



TENTH ANNUAL
PUBLIC RELATIONS
BANQUET

BUSINESS & PROFESSIONAL
WOMEN'S CLUB

March 16, 1936

Methodist Church

Holdenville, Oklahoma

MENU



TURKEY

DRESSING

POTATOES

GIBLET GRAVY

CRANBERRY SAUCE

SALAD

HOT ROLLS

COFFEE

STRAWBERRIES

CAKE

PROGRAM



Toastmistress - - Mrs. Marie Hillis

Collect

Group Singing

Dinner.

Introduction of Guests

Musical Number - - - Jacqueline Britton

Vocal Solo - - - - - Fred Scott

Broadcast - - - - - Dr. Harry Frey

Special - - - - - O. G. & E. Quartett

Leota Tomer, Eva Doty, Nelle Gilbert, Helen Dunn

Accompanist—Mrs. Laura St. Mary

Address - - - - - Hon. C. Guy Cutlip

Parting Song.

Song Leader - - - Mrs. Helen Lucas

Pianist - - - - Mrs. Early Sowers

C. Guy Cutler

Address to Business and
Professional Women's Club
Holdenville, Okla.
March 18th, 1936.
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~~you~~ Having come into the full estate of citizenship I have this evening chosen to speak to you upon "Government."

Antropology informs us that in the beginning men were wild and savage. They lived in the caves and clefts of the rocks and they hunted their food in the forests and the dangerous places of the earth.

One of their number, after countless centuries of time, being more observant than the others came at last to notice that the berries and the fruits and the grubs which they braved the dangers of the jungles to obtain were to be found each year at approximately the same place. Investigation, with this thought in mind, disclosed to him that there were seeds and shoots. These he gathered and experimented with by planting in some isolated place. The result was the production of the things he and his family had endangered their lives to obtain, ^{these} were obtainable without the menace of the wild beasts, the reptiles and the sickly fumes. This gave rise to agriculture. It was soon ascertained that the seeds grew and produced better in certain places and from certain types of soil. As a consequence groups sought out the more productive spots and this gave rise to communities.

When these communities sprang up problems came with them, problems that had never before ~~had~~ confronted the cave man. Permanent homes being made possible, cooperation and regard for the rights of others became necessary. It was found that the big, double fisted man took advantage of the little fellow and took from him that which he worked and sweated ~~for~~ to obtain, without

regard to his rights. Then the little fellows got together and formed a compact to protect each other from the incursions of the big, overbearing brute. When he came again to take from some little fellow that which he desired without working for, the other little fellows joined ^{together} ~~with him~~ and killed off the big one. This was the first idea of government, and from this simple hint has arose throughout the entire world varied and different forms of government, all intended to accomplish the same purpose; the protection of society by certain rules and regulations calculated to keep the savage nature within due bounds. Civilization is but a restraint upon our natural desires and tendencies. Without civilization we are natural thieves and liars. Religion and government are the great restraints upon those natural tendencies and therefore make for civilization.

In the beginning it was natural that some strong man of each locality, community or tribe be chosen as the chief executive. They were called by various names; kings, chiefs, emperors and potentates. All the power of government became vested in their hands, both in making the laws and enforcing them. Relying entirely upon heridity these executives were succeeded in their own family until the weak was overthrown. This system gave rise to great abuses, people were made slaves of the government, of the state. Unrest and confusion when unthouted ^{the} and selfish sovereigns were in power. Then the thoughtful began to study to solve this problem, and republics grew up. Republics where the citizen, instead of being a slave of the state, became the owners of the government. These prospered in a more or less capable fashion. But kings were the chief fashipn throughout the world until the great republic of the west was born in ^{the} 18th century.

Republics are based upon intelligent cooperation in government. Upon an intelligent vote, intelligent thought and consideration of public questions. Without such sober consideration on the part of the citizenship of a republic, it cannot endure.

When the colonists began populating the western hemisphere they were held in a certain bondage by the governments from which they came. While the far away government might be an excellent government, and in many cases was, yet the problems of the colonies were peculiar to the colony and could not be understood and administered from afar. The colonies demanded local self government so that they could administer their own affairs in their own way. Because of selfish reasons these demands were refused. The colonies rebelled and set up a government for themselves. It is about that government that we desire to speak this evening.

When Jefferson wrote in the constitution "We hold these truths to be self evidence, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed" he further stated that change of government or separation from established government was such an important step as to demand urgent reasons for the ^{change,} ~~same,~~ ^{reason} that would appeal to the sense of justice and wisdom of the peoples of the world, and the first ground he advanced for such an important step: " He has refused his assent to laws, the most wholesome and necessary for the public Good". There followed in that Declaration the detailed statement of the abuses suffered by the colonies and all these can be grouped under one head: ^{the lack of} Local Self Government.

That Declaration became the stepping stone to our government. It was to forever destroy the ability on the part of ~~any~~ government to perpetrate the wrongs complained of in the Declaration, that our form of government, secured from the consent of the governed, was set up. Those old men of the colonies had lived through the fire, had suffered the outrages of a despotic and dictatorial government. They understood, beyond the question of a doubt, the things they desired to avoid in government. The great teacher, EXPERIENCE, had sowed the seeds of wisdom in the framers of our government. The fundamentals that were sought to be avoided in those days are of just as pressing importance today as they were in those days. We cannot realize this sufficiently strong because we have enjoyed the freedom and liberty afforded by those old masters to such an extent that we now take what was fought for as a matter of course. They are of such every day enjoyment to us that we think of them as never having been otherwise. But a short misstep, an indifference to that eternal vigilance necessary to preserve those liberties, or a carelessness in allowing those liberties to be nibbled away by either design or unthoughtedness, will again engulf us in the strangling grip of despotism. We, the people must, by intelligent study and thought, be ever alert to thwart and denounce any trend toward those things we fought to avoid.

With all these things in mind, the people of the colonies, seeing the inefficiency and errors of the first established government; the Confederation of States, appointed delegates to meet at Philadelphia for the purpose of remedying the mistakes of the Confederation or modeling a government to secure the desired ends. Those delegates had the experience of two forms of government: The faraway despotic government of Great Britain and the inefficient and faulty Confederation of the States.

And back and above all these, they had the history of the various governments of the world, showing in retrospect the faults and shortcomings. Those delegates were prepared. Prepared better than any other group of men who ever met in the history of mankind to devise a government that would stand for the protection of the INDIVIDUAL from HIS OWN government. For always it has been the despotism of government that has enslaved men. Realizing that when powerful groups controlled government that it was only human that they would do so, in the main, for their own selfish ends; the delegates to the constitutional convention sat themselves about to draw up a form of government that would forever prevent such a condition. They devised a system of checks and balances in government needed to thwart any powerful group that might get in control of a portion of the government. They spaced the representation so that at no time would the people relinquish into the hands of their representatives all of the power of the people. The states must retain their independence and sovereign power and at the same time be joined together in such a manner as to be in position to repulse any foreign power seeking to do injury or invade. The Confederation had demonstrated that unless the states entered into a compact relative to their commerce with each other, a compact forever existing and undissoluble, confusion and strife would soon embroil them in wars with each other. Under the confederation tariffs were set up by the states one against another, and these things were contrary to a settled and peaceful state. It was to remedy this principal mistake, and the further one that no provision was made for the admission of other states, that the constitutional convention became necessary. We are today fortunate that we had the most experienced and well advised group of government students ever assembled together in the history of the world to form our government.

When those delegates met in Philadelphia, they met behind closed doors. They met for the purpose of devising a competent government, not to pose or make history for themselves. They were earnest, sincere, sober and diligent in the elimination in government of those things which, at first might appear wholesome but in the course of years might become a menace. Their experience taught them what these things most often were. We, to-day, have become so far removed from them that they are of the slightest concern to us; and this unconcern has been brought about because of the efficiency of those old masters' work. They wrought so well that we enjoy what they gave as a natural thing instead of viewing it as the well thought out gift of men.

They first provided for all powers to be lodged in the legislative branch. They divided that branch into two houses. The first of these was the house of the people, the house of representatives. This they made quickly responsive to the people's will by directing that the entire body be elected each two years. Into this branch of the legislature they gave the power to first inaugurate revenue measures and institute impeachment proceedings. This was intended as the representative body of the people. Next they provided for the senate. This house was not intended to represent the people, but the several states. It was not intended to be elected by the people, but by the representatives of the people, the legislature of the several states. It was discussed in the debates of the convention and there it was intended that this branch should also be a representative body of the landed interests of the times, the aristocracy, as it were. But the prime intention was to have representatives of the state so that the rights of the several states would be safe guarded. And furthermore the senators were elected by the various legislatures so that these representatives of the several states would be removed from the

influence of militant minorities. In the early days petitions of the people were sent to the house of representatives. They recognized that body as being the direct representatives of the petitioners. By electing the senators by the legislatures they were removed from the influences, political influences, of those minorities that are so clogging the wheels of government today with their confusing demands for measures that might be beneficial to certain classes instead of the people as a whole. It was to free the senators from these menacing influences that the provision was made by the convention. It was a good provision and one that should have been retained. It fits in with the theory of constitutional government, a government of checks and balances. This body was also designated as the trial court for all impeachment proceedings. At first it was urged that one, three and five senators represent the various states. But after discussion it was agreed that two would be sufficient, and that each state, however large or small, should have the same representation. This removed any advantage, because of population or size.

Certain powers were specifically surrendered by the states and the people to the congress. The power ^{to} regulate commerce between the states and with foreign powers. The power to provide for the national defense and to declare war. The power to maintain an army and a navy and the power to tax. But ~~it~~ ^{that} was specifically withheld from the congress the right to levy a direct tax upon the people of the several states. The members of the convention, by a perusal of history, had come to understand that it was the power to tax ~~and~~ ^{that} ~~distroyed~~ nations. So they withheld that privilege from congress. This, too, was a wise provision. It restrained the power of the central government. Excise taxes, imposts and duties on imports: These were given and the several states were specifically denied the right to levy

import and export duties. This power was directly lodged in the central government- the government acting for the united states. It gave power to the central government also to COIN money, not print it. The states were denied such a right except under given conditions. For many years the right to print money was denied the central government, the five man Supreme Court denied that right, but the then administration provided for four more members of the Supreme Court and this right was judicially affirmed.

All rights not specially surrendered by the people and by the states were withheld from the central government. These were lodged in the several states, and today the power of the several states is sufficient for all purposes of the government of the people. Yet, recourse is being more and more had to the central government for those things which the states, themselves, refuse to adopt. Every time additional power is given the central government- the people must surrender that right. To give congress more power is to take it away from you people who are assembled here tonight. You should ever be vigilant to maintain the authority of the people.

Then the convention provided for an executive authority- they denominated that power **THE PRESIDENT**. Into his hands they entrusted the enforcement of the laws of the congress. They also gave him the power, in a measure, to curtail the actions of congress- the veto.

Since time began with peoples it was known that the executive power, if uncurbed, became despotic and dictatorial. The framers of the constitution knew also of the dictatorial powers of the legislative when uncurbed. They had read of it in the Grecian states and under James the 2nd, where under the guise of authority from the people the administration of government affairs became so oppressive as to be almost unbearable. Knowing of these things- these abuses, the

founding fathers sought industriously for provisions that would for ever hold them in check. It was for this reason that they placed the checks, one against the other, in the two branches of congress and also in the hands of the executive. They were seeking to protect the citizen in the street against the despotism of his own government. How well they contrived one hundred and fifty years of service can proclaim. But it is in the hands of the people, by way of amendments, to further surrender power to the central government, and by such surrender strike at the very base of local self government. The greatest care and thought should always be given before a change in the masterpiece framed by our fathers should be made. By indifference of the people industrious minorities will accomplish that which will destroy themselves and the rights, liberties and freedom of the people.

The constitution of the United States is a complete protection, if lived up to, to the liberty and freedom of every individual in this room tonight. By having enjoyed those liberties you have come to think of them as peculiar to all forms of government. Not so, under any despotic government such things cannot obtain. It would be absolutely destructive of despotic government. Despotic government cannot live in the face of constructive criticism. Those kinds of government are dependent entirely upon force, and force, contrary to the rights and liberties of a free people. Whenever a government can dictate to an individual or a group of individuals what they shall say or do, how they shall worship their God; force them to keep soldiers in their homes in times of peace; search their homes and domiciles without judicial authority; prevent them from voting their honest sentiments and judgment; deny them the right of trial by jury or the right afforded them by the writ of habeas corpus, so that enquiry may be made as to what authority they are confined in prison

and the many other liberties and freedom enjoyed under our constitution, then that government is despotic and the citizen no more than a slave. Under our form of government all those liberties are in the hands of the people. No one but the people can surrender them or deliver them up to any group or government. But we become so engrossed in making a living, enjoying the social life, see^{ing} the things that are to be seen and doing the things that we like to do, that we forget and become indiffer^{ent} as to why it is we can do all these things without be^{ing} interfered with by government. If we are to maintain our liberties, then it must be done by a constant supervision of those rights in the hands of our representatives.

Because it follows as the night the day that when men are placed in power they seek more power, seek to become all powerful. Power in such hands means slavery for the people. The^{se} two forces cannot

survive at the same time. *One means power in the government group, the other power and liberties in the people.*

So, after the delegates had used such means as was then known to the usual forms of government throughout the world, to curb the dictatorial power of government; those delegates, who had lived through the fire of persecution; who had felt the whip of despotic authority; were still concerned with the limitations they had laid down for the central government. They were perturbed because they realized that those checks and balances could, by collusion of the executive and legislative branches, be set aside. The delegates were satisfied with the restrictions and limitations (the government corral, as it were) which they had built up; but, they had no assurance that designing men of the future would not breach the limitations. *In* the natural, human, seeking for power, *elements would* pervert the very forces that gave protection to a free people.

The delegates to the convention were not unmindful of the ever grasping for power mania of men in power. They were perturbed for

the future. They looked ahead. They were not satisfied to provide a flimsy check on power. They realized that in the hands of the men who had fought for freedom those checks would be observed, but they did not know what designing men of the future might do, and they were building for a thousand years of freedom.

So it came about that one evening when Washington, Madison and old Benj. Franklin were casually conversing in their inn in Philadelphia they discussed these things. It was continually on the mind of every man of that convention. They were honest, sincere. They were not seeking to make history for themselves, seeking personal aggrandizement; they were seeking to build an efficient government that would protect a free people. It was on their mind continually. Washington, who was a man of the soundest judgment, but not particularly instructed in government, suggested that for the absolute protection of the states and people against the encroachment of the powers of the central government then being formed, that some commission be set up to continually observe the actions of the central government, and keep them within the bounds and limitations of the compact they were then forming. Madison, who was an amazing student of government got the idea immediately. He said: "That is right, we should provide for a Supreme Court, with powers to pass upon the acts of congress, the actions of the chief executive and give advice as to when the compact between the states and the central government was being breached; that such a court should be constituted in such a manner that the judges of that court would be completely removed from the influences of politics and selfishness. That they should hold office for life, be paid sufficient to remove them from all financial consideration, and that they should be appointed by the executive and confirmed by the Senate- the senate that was to represent the states."

When the constitutional convention assembled next morning and the suggestion was rumored about, it spread like wild fire and took hold of the minds of the delegates like a vice.

And so it came about that the supreme judiciary was set up- a new innovation in government. Something unheard of in constitutional government- something new in government of any kind. That great court was provided for to protect the individual citizen in the street against the despotism of his own government. It was set up without powers, other than the advice by opinion. It was the exalted guardian of the peoples and the states rights as against the central government. Jefferson said about the central government "that its purpose was to deal with foreign powers for the several states and to regulate commerce between the states. That everything within the states was reserved to the authority of that sovereignty. " This statement gives you a complete grasp of the intention of the framers of our central government. That idea was carried into execution by the opinions of the great Marshall while Chief Justice of the Supreme Court. We should apply that idea to our every day governmental thoughts and continually fight back the grasping for power by the central government. Every time power is granted the central government the states and the people lose that much power. It is better in the hands of the people.

But some of those who had studied the questions of government more deeply than others were not satisfied with the protection given by the constitution- the protection to the individual- personal freedom and liberty. So we find Jefferson, writing back from the shadows of the Bastille in Paris, the great political prison of France, where men were confined for life, with the heads enclosed in an iron mask, for no other crime than a chance likeness to the

reigning monarch, complaining that the protection was insufficient. Demanding that before the constitution was adopted that other protection be written therein. These things demanded by Jefferson and others were promised to the states by way of amendments.

The first ten amendments to the constitution had to do entirely with individual rights and liberties. They are called the Bill of Rights. They give you the right today to worship your God as your conscience may dictate, free from the meddling of government. They gave you the right of free speech and a free press. They gave you the right to a ~~xxxxxxx~~ quick trial by a jury of twelve men in the community where you live. They gave the right to freely assemble and discuss your rights and needs and to petition for redress of grievances. They gave the right to the states to maintain a militia; provided that soldiers would not be quartered in your homes in time of peace; provided against unreasonable searches and seizures and protected your in the sanctity of your homes; provided that no man should be deprived of life, liberty or property without due process of law and that your private property could not be taken without compensation therefor by the government; provided that when you may be accused of crime you shall be confronted by the witnesses and have the right to cross examine; provided against excessive punishment or unusual punishment and provided for bail. The ninth and tenth amendments provided specifically that all the powers not directly and specifically conferred upon the central government shall remain in and be the power of the people and of the states. This is the Bill of Rights. These were the things demanded and obtained by Jefferson and others of his time for the complete protection of the individual and of the states. He demanded an affirmative statement or provision, one that could not be misunderstood. Those rights are yours today only because of those provisions, otherwise

you would be helpless. It was those rights and liberties that the Supreme Court was set up to protect you in. How good that protection has been may be learned by perusing the opinions of the Supreme Court of the United States. Never has that great court, where the question was clear cut, refused to uphold the rights of the states or of the individual, as against the central government. The wisdom of the fathers has been mightily vindicated. And when you hear one voicing a protest against the action of that court, then you hear one who is not conversant with the constitutional theory of government. That man is a dangerous man, if given power. All doubts should be resolved in favor of individual liberty; those liberties should never be violated and no judgment passed against them except when convinced beyond a reasonable doubt that it is within the limitations of government power.

Humanity is prone to become so engrossed in immediate apparent need, the apparent need of the moment, that it will by superficial thinking, sacrifice the security and protection of tomorrow, of the future. Many times what seems the best today if pursued will become a blight on tomorrow. Often what seems of the most pressing need today will be an encouragement to the wrongs and shortcomings of the future. When dealing with government, and with men's rights, we should never be hasty; we cannot be too studious, we should plumb the very depths of consideration for the future. *We should remember the weakness, ignorance and indifference of the average citizen and voters*
The eleventh amendment provided that no case could be tried against a state except in the courts of that state. The 12th, provided for the electoral college. The thirteenth, fourteen and fifteenth came out of the civil war, and provided additional security for the citizenship of the country, and particularly the negroes who had been freed. They, too, had to do with human rights and liberties.

Then the amendment business laid quiet for more than sixty years. In 1909 there was proposed, and in 1913 finally adopted, the 16th amendment. That amendment gave the right to the central government to levy a direct tax upon the citizens of the nation. The people themselves gave up that right, surrendered into the hands of the central government a power that will eventually make it all powerful; the very thing the founding fathers sought to prevent. By the 17th amendment senators were to be elected by the direct vote of the people, giving both branches of the congress into the hands of the mob, the rabble, if it gets together. Into the hands of the unthinking, the foolish who are swayed by the harangues of the demagog who spreads misinformation for a few votes. Such a person is indeed Public Enemy No. 1. Dillinger only shot down a few men or robbed a bank or two, but such men as these who spread misinformation to the people, who align one class up against another—shoots the protection of government all to pieces for their own selfish gains. And another thing, it is but a chance when a senator is elected now who is above the ordinary. Their selection by the people's representatives freed them from the harassment of the active minorities and made them representatives of the state, indeed.

The eighteenth amendment took care of itself. The people saw their folly in trying to legislate morals and repealed it. And by the 19th amendment women were given the vote. The purpose was to purify politics. You may judge as to whether it has done so or not. It seems silly to believe that there are not as many bad women, in proportion, as there are bad men. And those bad women will be at the polls protecting their nefarious interests on every occasion and by their very presence disgust and dissuade the better element of our womanhood from voting. It doubled the vote and the expense, it has served

no apparent good purpose. And futhermore it distracted the attention of the mother away from her home and to the same extent it did this, it does an injury to the coming generations. The mothers of our land rear the voters, guide them in the proper channels and are the greatest influence for good or bad that exists in all the world.

The other night I heard a deaf and blind girl, absolutely deaf and blind, play the Prelude of the great master, Chopan. Then I heard the mother explain how such a seeming impossibility came about. She said that when the father was playing the piano, she noticed that the little girl became excited, that she was getting the vibrations of the cords through her feet or her body. That from this simple hint she set to work and by untiring application, and patient toil, the result was obtained. What an object lesson. If this can be done under such circumstances, with how much less application and attention can the mothers of the world raise up an almost perfect citizenship. A citizenship that will live by the Golden Rule and do away with the needs of governments and courts and taxes; and wars and controversies of all kind; and live in peace and contentment ~~and~~ sensible folk should live.

The 19th amendment is bad for another reason, it gave the power to the central government to place federal troops at every polling place in the City of Holdenville; and you know what that power means when placed in designing hands.

The twenty first amendment, called the "Lame Duck" did away with that period between the December convening of Congress and the fourth of March and made the President take his seat on the 20th day of January. We have not yet found out the faults of this amendment but it was done without much thought, because I am informed that the votes for the president are not canvassed until in February. Such unthoughted and careless consideration should be avoided in government.

The founding fathers understood what they were about. They were experienced, they had lived through the very things they sought to restrain government in. Those same human rights are as inherent in man today as they were when Jefferson wrote the Declaration. Because of the very complexity of our present day life, those liberties are more important, *are more difficult to preserve* are more pressing. The present day complex conditions and problems are more likely to cause us to overlook personal liberties in looking for a way out of some apparent present day need. No need can be so great, my friends, as to warrant us in surrendering our freedom and our liberties. But without a watchfulness on the part of the people liberty and freedom will be stolen away under the guise of a greater need for power in government to provide safety and protect the welfare. Shall we surrender our freedom for any fancied need? If not, then the people of the nation must wake up and understand from whence comes those liberties and their freedom or one of these days they will wake up and find that the Bill of Rights has been wiped out, your protection gone, our liberties swallowed up, or sold for a few paltry dollars for a fancied immediate need. I cannot impress upon you too earnestly to be zealous in your votes and your study of government. This government is based upon an intelligent vote. Any other kind is harmful and dangerous. Your liberties come from your government, if they are lost to you it is because you are indifferent and thoughtless. So in closing let us think with the poet of old:

Thou, too, sail on Oh ship of State;
Sail on, Oh Union, strong and great.
Humanity, with all its fears,
With all its hopes for future years
Is hanging breathless on thy fate.