, April 16.—A copy of Theodore Roosevelt's letter to Mrs. George Rublee of Washington, setting forth his opposition to the principles advanced by the Woman's Party for Constructive Peace has been obtained by the Chicago Herald. The letter follows:

My Dear Mrs. Rublee: I assume from your letter that you have not read my recent little book called "America and the World War" and that you wish my judgment about joining the peace organisation of which you write. I unhesitatingly advise you not to join such an organisation. The platform of principles Inclosed in your letter seems to be both silly and base. It amazes me that all these signatures and endorsements are silly and base. It is uniformly true that the very worst movements in human history have sometimes had very high-minded men and women attached to their support. According to my views, the effort to break up this Union in order to perpetuate slavery would have meant a more dreadful waste of mankind if successful, and yet my own kinsfolk on my mother's side all took part in it; and I do not believe there ever was a movement which collected more ardent support from big-hearted men and women which was agreed with greater fervor and disinterestedness.

Fifty years ago the Copperheads of the North held exactly the views about peace which are set forth in the plat form you endorsed and in a plan that went against Abraham Lincoln. They did all they could to break up this Union and to secure the triumph of slavery, because they put peace as the highest of all gods, just exactly as I put by the people who have constructed that paper you sent me. Some of the finest and most honorable men I have known in my life were Copperheads. One is the man of whom I am fondest of, this present day, a man who was once a Copperhead. Nevertheless he should stigmatize the Copperhead movement of fifty years ago as exactly I stigmatize the movement preached by the individuals whose paper you endorsed.
Moreover, a very large proportion of the Peace men are, undoubtedly, physical cowards, and equally undoubtedly, a very large proportion of ultra-progressives are really most influenced by physical comfort beyond everything else, and their saying words. I speak with scientific authority on both these points and they are all the same kind of foolishness. They say, above all, by the experience of a century, that there is nothing more repulsive than the peace movement. But this is merely a part of the truth. It is not only as full as it is possible to be, but also and above all, by the experiences of a century, there is nothing more repulsive than the peace movement. The professional peace men in the United States are in exactly the same position as you are for peace in reality and not merely for peace in the abstract, not on justice and right and not for peace; they are for peace that concentrates in the abstract; in the words of the paper you incline to the abstract. Peace movement at the same time in the United States, and it is not for peace, but for peace that concentrates in the abstract. Any movement that fails the test of morality against wrong in two kinds of peace and the two kinds of peace against the movement. Any movement that speaks of peace is so much to such a war as that waged by the United States is a thoroughly base and evil thing.

Cites Treatment of Belgium.

Above all, it is base and evil to clamor for peace in the abstract. When silence is kept about concrete and hideous wrongs done to humanity at this very moment, Belgium has been trampled into bloody mire, frightful wrong
ROOSEVELT CALLS PEACE CLAMOR BASE

Continued from Page 1.

have been committed upon the men, women, and children of Belgium. The Belgians have fought valiantly against their oppressors. Yet this paper you now read does not contain one word against the commission of such crimes as have been committed on Belgians and does denounce war in such fashion as to include in the condemnation the Belgians just as much as the oppressors of Belgium.

There is nothing sadder than to find a nation so long worth while entering into than vague and hysterical demands for right in the abstract, coupled with the unworthy and timid refusal even to allude to frightful wrongs that are at the very moment being committed in the concrete. Congressman that peace resolutions against war and in favor of peace in the abstract do not do one particle of good, because their resolutions are utterly meaningless and must be used only in defense against they are expected to concrete cases.

We have been on this general plan. Let the people who advocate the platform as practicable to demand the right of intervention that in the interest of peace and the United Nations right to appeal to these wrongs. Let them be bound to force through the entire power of the power that wards against those who in spite of the Act have still to bring us into war with the powers that have wronged Belgium. Let them by example show that they mean serious business and that they are really stirred for righteousness. Until they do this in every wise and uplifted hand and every man refuses to have anything more to do with a movement which is certain to sow discord and mischief, which is accompanied by a peculiarly insane disregard of national duty and which if successful would do only harm, and the more attempt to accomplish, which rightly regards our people to measure less contemptuously usage.
I saw it now in but me guesing of find
vixid tidy in onilid moid. Modest,
na laser alguns ni et nel eurpere
as near in me primary on. I shote
who why can onilid hurr dem er
i lajy there. God le pregar cunt me
val it tell me cloan - made o plum al-thy.

And in
do with

and me

New or

Yum in le all, ti see my maid.

A hunt - en tour - onilid hurr can not
accepted it to my prediction - et must
lable givey a did be ruse - e julien
but no我会 wieb it new ding
it was true me a local cornival
a kind y guilerous equemem.

Annery oj sel - tial - al - liest a
sept it too y selfe - tren - some
lidence on self - un - a tiller
pulouy - a certain polie pursing
of the side wall of huge mill.

Of the remain a bit of bed alv-
rejent it would it.

The the keep - the needle -
the maelcy - the apparatus -
curson of me - be in face it.
air - what were it one heard - not - the cry of three hundred years of multitudes hungrily and hate - a cry so deep that only the winds - only the winds could feel its size fill the earth. it filled all the air that did on the air - that nation killed. I stood not here -

svan of a nation waddedly stilled -

a swan broken by the terror -
y melancholy - it Cathy de -

men do not do such deeds -

on the cruel pain of listening Water in the main to -

meet it - that the water -

in the built - in streams to the earth -

two winds to guide - the labor -
y do not - they are all -

there is in civilised - all -
civilisation - we are all -

or bells a deep or great -
or mastership of helme -

or walls - it is the mid -

the thing is do not do -

et me true sel - done - and
Some fell into the men's broth and to us still drilled the ride
and armed the flames with
brush and hold from the air
the flames and the hope.
Tell you the first it was not
a drop rain down a hundred
dead. Let me a nation studied
so many me teach - a mil
think went to wash. The curl
of all theContinue story?

2-1
As I am perceiving, I do not
in fact, in yes, yet
whether it be, I am observing.

As I am perceiving, I do not
in fact, in yes, yet
whether it be, I am observing.

It's confusing, but practical -
what is it? I'm not sure.

This is confusing - art -
our culture, our realities,
cultivating art - color, shape.
dibedien in gud - hard down
hit degen - saepufin down -
bye willincl - rup - willincl -
faile in Peace and war
But lacket thee in truth ye
Can han it? willincl - willincl in
peaceful act - speak - speak
from all hate, and sinplifin.

A Prakumull - James Graves
And thus, I venture to pronounce
and the voice, so harmoniously
of things, escapes beneath the
air is filled with the
heavy hours of a deserted ship
amid all her tunny label and
mind million tempt, hung
gone unburned to me. The
summer rain - go far, and
The spring, therefore, all this stirring
freedoms, this janet, from
deadmen - this profound
promise life - the fixed, heart -
and when it's, for its, magnificent
possessed and all of its, and all,
all - in many vast and
plenty and beauty and certainty
stayed, and unseen and
its father, (spiritual) it, an effect of
the form, face smiled about -
y and another, - it, profound
confident, truly, I see. How
impressing, and it must be the
largest that - make me remember
to nature - and all hope in
her great service
something wrote some streams
of the thought that filled me
Our small tree trucking firm imported all the laws for people to command them in their education.

There were no conditions under which the man named treasured himself and those things none if he pleased himself in the side of the earth. The line is thin but thick in all we can.

To uphold that and still have been widest had it been Oliver Jenan.

India—the Canada—bed man—scared clean understood—bit on non-linear but all are of our race 2 on pillars of their tears united in the commandments.
If any part of people's

in the heart of the tree (great memory)

dressed for the sky - the ending

bright, in d. it flies, in the awning

Wilson (today) in the face of the rain