

and racial groupings, relations which cannot be unchosen without destroying the human person shaped by them.

Christian faith gives us a vision of a person we call the Word of God, made flesh. Crucified and risen from the dead, Jesus sends us the Holy Spirit, who speaks every language and gives every good gift. This vision should set us free from any lesser picture of things; the language of faith should keep us from supposing that we adequately understand reality in its depths and heights. This is a vision that should humble and, in humbling us, open us to other worlds. Approaching a third Christian millennium (using what is now a common calendar), we gather to worship the God we believe to be the Father of Our Lord Jesus Christ and therefore, in Christ, our Father as well. It is good to do so, for if we do not worship God we will inevitably end up worshipping ourselves. Nations worshipping themselves have plagued this last century of the second millennium, and God's word prompts us now to examine anew ourselves and our history. Without warrant, we have associated ourselves with the biblical city on a hill, not Nazareth but Jerusalem itself. Without right, we too often judge other people and nations by our standards and interests, assuming that our interests must be universal. Without sense, we even seriously consider if this nation is the end of history, as if our present political and economic arrangements were surely the culmination of God's designs for the universe. Lincoln, who had the good grace to speak of us only as an "almost chosen people", would surely blush, and so should we.

Today, as yesterday and tomorrow, the Church speaks a language of respect for public office holders, whose vocation is shaped by the constraints of law; but the Church, today as yesterday and tomorrow, also speaks as best she can to judge the actions and decision of public officials, and the culture shaped by them, when these are inadequate to the vision given us by the truths of faith. "Faith must become culture," Pope John Paul II says. "What are you doing to change the culture?" he asks. But how can we speak of change in America today when the law itself blinds us to basic truths? One egregious blind spot is our very sense of liberation construed as personal autonomy. An autonomous person has no need of jubilee, of freedom as gift; he has set himself free. The fault line that runs through our culture, and it is sometimes exacerbated rather than corrected by law, is the sacrificing of the full truth about the human person in the name of freedom construed as personal autonomy. It is a blind spot as deep as that in Marxism's sacrifice of personal freedom in the name of justice construed as absolute economic equality. Such a profound error makes our future uncertain. Will the United States be here when the human race celebrates the end of the third millennium? Not without a very changed, a very converted culture.

The Church, however, must also listen first to God's word before she speaks, before she translates God's word into the words of our culture or any other. Hence the Church can speak only with deep humility a language which purports to give definitive access to God's designs in history. Even prophetic judgment, while certain in its proclamation, is tentative in its final outcome. The Spirit is always free, but never self-contradictory.

Tentatively, then, let us try the language of prayer and ask that God's judgment fall lightly on us and our nation. Gratefully, I pray that God reward your dedication to public service and your desire to create a common language adequate to the experience of all our people and open to all others. Joyfully, let us hope that the Jubilee introducing the coming millennium may restore

to the United States a sense of authentic freedom rooted in an evergrowing generosity of spirit. May God bless us all. Amen.

A TRAGIC LOSS

HON. TOM CAMPBELL

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. CAMPBELL. Mr. Speaker, my state and our nation recently suffered a grievous loss in the passing of California State Senator Milton Marks. I expressed my sorrow in a letter to his wife, the Honorable Carolene Marks, San Francisco Commissioner on the Status of Women, and I would like to put into the RECORD of the House of Representatives my letter to her, as a tribute to him.

DEAR CAROLENE: My heart sank with an empty feeling the moment I learned of Milton's passing. Both Susanne and I send our heartfelt condolences to let you know that we share your loss. It was my personal joy and honor to call Milton a colleague and dear friend. He will be missed by those who knew of his dedication and service to the citizens of San Francisco and the State of California.

Carolene, there are no words that can be spoken, no words that can be written, to relieve the pain and sorrow of losing Milton. He was the consummate statesman who worked hard at his profession using his drive, dedication and spirit to champion many causes. He lived life with compassion by creating laws that protected our youth from harm, by improving the quality of our environment, and by encouraging the development of economic policy that makes California the greatest state in the nation. His service to the public will be a lasting memory for the next generation. May God bless you and your loved ones in this time of grief.

THE SOAP BOX DERBY

HON. STENY H. HOYER

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. HOYER. Mr. Speaker, for the last eight years, I have sponsored a resolution for the Greater Washington Soap Box Derby to hold its race along Constitution Avenue. Yesterday, I proudly introduced H. Con. Res. 47 to permit the 58th running of the Greater Washington Soap Box Derby, which is to take place on the Capitol Grounds on July 10, 1999. This resolution authorizes the Architect of the Capitol, the Capitol Police Board, and the Greater Washington Soap Box Derby Association to negotiate the necessary arrangements for carrying out running of the Greater Washington Soap Box Derby in complete compliance with rules and regulations governing the use of the Capitol Grounds.

In the past, the full House has supported this resolution once reported favorably by the full Transportation Committee. I ask for my colleagues to join with me, and Representatives ALBERT WYNN, CONNIE MORELLA, and JIM MORAN in supporting this resolution.

From 1992 to 1998, the Greater Washington Soap Box derby welcomed over 40 contestants which made the Washington, DC race

one of the largest in the country. Participants range from ages 9 to 16 and hail from communities in Maryland, the District of Columbia and Virginia. The winners of this local event will represent the Washington Metropolitan Area in the National Race, which will be held in Akron, OH on July 31, 1999.

The Soap Box Derby provides our young people with an opportunity to gain valuable skills such as engineering and aerodynamics. Furthermore, the Derby promotes team work, a strong sense of accomplishment, sportsmanship, leadership, and responsibility. These are positive attributes that we should encourage children to carry into adulthood. The young people involved spend months preparing for this race, and the day that they complete it makes it all the more worthwhile.

IN HONOR OF GARY A. POLIAKOFF

HON. PETER DEUTSCH

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. DEUTSCH. Mr. Speaker, I rise today to honor Gary A. Poliakoff, soon to be awarded the Learned Hand Human Relations award by the American Jewish Committee. This prestigious award is given annually to members of the legal profession, and there could be no better candidate that embodies the spirit of the award than Gary Poliakoff. Gary's work on co-ownership housing personifies the thoughtful and humane spirit of Judge Hand, one of the most distinguished scholars in American jurisprudence.

Recognized internationally as an expert in co-ownership housing, Gary's contributions to this important legal field epitomize the ideals on which this award is based. After receiving his law degree from the University of Miami in 1969, Gary established his strong roots in the South Florida community as founding principal of Becker and Poliakoff, P.A. Serving as President of the firm since its inception, Gary has dedicated much time and effort to become an authority on co-ownership housing. He has provided his expertise to State legislatures, Senate Committees, and the White House, helping to draft legislation and addressing concerns regarding the sale, development, and operation of condominiums. Additionally, he has lectured internationally, addressing the Parliament of the Czech Republic on issues relating to the conversion of State housing to private ownership, as well as the Russian Academy of Jurisprudence in Moscow on co-ownership issues.

Serving on the Board of Governors of the Shepard Broad Law Center of Nova Southeastern University, Gary shares his wealth of knowledge on co-ownership housing through his course on Condominium Law and Practice. He has served as chairman of the State Advisory Council on Condominiums and as a board member of the Board of Governors of the College of Community Association of Lawyers. Finally, Gary is an accomplished author, creating a national treatise, *The Law of Condominium Operations*, West Group 1998, and co-authoring *Florida Condominium Law and Practice* for the Florida Bar Association.

Aside from his wealth of knowledge and experience in the legal profession, Mr. Poliakoff

is a known leader in philanthropic and community causes in South Florida. Serving as Chairman of the Southeast Region of the American Jewish Committee for the Shaare Zedek Medical Center in Jerusalem and as a pro bono counsel to the Miami Youth Museum, Gary recognizes the importance of community spirit and dedicates a good part of his time to the betterment of society.

Mr. Speaker, Gary Poliakoff has shown a tireless devotion to both his profession and his community. I could not think of a more deserving recipient of this prestigious award. I wish to convey a heartfelt congratulations to Gary, his wife, and his children on this special day, as well as many thanks to him for his work on behalf of the entire South Florida Community.

HONORING THE 75TH ANNIVERSARY OF THE BOROUGH OF FAIR LAWN

HON. STEVE R. ROTHMAN

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. ROTHMAN. Mr. Speaker, March 11 marks the 75th anniversary jubilee of the founding of the Borough of Fair Lawn, NJ, a town in New Jersey's 9th Congressional District where I, and more than 30,000 other residents, make our home.

Fair Lawn is a compact community located in the Northwest corner of Bergen County, one of the most densely populated areas of our State. But it is a very liveable community, with interesting sites, and a distinctive history that I would like to briefly call to the attention of the House.

The 75th Anniversary jubilee celebration kicks off on March 11. To get the year-long series of anniversary events underway, the Fair Lawn League of Women Voters has invited residents to tour the building which houses the office of their local government, and to "Meet Fair Lawn's Government-Live!"

Beginning at 7 p.m., guests can be escorted into the Council Chambers and greeted by League members, Mayor David Ganz, Borough Manager Barbara Sacks, the Borough Council, 75th Anniversary Committee Chairman John Cosgrove, and some 75 year Fair Lawn residents.

Visitors will be able to select five or six departments to visit and Borough employees will be available to explain how their department works and to answer any questions guests may have. Among the departments available will be: Recreation, Fire, Engineering, Public Works, Finance, Building Tax Collector/Assessor, Police, Borough Clerk, Health, and Welfare.

Local students will act as ushers and help to distribute literature. As a special bonus, the first 300 visitors will receive a copy of the League's popular 45-page book, the "1999 Citizen Guide," which is everything you wanted to know about New Jersey Government.

No historic account of Fair Lawn would be complete without recognition of the Lenni-Lenapi ("original people"), native tribes of northern New Jersey. Their trails, campsites, rock shelters and hunting grounds became the roads and towns that Fair Lawn uses today.

When the first Dutch settlers made their way up to what we know as the Hackensack and

Passaic Rivers, it was to establish fur trading posts with the Hackinghaesaky Indians, one of the tribes of the Lenni-Lenapi. The great chief of the tribes was Oratam. As settlements grew, the Lenni-Lenapi were forced further west to unsettled land.

They left behind place names of Indian origin. Few of us realize how many such names are still with us, for example: Passaic (either "where the river goes over the falls" or "valley"), Paramus ("fine stream" or "place of wild turkeys"), Wagaraw ("crooked place" or "river bend"). Typically, River Road, one of the oldest roads in the eastern part of our country, was once an Indian trail, leading to the "Great Rock" tribal council site in Glen Rock.

The most interesting Indian relic in Fair Lawn is the fist trap (weir) in the Passaic River. It can be seen during low water 200 yards upstream from the Fair Lawn Avenue bridge. The trap consists of two rows of stones forming a V-shaped dam into which the Indians drove the fish during migration, closing the opening at the point of the "V" with weighted nets. The Dutch called this the "soltendam," or "sloterdam" from the verb sluiten, "shut."

This gave rise to the name of Slooterdam (also spelled Sloterdam) which was used to describe the surrounding area. Fair Lawn was known as Slooterdam as late as 1791, and River Road was called the "Slauterdam Road" until after the Civil War.

Probably the oldest structure standing in Fair Lawn is the Garreston-Brocker home, now known as the Garreston Forge and Farm Restoration, on River Road, south of Morlot Avenue. The west wing, the kitchen, was the original building built some time between 1708-1730. The main wing was built before 1800 but the gambrel roof, dormer and porch were added in 1903. The property, known at its purchase in 1719 as the Sloterdam Patent, was originally a huge plantation stretching between the Passaic and Saddle Rivers.

Another structure, almost as old, was built by Jacob Vanderbeck. It is located off Fair Lawn Avenue (formerly Dunkerhook Road) east of Saddle River Road. Nearby, on Dunkerhook Road ("Donckerhoek" or "dark corner" in old Dutch) is the Naugle House, built in the 18th century by Jacob Vanderbeck's son-in-law, a paymaster to General Lafayette's troops. Lafayette stayed in this house for several days in 1824 when he returned to this country after the Revolutionary War.

Another old structure is on Fair Lawn Avenue, east of Plaza Road. It is known as the "Dutch House" and has been a restaurant or tavern since 1929. The sandstone construction is typical of the early Flemish Colonial style. No early ownership has been established but it is believed to be the Bogert House built between 1740 and 1760. The land stretched to the Glen Rock area and was farmed until the Radburn developers bought it in the late 1920's.

The Thomas Cadmus House was moved to its site north of the Radburn railroad station from nearby Fair Lawn Avenue to save it from demolition. It is now the official Fair Lawn Museum. It has a typical dressed stone front and roughly coursed sides, wide board floors and hewn beams. It is thought to have been built before 1815.

The only other old sandstone house still standing in Fair Lawn is the G.V.H. Berdan

House on River Road between Berdan and Hopper Avenues. Although the exterior was carefully reconditioned with respect for its historic style when the building was converted to offices, the end facing the street has since been marred by numerous signs.

The "Old Red Mill," which is located along the Saddle River south of what is now Route 4, is another well-known landmark of the area. The original mill, believed to have been located on the Fair Lawn side of the river, was a central meeting place for the neighboring farmers. It gave the name "Red Mill" to the area. The mill, a large red wooden building, was built in 1745 and stood two and one-half stories high.

At the outbreak of the Revolutionary War, the mill was converted to manufacture woolen blankets and yarn from flax grown in Fair Lawn. During the Civil War, the mill produced blankets for the Union Army. The mill was visited by at least two famous persons: Aaron Burr was honored at a Christmas party there during the Revolution and President William McKinley visited Easton's renowned lake and fountains.

Only a few minor skirmishes were fought during the Revolutionary War in the area later to be known as Fair Lawn. But Bergen County had the distinction of being the only county in all the nation which saw George Washington during each of the eight years of the War. When Washington and his troops retreated from the British across New Jersey to Pennsylvania in 1776, it was John H. Post of Sloterdam who dismantled the bridge across the Passaic River, preventing pursuit by Cornwallis after Washington's troops reached safety on the other side. With foresight, Post stacked the bridge planks on the far side of the river for future use.

The railroad came through town in the early 1880's and the trolley line to Hackensack and the Hudson River in 1906. Toward the end of the 19th century and in the early 20th, homes were built near the Passaic River, off Fair Lawn and Morlot Avenues ("the flats") and at Columbia Heights, to house workers for Paterson's mills and factories and for the Textile Dyeing and Finishing Co. on Wagaraw road. Warren Point also developed at the end of the 19th century, with a railroad station and post office, but most of the development was in what is now Elmwood Park.

Within Fair Lawn's boundaries is a unique community called Radburn. One of the first modern planned communities in the United States, it was intended originally to be a self-sufficient entity known as "Town for the Motor Age." The architect-planners Clarence S. Stein and Henry Wright enlisted the practical aid of financier Alexander Bing who had organized the City Housing Corporation in 1924. Bing's enthusiasm brought his corporation to New Jersey, and Radburn was born in 1928.

Unhappily, the Great Depression in 1929 struck Radburn hard and in 1933 the corporation went bankrupt. Unfortunately, the hope for self sufficiency for 25,000 residents in Radburn reached only 5,000 by 1964 when Anthony Bailey wrote his "Radburn Revisited" report in the New York Herald-Tribune. The Radburn idea did not die, however; it was admired, copied and improved on in England, Scandinavia, India, Canada, Russia, and in many "new towns" in the United States.

Fair Lawn's greatest period of growth was during the 1940's and 1950's. Vast areas of