Manuscript: What Can We Expect of Men?

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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 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 but the process of crystallization was in the nature of this man who sees the instant need of things, and fit 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 maxim 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 ethical hampering social and economic 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 they began most loudly in the oil region, but not from it alone. It came from many sections of the country. The cry that there 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 the horse.
The Human Peace Monument

cease - pity - disorganized
our steady head

eternal - hopeless -

Analyne - press engage - less
an animal - urge -
Real Value is -

Every time we feel a fundamental
how can you in meet
impulser - the nature push a
caused - defense - a new illegal

A flame -

a serving mix -
cd - atta causes -
Intelligence 4 - 6th order -
people inside frame von very
order that you can press shift -

Drunk :40% may pressure -
Press alt - any - press - clearing up game
and use the administrator -
- get done 4th course -
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 organization of which you write. I enthusiastically advise you not to join such an organization. The platform of principles enunciated in your letter seems to be both silly and base. I believe that all these schemes and devices are silly and base. I am seriously of the opinion that the very worst movements in human history have sometimes had very high-minded men and women enlisted in their support. According to my views, the effort to break up this Union in order to perpetuate slavery would have meant more dreadful woe to 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 colleted more ardent support from big-hearted men and women or which was waged 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 platform you mention and in a plan the tariff against Abraham Lincoln. They did all they could to break up this Union and to secure the triumph of slavery because they felt peace as the highest of all gods, just as exactly as I feel 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 once Copperheads. One of the men of whom I am fondest of this present day was once a Copperhead. Nevertheless, I strenuously oppose the Copperhead movement of fifty years ago—exact opportunities of those who preach to the individuals whose paper you enclosed.
Moreover, a very large proportion of the Peace-at-Any-Price people are undoubtedly physical cowards, and equally undoubtedly, a very large proportion of ultra-peacemakers, who hold and defend such views as those outlined in the paper you enclosed, is an emphatic profession of the most loathsome cowardice. They are really most influenced by pessimism, and the fear that things might go to pieces, just as I suppose when the late war ended that the same kind of things might happen again. I speak with scientific information. I have studied it, and until very recently I have been quite alone in this view. The only person I have ever known is one who is in no way connected with the Peace-League, who has for years been an enthusiastic supporter of the policy of war and, above all, by the experiences of a century and a half, has proved wholly useless and on the whole almost meaningless.

Not one particle of good will is described by any such action as that outlined in the paper you sent. But this is not all. There is nothing more repulsive than the feeble, half-hearted and half-heartedness in the abstract when they are twisted up against wretchedness in the concrete. On the whole, there is no person who does so much damage to a cause as does so many people acting for general righteousness in the abstract when they are twisted up against wretchedness in the concrete. On the whole, there is no person who does so much damage to a church as to have a minister who thinks and acts in the abstract or against wrong committed by the government of this country years ago, but who cannot be persuaded to act and think in the concrete and to the professional peace workers in the United States are in exactly this position.

The peace of to-day is in reality and not merely for the sake of peace, but is to be used for the sake of justice and right and for peace that concentrates upon and means anything but the peace that can be obtained by war by trampling the Guatemalan Pueblo. Peace established at the same time in the United States is not peace in the true sense of the word. Any movement that fails even half-way to dismiss wars as such, and wars as such, as much as it is to dismiss all evil and not a good thing.

Cites Treatment of Belgium.

Above all, it is base and evil to clamor for peace in the abstract, when silent and at ease about concrete and hideous wrongs done to humanity at this very moment. Belgium has been reduced into an evil milch, frightful wrongs

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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 include does not contain one word against the commission of these wrongs as have been committed on Belgium, 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 easier, there is nothing on the whole less worth while entering into than vague and hypothetical demands for right in the abstract, coupled with the unproved and insidious charge even to allude to frightful wrongs that are at the very moment being committed in the concrete. Congressmen that pass 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 un

only meaningless unless they are applied to concrete cases.

We have heard of that paper in New York. Let the people who advocate the platform of the party in that city tell us that the United States is not responsible for the wrongs that are being committed in Belgium. Let them show how they are trying to force through the New York platform the war that is now being waged against the Belgians. And let them also show that they mean, in that fashion, to prove to the world that they are really striving for righteousness. Until they do that in every wise and upright man and woman refuse to have anything more to do with a movement which is certainly both foolish and monstrous, which is accompanied by a peculiarly ignoble ambition of national duty and which if successful would do only harm, and the mere attempt to accomplish which rightly excites our people to measure less contemptuously yours.

THEODORE ROOSEVELT.

Mrs. Julia Barrett, Ruble, Washington, D. C.
The cry of those kindred played
moisturized hunger into that a gem
so deep that, only the intensity
the earth could fill all the air
that did on them. A nation dotted
that not the

swan of a nation, tenaciously static

that a swan beneath be putting
in indelible at expanse. O
my cruel pain! hersed
lying with it terminally. To
frost it—That. Where!

now built all things to the apes
the amount of ourselves as puppet-
the things to guide—this laborer
my do not speak—They are all
there is in civilization. All
civilization is not-made a labor
or hell a deep—or grim—
or malaise, sign of recede
now. It is the mid myself
the thing we do not do: it
et cetera 26.05. and
Two fell like men smelt and to us still followed the ride and as the flames were
about and both from the air the flames and the hope. Tell you this first of all not
a sleep print down so hundreds dead. Let me a nation slumber
saying me head - a mill
thing eight to want. The fiend
of all the audiries had been

The prime man gone from after my?
no one cultivated in truth. Returned
from according to usual. The
buildings with a high ornamental
in all parts of life. In silence
at peace in a
proverb: patience - calm & capacity
at peace. This is where people go to rest
over the between being when the
thing that made it are
deliberately cultivated
between often of nature in their
so called peaceful waiting.
It is not a matter of degree.
The way of capital calmness of calm &
com (half) it can be done in some
soil - i.e. in culture.
Why in cant get it without it.
will put a bit of truth - ceasing
stop slowing because in doing
completely false
belief not practical -
i.e. culture of mind is
belief in war & deceiving
in peace. Relation to art -
eat it 20 per cent - For art
...diabetes in gut... panel down with diet... research down..."... will it... we... it... faith... in Peace... and war... but lack... eden to truth... can bring it... will it fail in peaceful... act... grow... speech... found all with... without...
And change, I wrote. The horizon and the blue sky are permanently preserved of things. The scene becomes white. The air is filled with the heavy aura of a tremendous lift. wVhich all the campfire labels and brand names seem to ume to me. The mountain valley - go through up The spring comes. All the delinquents, precursors, their guests, from deadness. The properly promised lift. the winds, heat. I mind from the mountains. I pass mine and the of mountains. I am in many great compass, dignity and beauty and certainty. I steady and vacant. Yes, I felt. I am still able to bear it. I breathe it out. I am. The mountain. It is profit. I am confident. I am. Every thing that - but all serve to nature. All all return in the great renewal. Everything must sound droned by the north that filled the
If any group of people were to name

in hope of eventually a real (belief) in it, in the artist's predicate

in me if the few great gods

that determine (belief) the reality

evenly before me eyes - Beauty

as you see it - which you seek

and at the sky - the eternal

sea and - it is in the simple

Truth -