

Women, as one way to eradicate inequality and open doors to opportunity.●

300TH ANNIVERSARY OF THE MISSION SAN JOSE DE LA LAGUNA

Mr. DOMENICI. Mr. President, Our Independence Day, July 4th is also a significant day at the Laguna Pueblo in New Mexico. On July 4, 1699, seventy-seven years before the famous American Independence day, the Spanish Governor of the New Mexico Territory sanctioned the ground-breaking for the Mission San Jose de la Laguna.

Laguna Pueblo has six villages—Laguna, Mesita, Paguate, Encinal, Paraje, and Seama. The Mission San Jose is the Mother Church for all the villages. To celebrate this important milestone, a feast day was declared for the Laguna Pueblo. Events started with a fund raising dinner on Friday, July 2. On Saturday, July 3, traditional dances were held at the main plaza and a beautiful fireworks display and community dance closed the first full day of celebration.

On Sunday, July 4, at 8 o'clock in the morning, an open air mass was celebrated by Bishop Donald Pelotte of the Archdiocese of Gallup. Laguna Pueblo drummers and singers in traditional dress participated in the mass. Pottery vessels by Laguna artists were made for the Eucharist.

Special guests included former U.S. Interior Secretary Manuel Lujan, the Blessed Sacrament Sisters, Sisters of St. Agnes, and Sisters of the Immaculate Conception. Father Antonio Trujillo of the San Jose Mission was a key participant in the mass. He spoke of the importance of continuing to embrace two religious traditions in mutual respect.

Gratitude to all who organized this very special Independence Day event for Laguna Pueblo was generously given. Laguna Pueblo Governor Harry Early and the Pueblo Council were present and active throughout the activities. Special guests were introduced.

Traditional Indian dances such as the Hunter's Dance and the Eagle Dance were held throughout the day on the same plaza where the mass was celebrated.

The formal mass of the Mission San Jose and the Laguna Pueblo traditional dances emphasized the beauty in which these two cultures have overcome past difficulties and now flourish in grace and common respect. As Father Mark Joseph noted, we are reminded today to "take care of your family as St. Joseph took care of his family." The Catholic Church and the Laguna Pueblo families have clearly taken this message to heart.

A Spirit Garden was organized and planted to honor all those who farmed these arid lands over the past centuries. A procession to the Rio San Jose was held on Saturday afternoon. Statues of St. Joseph, St. Mary, Jesus

Christ, and other saints were brought in from all the villages for this procession.

A new niche about four feet high and a couple of feet deep for a shrine to St. Joseph was carved out of the sandstone between the church and the San Jose River. The niche was hand chiseled by the Siow brothers of Laguna Pueblo, Gaylord, Virgil, and Delbert. A stone carving of St. Joseph holding baby Jesus was placed in the shrine. The statue was made by Robert Dale Tsosie.

This new shrine to St. Joseph was dedicated and blessed with water from the Rio San Jose. This river water was also used to bless the personal and village saints that were carried to the river by about two hundred participants. Governor Harry Early led the procession as he carried a statue of St. Joseph down to the river and then back up the hill to the Mission San Jose. A blessing ceremony for the saints, the mission, and the Pueblo was held at the river on Saturday, July 3, 1999.

In preparation for this 300th anniversary celebration, many traditional practices like gardening, belt weaving, drum making, and pottery making were undertaken with special pride by young and old alike.

I am pleased to be able to share this special event with my colleagues who will be intrigued by the added significance of the 4th of July to the Laguna Pueblo of New Mexico and to Americans in general.

Mr. President, an article by Debra Haaland Toya further explains the significance of this important anniversary to Laguna Pueblo. This article was published in the June, 1999, edition of New Mexico Magazine. Debra is an enrolled member of Laguna Pueblo and a member of the San Jose 300th Anniversary Committee. I ask that her article be printed in the CONGRESSIONAL RECORD.

The article follows:

MISSION SAN JOSE DE LA LAGUNA

(By Debra Haaland Toya)

The splendor of the San Jose Mission at the Village of Old Laguna goes much deeper than its three-century-old altar, dominated by hand-carved pine columns. A magnificent wooden altar screen, originally painted by a man known only as The Laguna Santero, depicts the guardians of the village. Brilliant red and green dominates the floor to ceiling adornment and prominently attests to the unification of traditional Native and Catholic Religions. This July 4th, Laguna's coexistence with the Catholic Church will enter its 300th year.

Built of sandstone, San Jose Mission sits on the highest rise in the village, watching over its caretakers. The church is revered for its magnificent art and architecture, and for its spiritual contributions. Laguna's church was built after the Pueblo Revolt of 1680; therefore, enjoyed a peaceful existence. It missed the fire and destruction exerted by other peoples, onto their churches, as a result of opposition to religious suppression.

Before the mission was built, a delegation of Lagunas traveled the dusty roads, by foot and with horses, to Santa Fe during the late-1600s, to ask Governor Pedro Rodriguez Cubero for a priest. The Governor sent the

delegation away and told them that once they prepared a place of worship, a priest would be sent. On July 4, 1699, Mission San Jose was founded along with the recognition by the Spanish Government that Laguna Pueblo was a legitimate possession. The original document attesting to this shift states that Laguna "swore its vassalage and obedience," to Spain.

Throughout the years the church has been a beacon, although its path has not always been a straight one. The Indians continued their traditional ceremonies even after Christianization. From time-to-time, this practice gathered ire from those non-Indians intent on making Lagunas single-minded in their worship. It is documented that during the mid-1800s most Lagunas attended church out of fear rather than desire. During Mexican rule, prior to 1848, part of the church's convent fell into ruins, and another part of the church was used as a kiva, where sacred ceremonies were prepared for.

In spite of the changes that occur with time, the care the church receives remains constant. In August of 1998 a meeting, of the San Jose 300th Anniversary Committee and the elder women, highlighted plans of replastering the floor. Lifetime resident, Julia Herrera, who has plastered since she was a girl, stressed the importance of youth involvement.

Father Antonio Trujillo, committee chairman, widely announced plans for the 2-week-long project. No fewer than 30 people per day, including teenagers, arrived daily to give their share of toil. The job included removing five inches of old floor, hauling dirt, cutting straw, and mixing mud using a wooden block like a mano. The entire 2300 square feet were plastered on hands and knees. "This is good," Julia says approvingly, "if the kids don't learn how, who'll take care of the church when we're gone?"

The people plan to completely resurface the outside of the church in the near future. During the mid-sixties, in an effort to protect the church, a cement coating instead of plaster was applied. Over the years, the cement has cracked, allowing water to enter but not escape. Upon inspection, Cornerstone Foundation, an organization that helps communities rebuild traditional structures, discovered that the water caused enormous damage to the large rocks at the base of the walls, particularly on the north side.

To undertake this project the people will have to carve away the current coating using special saws, chisels, and hammers. The disintegrated rocks will be replaced and the 30-foot-high-walls will be replastered. Upon surveying the damage, Julia looks up and recalls a time when her relatives hoisted her up with a pulley, and a rope tied around her waist, in order to cover the highest portion of the walls. "Not anymore, I'm too old now," she remarks.

In years past, plastering would occur prior to feast days and neighboring tribal members would offer help. During the work, they were given room and board in village homes and feasted when the work was done. This forthcoming project will be undertaken by the community alone, with no professional help, and this time Julia will be on the ground supervising.

The committee planned a number of cultural events leading up to July 4th when a traditional feast day will take place. Through the years, and due to increased outside influences, such as 30 years of uranium mining, off-reservation employment, and the affects of technology, some cultural activities have not been as strongly exercised as others.

In December 1998, committee member, Ann Ray, organized a day which focused on the almost forgotten practice of making of clay

figurines. It was common at Christmas time to send children below the village to get clay from the San Jose River. The family would sit near the wood stove, while a kerosene lamp cast shadows of working hands or the grandfather beating a steady drum, and singing. The family shaped moist earth into animals, houses, vegetables, or other forms, depending upon the wishes of the individuals. Domesticated animals were often popular, as Lagunas have raised cattle and sheep since the seventeenth century. Shapes of corn and melons also defined many people's wishes for rainfall and successful crops the following year.

The people would take the figures to the church altar on Christmas eve and leave them for four days. Upon their return home, the clay cows were, perhaps, buried in the corral, and the corn was laid deep in the field. The symbol of one's wish for the time and endurance to build a home for a loved one might be buried in a vacant plot of land. This past Christmas the altar was graced by figurines, which had not been present for years. Clay figures in 1998 included symbols for good grades in school, money for college, computers, and wishes for athletic ability, in the forms of basketballs and footballs.

A ceremony to bless the saints with water will also be reintroduced on the evening of July 3rd. When the original saint statues came to Laguna, they were taken to the river and dipped in the rushing waters to obtain the earth's blessings, before they were placed in the church. The saints were also believed to hold power. One story tells of a severe drought in the earlier part of this century, wherein the people prayed for rain to no avail. The spiritual leaders of the time entreated the priest to take the saints back to the river and dip them in the water as the ancestors had done in 1699. The drought passed, and the people's faith continued strong. This year, the people will be encouraged to bring their saints from home, and a blessing will take place near the shrine, which was recently erected in honor of San Jose and the 300th Anniversary.

In times past, the San Jose river was also the location on which Lagunas planted their irrigated fields of corn, beans, and squash. Today an irrigation system runs the length of the pueblo and people can successfully plant and harvest miles from the river. Although this system is in place, with the men and boys cleaning the ditches seasonally, many fields lay dormant. One main reason for this absence of agriculture is the 30-year interruption of the Jackpile Mines near the village of Pagate. With the mine's beginning in 1953, Laguna eventually relied primarily on money, rather than bartering, as they had for centuries.

The 300th Anniversary Committee wished to bring back an interest in the ancient art of farming by planting The Spirit Garden, also near the river. Attention to our role as agriculturists has had positive effects, and a new interest in farming will, hopefully, persist. As a girl, I used to go with my grandfather to his field below the village of Mesita, where we would hoe weeds, pick worms off corn, and sit in the shade of his peach trees eating the sweet fruit on hot, breezeless days. I was especially proud at taking the fruits of our harvest home for my grandmother to cook. In planting the Spirit Garden, this appreciation for the land will have the opportunity to grow strong again.

The love of agriculture, the people's coexistence with the church, and other events crucial to our purpose on this earth are present in those who are gifted with the ability to recall the stories of our ancestors. A project to document an oral history of Laguna has also been set in motion in a principal effort to teach our young people. Before

electricity was available to Laguna households in the late 60s, the absence of television, radio, and video games was filled by the elders telling stories or singing songs. My grandmother was our primary storyteller, once my grandfather died in 1968, and to this day, her knowledge of the past holds our family together.

The public is welcome to visit Laguna and the San Jose Mission on most days. Tours of the Spirit Garden, San Jose Shrine, and the church are conducted daily, and more frequently as the 300th celebration nears. A traditional feast day will be held on July 4th, with mass in the plaza at 8 AM, arts and crafts, and all-day dancing.

Upon approaching the carved doors of the church, a well-preserved image of the Franciscan Seal, with the crossed arms of Jesus and St. Francis will tell you that the structure was built by the Franciscans. When entering the church, the elaborate decoration will tell you that a people's wish to embrace their God in a Christian way, yet maintain their respect and worship of nature is unwavering. Pax et bonum—Peace and all good.

TRIBUTE TO JACK WARNER

• Mr. SHELBY. Mr. President, I rise today to pay tribute to Mr. Jack Warner, a pillar of the Tuscaloosa business community and a man of deep passion both in his business and personal pursuits. The former Chairman and CEO of Gulf States Paper Corporation, I would like to recognize him for the work that he and his wife, Elizabeth, have contributed to Tuscaloosa in the form of time, expertise and money to many local causes.

The pragmatic approach that he has brought to his life combines old-fashioned common sense with a flexible philosophy. This philosophy has evolved over time, through two world wars, numerous labor strikes, and tough financial circumstances. Through it all, Jack Warner has remained steadfast in his beliefs and a pioneer from which others might draw inspiration. He has made tough business decisions throughout the years, and through it all kept Gulf States Paper privately owned, when so many other companies have gone public. His gritty determination has led to financial success, which has helped him to pursue his personal interests and also allowed him to give back to the Tuscaloosa community.

Jack Warner truly represents an era when a man presented his best effort to any obstacle in his path. As an officer in the Army's last horse-mounted unit, his cavalry unit was sent to India to pack supplies along the Burma trail during World War II. Once there, his unit was issued mules instead of horses, which would be enough to take the wind out of any proud soldier's sails. Jack Warner persevered however, and his regiment ended up making a significant contribution to the War effort when a traditional cavalry unit would have had little to offer. This story encapsulates the life of Jack Warner, demonstrating persistence through adversity, and a humble focus to get the job done right.

Jack Warner has made a tremendous impact on Tuscaloosa and the sur-

rounding area. In fact, he has recently completed the redecoration of the University of Alabama President's Mansion at his own expense. Perhaps almost as importantly, Jack followed through with the renovation to the last small detail, going so far as to choose the drapery as well as replacing a smaller chandelier with an immense late 18th century Waterford crystal chandelier. Again, this typifies the man which has been so integral to the Tuscaloosa community, not only providing the money for the project, but following through and making sure everything turned out right. His commitment to Tuscaloosa and the State of Alabama is greatly appreciated. •

NATIONAL YOUTH SCIENCE FOUNDATION

• Mrs. HUTCHISON. Mr. President, I rise today to recognize the National Youth Science Foundation and the 99 outstanding high school students who have been chosen to represent their states in the sciences. The National Youth Science Foundation honors and encourages excellence in science education. Since its inception in 1963, the National Youth Science Camp has brought together thousands of outstanding high school students who excel in the sciences. I want to congratulate the two students chosen from my state for this high honor, Melissa Corley from Dallas and Jason Simon from Highland Village. These students are selected from the program through a competitive process in each state that stresses scholastic excellence, scientific curiosity, and leadership in their schools and communities. These students will participate in a four-week summer forum where delegates exchange ideas with leading scientists and other professionals from academic and corporate worlds. Lectures and hands-on research projects are presented by scientists from across the nation who work on some of the most provocative topics in science today—topics such as fractal geometry, the human genome project, global climate change, the history of the universe, the fate of our rain forests, and robotics. Delegates to the Science Camp are challenged to explore new areas in the biological and physical sciences, arts, and music with resident staff members.

This week my constituent Bill Conner, of Nortel Networks, and an alumnus of the National Youth Science program, will speak at a luncheon in the Senate honoring this year's National Youth Science Camp participants. Bill Conner is an excellent role model for the young scientists who will be honored this week.

The National Youth Science Foundation, Nortel Networks and Bill Conner have like-minded visions. America has much to lose if we do not nurture young scientists and engineers who have the skills, vision and enthusiasm to lead us into the twenty-first century. It gives me great pleasure to recognize the National Youth Science