

BLISS KELLY

ATTORNEY AT LAW
TERMINAL BUILDING

OKLAHOMA CITY, OKLAHOMA

Dec. 19, 1936.

Hon. C. Guy Outlip,
Judge Superior Court,
Seminole, Okla.

Dear Judge:

Enclosed is copy of the speech which you sent me some time ago, and which should have been returned to you before this. I have kept it awaiting return of a friend who had been out of town, as I wanted him to read it.

You have said a great deal in this speech. So much, in fact, that it takes some time to digest it all. Several books could be written upon the subjects you have touched and in support of the statements made. Personally, I think it is a masterpiece, and agree with everything you have said.

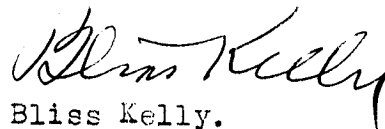
Would like to arrange some gathering of those who are interested, at which you could be asked to deliver this, or a similar speech, here. I am sure that a little later we can arrange it, if you are willing. In the meantime, I do not feel that you should be invited to address a small handfull, as the thoughts you express are worthy of consideration by a substantial number. Would you be willing, if proper arrangements could be made, to come here and address a gathering of interested persons?

Your friend, Dr. J. B. Thoburn, says he would like to have a copy of this speech, and is very much in harmony with the ideas expressed therein.

Will write you more after the holidays, and also send you revised copy of the stuff previously sent you.

Best Holiday Wishes for yourself and family.

Respectfully yours,


Bliss Kelly.

BK/k

[The original of this letter is in the correspondence file.]

C Guy Curtis
Address to Ministerial Alliance
September 30th, 1936

My friends, yours is the greatest government upon the face of the earth. It affords to you local self government- state government which must be retained if the liberty and freedom demanded by your forefathers is to remain your heritage. State or local government places you in easy contact with government and affords you an opportunity to take a personal part in that government. This is essential to a free people. On the other hand the central government is given ample power for its needs and yet the individual citizen in the street is protected in his liberty and freedom from encroaching despotism of that government. This, too, is essential to a free people. If these statements are not true then there was no point to our separation from the mother country.

Certainly there should be a difference of opinions among us as to how best the government can serve us, but there should be no difference of opinion as to our FORM of government.

Civilization, itself, is dependent to a very great extent upon two cardinal points: Our religion and our government. Without the stimuli of religion needed reforms cannot be engendered in our people- moral stamina and virtuous conduct will languish and perish from the land. Without a free government where men may pursue their way unhampered in initiative, inventive genius and progressive thought, civilization cannot prosper. Therefore it seems that these two points are of great importance to our civilization.

The thing that reserves to the individual citizen his liberty and freedom is the restrictions upon government found in the constitution. We have so complacently enjoyed our individual freedom and liberty for so long a time that we have come to think that those liberties are peculiar to ALL forms of government- to all governments. In fact we have come to indifferently consider our freedom. This is dangerous to all. Our people do not understand what liberty and freedom means, it has become just a catch phrase. They should be again awakened to their importance. We should have a fuller understanding of our constitution, because it is what guarantees those things to us.

A friend of mine said the other night that the constitution of the United States was ant&quated, out of date; that it was impractical for the changed times. I asked him just what part of it was impractical, or what part of it was he desirous of el&minating? He said he was ^{was} familiar enough with it to say but he knew anything as old as it was wouldnt fit the present times. I told him principles never changed. Two and two made four, four thousand years ago. Then I begin toask him just what portion of it he wanted changed; if he wanted the right of contract changed? If he wanted it changed so that officers could come into his home and search it without a lawful reason? If he wanted the writ of habaes corpus eliminated? If he wanted the right to worship God according to his own judgment changed? If he wanted the guamantees of economic freedom changed? If he wanted the guarantee of a free vote changed? If he wanted the trial by jury changed; of bail, of the elimination of cruel and unusual punishment changed? If he wanted the right of free speech and a free press changed? If he wanted the right to assemble peaceably and petition government for redress changed? If he wanted the government or anybody else to take his property without a trial on the subject? If he wanted property taken from individuals by government or others without compensation therefor? "No." He said, "but he did want it so that the government could fix a minimum wage for wom&nn and children." Well, I told him, "that is denying citizens to contract among themselves; that is turning over to politicians the right to make your contract. Do you want that?" No, he said, "I dont believe I do."

Then I explained to him that the constitution was a compact between him and his government that protected him from politicians planning his every day life. That were it not for the constitution government could tell him how to run his business, could tell him how much to charge for his work, how much he had to pay some one else whom he hired. That his property could be taken away from him by the government without compensation therefor. That he could be thrown in prison and kept there without trial at the fancy of some politician or petty officer. That government could name the church to which he must go or tell him that he couldnt believe in God at all. That without the constitution which protects him he would be subject to all the despotism of government like Russia and Italy and Germany.

"Well," he said, "why should we have a Supreme Court? Why should nine men dictate the policy of a country?" I had to get this down on a level with his experience so I asked him if he believed two base ball teams could play a game and do the umpiring satisfactorily, or would it be better to have the umpire? "Oh! I see, I hadent thought of it in that light. Sure might be some confusion if each team was left to make the decisions in the game." Sure, a baseball game without an umpire would be just like leaving the question of whether the legislature is keeping within the constitution to the legislature. They would deside allthe time that they were not enfringing on the people's rights, and half the time they would believe it.

The trouble with the people is they are not informed, if they were they would bless the Constitution. It is the only protection they have against designing politicians and business

The Founding Fathers recognized the fact that our government and our laws would but reflect the consensus of opinion of the majority of our citizenship. That under our system laws must come under the approval of the great majority of our citizenship in opinion or else those laws would fail of enforcement and effect. Under such circumstances those great men realized that it was necessary to write into the compact between the people and the government certain restrictions on government that would, as long as the constitution prevailed, protect the individual citizen in the street and in the field against the despotism of his own government. Otherwise in the enthusiasm of some seemingly apparent emergency, government would resort to measures, that on their faces did not disclose the attack upon individual rights, and in this manner again shackle into slavery the individuals of the nation, as they had been shackled under British control. Ours was designed as a free government, a government for ^a free ^{people} men. Our people had approached the shores of this country seeking freedom, freedom for their religious views and opinions, and the founding fathers recognized the fact that such people as those would always demand demand freedom of thought and action, freedom of speech and economic freedom; therefore those safeguards to such things were securely written into the fundamental law of the land so that only by the people themselves and from their voice, could their rights and immunities under the constitution be threatened. A law, after all, under such a government as ours, or under any government not directed by force, is but the expression of a goodly majority of the people. If it is not, then it must fail in enforcement and effect as we have seen some do in the last few years. Public opinion then, itself, must be sound.

The advocates of "change" in our government deny any leanings toward communism, socialism or any other "ism", yet in the same breath proclaim that the changing times require "change" in policy of government. What is that "change"? Those are the same words that Lenin, Trotsky and Stalin used in the opening days of the Russian holocaust. They, too, announced that there must be a "change" from the capitalistic order, and that the people must have "social security." The social security that has been the result of that "advanced" thought is the elimination of profits; the destruction of private ownership; the "collectivised" farming; the rearing of children in public institutions to dispise God; the "liquidation" of innocent men and women for mistakes in government factorities or for the fact that they attempted to retain the property and wealth they had secured from the "sweat of their face." The security secured under the "new plan" eventually secured only the right to eat at home or in a public place, when the government issued them a "ticket" permitting them to eat. The resort to the N.E.P. (*new economic policy*) in Russia was but a temporary concession to the liberty of people on the march to absolute despotism-communism. They did not resort to the desperate measures of despotism in the first instance; they, too, lulled the people into seeming security by a measure that lent hopes to liberty. But just as soon as sufficient force was established in the overlords of communism just as soon as Lenin, Trotsky and Stalin felt strong enough to enforce their theories of government upon the people by bloodshed and terror, the extreme measures of despotism and communism were resort to. So it has always been in such matters and so it will always be with designing men.

It is the first step that must be watched with suspicion and guarded against by the people. It is too late when force has become enthroned. As force in government comes in, liberty of individuals goes out. When fear of government takes its place in the hearts of men, then security of liberty is being threatened. Pleasant promises and kindly gestures were made in the first instance by the despots of Russia, but these were but the first steps toward the "change" they had in mind. They were strengthening their forces for evil while they lulled the people into security by halfway measures. It is such tactics as these that must be watched; such actions are the "badges of fraud" in government. When men advocate "change" in your government it is well that you know just what that "change" leads to. In fact, as in the case of Kerensky of Russia, such advocates are kindly men, men of good intentions, but they are but the stepping stones for more forciful and despotic men. The Kerenskies are but the pawns of the game for the men surrounding him who are designing in their intent to make the people the slaves of a government. Keep you eye on the Kerenskies, they will lead you to the Lenins. Accept him as a prophet and your days of liberty and freedom are numbered - numbered by the Lenins and the Stalins who follow. Constitutional goverment must have the considerate cooperation and interest of its citizenship, vigilance must continue on guard, avoidance of suspicious "changes" must be had, if liberty and freedom are to be maintained.

The first step toward that change is the giving away to the demands of the uninformed. This concession leads immediately to great expenditures of money belonging to the people, but collected by the government, to keep the uninformed passified, to prevent "revolution", if you please. Then others, seeing the advantage gained by the tumult of the few, join the parade; the movement grows. "Free corn" is provided for the needy, not particularly at their demand, but most often at the demand of those who purport to represent the needy for an advantage in vote getting. These men seek places in government, not for the purpose of helping administer government efficiently and within its proper functions, but for the purpose of perpetuating themselves in office. Soon a great number, being inflamed by the "vote getters" come to rely entirely upon government aid. Others join them. And it must not be lost sight of that such people are addicted to having large families. These families are raised in an environment that teaches them to rely upon government to care for them. Government, through the agency of the "vote getters" and their promises, makes appropriations and more appropriations. The system of government keeping up the people becomes fixed. The demand for cotton pickers, for wheat field workers, for labor on the farm and in the home, is ignored by the so called needy who have come to rely upon government moneys. The demand upon government funds expands in every line to keep up with the demands of the "vote getters". Soon a time comes when the credit of government is exhausted. Confidence of the investor in government securities grows small. Those securities become avoided by judicious buyers. Then comes a crash in governmental affairs not unlike the crash of 1929 in private affairs. But private and government resources have been exhausted. Confusion and fright is the result. People begin to scream constitutional government is a failure, (forgetting, of course that they, the people voted the 16th amendment to the constitution that made the havoc possible) and demand some other governmental arrangement. This is the exact spot that the Hitlers, the Mussulinis and the Stalins have been waiting for.

They step into the picture and advance their theories of government. Usually such theories ^{are} worked out in the experience of the office or school room ^{and} contemplate the application of the theory to ^{the} perfect citizenship. That kind of citizenship is not available, if it was there would be no need of government, and it follows that the theory must be enforced by entrenched power. Such force as is necessary to the reforms demanded is armed men. Armed force becomes the government the people become the slaves to that government. Their liberties are gone, their rights and immunities, they now so complacently enjoy. They have come to believe that all governments give them the same status as does our constitutional government, refusing, as they do, to look across the sea and contemplate Germany, Italy and Russia and Turkey. To late they realize they have, by indifference, given something ^{away that} they or their children ^{will} soon have to give up their lives to regain, as is being done so murderously in Spain.

It is not the intention to say that the government of Russia is not the best government to be had for those people at this time. It is not the intention to say that the present governments of Turkey, Italy ~~and~~ Germany, are not the best government to be had for those people at this time. History shows us that no nation or race of people ever reformed themselves, they are satisfied to pursue the course that for the present seems the easiest. Force alone, or long years of religious preaching, can enforce reforms. But it is the intention to say that for the great majority of the people of this nation liberty of thought and action are essential to a contented citizenship. Government is and should be but the instrument of the people, but if the people deliberately surrender it to a few, then they become the instrument of the government. The function of government is to protect the weak among the citizenship against the overreaching of the strong. Strength comes with numbers many times, and then the government should be in position to protect the few against the many. But it was never the theory of any thinking government that it should be used as an instrument to keep up the people, the duty of the people is to keep it up.

It is my belief that the national administration, and the national government, should run and be run on the smallest possible cost necessary to the efficient operation of that government within its functions. It is my belief that the functions of the national government is ^{to} provide and maintain an army and a navy for the protection of its people; maintain necessary and needed departments and carry on affairs with foreign governments; maintain the necessary departments and regulate and control interstate commerce; coin and maintain monetary matters for the nation and supervise (if not entirely control) the banking facilities for the nation; regulate and control immigration; collect imports and exports and regulate the same; levy and collect taxes; borrow money, if needed for the necessary functions of the government; regulate and control affairs of the Indian Nations and Tribes; maintain and control postal affairs; regulate and guard patents and copyrights; maintain an adequate judiciary; make provision for the enforcement of the necessary laws of the nation and do all things incident to and necessary for the above functions.

When the national government is confined within these functions its cost to the people will remain within the millions and yet serve the purpose of the central government.

I do not believe the central government should in any manner encroach upon the rights invested within the power of the several states; I do not think that there is lodged in the central government mutual powers with any of the states; I believe that wherever the sovereign state has ~~the~~ power given it by the constitution, or reserved to it thereby, to do or accomplish any given object that by inference, if not otherwise, that objective is or should be withheld from the central government.

Believing these things to be true, can it be expected that I would approve or support the New Deal? It may be I am wrong; it may be that my idea of the principles of government are too restricted but those are my principles and I see no reason because of an emergency to change my views.

I am not content to allow " an emergency" to supplant the constitution of these United States.

And furthermore I am not content to sit idly by and watch our government and our people gradually slip into the slough of communism or despotism as other nations have so recently done. I am not content to allow this "slipping" to destroy ^{or} religion or to abolish the belief in God. It follows as the day the night that a recourse to any of these "isms" is destructive of religion- of morals- of virtuous living.

Communism supplants the Biblical injunction to " earn our bread by the sweat of our face" by force and "liquidation." It is necessary in order to ~~practice~~ communism that our religion be destroyed. Religious thought and communistic thought are repugnant- they cannot live in the same house.

So it seems that the Ministers of the country- the church people- those who have respect for religion and a belief in God should begin to sit up and take notice of the trend of the times. A political question is not the only one involved; the spiritual side must be considered. Are we, by our indifference and our neglect to soberly consider the changing times- the demand for "change" in government- going to allow our civilization to be destroyed? That question must in the final analysis be answered by the Ministers, the Priests, the Rabbi~~s~~ of this nation, jointed in force by the church people and the religious minded.

If one who is informed can view the present tendencies of our national administration, surrounded as it is with socialists and communists, without alarm he must be, indeed, an indifferent citizen. Soon it will be too late to protect the unthinking. The people must be aroused to the alarming condition in our midst. All churches should be listed in the common cause, because all churches are endangered. It is time~~s~~ that all leaders in religion again take up their Bibles and combat the dreaded Monster that is incessantly knocking at the door of indifference.