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DEPARTMENT OF THE INTERIOR  
AND RELATED AGENCIES APPROPRIATIONS ACT, 1998

SPEECH OF

**HON. DAVE WELDON**

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 15, 1997*

The House in Committee of the Whole House on the State of the Union had under consideration the bill, H.R. 2107, making appropriations for the Department of the Interior and related agencies for the fiscal year ending September 30, 1998, and for other purposes:

Mr. WELDON. Mr. Chairman, during the debate on my amendment to the Interior appropriations bill that will ensure families are able to enjoy this national seashore, I was asked by my colleagues to submit examples of the type of behavior that park visitors were encountering. In response to these requests, I am submitting the following examples. When families go to a national park, they do not expect to see the type of behavior that is listed below. These examples are taken verbatim from National Park Service Criminal Incident Records. My amendment, which was adopted 396-25 ensures that Brevard County, FL is able to set its own public decency standard without fear of the Federal Government overruling their decision.

CRIMINAL INCIDENT RECORDS

Two visitors stopped at the visitor center and reported a man and woman having sex on the beach while numerous other nude people watched. Ranger [deleted] and I responded and walked to the area, observing the couple described earlier and approximately 10 others in the immediate area. Most were regulars on the beach, including [deleted].

On 02-[deleted]-96 at approximately [deleted] hours, Ms. [deleted] reported to me at the North District Ranger Station that she and her two sons ([deleted], age 9 and [deleted] age 2) had witnessed a sexual offense on the beach. Ms. [deleted] stated that she and the children were on the beach, 60 yards south of boardwalk #5, when they observed a W/M walking down the beach who then stopped 20 feet from them. He took his clothes off and sat down. Then he started masturbating in full view of them. She and the children then walked off the beach. The W/M put his clothes on fast and walked off the beach. He got in front of them and stopped on the boardwalk at the top. When Ms. [deleted] came up to him she called him a Creep and told him he shouldn't masturbate in front of her children. He told her that she was crazy. She walked to her vehicle and the W/M went into the bathroom. She had her back turned in his direction and told her son [deleted] they must have lost him. [deleted] told her the W/M was getting into a van. Ms. [deleted] then followed the van up A1A at a high rate of speed.

While visiting the Beach at Parking Lot Area 2 with my 3 sons, ages 12-15 and a female friend who is a local resident, and her two sons, ages 7 and 16; we found we needed to cut our visit short due to the arrival of a young man who, approximately 50 yards

from us, began sunbathing in the nude. Several times he would stand up, or would turn and lie in different positions facing whichever direction our children ran. He did not attempt to speak to anyone, but we felt this type of behavior was inappropriate at a national site.

I was contracted by the complainant who was very upset with the confrontation she and her family had with two nude white males. While walking south from boardwalk #3, two males who had been lying in wait for the group to get close, both got up and began walking toward [deleted] family. Shocked by the nudity of the men, the family quickly turned around and departed the beach. I attempted to explain to the group the situation the Park Service and its rangers at Canaveral National Seashore are faced with.

[Deleted] stated that while she was on the beach at grid marker 29, south of boardwalk #4, on an ATV she came upon a dead sea turtle. A white male who was jogging came up to her asking questions about the turtle, and as he was talking to her he began fondling himself. [Deleted] got on the ATV and headed north. When she looked back, the male appeared to be masturbating.

Mr. [deleted] came to the North District Ranger Station on [deleted]93 at approximately [deleted] p.m. He wrote the following complaint against nudity.

Currently, I have alternating weekend visitation with my son. Having selected Cape Canaveral National Seashore for time to spend with my son, I eagerly awaited an enjoyable day. "National," implies family oriented being these parks are visited by families; however, while walking south of parking lot 5 with my 9 year old son, an adult male walked out of the water, nude, without any consideration for the ill-effect this could have on a child. I now have to determine how to explain this to my son. I believe this activity is detrimental to a family unit and should not be tolerated at a vacation location.

At about [deleted], 03/[deleted]93, Mr. [deleted] approached me at the Miles Avenue 7-11 store. He said that he and his wife had just been walking on the beach about 1 mile south of parking lot 5. He said that when he got some distance away from his wife he looked back and saw a nude white male, with an obvious erection, "Bird-dogging" his wife. He said the man walked up close to his wife and clearly attempted to display his masculinity to her.

Mr. [deleted] described the subject as a white male, [deleted]. He said he saw the man drive away from parking area 5 in a 2-door Honda with Florida tag# [deleted] said he did not want to press charges. But wanted me to file a report.

[Deleted]

On 02-[deleted]93 at approximately [deleted] hours, I was contacted by [deleted]. She explained that she had been jogging on the beach, north of Lot #13, when a man jogged up to her and removed his shorts. He then started to jog next to her and was fondling himself and trying to "masterbate". [Deleted] repeatedly told the man to put his shorts on. She said she was going to report him and get him "busted". [Deleted] then went up a boardwalk to get away from the individual. A few minutes later the man drove up beside her and asked her if she wanted [deleted].

On 8/[deleted]96 at about [deleted] hrs, I received a complaint from a male visitor

who alleged that [deleted] had been fondling his genital area in front of the complainant's female companion. The complaining party did not wish to give his name. [deleted] denied this allegation. I checked for want's and warrants on [deleted] and did not find any.

[Deleted] that made a verbal threat about the complaining party but then calmed down and returned to the beach.

Mr. [deleted] called via cell phone to report two males and one female engaged in sex acts on the beach in front of numerous passersby. I responded, but was unable to locate the suspects or reporting party. The phone connection was poor and the message misunderstood as to location.

Later, Mr. [deleted] contacted me on the road and described in detail how the three performed sex acts without regard for others on the beach.

He described each individual and I recognized Mr. [deleted] as a regular visitor. Ms. [deleted] had just been issued a citation for unsafe operation, and the third individual was observed [deleted] leaving the park.

I was stopped by a [deleted] at the boardwalk #3. She was complaining about a [deleted] male who was walking around her family. The male was nude and purposely exposing himself to her family. Suspect left the area and parking lot when he observed me arriving on the ATV. [Deleted] wrote a complaint and I seized the suspect's abandoned property, (towel, shirt, cooler, sunscreen, and umbrella).

ANTI-GOVERNMENT, ANTI-SOCIAL  
ATTITUDES

**HON. DAVID R. OBEY**

OF WISCONSIN

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, July 23, 1997*

Mr. OBEY. Mr. Speaker, many of us are concerned about some of the anti-government and anti-social attitudes that are developing in some rural communities. It is important to understand that one of the contributing factors in this unhealthy development is the economic squeeze that is being placed on many hard-working farmers throughout the country. Recently an article appeared in one of my hometown newspapers, City Pages, which brings into sharp focus the psychological emotional pressures that are fed by the cruel way that farmers have been dealt with in national farm policy over the past decade or more. One does not have to agree with every point in the article to recognize that this analysis is attempting to bring to our attention some profound truths about the damage that is being done to rural America by those policies. I urge every American who cares about justice and cares about the future social stability of the country to heed the concerns brought to light so forcefully in the article.

HARVEST OF RAGE

HOW THE RURAL CRISIS FUELS  
ANTIGOVERNMENT MOVEMENT

(By Joel Dyer)

It's two in the morning when the telephone rings waking Oklahoma City psychologist Glen Wallace. The farmer on the other end of the line has been drinking and is holding a loaded gun to his head. The distressed man tells Wallace that his farm is to be sold at auction within a few days. He goes on to explain that he can't bear the shame he has

brought to his family and that the only way out is to kill himself.

Within hours Wallace is at the farm. This time the farmer agrees to go into counseling; this time no one dies. Unfortunately, that's not always the case. Wallace has handled hundreds of these calls through AG-LINK, a farm crisis hotline, and many times the suicide attempts are successful. According to Mona Lee Brock, another former AG-LINK counselor, therapists in Oklahoma alone make more than 150 on-site suicide interventions with farmers each year. And Oklahoma has only the third highest number of farm suicides in the nation, trailing both Montana and Wisconsin.

A study conducted in 1989 at Oklahoma State University determined suicide is by far the leading cause of death on America's family farms, and that they are the direct result of economic stress.

As heartwrenching as those statistics are, they also are related to a much broader issue. Those who have watched the previously strong family farm communities wither have seen radical, anti-government groups and militias step in all across the country, and especially in the Midwest.

As far back as 1989, Wallace—then director of Rural Mental Health for Oklahoma—was beginning to see the birth pangs of today's heartland revolt. In his testimony before a U.S. congressional committee examining rural development, Wallace warned that farm-dependent rural areas were falling under a "community psychosis."

"Many debt-ridden farm families will become more suspicious of government, as their self-worth, their sense of belonging, their hope for the future deteriorates. . . These families are torn by divorce, domestic violence, alcoholism. There is a loss of relationships of these communities to the state and federal government.

"We have communities that are made up now of collectively depressed individuals, and the symptoms of that community depression are similar to what you would find in someone that has a long term chronic depression."

Wallace went on to tell the committee that if the rural economic system remained fragile, which it has, the community depression could turn into a decade's long social and cultural psychosis, which he described as "stress syndrome."

In 1989, Wallace could only guess how this community psychosis would eventually express itself. He believes this transition is now a reality.

"We knew the anti-government backlash was just around the corner, but we didn't know exactly what form it would take. You can't treat human beings in a society the way farmers have been treated without them organizing and fighting back. It was just a matter of time."

#### THE RURAL SICKNESS

"I don't even know if I should say this," says Wallace regarding the explosion that destroyed the Alfred P. Murrah building killing 168 people, "but the minute that bomb went off, I suspected it was because of the farm crisis. These people (farmers) have suffered so much." Wallace, who has spend much of his professional life counseling depressed farmers, could only hope he was wrong.

The United States has lost more than 700,000 small- to medium-size family farms since 1980. For the 2 percent of America that makes its living from the land, this loss is a crisis that surpasses even the Great Depression. For the other 98 percent—those who gauge the health of the farm industry by the amount of food on our supermarket shelves—the farm crisis is a vaguely remembered headline from the last decade.

But not for long. The farms are gone, yet the farmers remain. They've been transformed into a harvest of rage, fueled by the grief of their loss and blown by the winds of conspiracy and hate-filled rhetoric.

By the tens of thousands they are being recruited by the anti-government militia movement. Some are being enlisted by the Freeman and Christian Identity groups that comprise the most violent components of this revolution of the heartland.

Detractors of these violent groups such as Morris Dees of the Southern Poverty Law Center blame them for everything from the Oklahoma City bombing to the formation of militia organizations to influencing Pat Buchanan's rhetoric. They may be right.

But the real question remains unanswered. Why has a religious and political ideology that has existed in sparse numbers since the 1940s, suddenly—within the last 15 years—become the driving force in the rapidly growing anti-government movement which Dees estimates has five million participants ranging from tax protesters to armed militia members?

The main cause for the growth of these violent anti-government groups is economic, and the best example of this is the farm crisis. What was for two decades a war of economic policy has become a war of guns and bombs and arson.

At the center of this storm is the "justice" movement, a radical vigilante court system, a spin-off of central Wisconsin's Posse Comitatus system of the 1980s, which will likely affect all our lives on some level in the future. It may have touched us already in the form of the Oklahoma City bombing.

Freemen/Identity common-law courts are being convened in back rooms all across America, and sentences are being delivered. Trials are being held on subjects ranging from the Bureau of Alcohol, Tobacco and Firearms' handling of Waco to a person's sexual preference or race. And the sentences are all the same—death.

We may never prove the Oklahoma City bombing was the result of a secret common-law court, but we can show it was the result of some kind of sickness, a "madness" in the rural parts of our nation. Unless we move quickly to address the economic problems which spawned this "madness" we are likely entering the most violent time on American soil since the Civil War.

Men and women who were once the backbone of our culture have declared war on the government they blame for their pain and suffering—and not without some cause.

#### THE ECONOMICS OF HATE

The 1989 rural study showed that farmers took their own lives five times more often than they were killed by equipment accidents which, until the study, were considered to be the leading cause of death.

"These figures are probably very conservative," says Pat Lewis who directed the research. "We've been provided with information from counselors and mental health workers that suggests that many of the accidental deaths are in reality, suicides."

\* \* \* \* \*

In Oklahoma, the government is foreclosing on Josh Powers, a farmer who took out a \$98,000 loan at 8 percent in 1969. That same loan today has an interest rate of 15 percent—almost twice as high as when the note was first issued. The angry farmer claims that he's paid back more than \$150,000 against the loan, yet he still owes \$53,000 on the note. Says Powers, "They'll spend millions to get me, a little guy, off the land—while Neil Bush just walks away from the savings and loan scandal."

The 1987 Farm Bill allowed for loans such as this to be "written down," allowing farm-

ers to bring their debt load back in line with the diminished value of their farm. The purpose of the bill was to keep financially strapped farmers on the land. But in a rarely equaled display of government bungling, this debt forgiveness process was left to the whims of county bureaucrats with little or no banking experience.

As Wallace points out, "Imagine the frustration when a small farmer sees the buddy or family member of one of these county agents getting a \$5 million write-down at the same time the agent is foreclosing on them (the small farmer) for a measly \$20,000. It happens all the time. When these little farmers complain, they're given this telephone number in Washington. It's become a big joke in farm country. I've even tried to call it for years. You get this recording and nobody ever calls you back.

"These farmers are literally at the mercy of these county bureaucrats and some of them are just horrible people. . . We've had to intervene several times to keep farmers from killing them."

Most Americans are unaware that the farm crisis isn't over. According to counselor Brock, things are as bad now for the family farmer as they were in the 80s. She notes that recent USDA figures that show the economic health of farms improving are, in fact, skewed by the inclusion of large farming co-operatives and corporate farms. Brock also says that "state hotlines are busier than ever as the small family farmer is being pushed off the land."

According to Wallace thousands of people have died as a result of the farm crisis, but not just from suicides. The psychologist says the number of men and women who have died of heart attacks and other illnesses—directly as a result of stress brought on by foreclosure—dwarfs the suicide numbers.

These deaths are often viewed as murder in farm country.

This spring, I went to western Oklahoma and met with a group of farmers who have become involved in the Freeman/Identity movement. This meeting demonstrated not only their belief that the government is to blame for their loss, but also the politics that evolve from that belief.

"They murdered her," says Sam Conners (not his real name) referring to the government. The room goes silent as the gray haired 60-year-old stares out the window of his soon-to-be-foreclosed farmhouse. In his left hand he holds a photograph of his wife who died of a heart attack in 1990. "She fought 'em as long as she could," he continues, "but she finally gave out. Even when she was lying there in a coma and I was visiting her every day—bringing my nine-year-old boy to see his momma everyday—they wouldn't cut me no slack. All they cared about was getting me off my land so they could take it. But I tell you now, I'm never gonna' give up. They'll have to carry me off feet first and they probably will."

The other men in the room all quietly as they listen to Conners' story, their eyes alternating between their dirty work boots and the angry farmer. The conversation comes to a sudden halt with a "click" from a nearby tape recorder. Conners looks clumsy as he tries to change the small tape in the micro-cassette recorder. His thick earth-stained fingers seem poorly designed for the delicate task. "I apologize for recording you," he says to this reporter. "We just have to be careful."

With their low-tech safeguard back in place, one of the other men begins to speak. Tim, a California farmer who looks to be in his early 30s, describes his plight: another farm, another foreclosure, more anti-government sentiment. Only this time, the story is filled with the unmistakable religious overtones of the Christian Identity movement;

one world government, Satan's Jewish bankers, the federal reserve, a fabricated Holocaust, a coming holy war. "This kind of injustice is going on all over the country," says Tim. "It's what happened to the folks in Montana (referring to the Freeman) and it's what happened to me. That's why LeRoy (Schweltzer, the leader of the Justus Township Freeman) was arrested. He was teaching people how to keep their farms and ranches. He was showing them that the government isn't constitutional. They foreclose on us so they can control the food supply. What they want to do is control the Christians."

#### THE MIND OF THE FARMER

Losing a farm doesn't happen overnight. It can often take four to six years from the time a farm family first gets into financial trouble. By the end, says Wallace, these families are victims of chronic long term stress. "Once a person is to that point," he explains, "there are only a few things that can happen."

"There are basically four escape hatches for chronic long term stress. One, a person seeks help—usually through a church or the medical community. Two, they can't take the pain and they commit suicide. They hurt themselves. Three, they become psychotic. They lose touch with reality. They basically go crazy. And last, they become psychotic and turn their anger outward. They decide that since they hurt, they're going to make others hurt. These are the people that wind up threatening or even killing their lenders or FMHA agents. They're also the ones that are most susceptible to a violent anti-government message."

Unfortunately, psychotic personalities looking for support can find it in the wrong places. "Any group," says Wallace, "can fill the need for support. Not just good ones. Identity, militias or any anti-governmental group can come along and fill that role. Add their influence to a personality that is already violent towards others and you have an extremely dangerous individual."

No one knows how many members of the 700,000 farm families who have already lost their land or the additional hundreds of thousands that are still holding on to their farms under extreme duress have fallen prey to this violent psychosis, but those who have watched this situation develop agree the number is growing.

Wallace says that most people don't understand the mindset of farmers. "They ask, why don't farmers just get a new job or why does losing a farm cause someone to kill themselves or someone else?" Another rural psychologist, Val Farmer, has written often on this subject. In an article in the *Iowa Farmer Today*, he explained why farm loss affects its victims so powerfully.

"To lose a farm is to lose part of one's own identity. There is probably no other occupation that has affects its victims so powerfully."

"To lose a farm is to lose part of one's own identity. There is probably no other occupation that has the potential for defining one's self so completely. Those who have gone through the loss of a family farm compare their grief to a death in the family, one of the hardest experiences in life."

"Like some deaths, the loss may have been preventable. If a farmer blames himself, the reaction is guilt. Guilt can stem from a violation of family trust. By failing to keep the farm in the family, he loses that for which others had sacrificed greatly. The loss of the farm also affects the loss of the opportunity to pass on the farm to a child. Guilt can also arise from failing to anticipate the conditions that eventually placed the farm at risk; government policy, trade policies, world economy, prices, weather."

"On the other hand, if the loss is perceived to have been caused by the actions and negligence of others, then the farmer is racked with feelings of anger, bitterness and betrayal. This feeling extends to lenders, government, the urban public or the specific actions of a particular individual or institution."

"The stress intensifies with each new setback; failure to cash flow, inability to meet obligations, loan refusal, foreclosure notices, court appearances and farm auctions." Farmer concludes that "these people start grasping at straws—anything to slave off the inevitable."

#### PREYING ON THE SICK

Wallace agrees with Farmer and believes the anti-government message is one such straw. "When you reach the point where you're willing to kill yourself, anything sounds good. When these groups come along and tell a farmer that it's not his fault, it's the government's fault or the bank's fault, they're more than ready to listen. These groups are preying on sick individuals."

It's no wonder that groups like the Freeman, We the People and Christian Identity have found such enthusiastic support. They preach a message of hope for desperate men and women.

The Freeman offer their converts a chance to save the farm through a quagmire of constitutional loopholes and their complicated interpretations of the Uniform Commercial Code. Their legal voodoo may seem nuts to a suburban dweller, but to a desperate farmer they offer a last hope to hang on to the land their grandfather homesteaded, a trust they intended to pass on to their children.

And just how crazy their rhetoric is remains to be seen. Not all in the legal community scoff at the Freeman's claim, famed attorney Getty Spence—who represented Randy Weaver, a survivor of Ruby Ridge—has stated that at least some of their interpretations of constitutional law are accurate. It will be years before the court system manages to sort out the truth from the myth, and only then provided it desires to scrutinize itself—something it historically has shown little stomach for.

Organizers of We the People told farmers they could receive windfalls of \$20 million or more from the federal government. They explained to their audiences—which sometimes reached more than 500—that they had won a Supreme Court judgment against the feds for allowing the country to go off the gold standard. They claimed that for a \$300 filing fee the desperate farmers could share in the riches.

The media has repeatedly described the exploits of Freeman/We the People members: millions in hot checks, false liens, refusal to leave land that has been foreclosed by the bank and sold at auction and plans to kidnap and possibly kill judges.

Members of the press, including the alternative press, have commented on the fact that what all these people seem to have in common is that they are unwilling to pay their bills.

The *Daily Oklahoman* quoted an official describing these anti-government groups as saying: "We are talking about people who are trying to legitimize being deadbeats and thugs by denying their responsibilities."

But that analysis is at best partially true and at worst dead wrong.

What most of these radical anti-government people have in common—and what most government officials refuse to acknowledge—is that they were, first and foremost, *unable* to pay their bills. It was only after being unable to pay that they took up the notion of being unwilling to pay.

These farmers are the canaries in the coal mine of America's economy. They are in ef-

fect monitoring the fallout from the ever widening "gap" between the classes. The canaries are dying and that bodes poorly for the rest of us in the mine.

Both Farmer and Wallace agree that, as a rule, farmers have an extremely strong and perhaps unhealthy sense of morality when it comes to paying their bills. They suffer from deep humiliation and shame when they can't fulfill their financial obligations.

Wallace says, "It's only natural that they would embrace an ideology that comes along and says they are not only not bad for failing to pay their debts but rather are morally and politically correct to not pay their debts. It's a message that provides instant relief from the guilt that's making them sick."

In much the same way, only more dangerous, Christian Identity offers a way out for stressed farm families. Identity teaches that Whites and native Americans are God's chosen people and that Jews are the seed of Satan. Identity believers see a conspiracy of "Satan's army of Jews" taking control of banks, governments, media and most major corporations and destroying the family farm in order to control the food supply. They believe that we are at the beginning of a holy war where identity followers must battle these international forces of evil and establish a new and "just" government based on the principles of the Bible's Old Testament as they interpret it. They become a soldier in a holy war under orders to not give up their land or money to the Jewish enemy.

#### AND JUSTICE FOR SOME

The renegade legal system known as the "Justice" movement is now estimated to be in more than 40 states. It seems to have as many variations as the fractional anti-government movement that created it. Some mainstream Patriots hold common-law courts at venues where the press and those accused of crimes are invited to attend. Sentences from these publicly held trials usually result in lawsuits, arrest warrants, judgments and liens being filed against public officials.

In Colorado, Attorney Gail Norton has been just one of the targets of these courts. She's had millions of dollars worth of bogus liens filed against her. Across the nation, thousands of public officials including governors, judges, county commissioners and legislatures have been the targets of this new "paper terrorism." In most cases they are found guilty of cavorting with the enemy: the federal government.

Ironically, arresting those involved in this mainstream common law court revolution isn't easy. It's not because they can't be found; it's because they may not be doing anything illegal. Last month, Richard Wintory, the chief deputy of the Oklahoma attorney general's office, told the *Daily Oklahoman* that he could not say whether common-law court organizers had broken any laws.

The debate as to whether or not citizens have a constitutional right to convene grand juries and hold public trials will eventually be resolved. It's only one of the fascinating legal issues being raised by the heartland revolt. But there is a darker side to this vigilante court system, one that deals out death sentences in its quest to deliver justice and create a new and holy government.

In his book *Gathering Storm*, Dees describes Identity this way: "There is nothing 'goody, goody' to 'tender' bout Identity. It is a religion, a form of Christianity, that few churchgoers would recognize as that of Jesus, son of a loving God. It is a religion on steroids. It is a religion whose god commands the death of race traitors, homosexuals, and other so-called children of Satan."

It is for this reason that the common law courts convened by those groups influenced by the Identity belief system are by far the most dangerous. Death sentences can be doled out for almost any conceivable transgression.

In the remote western Oklahoma farmhouse, Freeman/Identity farmers discussed the Justice movement. One man who had recently lost his farm to foreclosure explained their court system. "What you're seeing right now is just the beginning of taking back our country, the true Israel. The Bible says that we're to be a just people. Where is justice in this country? Our judges turn loose rapists and murderers and put farmers in jail. We're about justice. Why would anyone be afraid of that?"

"We're holding courts right now in every part of this land. We're finding people guilty and we're keeping records so we can carry out the sentences. It's the citizen's duty and right to hold common law courts. It's the militia's job to carry out the sentences."

The farmer goes on to explain that Identity doesn't believe in prisons. He says that nearly all serious offenses are dealt with by capital punishment and that this punishment system is based on the Bible, the first 10 amendments to the Constitution and the Magna Carta. When asked how these death sentences would be carried out, he says, "There's a part of the militia that's getting ready to start working on that (death sentences). I think they're ready to go now. You'll start seeing it soon."

Perhaps we already have. Was the Oklahoma City bombing only the largest and most recent example? When asked, the men in the room state emphatically that they have no first hand knowledge of the bombing—even though some of them were questioned by the FBI within days of the deadly explosion. They say the don't condone it because so many innocent people died. But they agree that it may well have been the result of a secret court sentence. The court could have found the AFT guilty for any number of actions—including Waco and Ruby Ridge—and the militia foot soldiers, in this case McVeigh and Nichols, may have simply followed orders to carry out the sentence.

Whatever the case in Oklahoma City, it seems likely that this new and radical system of vigilante justice can't help but produce similar catastrophes.

The process that gave us that bomb was likely the result of the same stress-induced illness that is tearing our country apart one pipe bomb or burned-down church at a time. Comprehending and healing that illness is our only hope for creating a future free of more bombs, more death and destruction.

#### IN MEMORY OF MARJORIE MORRIS

**HON. HOWARD L. BERMAN**

OF CALIFORNIA

**HON. HENRY A. WAXMAN**

OF CALIFORNIA

**HON. BRAD SHERMAN**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, July 23, 1997*

Mr. BERMAN. Mr. Speaker, my colleagues, Mr. WAXMAN, Mr. SHERMAN, and I rise today to honor the memory of our dear friend, Marjorie Morris, who passed away earlier this month. Marjorie was a warm, compassionate and caring woman who spent most of her life helping children and families. She was a wonderful

mother to her three children, Blond, Clifford, and Paul, and the loving wife of our close friend, Hugo. Marjorie and Hugo were married for 48 years.

Born in Kansas, Marjorie moved with her family to California when she was a young girl. She met her future husband at UCLA, where both were elected officers of the campus United Nations Association. They were married on September 1, 1949.

Marjorie touched the lives of literally thousands of children. She was a kindergarten teacher in San Fernando, and then a teacher at the Lokrantz School for children with special needs. From 1981 to 1983, she was president of the 4,000-member Southern California Association for the Education of Young Children.

From 1965 to her death Marjorie was a member of the board of directors of the Foundation for Early Childhood Education, an agency that operates 31 Head Start and other sites for 1,500 children.

Marjorie also loved music; she sang in Roger Wagner's choral group at UCLA and conducted a weekly children's folk music program on Radio Station KPFK. Marjorie's family had the good fortune to hear her sing at holiday gatherings. She was blessed with a truly beautiful voice.

We ask our colleagues to join us in honoring the memory of Marjorie Morris, a woman who brought joy and love into the lives of many. She will be missed.

#### MAST MOUNTED SIGHT (MMS) AND THERMAL IMAGING SENSOR SYSTEM (TISS)

**HON. DAVID DREIER**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, July 23, 1997*

Mr. DREIER. Mr. Speaker, I rise today to commend the over 200 McDonnell Douglas employees in Monrovia, CA, who are engaged in producing night vision/targeting systems for use by the U.S. Army and Navy. For nearly 10 years, the Army's Mast Mounted Sight [MMS] has been assembled at this facility.

During Desert Shield/Desert Storm, many Americans saw pictures and video images of Army OH-58D Kiowa Warrior helicopters with a large dome over the rotor blades. This dome, or MMS, was developed to increase survivability through its capacity to identify and target potential threats in both day and night, and during adverse weather. Through its multi-sensor electro-optical sighting system, our pilots were able to see through fog, and storms and thick smoke from burning oil fields, thus allowing our soldiers to own the night.

The U.S. Navy also made wide use of the MMS to protect our warships passing through narrow shipping lanes. More than 200 Mast Mounted Sights were deployed during the Gulf War to spot and destroy floating mines, detect and track antiship missiles, and to destroy enemy missile sites. Even under adverse conditions of war in a desert environment, the MMS maintained a 96 percent mission capable rate.

Using lessons learned from producing the MMS, the team at Monrovia is transitioning their facility to the next generation system known as Thermal Imaging Sensor System [TISS]. TISS is primarily designed for ship-

board application and uses a combination of infrared sensor, TV camera and eyesafe laser range finder to detect, recognize and track mines, ships, small boats, low flying aircraft, cruise missiles and swimmers. TISS is fully operational at night and during bad weather, and is effective in close-in operations where radar may be ineffective. It is also useful for navigating and for search and seizure operations.

TISS can easily be adapted to helicopters, fixed wing aircraft and security installations. TISS is now in production and delivery of initial units to the fleet is scheduled for September 1997. The U.S. Navy plans to procure between 120 to 150 systems over the next 6 years.

Over the past few years, my staff and I have visited the outstanding production facility in Monrovia and found both the workers and production line to be of the highest quality. Each and every McDonnell Douglas employee at Monrovia, along with their supplier team, should be extremely proud of their efforts in providing our military forces the finest and most reliable equipment available for carrying out their difficult mission of defending the resources and interests of the United States of America.

#### AGRICULTURE, RURAL DEVELOPMENT, FOOD AND DRUG ADMINISTRATION, AND RELATED AGENCIES APPROPRIATIONS ACT, 1998

SPEECH OF

**HON. JAY KIM**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 22, 1997*

The House in Committee of the Whole House on the State of the Union had under consideration the bill, H.R. 2160:

Mr. KIM. Mr. Chairman, I rise in support of the Cox-Hall compromise amendment. I applaud my two colleagues for working together on this issue to come up with this solution which continues the United States tradition of humanitarian assistance, while preventing direct shipments of food to the rogue regime in North Korea.

Yes, North Korea is ruled by one of the last remaining hardcore Communist dictatorships, and yes, some of the food aid currently flowing into North Korea may be diverted to the military. Nonetheless, I believe that we need to help feed the starving people of North Korea.

The United States has a long tradition of helping feed the world's hungry citizens. The United States has always helped out humanitarian causes. We have always fed people in need: Bangladesh, Cambodia, Congo, Somalia and Haiti, to name a few. Some have had regimes just as awful as North Korea's.

I would like to quickly point out one such country: Ethiopia.

In the 1980's, Ethiopia was suffering through a great famine. Much like North Korea, a natural disaster—combined with the bankrupt policies of the Stalinist Mengistu regime—resulted in millions of starving people.

Yet, we did not deny those people food because of their war-mongering government. We did not let children starve because Mengistu