

year. Arriving late, I was overwhelmed by the comments about his speech to the "Library Legends Luncheon" and requested a copy of it. The title of this address was: "Hospital for the Soul."

Now, I realize why we address those who have received Phd's as "Doctor". On behalf of all who have continued to support our Library of Congress, I thank Jaroslav Pelikan for all he has done to earn his "Living Legend" Award. Because of this address, I shall never again think of libraries as simply depositories for books. Our great Library of Congress is now the "World's Hospital for the Soul."

I ask unanimous consent that Dr. Pelikan's address be printed in the RECORD.

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

HOSPITAL FOR THE SOUL

(By Jaroslav Pelikan)

Thank you for this "Living Legend" Award: I promise to take it out and look at it whenever I get a sudden attack of humility. Seriously, though, even someone to whom humility does not come easily would have to be humbled today by the names of all these others who are being honored here—and then of those who are not! And if I ask myself the even more humbling question why it is I who have been asked to speak in the name of these men and women who are becoming my new colleagues, my first thought is that I seem to be the only one among those present whose last name puts him into the same class with Big Bird. (Big Bird's cousin Larry Bird, who is also a Living Legend, was unavoidably detained, and as a sometime Hoosier I with his Pacers well in the playoffs.) Or is the explanation simply that I am, at least as much as anyone here, the offspring of the library? Or perhaps it is that all my life I have been studying various languages, which, while only a small fraction of those represented by the collections of the Library of Congress, do manage to include the ancestral tongues of several of my classmates, as well as "the universal language" played so eloquently by Maestro Isaac Stern or by my dear friend Yo-Yo Ma.

But of all languages, there is a special place reserved in my mind and heart for Greek, the language of Plato and Sophocles and Sappho (whom Plato called "the Tenth Muse")—and the language of the New Testament and of the "Four Cappadocians" (Basil of Caesarea, his brother Gregory of Nyssa, their sister Macrina, and Gregory of Nazianzus). So let me turn, as I do so often, to the pleasures of Greek. For in Book One of a work appropriately entitled *Bibliothēke* [Library], the Hellenistic historian Diodorus Siculus reports that the inscription on the Library of Alexandria read: *Psysches iatreion*, "Hospital for the soul"—a profound and brilliant metaphor, even in a language justly celebrated for its metaphors.

The library is a hospital for the soul because it is here that the soul can find instruments for diagnosis. Those men and women, physicians of the soul, who have thought deeply and spoken movingly about the illnesses that plague us all have put their case studies permanently on deposit here. It is here in the library that Thomas Jefferson traces so many ailments to the dreadful affliction of not holding together "an honest heart" and "a knowing head"; here in the library that George Eliot devastatingly portrays in *Middlemarch*, my favorite English novel, the pedant who, she says, "dreams

footnotes" and who lurks in the soul of every scholar (present company excepted, of course!); here in the library that, in my favorite novel of all, the Grand Inquisitor propounds again the three questions in which "are united all the unresolved contradictions of human nature", here in the library that Gibbons, celebrated in the Great Hall, carries out an autopsy on "the natural and inevitable effect of immoderate greatness" that bears implications for every other empire, also for the American empire; here in the library that Immanuel Kant probes "the radical evil that corrupts all maxims," making the worse appear the better reason; and here in the library that Beatrice, in her quiet but solemn voice, warns us that all our actions carry consequences regardless of our station, evade them though we may for a very long time. And because, in the deathless words of that celebrated scholar and philosopher Professor Pogo of Okefenokee Swamp (whose sayings are also preserved here in the library), "We got problems we ain't even used yet," men and women in generations yet to come will keep turning here for diagnosis and help. But they will be able to do so only if we in this generation have the foresight and the commitment that Joseph had in Egypt, to store up during the fat years what will be needed during the lean years.

It is likewise to the library that the soul can turn for healing, in the collective memory of the human race. Even for the healing of the soul in a special sense, the writers of the New Testament, in trying to find the most towering and luminous metaphor of all to cope with the miracle and the mystery of what had happened to them, turned to the miracle and the mystery of language: "In the beginning was the Word." But by that metaphor they were in fact attaching themselves to the far more comprehensive tradition of what Pedro Lain Entralgo has called "the therapy of the word in Classical Antiquity," the ancient and yet universal recognition that if the diseases of the human mind and spirit are to be cured, they need to be (as we still say) addressed, that means, spoken to, as they are by biography and autobiography and hagiography from many traditions and diverse cultures, including even our own past, as those can be found in the library and only there. Corny though the cynical may find it, these lives do indeed still

... remind us.

We can make our lives sublime.

But increasingly we are beginning to recognize that both diagnosis and healing can be vastly more successful if we have been using the resources of the hospital and the health care system all along for prevention, which is why the library must be, as we say nowadays, a "research hospital" and a "teaching hospital." Having spent a scholarly lifetime learning and admonishing that there is a fundamental distinction between knowledge and wisdom, I find myself today stressing the even more fundamental, and even more elusive, distinction between knowledge and information. The library functions as a hospital for the soul by teaching us both of those distinctions, making available enormous stores of information, resources of knowledge, and, to those who have the willingness and patience to learn, treasures of wisdom. (Konrad Adenauer once said that he planned to ask the Almighty, "Why is it, after putting such limitations on human intelligence, that You did not put similar ones on human stupidity?") As the chroniclers and commentators and critics of all those traditions, scholars dependent on the library, by introducing us to our grandfathers and more recently to our long lost grandmothers, can help us to bequeath these riches to our grandchildren. For in words of Edmund Burke, who still speaks in the li-

brary, it can be defined as "a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born."

On that particular program for universal health care, my old friend, Mr. Librarian of Congress—and (at least for today) Dr. Surgeon General of the Hospital for the Soul—everyone would, I hope, have to agree, even in an election year. It was, I firmly believe, providential that exactly 200 years ago today, in this city where there would eventually be so many fiefdoms and kingdoms and dukedoms and monuments, the Congress was inspired to found this monumental institution, of which Shakespeare has Prospero say prophetically, "My library was dukedom large enough." For as all the other dukedoms have risen and fallen, the Library of Congress has stood as a monument and a "hospital for the soul," pointing to the life of the mind as the antidote to the twin poisons of political tyranny and moral anarchy.

Whenever people ask me, after more than half a century of historical research, reflection, and writing (my Three R's), what are the lessons of the past, I apologize that I can't come up with very many. But there is one, which those of you who know me will not be surprised to learn I find stated most profoundly by Goethe's Faust; and it speaks of the library:

"Was du ererbt von deinen Vatern hast, Erwirb' es, um es zu besitzen."

[What you have as heritage, now take as task; For only thus will you make it your own.]

REMEMBERING THOSE WHO DIED ON D-DAY

Mr. ROBB. Mr. President, as we approach the 56th Anniversary of D-Day, June 6th, 1944, we should pause to reflect on the valor and sacrifice of the men who died on the beaches of Normandy. In the vanguard of the force that landed on that June morning, was the 116th Infantry Regiment, 29th Infantry Division. In 1944 the 116th Infantry Regiment, as it is today, was a National Guard unit mustering at the armory in Bedford, Virginia. They drew their members from a town of only 3,200 people and the rich country in southwestern Virginia nestled in the cool shadows of the Blue Ridge Mountains.

On the morning of June 6th, 1944, Company A led the 116th Infantry Regiment and the 29th Infantry Division ashore, landing on Omaha Beach in the face of withering enemy fire. Within minutes, the company suffered ninety-six percent casualties, to include twenty-one killed in action. Before nightfall, two more sons of Bedford from Companies C and F perished in the desperate fighting to gain a foothold on the blood-soaked beachhead. On D-Day, the town of Bedford, Virginia gave more of her sons to the defense of freedom and the defeat of dictatorship, than any other community (per capita) in the nation. It is fitting that Bedford is home to the national D-Day Memorial. But we must remember that this

memorial represents not just a day or a battle—it is a marker that represents individual soldiers like the men of the 116th Infantry Regiment—every one a father, son, or brother. Each sacrifice has a name, held dear in the hearts of a patriotic Virginia town—Bedford.

Mr. President, in memory of the men from Bedford, Virginia who died on June 6th, 1944, I ask unanimous consent that their names be printed in the RECORD at the end of my statement as a tribute to the town of Bedford, and every soldier, sailor, and airman, who has made the supreme sacrifice in the service of our country.

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

COMPANY A

Leslie C. Abbott, Jr., Wallace R. Carter, John D. Clifton, Andrew J. Coleman, Frank P. Draper, Jr., Taylor N. Fellers, Charles W. Fizer, Nick N. Gillaspie, Bedford T. Hoback, Raymond S. Hoback, Clifton G. Lee, Earl L. Parker, Jack G. Powers, John F. Reynolds, Weldon A. Rosazza, John B. Schenk, Ray O. Stevens, Gordon H. White, Jr., John L. Wilkes, Elmore P. Wright, Grant C. Yopp

COMPANY C

Joseph E. Parker, Jr.

COMPANY F

John W. Dean.

THE VERY BAD DEBT BOXSCORE

Mr. HELMS. Mr. President, at the close of business yesterday, Tuesday, May 23, 2000, the Federal debt stood at \$5,670,641,391,640.46 (Five trillion, six hundred seventy billion, six hundred forty-one million, three hundred ninety-one thousand, six hundred forty dollars and forty-six cents).

Five years ago, May 23, 1995, the Federal debt stood at \$4,885,335,000,000 (Four trillion, eight hundred eighty-five billion, three hundred thirty-five million).

Ten years ago, May 23, 1990, the Federal debt stood at \$3,093,087,000,000 (Three trillion, ninety-three billion, eighty-seven million).

Fifteen years ago, May 23, 1985, the Federal debt stood at \$1,750,995,000,000 (One trillion, seven hundred fifty billion, nine hundred ninety-five million) which reflects a debt increase of almost \$4 trillion—\$3,919,646,391,640.46 (Three trillion, nine hundred nineteen billion, six hundred forty-six million, three hundred ninety-one thousand, six hundred forty dollars and forty-six cents) during the past 15 years.

ISRAEL'S REDEPLOYMENT FROM SOUTHERN LEBANON

Mr. SANTORUM. Mr. President, I rise today to speak about S. Con. Res. 116, a concurrent resolution introduced by Senator TRENT LOTT of Mississippi which commends Israel's redeployment from southern Lebanon. I should have been reflected as a cosponsor of that resolution but my name was inadvertently left off the list of cosponsors. I ask that I be shown as a cosponsor of S. Con. Res. 116.

Mr. President, I fully support the resolution and would like to offer my comments on the historic events that have recently transpired. Just yesterday, I met with a group of young students who were visiting Washington, DC, as part of a legislative conference sponsored by the American Israel Public Affairs Committee. I was truly impressed by the level of interest and knowledge of these students.

One of the items we discussed was the need for the United States to provide support for Israel as it withdraws from southern Lebanon. I support the efforts of Prime Minister Barak to withdraw Israeli forces from southern Lebanon and echo the comments that it is time for all foreign military forces to leave Lebanon. Furthermore, the Governments of Syria and Iran must be held accountable for acts of terrorism committed in Lebanon.

Mr. President, Israel has demonstrated its commitment to the peace process and its commitment to comply with United Nations Security Council Resolution 425. It is now time for the United Nations and the international community in general to fulfill their obligations to the peace process and to ensure that southern Lebanon does not become a staging ground for attacks against Israel.

THE ORIGINATION CLAUSE OF THE CONSTITUTION

Mr. INHOFE. Mr. President, on Wednesday, May 17, at page S. 4069 of the RECORD, the distinguished minority leader announced, "I am going to demand that every single appropriations bill that comes to the Senate before it can be completed be passed in the House first because that is regular order." To be clear he repeated, "We are going to require the regular order when it comes to appropriations bills."

The Senator refers to the origination clause of our Constitution Art. 1, Sec. 7, Cl. 1. The origination clause states that "All bills for raising revenue shall originate in the House of Representatives." The meaning of this clause is widely known, and I do not know why the distinguished minority leader would attempt to make an erroneous claim before those who know better. I do know why he did not challenge his 99 colleagues to correct this statement, as he did with another. The reason is that many could have come forward to tell him he was mistaken.

When I open Riddick's Senate Procedure, I read that "[i]n 1935, the Chair ruled that there is no Constitutional limitation upon the Senate to initiate an appropriation bill." The House does claim "the exclusive right to originate all general appropriations bills." Specific appropriations, however, "have frequently originated in the Senate."

If the Senator intends to say that there is no precedent for the initiation of appropriation bills in the Senate, that is false. Perhaps there is some confusion between "raising revenue"

and "appropriating." The former the Senate cannot do. The latter it can.

Also, the room the Senate has to work within is broad rather than narrow. The Rules of the House of Representatives note that "[a] bill raising revenue incidentally [has been] held not to infringe upon the Constitutional prerogative of the House to originate revenue legislation."

The courts agree with these constitutional interpretations. In fact, as recently as 1989, the Court of Appeals for the Tenth District in *U.S. v. King*, 891 F.2d 780, 781 ruled that where a bill does not qualify as a revenue bill, it is not subject to the provisions of the origination clause.

The United States Supreme Court, in *Twin City Nat. Bank of New Brighton v. Nebecker*, 167 U.S. 196, 202, ruled in an 1897 decision, which is cited as precedent to this day, that "revenue bills are those that levy taxes, in the strict sense of the word, and are not bills for other purposes which may incidentally create revenue."

On another occasion, the Supreme Court, in *U.S. v. Norton*, 91 U.S. 566, 569 (1875) said that "[t]he construction of the [origination clause] limitation is practically well settled by the uniform action of Congress" and that "it 'has been confined to bills to levy taxes in the strict sense of the word, and has not been understood to extend to bills for other purposes which incidentally create revenue.'"

Indeed, in 1997, the Court of Appeals for the Ninth District in *Walthall v. U.S.*, 131 F.3d 1289 ruled that the Tax Equity and Fiscal Responsibility Act of 1982 (TEFRA) did not violate the origination clause.

It was not the intent of our Founding Fathers not to allow the Senate to decide how to spend government monies. Obviously, we must do that. Almost every action we take requires some money to be spent. What the Founding Fathers wanted to achieve with the origination clause was a check on government by which the most representative body had to authorize the extraction from the people of taxes.

The only obstacle I know of to the Senate passing certain appropriation bills is the objection of the distinguished minority leader. He claims, "This is getting to be more and more a second House of Representatives." Who is making it so, I ask.

According to Procedure in the U.S. House of Representatives, Sec. 3.2, p. 134 it is the other body in which "[i]nfringement of the Senate on the constitutional prerogative of the House to initiate revenue measures may be raised * * * as a matter of privilege."

ADDITIONAL STATEMENTS

FAREWELL TO TAIWAN REPRESENTATIVE STEPHEN CHEN

● Mr. CRAIG. Mr. President, today I rise to bid farewell to Taiwan Representative Stephen Chen. Representative Chen has been an effective envoy