

My talks also focused on the need for our two countries to work jointly to resolve the cases of some 8,200 Americans who are still listed as missing in action from the Korean war. Certainly, the families of these missing Americans believe progress must be made on this important front before closer relations develop between our two countries.

Those American servicemen who returned from the Korean war know that we can work with Koreans. In fact, many of these veterans fought side by side with Koreans from the south as we battled the north. And many of these relationships between American and Korean servicemen that were first made more than four decades ago continue today.

In fact, a constituent of mine from Las Vegas, NM, Fredric Stoessel who served in Korea, recently told me about a reunion he had with his roommate aboard the U.S.S. *DH Fox* DD779. Mr. Stoessel's roommate, Un-Soh Ku, was a serviceman in the Korean military and recently retired as a captain in the ROC Navy. Mr. Stoessel was so moved by Mr. Ku's comments of appreciation to America and our people that he has asked me to share his speech with my colleagues in the Congress so that all of our constituents can have access to his gratitude.

At a time when we are trying to resolve outstanding issues with the North Koreans and bridge the gap between all Koreans and Americans, I believe Mr. Ku's speech will be a welcome addition to the increased dialog.

Chairman of the D.H. FOX Reunion, Ladies and Gentlemen: It is a great honor for me and my wife to attend at this reunion meeting, and I would like to extend my sincere appreciations to my old D.H. FOX shipmates who make me possible to be here after 40 years we had to part. 40 years! It's a quite long years anyway, I'm glad I'm still alive and you people are still here.

I don't know if it is proper place and time to mention about late ADM. DAER, but it is a most regrettable for me ADM. is not here with us. Probably old shipmates of D.H. FOX would remember, ADM. DAER was not only the CAPT. of the FOX but a great teacher for me. I was a just kid when I was assigned to USS FOX and it was a my first assignment as a naval officer who has just graduated from KOREAN NAVAL ACADEMY.

I think it is my duty to report about my country after the Korean War, because my country was saved by the United States when we had a sudden attack from North-Korea in 1950, USS D.H. FOX is the one of savor of my country, and most brave and brilliant crew of D.H. FOX is here tonight. I am proud of these old shipmates we fought against North Korea and communists shoulder to shoulder.

After the Korean war in 1953, almost everything was destroyed in every field, and we had to rebuild my country from nothing. From the beginning, thanks again, your great country gave us economic, military and other necessary assistances to stand alone, and our people were working hard not only to stand alone, but to make a step forward to develop the country.

Now, I am happy to report about my country, that my country has grown economically very fast, and one of four Asian Dragon, so called, that means New industrialization country with per capita of more than \$6,000. We are working hard to catch up developed countries now.

Politically, we are now a member of UN organization, and we are doing our best to cooperate with other UN members for the world peace, economic development and

other world issues. As you all know, your country helped my country under UN flag during the Korean war, and we owe so much to the UN. Now, our turn to return as much as possible contributions for the world, and we are glad to have the capabilities to do so.

We are still one of your closest allies, and I am sure the relations will remain forever. Militarily, your armed forces are stationed in my country with our government and the people's request to protect North Korea's threat. As you all know, North Korea is the only Stalinist communist country remain in the world. But we are making our every effort to unify Korea, and we are sure, very near future, we are able to accomplish unified Korea. The international trend is our side and we hope North Koreans will soon open their eyes for the freedom.

The other fields including social, cultural, and etc., have developed satisfactory, and what I would like to say is that these developments in Korea is the fact, but if Korea is not there will be nothing. Korea's existence was very in danger when we had North Korea's attack in 1950, and your country including you, the crew of the USS D.H. FOX protected against North Korea's invasion, and we are now here. Perhaps, my deep appreciation to you, are not enough, but I would like you to understand I am saying "Thank you" from the bottom of my heart.

After D.H. FOX assignment, I returned to my country and served as a naval intelligent officer ROK Navy until my retirement in 1970 with rank of captain.

Through my life, the most unforgettable life is with D.H. FOX. Because it was my first assignment and all of shipmates were so kind and guide to me a navy life. I feel shame on myself that I lost contact with such nice my old shipmates for 40 years. Anyway, I'm here for reunion and will never lose the contact even over 60 years old man.

Well, before closing my speech, I hope you understand my awful English. If any of you happened to have any opportunity to visit Korea, please contact with me. I and my wife will be very happy to have an opportunity to serve you as your friend.

Thank you, thank you very much.

A MAN OF TWO WORLDS

HON. SHERWOOD L. BOEHLERT

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Friday, June 30, 1995

Mr. BOEHLERT. Mr. Speaker, an aide to General Washington remarked that the different tribes of Indians "say there never was such a man and never will be another."

They were talking about Sir William Johnson (1715–1774), a man of two worlds, who served as the King of England's agent among the Six Nations and a celebrated Mohawk Iroquois chief.

He was a central character in the struggle for survival among pioneers and Indians in the northern frontier of colonial America. He as born in Ireland and came with few resources to America where he managed his uncle's estates on the New York frontier. Due to his toil, vision, and leadership, the region developed by attracting more immigrants and exploiting its rich soil and strategic location, despite arduous winters, exotic plagues, trading disputes, and the guerrilla warfare that threatened every living being on that frontier.

A prominent military achievement in his career was his building of an alliance among poor farmers and Iroquois that, against all

odds, defeated the professional French armies at the Battle of Lake George and helped the English win control of North America in the French and Indian War (1754–1763).

Author Robert Moss is also a man of two worlds. He is a writer with a talent for bringing an important—and almost forgotten—part of our history back to life. He completed an historical novel entitled, "The Firekeeper," which will be published by Tom Doherty for Forge Books on July 5. Through his narratives, which are backed by extensive historical research, the images and emotions of our ancestors are requickened in a high-intensity drama. He "makes the bones live" by remaining faithful to documented academic sources yet granting himself "license to drive a horse and carriage through the gaps."

In cooperation with British Ambassador Sir Robin Renwick, Maurice Sonnenberg, and United South and Eastern Tribes President Keller George Senators DANIEL PATRICK MOYNIHAN and ALFONSE D'AMATO, Representative MICHAEL McNULTY, and me, Forge publisher Tom Doherty will host a reception on July 11, the anniversary of Sir William's death, in the Capitol honoring Robert Moss and his upcoming publication that ought to be destined for the best seller list.

There is a vignette from Robert Moss's book that helps us understand Johnson and his special role among the pioneers and the Indians. Johnson is fighting to win the favor of the Mohawk leaders, particularly the ruling clanmothers. But the Mohawks are suffering from an outbreak of smallpox that has been introduced to them through infected blankets given to them by unscrupulous land speculators, and the women are understandably increasingly wary of white influence on their lands and way of life. Johnson is trying to inoculate the diverse ethnic peoples of the valley against the disease, and he offers to "take the seed of the white death" into his own body and show the Indians that it will help them live.

After Johnson rose in influence in the Iroquois Confederacy, earning the title "The Firekeeper," he also gained recognition as the sole superintendent of Indian Affairs in North America for the British crown, and was awarded a patent of baronetcy. Truly a man of two worlds, by the conclusion of the French and Indian wars, Johnson secured on his own terms, a moment of peace in the valley. "I will be Sir William * * * but I will bear my own arms, and my supporters will bear my own crest, not a hand-me-down from the users of Ireland."

The need to weave a fabric from the world of our past into present is imperative. As this book goes to press, many of the historic resources, including battlefields, forts, homes, and buildings that are mentioned in this drama, are threatened by local, State, and Federal budgetary stringency. It is necessary to inspire citizens to action and form partnerships to help protect valuable sites that serve to instruct our citizens about the Nation's past. In our own Mohawk Valley, a nonprofit organization is being developed, the Northern Frontier Project, by visionaries who have found in the sacrifices of our ancestral past a pathway for a better future. This project will educate others about our history and promote economic development and tourism opportunities that will help us retain and enhance our many sites and resources.

I consider myself one of the luckiest Members of Congress, to have a Robert Moss, a man of two worlds, who's able to travel among the spirit world and the real world, the past and the present, to tell the stories of our heroes and villains, of virtue and vice. He's not just chronicling history, he's bringing it to life through remarkable stories about an underreported part of America, and helping people to understand events, victories, and tragedies that are essential to understanding who we are and what cooperation among cultures it took to get us here.

Lastly, with cooperation again in the valley, we can dream about all the possibilities that we can achieve. Thank you Robert Moss. The people of the valleys salute you and your work and wish you that greatest success.

I am including for the RECORD "The World of the Firekeeper," which was prepared by Robert Moss for this event.

THE WORLD OF THE FIREKEEPER

The North-East frontier was the decisive frontier in American history. In the 1600s and 1700s, New York, New England, and Pennsylvania were the scene of three gigantic and often tragic struggles: between the newcomers and the native inhabitants, between the British and French empires, and between Loyalists and Patriots. The battles that were fought here—especially at Saratoga and Oriskany, in upstate New York, in 1777—decided the fate of the American Revolution and opened the way to the West.

In many ways, it was on this first frontier, already 150 years old by the end of the French and Indian Wars, that a distinctively American identity was born—diverse, self-reliant, impatient with the Old World conceptions of inherited rank and station. The first wave of mass immigration from Europe came from Europe to New York in 1710, with the arrival of 3,000 Palatine Germans. Colonial New York and Pennsylvania became the first "melting pots," with the rising tide of immigrants from many nations.

On the Northern Frontier, the pioneer settlers encountered two families of Indian nations: the Iroquoians and the Algonkians. Before first contact with Europeans, five Iroquois nations, guided by a prophet called the Peacemaker, had come together to form a great Confederacy whose constitution impressed Ben Franklin so powerfully that he recommended it as a model to the divided colonists. Renowned for their oratory and statecraft, feared by their enemies as ruthless and courageous fighters, the Iroquois commanded two vital river-roads through the forests that were all-important in early trade and warfare: the Hudson-Champlain route between New York and Canada, and the Mohawk River-Oswego route that led from the English colonies towards the Great Lakes and the North American heartland.

The warrior Iroquois were also a matriarchal society. A Mohawk myth recalls how a woman led the people's long migration across the north of the continent to an area near modern Quebec City and finally down into the Mohawk Valley. The clanmothers picked the chiefs, and the women occasionally "de-horned" a chief who failed in his duties. The women insisted on the ancient teaching that a chief must consider the consequences of his actions down to the seventh generation after himself.

But the arrival of the Europeans threw traditional Iroquois society into turmoil. The newcomers brought firearms and metal tools; it became vital to have these. The newcomers created a new appetite for alcohol, which was previously unknown to the Woodland Indians, and which they had little ability to metabolize. The traders wanted

furs—and increasingly, land—in return for guns and goods and liquor. The Iroquois were soon caught up in savage warfare with neighboring tribes over the control of the fast-diminishing supplies of beaver and other furs. Their losses in battle were less devastating than the terrible inroads of alien diseases—smallpox, influenza, and measles—to which the Indians had never been exposed and for which traditional healers had no remedies.

By the early 1700s, caught up in a struggle for survival, the Iroquois were deeply divided. Should they side with the British or the French, or stand neutral, in the conflict between world empires that was now being played out on American soil? Should they reject their ancient spiritual traditions—which taught the necessary balance between humans, the earth and the spirit worlds and the supreme importance of dreaming—or follow the God of the foreigners who came with cannons and horses?

Into this scene walked William Johnson (1715-1774), one of the most extraordinary men in American history. His Irish roots and his rise to power and fortune on the first frontier are described in vivid detail in "The Firekeeper." Johnson came to the New World, like so many other immigrants, in hopes of getting ahead. Starting out as a trader and farm manager in the Mohawk Valley, he eventually succeeded in making himself one of the richest men in the colonies. Through fair dealings and by immersing himself in their lives and customs, Johnson developed a personal influence among the Iroquois that enabled him to persuade them to fight on the British side in the French and Indian wars. This was a decisive contribution to the eventual British victory, since the British never won a significant battle in the American woodlands without the help of Iroquois scouts and auxiliaries. As an amateur general, Johnson led a restive force of New England militiamen and Iroquois rangers to victory over a professional French commander at the Battle of Lake George.

But the significance of Johnson's achievement, in the history of the American frontier, goes much deeper. Though he became the King's Superintendent of Indians, he was as much the Iroquois agent to the colonists as the King's agent among the Indians. Indeed, he became an adopted Mohawk warchief before he held a commission from the Crown. He championed the Iroquois against land-robbers and racist officials, like the British general who advocated killing off the Indians en masse during Pontiac's revolt by spreading smallpox among them with the aid of infected hospital blankets. Johnson promoted Indian school and inoculation against the smallpox virus, once the method (first observed in Africa) became known in the colonies. He encouraged Iroquois women to go into business as traders. He introduced new crops and methods of agriculture. In his later life, with a Mohawk consort—known to history as Molly Brant—at his side, Johnson presided over a remarkably successful experiment in interracial cooperation.

Johnson's homes in the Mohawk Valley—Fort Johnson and Johnson Hall, both memorably described in "The Firekeeper" and "Fire Along the Sky"—are well-preserved and open to visitors, as are many of the other sites of frontier New York, such as Fort William Henry (scene of the Battle of Lake George), Fort Ticonderoga, the Saratoga battlefield, the Old Stone Fort at Schoharie, Fort Plain, Fort Stanwix, and Old Fort Niagara. Sadly, funding problems have led to the—hopefully only temporary—closing of the Oriskany battlefield site, scene of the first American civil war as well as a critical turning point in the American Revolution. Budget constraints threaten other sites. As Robert Moss comments, "I hope my

historical novels will help revive public interest in the places where—in so many ways—America was born. The Iroquois say that a tree without roots cannot stand. I believe they are right."

Asked to explain how *The Firekeeper* differs from previous accounts of the North-East Frontier, Moss explains:

"First, I tried to give the women their revenge. Amongst white Europeans, the 18th century was pretty much a man's century. But the dominant character in "The Firekeeper," in many ways, is Catherine Weissenberg. She is a historical figure—a Palatine refugee who came to the colonies as an indentured servant and became Johnson's life partner (though never his wife) and the mother of his white children. Another powerful character in the book is Island Woman, a member of a lineage of women healers who became Mother of the Wolf Clan of the Mohawk Nation. Through her eyes, we see the women's mysteries and the reverence for women within a native culture whose primary pronoun is she not he.

"Second, in the *Firekeeper* I have married executive archival research to oral tradition, both from Native Americans and from descendants of Valley settlers. To borrow a phrase from the anthropologists, I have "upstreamed" what I have learned about native culture and spirituality today to help illuminate how things may have been then.

"Third, I have tried to go inside the mindset—the interior worlds—of different people and peoples. In "The *Firekeeper*," you can read a blow-by-blow account of a battle, a traders' sharpening, or a machiavellian plot laid in a back room. Or you can find yourself deep inside the realms of the shaman, for whom the dream world is the real world and spirits walk and talk at the drop of a feather. I tried to make the book as multi-dimensional as its players."

ESSAY CONTEST WINNERS

HON. HENRY J. HYDE

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Friday, June 30, 1995

Mr. HYDE. Mr. Speaker, I love to get involved with projects that involve our younger generation. One of the projects I sponsor every year along with the high schools and junior high schools in my district, is an essay contest. I asked the high school students to write about how we amend the Constitution and how is it different than passing a law, and the junior high students were to write about life in colonial times. I would like to thank Mrs. Vivian Turner, the former principal of Blackhawk Junior High School, who judged the hundreds of entries received. I want to congratulate Chanda Evans from Addison Trail High School and Kathleen Steinfelds of Mary, Seat of Wisdom School in Park Ridge the first place winners for their very creative papers. I was very impressed with the essays and want to share them with my colleagues.

HOW DO WE AMEND THE CONSTITUTION?
WHY IS IT DIFFERENT THEN PASSING A LAW?

(By Chanda Evans)

Most people realize that changing the structure of the Constitution is a difficult process, and much more involved than passing a law. What most people do not know is the methods of proposing and ratifying a amendment set forth in the Constitution, or any of the specific differences between amending the Constitution and passing a