

deliberations. But, because this measure was the next measure to come up after those come before us, the majority leader let us have a start on this important issue this afternoon.

I look forward to the time when these other measures—which are very important and require our attention—will have been settled and we can get back to this all-important issue of allowing workers to have the flexibility to spend time with their families. It is as important as ever to allow workers in the private sector who are paid hourly wages to have the same benefits that Federal Government workers have had since 1978.

So I thank the majority leader for giving us the opportunity to begin this bill now. It will be necessary for us to bring the bill down so we can proceed to other matters. I close by thanking my good friends who have helped in this measure. Perhaps the most responsible for the significant progress we have made is Senator DEWINE of Ohio, in whose subcommittee this bill was heard and whose leadership has resulted in it being one of the first pieces of major legislation brought to the floor during this session of the Congress.

Mr. President, I yield the floor.

The PRESIDING OFFICER (Mr. STEVENS). The Senator from Ohio.

Mr. DEWINE. Mr. President, let me thank my colleague from Missouri for the excellent statement and explanation about his bill and also congratulate him for bringing this bill to the floor. As he stated, we knew as we began the debate today that we would only just get started and that, because of concerns about the budget and other scheduling matters on the floor, we would have to ask to have this bill pulled down temporarily. We will be back on this bill. It is a very important bill to American workers. It is a question of fairness. It is a question of equity. It is a question of really trying to bring our laws up to date to reflect the reality of how people live their lives today, the reality of the American workplace.

It is a bill about eliminating discrimination. The current law, frankly, as we talked about it, does in fact discriminate against hourly workers who are in the private sector who do not have the benefit of working for the Federal Government.

So, at this point I do ask unanimous consent to withdraw the motion to proceed.

The PRESIDING OFFICER. Without objection the motion is withdrawn.

#### MORNING BUSINESS

Mr. DEWINE. Mr. President, I ask unanimous consent there now be a period for the transaction of routine morning business, with Senators permitted to speak for up to 5 minutes each.

The PRESIDING OFFICER. Without objection, it is so ordered.

#### NOTICE

Financial Disclosure Reports required by the Ethics in Government Act of 1978, as amended and Senate rule 34 must be filed no later than close of business on Thursday, May 15, 1997. The reports must be filed with the Senate Office of Public Records, 232 Hart Building, Washington, DC 20510. The Public Records Office will be open from 8 a.m. until 6 p.m. to accept these filings, and will provide written receipts for Senators' reports. Staff members may obtain written receipts upon request. Any written request for an extension should be directed to the Select Committee on Ethics, 220 Hart Building, Washington, DC 20510.

All Senators' reports will be made available simultaneously on Friday, June 13. Any questions regarding the availability of reports should be directed to the Public Records Office. Questions regarding interpretation of the Ethics in Government Act of 1978 should be directed to the Select Committee on Ethics.

#### THE CULTURAL DECLINE IN AMERICA

Mr. BROWNBACK. Mr. President, I would like to make a few remarks in morning business. Today, as most people recognize, is a national day for prayer. We have also been talking about a very important thing regarding families and a bill that has been put forward to try to help families be able to do their job better.

What I would like to speak about a little bit today is building off of that statement and also off the National Day of Prayer to talk about, overall, the culture of America and what has happened to our Nation, what has happened in our culture. I think it probably would come as no surprise, unfortunately, to most people that our culture is in difficulty and has been having a great deal of problems lately.

I have been looking at and studying this issue for some period of time. Plus, as I travel across my State, as I travel across Kansas, I hear more and more people mentioning how much difficulty they think the culture is in, how much they feel like they are fighting culture just to raise their kids and raise their families. I would like to take the Senate's time for just a few minutes to describe where we are today in this culture. Why do we need things like flexibility for families to be able to be families again? Why do we need to do those things?

Let us look at some of these charts. I apologize ahead of time for how discouraging they are, because they are. As you look at these things—look at this. This is child abuse and neglect reports in America. We are talking, in 1976, about 500,000 of them, which was a lot at that point in time. But consider where we are today: 3 million in 1995 reported, of child abuse and neglect cases reported on an annual basis, 3

million. That is a high percentage of our children being recorded in this. This is a terrible situation and, unfortunately, an indictment of the culture.

Let us look at out-of-wedlock births. This is something that has received a lot of attention overall in our society. Consider where we were in 1960—about 5 percent. And you can go back earlier in time and it stays at about this 3 to 5 percent level. Consider where we are today—30 percent. About one in every three children born in America today is born to a single mom. That is a tough situation. In our inner cities—in the District of Columbia we have here, that figure gets up to nearly 60 to 70 percent.

My wife and I have three children. It is tough enough for two of us to raise them, let alone without flexible time to be able to get off from work, and let alone without being born into a situation where you start out with one parent just at the very outset.

The next chart, violent crimes taking place in our society. Unfortunately, I think everybody knows the situation here, but look at the staggering numbers—staggering numbers. In 1960, we are talking about violent crime offenses—rape per 100,000, we had about between 100 to 200 per 100,000 citizens in the country in 1960. Look at where we are today. We are up at nearly 800 per 100,000 people. Look at that period of time, 1960 to 1993, 33 years, and we go up nearly sevenfold in violent crimes, sevenfold.

My own staff here in Washington, DC, and I have only been here now 4 months, three of them have been burglarized, my own staff here in Washington, DC. This is across the country what is taking place. This is just a horrendous number, if you look at that.

Take a look at this. This one is sad, about the hopelessness of some of our kids in this society. Just think about the concept even of a teenager, somebody who is just looking at getting into life and into what should be the flowering, the spring of his or her life, committing suicide; having, actually, the mental thought that I should end this life. To me that is just—it is almost unthinkable, anyway; abhorrent. What has happened in our culture? These are again per 100,000. We used to have about 3 in 1960. We are up to nearly 12; quadrupled in a 35-year time period, of teens being hopeless. How much more do they reflect the rest of teenagers who have thought about this and decide, well, I am not willing to quite take that step? It has quadrupled in 35 years, in the state of our society.

What about marriages ending in divorce? Do not hear me to say I am perfect or my family is perfect. We have had divorces in our family, too, just like every family in America. But look at the numbers, because they are staggering; they really are. In 1920, about 10 or 11 percent of marriages ended in divorce. Where are we today? Nearly 50 percent; nearly 50 percent. And it affects all families everywhere. It affects my family, too. Look at that.

What does it lead to overall? This is a chart of a Fordham University study on the culture. They have tracked the culture in America since 1970, and they use a whole set of different factors, some of which I would not consider; in others, I would add additional factors. But they overall said the culture, in their objective assessment, has declined from, in 1970, a 73 percent objective number to a 38 percent objective number—in half, the cultural decline in America, in a period—look at the time period we are talking about here—25 years. Is this incredible?

I think on our National Day of Prayer we ought to be praying about the culture. And we ought to be thinking about what we can do ourselves and what we can do corporately in this society.

I yield the floor.

THE PRESIDING OFFICER. The Senator from Alaska is recognized.

#### A SIGNIFICANT ACCOMPLISHMENT

Mr. STEVENS. Mr. President, there are times when I listen to the remarks of another Senator that I realize the statement being made is most significant. That was my feeling recently as I sat next to the junior Senator from Massachusetts. Senator JOHN KERRY spoke to the national meeting of AIPAC—The America-Israel Political Action Committee—here in Washington, DC. This was a bipartisan meeting of AIPAC members from throughout our Nation.

In a strong worded presentation, Senator KERRY made an appeal for the United States to be a true friend of Israel. I, particularly, agreed with my friend as he forcefully said:

As a democracy, Israel has both the burden and the glory of a vigorous public square. We as Americans must be the truest and best kind of ally—both forthright enough to say what we think—and steadfast enough to stay the course during the hard passages as well as the easy ones.

Herzl's famous words—"If you will it, it is no dream"—signify the promise and the greatest power of Israel—and the hope, after half a century, that a fair and secure peace is finally within reach. For our part, we must leave here more committed than ever to support Israel in the exacting, essential, and sometimes tense search for that dream. I think it's fair to say that the ashes of Holocaust victims were scattered on the wind.

But that wind also carries on it their prayers and purpose—above mountains and sea, across hundreds or thousands of miles, so that the pain of history is redeemed in the land of Israel. It is a sacred place—for them, for their people who live there, and for all the world. So let us now resolve again that the day will never come for Israel when the redemption is put at risk—when any of us would ever have to repeat Schindler's cry and say: We could have done more.

Mr. President, the days seem to be disappearing when a Senator compliments another Senator who sits on the other side of this aisle by making the Senate aware of a significant accomplishment of a colleague. For myself, I would like to restore that tradition.

Senator KERRY's statement was one of the best I have heard. Mr. President, I ask unanimous consent that Senator KERRY's speech to AIPAC be printed in the RECORD. It is one, I believe, all Members of Congress and many citizens of this great Nation of ours should read, contemplate, and discuss.

There being no objection, the speech was ordered to be printed in the RECORD, as follows:

SENATOR JOHN F. KERRY—ADDRESS BEFORE  
AIPAC—WASHINGTON, DC—APRIL 7, 1997

I really want to share with you that I am honored to be here tonight—and I'm privileged to stand up here tonight and represent the Senate in bi-partisan fashion—because I share your cause, and I also want to pay you respect for the way that you fight the battle. The way that you do so literally does honor to our democracy. The letters you write, the phone calls you make, involvement in our campaigns, your willingness to come to Washington, your commitment to, and search for the truth, is the way it is supposed to be, and you set an example for this country.

I was delighted to participate just a few days ago with Steven in Boston in a Washington club event. And I think it renewed in me my sense, in the intimacy and in the exchange, the dialogue, that meetings like that really give a continuing vitality to a fundamental truth that Israel and the United States do share great ideas as well as a great alliance; and security of Israel is indispensable to the security of the United States of America.

But you know, in truth, our two nations really share something much more than that, and I think you know it. As Prime Minister Netanyahu stated so eloquently tonight—and what a privilege it was to be able to listen to the truth that he spoke this evening—Israel and the United States are neither of us just a place in the land, a piece of geography; both of us are founded on a shining vision of human dignity and purpose.

The Jewish people have taught the world much about dignity and purpose because they have preserved their vision through two thousand years of exile and persecution. And they had to outlast history's fiercest fires of hate.

Teresa and I watched *Schindler's List* as 25 million other Americans did a few weeks ago. We were obviously left asking, as anyone in their right mind and conscience would, why—why—why? But I remembered my trip to Israel, as we all do. My first visit to Yad Vashem in Jerusalem. And I will never forget one sight there that stood out above all others—not the documents or the photographs as stark as they are—but a small child's single lonely shoe, which brought home to me the incomprehensibility of the Holocaust expressed on the most human of scales.

Again, as I watched this movie about a handful who entered the Nazi hell and returned, a small remnant who proved that millions did not have to perish, I thought of the words of Elie Wiesel about others who could have acted to prevent, to stop, to oppose this crime of the century: "Not all were guilty," he said, "but all were responsible."

Schindler himself was a rogue and a philistine, whose transformation was heroic—but it was all too rare. Too many of the God-fearing forgot God. And at the end of the movie, after the Nazis have surrendered and Schindler is preparing to escape, he cries that he had not done all he could have done—or early enough. He could have done more—sold a watch, a lapel pin, a car to secure the lives of others. And so many could

have done more in Germany and elsewhere—and yes, done more in America, and in the highest places of power in Washington.

And as we know—and I say we, all of us, with connections of any kind with Israel—anti-semitism did not disappear with the ashes of Auschwitz. Over fifty years after the end of World War II, the ancient evil still stalks our time—striking at Jews around the world and at the Jewish people and the Jewish soul of the state of Israel. What Robert Wistrich called the longest hatred continues to reach far and wide. An explosion ruins a peaceful afternoon in a street cafe in Tel Aviv. There are bombings in a Jewish Community Center in Argentina; the rising popularity of the National Front in France; the prevalence of Skinhead violence and murders in Germany; the arson of Warsaw's last synagogue; the anti-Jewish scape-goating and conspiracy of Louis Farrakhan and the militia groups; the Nazi-like images of Jews in the press in Egypt and Syria, and the blatant anti-Jewish hatred of Hamas proclaiming: "We worship God by killing Jews."

These are different sins, but they are rooted in the same anti-Semitic temptation. Some cannot face the truth, or the twisted hates in their own soul, even today in this country, or the rationalizations for the sake of political advantage or profit. As the youth of Europe ask about the Holocaust and challenge their parents about what they did or didn't do, the legacy of collaboration and oppression still emerges from under the rocks of a hidden history. We have just witnessed the end of the myth of Swiss neutrality—and we are beginning to look anew at what happened to the stolen property of Jews in Vichy France and Peronist Argentina.

So the question must be asked: Would active resistance to the Holocaust or the preceding anti-Semitism have made a difference? I am not naive about the brutality with which the Nazis often responded to dissent. But in recent years, from the Philippines to Haiti to South Africa, to the former Soviet union, resistance and dissent—and pressure from the outside—changed the course of events. And it is no excuse for citizens or the Church or other leaders of the world to say that it would not have worked. For the most part, they did not even try—and that is the shame of a century.

So the millions who watched "Schindler's List" must contemplate, then amid the tears and heavy hearts, the deeper lesson that we carry out of this blood-stained century. Speaking out against injustice, acting to end bigotry, raising our collective consciousness and looking honestly into the unsparing heart of conscience, and standing up for what is right and hopeful. This is the collective burden—the collective burden and I say privilege of all of us who live today. It is a collective responsibility that we must meet—in our own country—and for so many of us, in the other country of our hearts—the land of Israel.

So we need AIPAC's unwavering voice on this long and winding road to peace in the Middle East. And the journey is harder now than it was a year ago, harder than it was a month ago, harder than it was a few weeks or days ago because we must remind the world that peace is more just than a piece of paper; it is the replacement of death with life, of danger and violence with the laughter of children whose playgrounds no longer need to be guarded with guns, Arab or Israeli. Oh yes—the peace process has delivered a certain amount to Israel—diplomatic, economic, and political benefits—but again in a simple truth—it has not delivered full or real security. It is not peace when seven Israel girls are murdered at the Jordanian border. It is not peace when three more innocent people are killed on the eve of Purim in