

EXTENSIONS OF REMARKS

HUMANITARIAN AID—CHIAPAS,
MEXICO

HON. SAM JOHNSON

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 13, 1997

Mr. SAM JOHNSON of Texas. Mr. Speaker, as our relationship with Mexico becomes more and more important to the economic well-being of our Nation, I would like to bring to this body's attention the sacrificial effort of 48 young men, who at their own expense and under the invitation and direction of Gov. Julio Cesar Ruiz Ferro and Senator Pablo Salazar, have served the community of Nuevo San Miguel Micotic in the Chiapas region of Mexico. During the summer of 1996 as part of Operation Eagle 96-2, 96-3, and 96-4, they provided medical aid and construction assistance, met basic needs, and taught skills to better the community's living conditions and ability to benefit neighboring communities. Their work continues to be heralded throughout the state of Chiapas among the citizens and leaders of Mexico. Furthermore, their experience of cross-cultural service not only strengthens global relationships, but better equips them for work in their home communities.

LISTING OF STUDENTS AND (STATES)

Daniel Alexander (AK), Ryan Batterton (WA), Joel Beaird (TX), David Beskow (OR), Brian Biddle (OH), Daniel Boyd (TX), Philip Codington (SC), Steve Dankers (WI), Thomas Exstrum (AB), Andrew Farley (CA), Steve Farrand (CO), Scott Forrester (TN).

Joel George (CO), Joshua Gilbert (WA), Timothy Hammeke (KS), Avione Heaps (MT), William Hicks (CA), Cody Horner (MD), Zachary Jaeger (IA), Hans Jensen (CA), Joshua Knaak (AB), David Kress (AL), Daniel Lamb (CA), Kristofer Lee (OR).

Paul Lee (TX), Andrew Leonhard (VA), Andrew Lundberg (WA), Stephen Lundberg (WA), Jason Mallow (GA), Andrew Monsbor (MI), Larry Mooney (OH), James Penner (OH), Daniel Powell (AL), Daniel Reynolds (MN), Gregg Rozeboom (MI), Chad Sikora (MI).

Kevin Staples (AB), Daniel Straban (IN), Nathanael Swanson (NB), Leon King Tan (Malaysia), David Thomas (MI), Roy Van Cleve (WA), Ariel Vanderhost (KS), Christopher Veenstra (MI), Jason Wenk (NY), Reese Wihite (TX), Nathan Williams (KS), Joshua Wright (AR).

WEI JINGSHENG

HON. BENJAMIN A. GILMAN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 13, 1997

Mr. GILMAN. Mr. Speaker, I want to commend the gentlemen from California, Congressman COX and Congressman LANTOS, for arranging for this Special Order today.

Wei Jingsheng is a brave, articulate, and nonviolent fighter for democracy. He is a hero

who one day we hope will be officially leading China. But today he is someone who struggles just to stay alive during his second 14-year prison sentence. He is sick. He has lost all of his teeth. And yet he still displays incredible courage.

Soon after the Tiannanmen Square massacre, in an incredible display of courage, Wei Jingsheng wrote to Deng Xiaoping stating:

So, now that you've successfully carried out a military coup to deal with a group of unarmed and politically inexperienced students and citizens, how do you feel? * * * I've long known that you are precisely the kind of idiot to do something foolish like this, just as you've long known that I am precisely the kind of idiot who will remain stubborn to the end and take blows with his head up. We know each other well; probably better than anyone can imagine. It's just that we have an intimate mutual disgust that probably also exceeds anyone's imagination.

During the fall of 1992, Wei wrote a document titled, "A Open Letter to Deng Xiaoping, The Director of the Tragedy of Tibet." In it he spoke of Deng's discrimination—or racism—against the Tibetans. And years before the current Panchen Lama was kidnaped by Deng's government, Wei wrote to Deng saying:

* * * the Chinese government should do away with the traditional policy of detaining Tibetan religious leaders as hostages * * * The Chinese government should eliminate the mentality of the so-called "great Han empire. * * * It was your one-sided propaganda that has resulted in this national discrimination against Tibetans * * * No matter what excuses you give the Tibetan People, they are not as stupid as you think. They know that you are not sincere in helping them so that they would not trust you.

Now that Deng is gone the Chinese Government has an opportunity to set things straight with the democracy movement in China and the Tibetan people.

We hope that the Chinese leaders read his letters and join the civilized world by releasing Wei and permitting the reforms that he calls for.

I ask that the full text of his open letter be printed in the RECORD at this point.

OPEN LETTER TO DENG XIAOPING, THE DIRECTOR OF THE TRAGEDY OF TIBET—OCTOBER 5, 1992

MR. DENG XIAOPING: I personally know only a little about Tibetan history. However, I believe that I am more clear-minded than you and your people. Therefore, I venture to write this letter to you and hope that you would create an academic atmosphere of free expression, so that people of knowledge could put forward more insight with regard to this issue and find out the problem. Only by doing so, could we avoid losing the last opportunity of settling the issue and avoid repeating the situation of the former Soviet Union and Yugoslavia.

The director of this tragedy is no other than you, Mr. Deng Xiaoping. As early as in the 1940s, the rulers of Tibet started the discussion of social reform in Tibet. What they wanted was a social system like that in Britain or India and moderate reform based on

religious values. In accordance with custom over several thousand years, they wanted to carry out the reform by themselves. They did not like the idea of being reformed by foreigners or foreigner-like Han people (KMT managed to respect this tradition so that relations between KMT and Tibet were more harmonious).

During the early 1950s, the Chinese Communist Party was at its height. Like all other communist parties, it had little respect for sovereignty and national self-determination. Meanwhile, India, which just gained independence from British rule, could hardly afford to help Tibet in its struggle against the Chinese Communist Party. Therefore, the effort to refuse entry of the communists into Tibet ended in failure. Moreover, the ignorance of the young Dalai Lama and the corruption of the Tibetan bureaucracy were the major factors for the communist troops' smooth occupation of Lhasa.

Regretfully, the leaders of the Chinese Communist Party, Mao Zedong and yourself included, became big-headed with the "victory" of the Korea War and the recovery of the economy. At the same time when you carried out the "big leap forward" and ultra-leftist policies in the mainland, you began to implement leftist policies in Tibet by deciding to accelerate the democratic reform in Tibet. During the war and for a long while afterward, the mutual discrimination and contempt between the Tibetans and the Chinese added to the hatred which caused the killing of innocent people by the army, and torture by officials. The estrangement between the peoples deepened and the national struggle for independence escalated. The situation and pattern of confrontation between the two sides was just like that between the colonial powers and the colonies in the old days. It was also like the situation in today's Yugoslavia.

The societies that have already divided or are in the process of division are those that over-emphasize a limitless administrative power of one nation over other nations. The toughest obstacle facing the societies that have already achieved unity or in the process of achieving it is also the over-emphasis of sovereignty. The advantage of unity is obvious and the arguments against unity are also strong. Why should people put emphasis only on the arguments against unity? Can you find a case to show that unity could be maintained only by high pressure? Even if you could find one, it must be because the time for division has not come yet. You have all along advocated anti-colonialism and national independence. In fact, you do not understand what anti-colonialism and national independence are. You have only taken it as a convenient tool. This is precisely the root cause of your leftism.

Up until 1949, China had never oppressed Tibet nor had it forced Tibet to be a subject to China. The two sides had achieved sovereign unity voluntarily. Even today, chances of unity between China and Tibet are much better than that within the Commonwealth of Independent States and the European Community. In the early days of his forced exile, the Dalai Lama did not demand independence. Nor is he demanding it today. This shows there exists a very good chance of unity. However, you have adhered to the old ideas and policies and continued to

• This "bullet" symbol identifies statements or insertions which are not spoken by a Member of the Senate on the floor.

Matter set in this typeface indicates words inserted or appended, rather than spoken, by a Member of the House on the floor.

trust old bureaucracy. What you are doing is to push Tibet toward division. China has already lost nearly half of the territory left from the Qing Dynasty. Should this go on, our later generations would have to make a living by exporting labor and to revitalize the Chinese nation would be out of the question.

There is lot to do to eliminate the evil consequences caused by suppression and killings of the last 40 years and to return the China-Tibet relationship to the traditional track of normal development. The three pressing tasks are as follows:

1. First, mutual hatred and discrimination between the Han people and the Tibetans must be rooted out, especially the wrong concept in the minds of the Han about the Tibetans. Due to the propaganda of the last 40 years, cadres in Tibet have had a deep rooted discrimination against the Tibetans which, in turn, has deepened the hatred among the Tibetans against the Han. The real situation in this regard is beyond your imagination and it is not at all like what your people have told you.

When I was imprisoned in Tibetan areas, I overheard a lot of conversations which helped me to learn the discrimination and contempt of the Han cadres against Tibetans. Everything that has something to do with Tibet would be looked down upon. It is even worse than discrimination of the white people against the Indians. Frankly speaking, you yourselves have this discrimination against the Tibetans and it has its expressions in all the relevant documents, statements and other propaganda materials. This has deepened the estrangement between the Han people and the Tibetans which would eventually lead to division.

The labor camp in Qinghai Province which I was sent to was in the place where the Tibetan army defeated the 100,000 troops led by General Xue Rengui. However, none of the cadres in that region knew about the story. They all believed that the Tibetans were "enlightened" because of a Chinese princess. And they thought they were sent to Tibet to help the Tibetans to reclaim the barren land where the Tibetans had lived for generations. They acted and talked just like colonialists. It was your one-sided propaganda that has resulted in this national discrimination against the Tibetans.

2. Secondly, the government should speed up the development of the market economy in Tibet and establish closer economic relations between the inland areas and the Tibetan market. In the last 40 years or so, the Tibetan market has suffered great damage. The so-called "socialist planned price" fixed for the products of Tibet's mineral resources and livestock, which resembles colonialist exploitation, has caused tremendous loss to the Tibetan economy. Your aid could in no way make up their loss. What's more, most of your aid has been used to support apparatus of suppression or scientific research of the Han people. These include government offices of various levels, hospitals and hotels for the Hans, military facilities, observatories, geothermal power plants which are not what most needed in the Tibetan economy. No matter what excuses you give the Tibetan people, they are not as stupid as you think. They know that you are not sincere in helping them so that they would not trust you.

3. Thirdly, the Chinese government should do away the traditional policy of detaining Tibetan religious leaders as hostages. Both religious and non-religious Tibetans have a strong aversion to this policy. And this policy could hardly prove your respect of human rights. The Chinese government should eliminate the mentality of the so-called "great Han empire" and sit at the ne-

gotiating table with the Dalai Lama. He is concerned about your sincerity, because you failed to win his trust in the past. Therefore, you should let him choose the place for negotiation. He should be allowed to return to Lhasa if he wants to do so. All these are reasonable basic conditions. Even the appointment of the Dalai Lama's negotiating aides has to be approved by the Chinese Government. Isn't it too much?! To postpone the negotiations with these excuses is an indication that your people have no confidence in themselves. They are afraid that all their nonsense would be exposed under the sun should negotiations begin in real sincerity.

You would be rewarding your people with the national interest by continuing to tolerate them to act in defiance of the law or public opinion. The chances of Tibet remaining as part of China will be getting better with the beginning of negotiations. Therefore, negotiations should start with no pre-conditions. It would be desirable to invite the Dalai Lama to return to Lhasa.

The trend of the modern world is that unity is what will happen sooner or later. The advantage of unity overshadows its disadvantage. From what Dalai Lama has done in recent years, I believe he understand better than I do about the real issue.

WEI JINGSHENG.

TRIBUTE TO MAYOR THOMAS W. GREENE

HON. LINDSEY O. GRAHAM

OF SOUTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 13, 1997

Mr. GRAHAM. Mr. Speaker, the Honorable Thomas W. Greene, an exemplary public servant, selflessly served the city of North Augusta for 26 years. Better known as Tom to the citizens of North Augusta, SC, thanked the people for their support at his last city council meeting where he presided as mayor. The tearful event on Monday night, May 6, 1997, highlighted the resignation of a city icon.

Born in Atlanta, GA, Tom received his bachelor of science degree in industrial engineering from Georgia Institute of Technology. After graduating from Georgia Tech, Tom served in the U.S. Air Force for 4 years as a pilot. Tom returned to North Augusta and within a year President Kennedy recalled him for another year. Upon completion of his military career, Tom began his 36-year career at the U.S. Department of Energy's Savannah River site in Aiken, SC.

Tom began his political career in May, 1971, as a city councilman before being elected mayor of North Augusta in May, 1985. Tom's foresight and vision facilitated growth throughout the city of North Augusta—most of all done without a tax increase.

During his tenure, Tom's tireless efforts established a public safety department—merging the police and fire departments—along with the creation of a new municipal building and community center. His vision also encompassed the successful launching of the riverfront redevelopment on the banks of the picturesque Savannah River.

As an active member of the community, Tom recognized the need for a recreation facility in the city. His intuition led to the creation of Riverview Park which houses numerous baseball fields, a state-of-the-art facility with several gymnasiums and numerous meeting

rooms, and a walking path, the "Greenway," named after the beloved mayor. Once again, Tom's creativity coupled with his vision enabled the city to capitalize on one of their biggest assets—the scenic Savannah River.

In addition to his support of community and economic development, Tom's desire to spiritually guide his city led him to organize the Mayor's Prayer Breakfast which is held annually on the National Day of Prayer. As an active member and Sunday school teacher at First Baptist Church of North Augusta, Tom relies on the Lord for guidance in all areas of his life—including his years in public office.

Tom also generously served his community in other areas outside his official position. Due to his experience at the Savannah River site, Tom served on the site's citizen advisory board and continues to serve on the board of directors for Citizens for Nuclear Technology Awareness. His community activity includes extensive involvement in the North Augusta Chamber of Commerce, past member of the board of directors for the United Way of Augusta, and member of the North Augusta American Legion Post. He currently serves as chairman of the North Augusta Crime Free Task Force.

While juggling the demands of a public official and community leader, Tom and his wife Barbara raised three children: Lynne, Susan, and Thomas, Jr. Tom is also a devoted grandfather of five beautiful grandchildren. Tom has always showered his family and city with love, concern, and patience.

The retirement of Tom as mayor of North Augusta closes a successful and eventful chapter in the history of North Augusta. Tom nurtured the city of North Augusta into a prosperous and growing city with a very bright future.

TRIBUTE TO ANSHE SHOLOM OF NEW ROCHELLE

HON. NITA M. LOWEY

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 13, 1997

Mrs. LOWEY. Mr. Speaker, I rise to honor Anshe Sholom on its centennial anniversary. Congregation Anshe Sholom, of New Rochelle, with its long and distinguished history, is one of the preeminent religious institutions in Westchester County. For 100 years, Jews have prayed, questioned, celebrated, and discussed at Anshe Sholom.

Beginning in the 1890's, Anshe Sholom, or Ancy Scholam as it was known then, became a center for Jewish learning in Westchester. The initial services of Anshe Sholom, held in a simple home, replaced earlier services, which were held on empty street corners. Despite their simplicity, these services laid the foundations for the thriving Jewish community that currently exists in New Rochelle.

Anshe Sholom has come a long way since construction of the first synagogue was completed in 1904, and Rabbi Itzhak Leib Kadushin was hired, for the grand sum of \$5 per week, as the congregation's spiritual leader. The original structure stood the test of time until the tenure of Rabbi Solomon Freilich, who assumed leadership in 1946. Two years later the entire synagogue, still located on Bonnefoy Place, was renovated and expanded.