

EXTENSIONS OF REMARKS

TRIBUTE TO JAMES L. HARRISON,
16TH PUBLIC PRINTER OF THE
UNITED STATES

HON. STENY H. HOYER

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 10, 2000

Mr. HOYER. Mr. Speaker, today I wish to pay tribute to an outstanding civil servant, Mr. James L. Harrison, of Bethesda, Maryland, who died October 5, 2000, at age 94. Mr. Harrison was the 16th Public Printer of the United States, serving during the Kennedy, Johnson, and Nixon administrations, and overseeing a fundamental and far-reaching transformation of the Government Printing Office during his tenure.

Mr. Harrison came to the Government during the Great Depression, working as a draftsman at the Bureau of the Census. He later transferred to the Office of Price Administration, rising to the position of liaison officer at the Capitol, a post he occupied until the OPA was disbanded in 1947. In 1949, he became Staff Director of the Congress' Joint Committee on Printing, where for 12 years he worked tirelessly to improve the speed and efficiency of the Government's printing operations. It was through the Joint Committee that Mr. Harrison began his long association with GPO, the organization through which he would make his greatest contributions to the Nation.

In March 1961, following his appointment as Public Printer by President John F. Kennedy, Mr. Harrison took direct control of the Government's printing and publications dissemination work. His successes at the GPO are summarized eloquently in this excerpt from "The Government Printing Office," written by Robert E. Kling, Jr., in 1970:

Under Harrison, the Government Printing Office entered a period of growth and progress. Dollar volume leaped from less than \$100 million in 1961 to more than \$200 million in 1969. Documents sales jumped from about \$9 million to \$20 million over the same period. The far-reaching Harrison policy of sharing the government's printing requirements with industry led to a steady increase in work supplied by contract printers. In 1961, commercial printers provided 42 percent of the annual volume; in 1970, 57 percent, or \$103 million worth of printing, was done by private industry.

Harrison made strenuous efforts to improve working conditions and environment in the plant, and during his tenure took a keen interest in upgrading the equipment used in supplying the U.S. Government's printing needs. Under his direction, a major part of the Office's outmoded and obsolete equipment was replaced by modern, more efficient machinery. In keeping with nationwide trends in the industry, letterpress was supplanted by offset as the main production method . . . offset presses with high running rates and low plating and press preparation costs keep GPO prices competitive with those of the best commercial firms.

Mr. Kling could not have foreseen an even further-reaching modernization to the GPO

that Mr. Harrison pioneered: the introduction of GPO's electronic typesetting system. This revolutionary change freed the Office of storing, melting, and molding tons of lead in its daily printing operations by converting to electronic database operations. By the time his term as Public Printer ended in March 1970, Mr. Harrison had laid the groundwork for today's on-line editions of the CONGRESSIONAL RECORD, U.S. Code, and other essential Government publications. As a result of the technological changes that Mr. Harrison initiated, the American public today retrieves an average of more than 25 million Government documents a month from the GPO's on-line service, GPO Access.

Mr. Speaker, it is fitting that we pay tribute to this man who brought so much insight and energy to the public's work. James Harrison's leadership at GPO produced results that not only saved public money, but also built a strong foundation for information technologies developed decades after his tenure ended and which today benefit all Americans. He was, moreover, a friend of the dedicated men and women of the Government Printing Office. He will be missed.

IN HONOR AND RECOGNITION OF
THE LESBIAN/GAY COMMUNITY
SERVICE CENTER OF CLEVELAND'S
TWENTY-FIFTH ANNIVERSARY

HON. DENNIS J. KUCINICH

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 10, 2000

Mr. KUCINICH. Mr. Speaker, I rise today to celebrate the twenty-fifth anniversary of Cleveland's Lesbian/Gay Community Service Center. For the past twenty-five years, the Center has served the community's gay, lesbian, bisexual and transgender people and their supporters in the Greater Cleveland area.

Driven by the belief that all people have a right to pursue life, liberty, and happiness in America, and because gay, lesbian, bisexual and transgender (GLBT) people have been denied these basic rights, the Center has distinguished itself as a respected educator, advocate, social services provider and community builder.

In 1975, the Center's founders, Ethan Ericson, Michael Madigan, and Arthur MacDonald, opened the Gay Education and Awareness Resource Foundation, or GEAR. In 1988, GEAR's name was changed to the Lesbian/Gay Community Service Center and the "Living Room," a drop-in center for men with AIDS, was opened. The Living Room was the only center of its kind in the Midwest United States—establishing the Center's position as not only a preeminent advocate for the gay and lesbian community, but as a pioneer in GLBT services. The Center has served Cleveland in many capacities, including the encouragement of GLBT people to vote with "Pro-

mote the Vote" programs, the creation of a Speaker's Bureau to inform and educate the general public about the Center and its gay/lesbian issues, and the training of law enforcement agencies regarding GLBT issues. Recently, the Center was awarded the Human Rights Campaign's Equality award for outstanding service to the GLBT community in Greater Cleveland. Now, arriving at its twenty-fifth year celebration, the Center is still thriving with various activities and plans to serve Greater Cleveland Community.

Mr. Speaker, I ask that my fellow members join me in honoring the outstanding community service of the Lesbian and Gay Community Service Center of Greater Cleveland.

THE FOUNDATION OF FREEDOM

HON. FLOYD SPENCE

OF SOUTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 10, 2000

Mr. SPENCE. Mr. Speaker, I rise to bring to the attention of the House a sermon entitled, "The Foundation of Freedom," that was delivered by the Reverend Wendell R. Estep, pastor of the First Baptist Church of Columbia, South Carolina. I believe that the points that are made by Dr. Estep deserve the attention of each of us.

THE FOUNDATION OF FREEDOM—JULY 2, 2000

(By Dr. Wendell R. Estep)

This week we celebrate the birth of our nation and I, like you, have an undying love for America. I love the American dream—the idea that a person can work hard, they can do their best and, perhaps, accomplish anything they can dream. I have been in some communist countries, I have looked into the eyes of their citizens, and I have not seen that glimmer of hope that is characteristic of Americans. I love the fact that we live in a nation that allows us to be what we can be and do what we can do. I love this land for its beauty. From the plains of West Texas to the forests of South Carolina . . . it is a beautiful land. I love the people of America—diverse, different—but American.

Perhaps it is because of that love I have and you have, that I have such a growing burden for this land, such a concern for this land. Oh, I know when we look at it, the DOW is strong . . . but the heart is weak. And my fear for America is that we are losing the foundation on which this land was built. My concern for our country is that we are setting aside the principles that made this a great land.

Last week, the Supreme Court ruled concerning public prayer at football games. By a 6-3 vote Monday, the Court barred officials from letting students lead stadium crowds in prayer before football games. The Court's sweeping language in that Texas case could extend far beyond the school's sports events and eventually affect graduation ceremonies, moments of silence, and more. Writing for the minority of three, [Chief Justice William H.] Rehnquist said he found the tone of the Court's opinion more disturbing than its substance. "It bristles with hostility to all

• 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.

things religious in public life," he said. That is not the rantings and ravings of a right-wing preacher. That is the concern expressed by the Chief Justice of the Supreme Court!

I'm concerned about the attitude. I'm concerned about the hostility that is directed toward all things religious in this land. Political correctness now calls for us to accept things we believe to be morally and scripturally wrong. Recently, there was a group of Christians in San Francisco who began buying ads to appeal to the homosexual community simply to say to them that Jesus loves you, that life can be different, that Christ can change life, etc. A Federal judge said that San Francisco had a duty to call the ads "hate speech." Brian Fahling with the American Family Association Center for Law and Policy and, "Nothing like this has ever happened in this country. This really is extraordinary and should give everybody great pause because now we have a court decision, a Federal court decision, that says government can take official action condemning religious belief."

My concern for our country is that those values on which this nation was built are being set aside. And, ladies and gentlemen, our unity as a nation is not in our geographic proximity to each other, but it is in the values that we have shared. That is what has united America. It is not that we occupy the same body of land, but it is that we have shared the same values. And today, with the push toward multiculturalism, those values are diminishing, and our unity is diminishing. I'm concerned about the loss of freedom that we are experiencing, and I am fearful about losses of freedom that we are likely to experience.

Today, I want to speak to you on Foundation for Freedom. One verse of Scripture to which I would call your attention is found in Galatians 5:1. Paul, writing to the church in Galatia, said, "It was for freedom that Christ set us free. Therefore, keep standing firm and do not be subject again to a yoke of slavery." Let me suggest to you three characteristics that provide a foundation for our freedom. Number one, commitment provides freedom. Ladies and gentlemen, freedom is usually won . . . it is seldom given. That is the reason it is so important that we are always committed to the freedom we have. You see, in this land we have understood in the past that freedom is a gift from God. It was God who gave freedom to man.

When God created Adam and Eve and placed them in the garden, He planted in their midst a tree of the knowledge of good and evil. He said to man, "Don't touch that tree." But, you see, when He put that tree there, He gave man the freedom to choose. So we have always understood that freedom came from God. Folks, He allows you to choose your master. God does not force us to choose to worship Him. Joshua stood before the people of Israel on an occasion and said, "Choose you this day whom you will serve, but as for me and my house, we will serve the Lord." You choose your master. God does not force worship of Himself. You and I choose the life that we will live, whether or not we will be obedient to God or disobedient to God, but we choose. You choose your own destiny. Jesus said there are two pathways before us. He said there is a broad path that leads to death. There is a narrow path that leads to life. And, He said, "You choose the path that you will walk." You see, we have always understood that freedom was something that came from God. It originated with God. God gave us freedom.

We have believed within this nation that our social and political freedoms came to us from God. God gave them to us. It is declared in our Declaration of Independence, "We hold these truths to be self-evident, that all

men are created equal, that they are endowed by their creator with certain inalienable rights." We have believed that freedom comes from God, but freedom is a fragile gift. Forty-two percent of the world today does not enjoy the freedom that you have. It is fragile and can be taken away by those nations that are stronger and more aggressive. We look at the nation of Israel and the number of times that the Israelites' freedom was taken away from them—by the Egyptians as the Israelites became their slaves. The Egyptians took their freedom. By the Babylonians, when the Babylonians took the Hebrew people captive and made slaves of them. The Babylonians took the Israelites' freedom. During the time of Jesus, the Israelites were in subjection to the Roman government. The Roman government took the Israelites' freedom.

You see, that is the reason we understand that we always have to be strong militarily, because there are always those who would take our freedom if they could. I don't like spending money on the military. You don't like spending money on the military. We could use it someplace else. But it is necessary. It is necessary to guard our freedom, to remain militarily strong, because our freedoms can be taken away.

There is a more insidious danger, and that is that our freedoms can be given away. In fact, it seems so strange to me—after Israel had been in Egyptian bondage where they suffered so greatly, they prayed asking God to send them a deliverer. Moses came to deliver them and to lead them to freedom. Shortly after they received their freedom, they began to desire to return to Egypt. Here they are recently set free, and now they are willing to give their freedoms away and return to the bondage of Egypt.

Why? Well, first, because they had an unrealistic focus. In Numbers 11:5, the Bible says, "We remember the fish which we used to eat free in Egypt . . . the cucumbers . . . the melons, and the leeks and the onions and the garlic." So here they are out in the wilderness and they began to reflect, "Oh, do you remember when we used to have those fish? Oh, what I would give for one of those now." Someone else said, "If I could just have a cucumber." Someone else, "Oh, those leeks were good, those onions were so good." And they began to focus on the food, and they forgot about the shackles that had bound them. You see, their focus was unrealistic. They began to focus in the wrong area, and they were no longer focusing on their freedom. They also had ungrateful hearts.

In Numbers 11:6, "But now our appetite is gone, there is nothing at all to look at except for this manna." They had asked the Lord to give them food, and God gave them angel's food. And now they said, "You know, I'm getting a little sick of these leftovers. I mean, everyday its manna. I mean, we even mix it with 'manna helper,' but everyday it is manna. I'm so sick of this manna!" Rather than focus on the goodness of God, they began to complain about what they didn't have. Their focus was in the wrong place, and their hearts were ungrateful.

I think the greatest danger we face as Americans is in giving our freedom away. If we will stay strong militarily, I think we will be all right from outside forces, but I am very concerned about what we will do to ourselves. We can give our freedom away to enemies for a false sense of peace. Somerset Maugham warned us, "Any nation that thinks more of its ease and comfort than its freedom will soon lose its freedom."

We can and are giving our freedoms away to the government for a false sense of security. John Leland, one of our Baptist forefathers, said, "Experience, the best teacher, has taught us that fondness of magistrates

to foster Christianity has done it more harm than all the persecutions ever did." Folks, here's the danger we face. As Christians and as the church today, there is a growing cry and desire that the government subsidize our ministry . . . that we look to the government to subsidize us—our schools, our various ministries, and so forth.

Let me sound a warning that is an old Baptist warning: The more you depend on government, the more dependent you become on government. And anytime the government gives something, there are always strings attached. We can give our freedoms away. We can give them to government. Norman Vincent Peale said, "Once we roared like lions for liberty, now we bleat like sheep for security." Benjamin Franklin said, "Those who give us essential liberty to purchase a little temporary safety deserve neither liberty nor safety." There is a danger of sacrificing our liberty for governmental provisions. Commitment provides freedom. We must be committed to preserving our freedom.

Secondly, CONSISTENCY SECURES FREEDOM. Verse one again, "It was for freedom that Christ set us free, therefore, keep standing firm." Keep standing, persevere, for liberty is always unfinished business. There are some areas in which we must be consistent.

We must be consistently grateful for the freedom we enjoy because when you begin to take anything for granted, eventually you are going to lose it. If we begin to take our freedoms for granted, we will lose our freedom. Do you understand? I don't think any of us do. So, rhetorical question: Do you understand how important, how precious is the freedom of worship? Freedom for us to gather in this sanctuary and sing praises to Jesus, to proclaim the word of God? Do you understand how precious that is—for the Methodists across the street . . . the Presbyterians across the street—to have the same freedom? Do you understand how important that is, how precious that is?

Folks, that is the freedom we take for granted. Over 50 percent of our nation's population is not darkening the door of a church this morning. Here is a freedom—we talk about freedom—a freedom that our forefathers died for . . . and we take it so much for granted.

We have the freedom to work and to make a living for our families. We spend most of our time complaining about what we are expected to do, rather than being grateful for the job that we have. We have to consistently be grateful for the freedoms that have been provided.

We must consistently be on guard, because freedom is not a right to be granted, it is a gift to be defended. We need to guard our religious freedom because there is an irresponsible bias against religion in this land today. It amazes me. But there is an irresponsible bias today against religion within this land. Our history is being distorted to exclude the contributions that have been made to freedom by religions Christian people. Our culture is hostile to our beliefs . . . especially to evangelical Christians. You probably saw on one of the network's news magazines recently about a church outside Dallas, Texas, where the young people were trying to reach other young people for Jesus and how that became a major issue. And that is the attitude today: "Who in the world do you think you are, asserting that Jesus is the only way a person can know God?"

Dangerous legislation and rulings are attacking our beliefs today. The Supreme Court ruled last week concerning late term abortions, partial birth abortion. And, it was referred to as a fundamental right. And I ask the question, how in the world . . . when did it become a fundamental right to take the

life of an unborn child that is partially born in the birth canal? Now, that is a fundamental right!

Another example is the Supreme Court's recent ruling concerning creation. In a Louisiana case, a school board had ordered teachers who teach evolution to offer a disclaimer to students. The disclaimer would emphasize that evolution is a theory and the teaching of it was not meant to contradict the biblical version of creation. The teachers were ordered to suggest that students form their own opinions or adopt those of their parents. The Supreme Court declared that innocuous policy unconstitutional. So, even the suggestion that there is another theory of creation is off limits in schools. We have to guard our freedoms—our religious and our civil freedoms—because they, too, are being eroded.

And we must be consistently faithful to our spiritual heritage. Friends, our heritage is spiritual. Our foundation is religious. America was founded on faith.

When Columbus sailed from Spain to come to this land, he prayed asking God for divine guidance. He believed that he was on a divine mission. He put a cross on the lead ship, and when he came to the shores of this land, he took the cross and planted it in the sand and dedicated this continent to God.

The pilgrims, when they came, stated their purpose was "for the glory of God and the advancement of the Christian faith." This country was born in faith, it was established in faith. George Washington at Valley Forge prayed for guidance. Abraham Lincoln and other presidents have called this nation to repentance, and throughout our history, we have been sustained by faith. I'm absolutely convinced there would be no America today if it were not for people of faith. If it were not for the prayers and the sacrifice and the commitment of the people of God, we would not be here this morning. Consistency secures freedom.

Thirdly, CAUTION THAT PROTECTS FREEDOM. Verse one again, "It was for freedom that Christ set us free, therefore, keep standing firm and do not be subject again to a yoke of slavery." What are our greatest enemies to freedom? Well, I suppose we could come up with a lot of ideas and suggestions, but I think one is selfishness. We have become a very selfish people far more motivated by what's in it for me rather than what's best for America. And, many of us have been surprised to learn, without any question at all during these past years, that if the economy is good in this nation, nothing else really matters. If the economy is good, it doesn't matter. Selfishness. Another enemy is indifference. We are indifferent and impotent as we see our freedoms being eroded. Another is comfort. Comfort is more important for us than freedom. We are not willing to make ourselves uncomfortable to secure the freedoms that we say we cherish.

Freedom always required sacrifice from those who would be free. I've gone back and read about Moses when he was willing to risk his own life for the freedom of the Hebrew people. As he stood before Pharaoh boldly declaring, "Let my people go," he was willing to sacrifice his life for freedom. In 1775, Patrick Henry delivered a speech to the Second Revolutionary Convention of Virginia. He concluded that speech with these words, "Is life so dear and peace so sweet as to be purchased at the price of chains and slavery?"

Forbid it, almighty God. I know not what course others may take, but as for me, give me liberty or give me death." A sacrifice. Are we willing to sacrifice for freedom? George Washington said in his first inaugural address, "It is a strenuous thing, this living the life of a free people." Are we willing to make that kind of sacrifice? Probably

most of you have been to Washington, D.C., and you have seen the statue that is atop the U.S. Capitol building. The statue is of a woman, and she is called "Freedom Lady." She came here from Rome. When she was being transported to America, there was a fierce storm that developed in the ocean. Soldiers thought the ship was going to capsize, that they were going to lose everything, including their lives. And so they began to throw the nonessentials overboard to lighten the ship. And, as the winds continued to blow, they asked the captain if they could throw the statue over. He replied, "No, never. We'll founder before we throw 'Freedom' away." "We'll founder before we throw 'Freedom' away." Our freedom has been bought by those willing to make sacrifices, and our freedom is kept by those who are willing to make sacrifices. It was for freedom that Christ set us free. Therefore, keep standing firm and do not be subject again to the yoke of slavery.

Our gracious Father and God, this morning as we think about the sacrifices that have been made, and the freedom that we sometimes take for granted, Lord, please stir our hearts again. Lord, help us to understand how important these blessings are. Help us to be people who will stand up for righteousness, that our convictions will mean something to us, that we will not sacrifice them regardless of what others do, no matter what the cost might be. Lord, may we be salt in this world that is corrupting spiritually. May we be light in this world that is so spiritually dark. Help us to begin lighting a light that will shine throughout our homes, our neighborhoods, across our city, our state and this land.

As our heads are bowed and eyes are closed. . . . We talk about freedom. Freedom comes from a relationship with Jesus Christ. And, my friend, regardless as to what you have, if you do not have Jesus, you are not free. He gives us freedom. Today, if you are without Christ, would you give your heart to Him, would you invite Him into your life to be your Savior? There are some of you who need to get serious about your walk with the Lord. You have taken it for granted, God's goodness for granted. Let me encourage you today, if you need to rededicate your life to the Lord, you do so. If you need a church home, someone to join with, be a part of, our doors are open to you. We would love to have you as part of this family. What would God have you do today? As the Holy Spirit searches your heart and as you listen to Him reverently, I am going to ask that you stand with me, please. As we stand, the choir sings. As they sing, if you are willing to make a commitment to the Lord Jesus, join the church, rededicate your life, you come and I'll greet you.

NO VIABLE POLICY FOR AFRICA

HON. FRANK R. WOLF

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 10, 2000

Mr. WOLF. Mr. Speaker, the President has spoken of the need for consistent and dedicated leadership in world affairs as the keystones to abiding and lasting peace in the world. I would observe that there certainly has been a consistency in the leadership from this administration in African affairs—a consistent lack of a viable policy to improve the lives of the persecuted peoples on the African continent.

I rise today to express my profound disappointment with the Clinton Administration's

policies toward Sierra Leone, in particular, and Africa in general. To be sure, there are many good people who have tried to implement worthy and thoughtful policies regarding Africa during the tenure of this Administration. But the problem with this Administration's Africa policy is that more often than not, the voices that should have been heard, have not carried the day.

"African Renaissance" Hailed by Clinton Now a Distant Memory" is the title of a recent article in the Los Angeles Times by Robin Wright. Ms. Wright says that just two years ago, President Clinton hailed what he called an "African renaissance." Now, despite several years of rhetoric on Africa by the Clinton administration, this article states that a recent national intelligence estimate says that "Africa faces a bleaker future than at any time in the past century."

President Clinton has traveled more than almost any other President. He has had first hand experiences throughout Africa, more experience and actual time in Africa than any other President. But all of his time there only amounted to photo opportunities and handshakes, amounting to substance-free public relations.

Because of his time in Africa, he should have and could have done so much more. The death, suffering, and destruction that has occurred over the past eight years needed more than a touch down by Air Force One. This Administration lost an opportunity to make a real difference in the lives of millions of Africans. As a result of its inaction and lack of vision, millions of people have died in Africa during the Clinton Administration's watch. The past eight years could have been different if energy, attention, and rectitude had been applied.

This Administration floundered, delayed, and refused to take timely action in the face of the genocide that occurred in Rwanda. Perhaps close to a million people died during the slaughter of Tutsis and this Administration did nothing as reports flowed into the U.S. about the potential for and outbreak of this genocide. This Administration did nothing during the violence.

More recently, in Sierra Leone, thousands of people have been killed, maimed, and tortured and hundreds of thousands of people became refugees at the hands of brutal rebel forces. I have been to Sierra Leone and I have seen first-hand results of the Sierra Leonian rebels atrocities. In December of last year, Congressman HALL and I went to an amputee camp, a camp set up for the survivors of the rebels' machetes. At the amputee camp, we met thousands of people who are lucky to be alive. The people we met were the survivors—those who did not bleed to death as they struggled to flee the rebels who had just cut off their arms, legs, or ears.

No one was spared the brutal, grotesque, and evil actions of the rebels. Infant babies had their arms and legs cut off. Young men in the prime of their life suddenly had half of a leg. Women were raped by rebels and then had their limbs amputated—only to give birth several months later as a result of the rape they suffered.

What motivated these rebels of Sierra Leone? What gave the rebels incentive to launch their horrible rampage? The answer is diamonds. They want to profit and control and trade in Sierra Leone's vast diamond wealth.