

WHAT CAN WE EXPECT OF MEN?

If we could fully, or ^{even} 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.

Mr. Carnegie
No better object lesson of how men perform *when* if you were to get from men under our democratic system of allowing them to regulate themselves can be found ^{then} 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~~ 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 of 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 improvement~~ 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

hummer

they fitted together without ~~any~~ the process of crystalization *which* was in the nature of this man ^{who} sees the instant need of things, and fitted 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 this - a new fuel, one which ^{men said} 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 ~~powerful~~ twenty percent and in it some of the most powerful individuals that had rushed into the development. ~~There were men of power, men of ability~~ Many of these were men with ability, few of them with actual business genius, a passion for order, a ^{genius} ~~passion~~ for organization, good judges of men, contemptuous of waste, ~~erst~~. They felt in themselves

*also contemptuous of waste
of labor*

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 good as its bond, its contempt for pushing ^{another} 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} ~~moral~~ laws and practices, and secretly and ruthlessly there began throughout the new industry a ~~series of~~ complete secret disregard of the laws of the road.

~~It was when the men were suffering from these~~

who
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, ~~that~~ 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 ^{their} ~~the~~ ten years of self-regulated industry they called on the government to regulated 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

time to be taken before the government can take up the case of the men who were suffering from these laws

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 cry came} ~~there~~ 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 untrammelled, 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 not been for that 20%
concession 20% there would now have
been no oil in the west on land - the cry is still
in the journal.

The Immense Peace Monument.

ceaseless - jingy - disengaged -

our steady head
little u-f. 9.

Endless - hopeless -

Analysis - force engaged - center
in nature of things -
What nature is -

Being woman back to find men -
later - How can you meet
imagination - like nothing but a
candle - desire - a man with
power -

A flame -
" Struggle -
an arresting man -

G-d-ath cause -

Involvement to let men-
people struggle their own way
rather than you can force them -

Wanting better man's possession -

Peace - at - any - Price - climbing the game -
good as an advertisement -
- get down to cause -

N.Y. Times April 16, 1915

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 emphatically advise you not to join such an organization. The platform of principles inclosed in your letter seems to be both silly and base.

This does not mean that all those signing and championing it are silly and base. It is unfortunately true 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 most 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 enlisted more ardent support from big-hearted men and women or which was served 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 enclosed and to a man they voted against Abraham Lincoln. They did all they could to break up the 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 former Copperheads. One of the men of whom I am fondest at this present day was once a Copperhead. Nevertheless, should stigmatize the Copperhead movement of fifty years ago exactly as I stigmatize the movement preached by the individuals whose paper you enclosed to me.

Proselet Peace Letter

Moreover, a very large proportion of the Peace-at-Any-Price or Copperhead sympathizers were undoubtedly physical cowards, and equally undoubtedly, a very large proportion of ultra-pacifists of today, who uphold such views as those outlined in the paper you inclosed, in championing peace without regard to righteousness, are really most influenced by physical cowardice. They fear death or pain or discomfort beyond everything else, and like to hide their fear behind high-sounding words.

I speak with scientific accuracy when I speak of this movement as both base and silly. It is silly because it is absolutely futile. It proposes to go on with just the same kind of futile agitation which, by the experience of a century, and, above all, by the experience of the last thirty years, has proved wholly useless and on the whole slightly mischievous.

Not one particle of good will be obtained by any such action as that outlined in that paper you sent. But this is not all. It is base as well as futile. There is nothing more repulsive than to see people agitating for general righteousness in the abstract when they dare not stand up against wickedness in the concrete. On the whole, there is nothing that does so much damage to a church as to have a minister who thunders continually against wrong in the abstract or against wrong committed by the Pharisees a couple of thousand years ago, but who cannot be persuaded to stand up against present-day wrong in the concrete; and the professional pacifist leaders in the United States are in exactly this position.

I assume, of course, that you are for peace in reality and not merely for the name of peace and that you are for peace based on justice and right and not for peace that consecrates successful wrong; for peace that consecrates wrong may be actually worse than any war. Well, the paper you inclose is in effect exactly as much an indorsement of the "Peace" once obtained in Warsaw by trampling liberty and humanity under foot as of the "Peace" obtained at the same time in the United States by restoring the Union and freeing the slaves. Any movement that fails emphatically to discriminate between the two kinds of peace and the two kinds of war is an evil and not a good movement. Any movement that speaks against war in terms that would apply as much to such a war as that waged by Lincoln as to the war waged to destroy free people 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 wrongs

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Roosevelt Peace Letter

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 inclose does not contain one protest against the commission of such 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 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. 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 utterly meaningless unless they are reduced to concrete cases.

We have before us that concrete case. Let the people who advocate the platform and principles you inclosed hold a meeting specifically to denounce the invasion of Belgium by Germany and to demand that in the interests of peace the United States do what it can to put a stop to those wrongs. Let them denounce Messrs. Wilson and Bryan for trying to force through the Ship Purchase bill, which was in the interest of the power that wronged Belgium and in spite of the fact that their action might tend to bring us into war with the powers that have sought to defend Belgium. Let them do something to show that they mean what they say and that they are really striving for righteousness. Until they do this let every wise and upright man and woman refuse to have anything more to do with a movement which is certainly both foolish and noxious, which is accompanied by a peculiarly ignoble abandonment of national duty and which if successful would do only harm and the mere attempt to accomplish which rightly exposes our people to measureless contempt. Sincerely yours,

THEODORE ROOSEVELT.
Mrs. Julie Barret Rublee, Washington,
D. C.

I think it now is but one question of first
 civil today in civilized world. Moreover
 the lesser again that the world is properly
 a power in one primary one. ~~the~~
~~the~~ why has civilization been done in
 its high places - good to piece, sent us
 back to better & clear ^{made it plain at the}

had in
 do with
 this book -
 down

It is childish to say this is civil
 nation or man did it. In kind
 will did it. Self-dorm to follow
 of human heart. To see my inside
 except & evolve. Civilization has not
 accepted it. my preference - it might
 later give aid of peace & justice
 but no matter what it has done
 it ~~was~~ there was a lack of conviction
 a kind of gentleman's agreement
 among us all - that at least a
 pair of two of selfishness - some
 kindness or ~~selfishness~~ ^{compassion} a little
 pity - a certain polite pushing
 off the side with a large hand
 open hands a ~~to~~ ^{not} about
 to get what we wanted.

The the things - the numbers -
 the machinery - the machinery &
 comes off now - as we feel it

[illegible]

~~These~~ ^a ~~fell~~ like men bumpt ~~the~~ ^{and}
 to us! ~~staid~~ ^{stilled} the birds
 and covered the fumes with
 black and took from the air
 its promise and its hope. ~~At~~
~~that~~ ^{that} was the first it was not -
 a sleep gone down & hundreds
 dead. It was a nation slatted
 & praying me dead - a nail
 from aught to wait - The fruit
 of all the centuries had been
 ripped & ~~it~~ ^{was}

The prize was gone from ^{#6}~~ms. #4~~

2-1

now are cultivated in polite & cultured
form according to social ~~and~~
understandings of a Haysman's conduct
in all forms of life - In literature
a good & a
in private politics - calm & capital
disturbances - art - life.

This latter question is now
over to stop between nations about
the things that make it are
peacefully & quietly cultivated
by between men of women in their
so called peaceful occupations.
It is but a matter of degree
- the war of capital calm. of calm in
capital - it has its roots in some
soil - i.e. its cultivation.

Why - we can't get on without it -
without a bit of falsity - compromising
showing because in debt.

~~comes back to me -~~

believe - not practical -
i.e. cause of war is
belief in war & disbelieving
in peace -
Relation to art -
Is it so per army - For art

- disbelieving in god - paint down
with down - scowling down -
eye rolling - no - Mithi -
Fails in Peace - end war
~~But~~ ~~lacked~~ ~~idea~~ to think in
can't can it - rolling - fails in
peaceful act - grow - spread
from all sides of influence -

A Proclamation - James G. Thompson

How small the thing man command -
all the law & the people -
10 commandments & there reduced
to 2 -

The things do not do -
There are no conditions - under
which the man who has raised
himself - does these things -
none - if he please himself
in the side of the civilization
The law is there & not that
is all we can -

To uphold that -
and that - has been nothing
had it been China Japan
India - the Crusades - the
Red man - we could learn
understand - but an own - those
~~who~~ who are of our race &
on faith & who bear witness
to the two commandments -

of any group of people to ~~make~~^{from} to whom
we have a right to expect a grasp of
a little (believe) it is the artist of Beauty
is one of the few great good
that demonstrates itself ~~at~~
eternally before our eyes - Beauty
is - you see it - when you ~~look~~
look at the sky - the smiling
leaf and - It is in the simplest
things -