

David Satcher, the 16th Surgeon General of the United States.

Through these speakers, as in past years, the Madison Civics Club celebrates the enduring freedoms our nation has sustained and nurtured, building a civil society for more than 200 years. America has built a legacy of justice, freedom and hope that will be heralded through the Madison Civics Club in its 90th year.

As the representative for the 2nd Congressional District of Wisconsin, I wish the Madison Civics Club officers and members, and its past and upcoming speakers, all the best as they continue their exemplary tradition of molding a civic conscience that builds communities and benefits all.

#### RECOGNIZING ACHIEVEMENTS OF CHARLES L. BRIMM

#### HON. JOHN SHIMKUS

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 9, 2002*

Mr. SHIMKUS. Mr. Speaker, I rise today to recognize the achievements of Charles L. Brimm, from Dupo, Illinois.

Charlie Brimm has been an influential leader in the Dupo, Illinois V.F.W., Post 6368, for years now. His past positions include 14th District Commander from 1992 to 1993, Jr. Vice Commander, and Sr. Vice Commander of the Department of Illinois. I would like to take this opportunity to congratulate Mr. Brimm on his recently named position as Department Commander of the State of Illinois.

Service in the military, the police force, county deputies office, and organizations like the Shiners have made Charles Brimm a fixture of law enforcement and an upholder of the law, as well as a caring individual. Through his leadership and efforts to improve the community, Charlie has had a positive impact on the town and people of Dupo.

I would like to thank Mr. Brimm for his service to this great country and to the people of the Dupo community throughout the years, and wish him well in his continued service with the V.F.W.

#### BEN-GURION UNIVERSITY OF THE NEGEV

#### HON. STEVEN R. ROTHMAN

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 9, 2002*

Mr. ROTHMAN. Mr. Speaker, on May 9, Bert Foer of the American Associates, Ben-Gurion University of the Negev, was scheduled to testify before the House Appropriations Committee's Subcommittee on Foreign Operations, Export Financing and Related Programs, of which I am a member, on the university's important work in the critical field of desertification and water resources.

Unfortunately, because of the committee's deliberations on the supplemental appropriations bill for Fiscal Year 2002, that hearing was canceled. Thus, members were unable to hear Mr. Foer's testimony about these efforts, which have received the support of Congress because of the essential role they play in the effort to achieve peace in the region.

As Mr. Foer stated in his prepared statement, even in the turmoil that is now occurring in the Middle East, water remains a central element of hope for the future. Ben-Gurion University and its Jacob Blaustein Institute for Desert Research have played an important role in improving relations among the nations of the Middle East. The work of Dr. Eilon Adar, the director of the university's new Institute for Water Sciences and Technology, figured prominently in the critical water allocation process set forth in the Israeli-Jordanian peace agreement of 1994. His efforts are perhaps even more important today.

Congress last year recommended that the Department of State and the Agency for International Development should consider up to \$1 million for the Institute to address the flow and transport of pollutants in groundwater in the region. This served to highlight the Institute's unique regional partnerships in applied water research.

Ben-Gurion University is situated on the edge of three of the world's four major dryland regions. This gives the university and its world-renowned research scientists a unique perspective on the challenges and solutions to regional water quality, supply and allocations issues—issues that surely will be key components of future peace negotiations. As Mr. Foer stated, even in the turmoil that is now occurring in the Middle East, water remains a central element of hope for the future.

Most of the ground water aquifers in the region are shared by at least two countries. In spite of the current conflict, water management agreements have remained in effect. Once all parties return to negotiations, the success of a lasting peace and security agreement will depend on the ability of all parties to agree on an equitable allocation of the region's scarce water resources. Thus, we should continue to support these essential initiatives.

Mr. Foer noted in his statement that we know the strains in the Middle East will not easily go away. But it is important that we seek out and support initiatives that address areas of tension and that provide opportunities for the nations of the region to work together on matters of mutual interest and interest.

The efforts of Ben-Gurion University and its Blaustein Institute are, as Mr. Foer so eloquently said in his statement, an investment in more than simply cleaner water. They are an investment in the peace process and in the cause of improved cooperation between Israel and its neighbors.

H. RES. 459

SPEECH OF

#### HON. BOB ETHERIDGE

OF NORTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, June 27, 2002*

Mr. ETHERIDGE. Mr. Speaker, I rise today in strong support of H. Res. 459, a bill expressing the sense of the House that Newdow v. U.S. Congress was erroneously decided.

Like many of my colleagues, I was disappointed and shocked that the Ninth Circuit Court of Appeals ruled the Pledge of Allegiance unconstitutional. The Ninth Circuit ruling defies common sense and the timing of the decision couldn't be worse. Now more

than ever we as Americans remember the important purpose of our Pledge of Allegiance, stand in awe of the magnificent symbolism of our flag, and take pride in the triumphant chords of our national anthem, the Star Spangled Banner.

Every day in this Chamber, we honor our nation by reciting the Pledge. Schoolchildren across our nation should be allowed to make that same statement, thus building a foundation of patriotism and citizenship. Generations of Americans regard the Pledge of Allegiance as a solemn statement of our nation's values. We must not allow this misguided decision to change that fact.

As a cosponsor of this important resolution, I urge all of my colleagues to support H. Res. 459.

#### GOD AND COUNTRY

SPEECH OF

#### HON. JACK KINGSTON

OF GEORGIA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, June 27, 2002*

Mr. KINGSTON. Mr. Speaker, I find the ruling by the 9th Circuit Court of Appeals regarding the Pledge of Allegiance an outrage. Labeling the Pledge unconstitutional and banning it from Public Schools is an uninformed and narrow-minded decision by a notoriously irresponsible and radical court.

Mr. Speaker, I denounce this decision, and for the record, I want to include the following remarks, which include quotations from some of our founding fathers as respects their view on religion and the law:

Any high school student with a basic knowledge of history and with a minimal interest in politics understands that there exists a strong separation of church and state in the United States today. This idea of separation is bitterly enforced by some politicians and always emerges as a hot topic in political debate.

But ask these same high school students about the religious beliefs of our founding fathers and the place of religion in the early history of our government, and you will probably find that their knowledge of these subjects is vague and incomplete.

In fact, many Americans today would be surprised to find out that the creators of our nation were profoundly religious, that many of them had no reservations about the role of God in our Government.

Yet, it is amazing to me that our understanding of the founding fathers and the creation of our country has been forgotten or ignored. For in one of our most cherished documents, The Declaration of Independence, which holds our most basic statement of our rights as Americans, we are told that it is "self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of happiness."

It goes on, "That to secure these rights, Governments are instituted among men . . ." It is as simple as that—our morality, the basis for our laws, comes from our Creator. Our government, or any democratic government for that matter, is based on our divinely inspired sense of right and wrong. This was an undisputed understanding amongst our founding fathers, which, somehow, escapes the modern imagination.

The Declaration of Independence presents the idea of Divine authority in vague terms, a wise and conscious choice by the authors who understood the importance of religious freedom. But the use of that language should not forsake our founding fathers as believers in a vague and indeterminable God.

On the contrary, most of these men believed in a personable and loving God. They followed the teachings of Christianity; they were public in their faith and unreserved about their convictions. Yet, on the whole the lives of these men—signers of the Declaration of Independence, the Articles of Confederation, the Constitution—on the whole their lives and contributions to the founding of the United States are unknown to us. The details of their lives are surprising to many and certainly are relevant to today's debate and are instructive on the topic in general:

Reverend John Peter Gabriel Muhlenberg—A pastor of two churches in Woodstock, Virginia and a member of the Virginia legislature. On January 21, 1776, Reverend Muhlenberg preached his Sunday sermon on Ecclesiastes 3, "to everything there is time and a season." At verse 8—A time for war; A time for peace—he declared to his congregation that for Virginia and the other colonies, it was a time of war. He then removed his clerical robes, revealing to the congregation the full military uniform he was wearing underneath.

After the service, Muhlenberg recruited 300 men for the war; they eventually were known as the Eighth Virginia Regiment. He served throughout the Revolutionary War, achieving the rank of Major General. There is a statue of him in the Capitol depicting the moment when he disrobed in front of the congregation.

John Witherspoon—signed the Declaration. He was an ordained minister and wrote the introduction to one of the first American editions of the Bible in 1791.

Dr. Ben Rush—signed the Declaration. A leading educator, has been called the "Father of American Medicine," personally trained 3,000 students for medical degrees, founder of America's first abolition society as well as America's first Bible society: The Bible Society of Philadelphia. One of the objectives of Dr. Rush's society was to mass-produce and distribute Bibles to American citizens. In order to do so, the society had to purchase and import special stereo printing plates. Under president James Madison, congress passed an act that cancelled all importation duties for the society; it was entitled the "Act for the Relief of the Bible Society of Philadelphia," passed February 2, 1813.

John Hancock—signed the Declaration. After the revolution became Governor of Massachusetts; during his tenure he issued several proclamations for days of prayer and thanksgiving. Typical of his proclamations was the one issued October 15, 1791, which ended with a call for the citizens of Massachusetts to pray "that universal happiness may be established in the world; [and] that all may bow to the scepter of our Lord Jesus Christ, and the whole earth filled with His Glory."

Sam Adams—signed the Declaration. He served as Governor of Massachusetts after John Hancock. Like his predecessor, he issued a number of proclamations for State wide days of prayer and thanksgiving. In an example from 1795, he asked that citizens pray "that the peaceful and glorious reign of our Divine Redeemer may be know and enjoyed throughout the family of mankind."

John Quincy Adams—sixth president of the U.S. elected to the House after his presidency. Read the Bible in its entirety once a year. On February 21st, 1848, Adams collapsed from his chair on the House floor; he was placed on a sofa and carried to the nearby Speaker's Apartment (just off of the House Chamber). It was there that Adams uttered his last words before dying, "This is the end of earth. . . . I am composed." His words are an indication of his faith; he went out of life with the expectation of eternal reward.

George Washington—After the Revolution, Washington sent a circular letter to the 13 Governors and State legislatures declaring his resignation as Commander of the Continental army. The letter closed with a prayer:

I now make it my earnest prayer that God would have you and the State over which you preside in His holy protection,—that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government,—to entertain a brotherly affection and a love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field—and finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and temper of the mind which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example in these things, we can never hope to be a happy nation.

Alexander Hamilton—signed the Constitution and was one of the authors of the Federalist papers, a document that heavily influenced the creation of the Constitution. Hamilton was a devout Christian whose faith remained strong even on his deathbed. He reluctantly entered into a duel with Aaron Burr, recording in his Journal:

I have resolved, if . . . it pleases God to give me the opportunity, to reserve and throw away my firs [shot]; and I have thoughts even of reserving my second [shot]—and thus giving a double opportunity to Col. Burr.

Hamilton's decision cost him his life. On July 11th, 1804, Hamilton was mortally wounded by Burr and died 24 hours later. On his deathbed, the Rev. Benjamin Moore asked of him, "Do you sincerely repent of your sins past? Have you a lively faith in God's mercy through Christ, with a thankful remembrance of the death of Christ? And are you disposed to live in love and charity with all men?" Hamilton replied, "With the utmost sincerity of heart I can answer those questions in the affirmative—I have no ill will against Col. Burr. I met him with a fixed resolution to do him no harm—I forgive all that happened." The Reverend went on to report that Hamilton, "Expired without a struggle, and almost without a groan." Hamilton's death inspired the Reverend to write:

By reflecting on this melancholy event. . . . let the infidel be persuaded to abandon his opposition to that Gospel which the strong, inquisitive, and comprehensive mind of Hamilton embraced.

At the time of his death, Hamilton was in the process of creating a religious society with the suggested name of the "Christian Constitutional Society."

Its goals were to support the Christian Religion and to support the Constitution of the United States. This organization was to have

numerous clubs throughout each state, which could meet regularly and work to elect to office those who reflected the Christian Constitutional Society.

James McHenry—signed the Constitution; officer in the American Revolution and Secretary of War under George Washington and John Adams. Founded the Baltimore Bible society and explained the importance of the Bible in American society:

Public utility pleads most forcibly for the general distribution of the Holy Scriptures. The doctrine they preach—the obligation they impose—the punishment they threaten—the rewards they promise—the stamp and image of divinity they bear which produces a conviction of their truths—[these] can alone secure to society, order and peace, and to our courts of justice and constitutions of government, purity, stability, and usefulness. In vain, without the Bible, we increase penal laws and draw entrenchments around our institutions. Bibles are strong entrenchments. Where they abound, men cannot pursue wicked courses.

The Baltimore Bible Society still exists today (now known as the Maryland Bible Society) and functions much as it did when it was first founded. Its mission is "to encourage the circulation, distribution and printing of the Bible in all languages without note or comment." In 1999, the society distributed over 4 million copies.

#### THE EARLY SUPREME COURT: ITS JUSTICES AND OPINIONS.

Justice James Wilson—one of the original justices, signed the Constitution and the Declaration, also credited with starting the first organized legal training in America for law students. Here is an example of what he taught his students about the relationship between law and religion:

It should always be remembered that this law, . . . made for men or for nations, flows from the same Divine source: it is the law of God. . . . What we do, indeed, must be founded on what He has done; and the deficiencies of our laws must be supplied by the perfections of His. Human law must rest its authority, ultimately, upon the authority of that law which is Divine. . . . We now see the deep and the solid foundations of human law. . . . Far from being rivals or enemies, religion and law are twin sisters, friends, and mutual assistants. Indeed, these two sciences run into each other.

Chief Justice Oliver Ellsworth—third Chief Justice of the supreme court, member of the Continental Congress during the Revolution and Constitutional Convention; believed religion was necessary in public life and declared in the Connecticut Courant of June 7, 1802:

The primary objects of government, are the peace, order and prosperity of society. . . . To the promotion of these objects, particularly in a republican government, good morals are essential. Institutions for the promotion of good morals are, therefore, objects of legislative provision and support: and among these . . . religious institutions are eminently useful and important. . . . The legislature, charged with the great interests of the community, may, and ought to countenance, aid and protect religious institutions—institutions wisely calculated to direct men to the performance of all the duties arising from their connection with each other, and to prevent or repress those evils which flow from unrestrained passion.

Justice Joseph Story—U.S. Congressman during the presidency of Thomas Jefferson

and appointed to the Supreme Court by James Madison. He founded Harvard Law School; he wrote 286 opinions while serving as a justice as well as several legal essays published under the title, "Commentaries on the Constitution of the United States." In this work, Story argues that the first amendment was not intended to separate religion from civil government:

The First Amendment is "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." . . . We are not to attribute this prohibition of a national religious establishment to an indifference to religion in general, and especially to Christianity, which none could hold in more reverence than the framers of the Constitution. . . . Indeed, the right of a society or government to [participate] in matters of religion will hardly be contested by any persons are intimately connected with the well being of the state and indispensable to the administration of civil justice. . . . At the adoption of the Constitution and the [first] amendment to it . . . the general, the general, if not the universal, sentiment in America was, that Christianity ought to receive encouragement from the State. . . . An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation.

*Vidal v. Girard's Executors*—This was a case that came before the Supreme Court in 1844. Stephen Girard in his will left \$7 million dollars to the city of Philadelphia and asked that a school be started for the benefit of orphans and needy children but stipulated that ministers be prohibited from serving on the faculty. The court ruled that ministers could be excluded but that did not necessarily exclude the teaching of religion from public schools. In the opinion, written by Justice Story, the court asked:

Why not the Bible, and especially the New Testament . . . be read and taught as a divine revelation in the [school]—its general precepts expounded, its evidence explained, and its glorious principles of morality inculcated? . . . Where can the purest principles of morality be teamed so clearly or so perfectly as from the New Testament? Where are benevolence, the love of truth, sobriety and industry, so powerfully and irresistibly inculcated as in the Sacred Volume?

In our Nation today, at the first hint of a mixing of church and state, at the mere suggestion of a correlation between religion and civil law, there erupts from certain factions outrage and indignation, followed by claims of an impending right-wing conspiracy.

These people have made sacred the quest to keep religion out of public schools and out of our Government. They believe any attempt to do otherwise is in direct conflict with the intentions of our founding fathers.

But as I have shown you, these founding fathers were absorbed with religion, namely Christianity, and understood its fundamental role in government and society.

Even Thomas Jefferson, who intentionally kept his religious beliefs obscure to the public, never once admitting to an acceptance of Christianity, nor altogether denying its truth, even Jefferson wrote that in the pure and untainted teachings of Christ can be found the "most sublime and benevolent code of morals which has ever been offered to man."

Why have we conceded to the ridiculous idea that religion has no place in government, that the creators wanted strict separation of church and state? These are not ideas founded upon reason but on the ignorance of atheism, ideas promoted by those who would like to see an end to religion.

As our government is founded on self-evident and unalienable rights, so to is it founded upon divine Law—these are one in the same. For a discussion of morality without God ultimately becomes absurd. Indeed, there is no government without religion.

#### PAYING TRIBUTE TO FRANK KOGOVSEK

#### HON. SCOTT MCINNIS

OF COLORADO

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 9, 2002*

Mr. MCINNIS. Mr. Speaker, it is with a solemn heart that I take this opportunity to pay tribute to the life of Frank Kogovsek, who sadly passed away recently at the age of 91. Frank was a pillar of the Pueblo community and, as his family mourns his loss, I think it is appropriate that we remember his life and celebrate the work he did on behalf of others.

Frank was born to Frank and Mary Kogovsek in April of 1911. Coming of age in the middle of the Great Depression, Frank's childhood tested his resolve and forged his character. The death of Frank's father from Black Lung disease in the late 1920s was a particularly hard blow to the family. And it was these defining trials that made Frank Kogovsek into the generous and wise man whose ability to reach out and minister to his family and community has touched the lives of so many.

From a young age, Frank was adept at woodworking, while also showing a particular skill at the art of dancing. It was this second talent that lead Frank to meet his future wife, Mary Blatnick, at a dance in the Arcadia Ballroom. They fell in love and were married in St. Mary's Church on June 24, 1938. Frank and Mary reared an active and large family, with seven sons and a daughter, Mary Joy. As an employee of the Colorado Fuel and Iron Corporation since the age of 16, the post-war years were a boom time for Frank and his young family. Between overtime at work and his service at the Church of St. Francis Xavier, Frank's many commitments to others never came before his love for his family; by their own admission, Frank was a generous man to his children.

Mr. Speaker, it is my honor to pay tribute to the life of Frank Kogovsek, a man whose character and impact on others is evident in the lives of all who have crossed his path. It is with admiration, respect and a sense of sadness that I recount Frank's 91 years of life before this body of Congress. Although Frank has left us, his good-natured spirit lives on through the lives of those he has touched. In particular, the character of Frank's son Ray, who so ably represented the 3rd District of Colorado in this House from 1979 to 1985, is a testament to the inspirational life lead by Frank Kogovsek. I would like to extend my thoughts and deepest sympathies to Frank's family and friends during this difficult time.

#### UKRAINIAN ELECTIONS

#### HON. TOM LANTOS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 9, 2002*

Mr. LANTOS. Mr. Speaker, I rise today to call the attention of my colleagues to bi-elections in three parliamentary districts of Ukraine that will take place on July 14.

Ukraine's parliamentary elections were held on March 31 of this year. The House of Representatives closely observed developments related to those elections; on March 20 we passed a resolution urging the government of Ukraine to meet its commitments on democratic elections as delineated in the 1990 Copenhagen Document of the Organization for Security and Cooperation in Europe (OSCE).

Conditions surrounding the March 31 elections were far from free and fair. There were hundreds of documented instances of fraud, intimidation of voters, and blocked access to the media. A few races were declared invalid, which is why bi-elections will be held on July 14.

Mr. Speaker, unfortunately it appears that these bi-elections are being run no better than the parliamentary elections; in fact they may be worse. There are reports that local officials are under pressure of losing their jobs to guarantee that candidates loyal to the President win. This seems to be the case particularly for incumbent Alexander Zhyr. As the former head of the parliamentary committee that investigated the murders of Ukrainian journalists, including Georgiy Gongadze, Zhyr is not favorable to the party of power.

Mr. Speaker, Ukraine has expressed its desire to become a full partner in Western institutions. To do so, it must uphold its commitment, as a member of the OSCE, to democratic values and human rights, including free and fair elections. I urge the Government of Ukraine to conduct these bi-elections in accordance with international standards, and to grant unfettered access to all election observers, foreign and domestic.

#### HAITI

#### HON. EDOLPHUS TOWNS

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 9, 2002*

Mr. TOWNS. Mr. Speaker, as our Nation turns its focus toward a full-scale battle against worldwide terrorism, there are some international human rights issues that are evading the scope of U.S. policymakers. This should be of great concern to those in this country who have long been concerned with the welfare of all humanity, be it in Asia, Africa, or in the Caribbean. Unbeknownst to many in this country, one of the hungriest and most neglected nations in the world lies not only in this hemisphere, but also in our own Caribbean backyard. The situation in Haiti is worsening by the day while international financial institutions refuse to provide development assistance, and the role of the U.S. is still unclear. What is certain is that a double standard has been created regarding Haiti, and that rather than being helped, the population is being further driven into the ground.