

In all, he wrote 16 books of poems, two novels, three collections of short stories, four volumes of editorial and documentary-type fiction, 20 plays, children's poetry, musicals and operas, 3 autobiographies, a dozen radio and television scripts and dozens of magazine articles. He also edited seven anthologies.

He continued throughout his life to write and edit literary works up until his death on May 22, 1967 when he succumbed to cancer. Later, his residence at 20 East 127th Street in Harlem was given landmark status by the New York City Preservation Commission. His block of East 127th Street was renamed "Langston Hughes Place."

We are inspired by the words of Langston Hughes; "We build our temples for tomorrow, as strong as we know how and we stand on the top of the mountain, free within ourselves." Hughes was a notable figure in America's history and his voice will live on throughout future generations.

BURMA

HON. JOSEPH R. PITTS

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. PITTS. Mr. Speaker, I am deeply disturbed by the horrifying reports of increasing repression in Burma. Accounts detail ongoing massacres, torture, burning of villages and churches, and forced labor of villagers by Burma's military regime in the Karen state and throughout the country. Despite the regime's promises of change and liberalization, Burma's military dictatorship has shown more of the same terrible treatment of the people—recently a dozen innocent civilians, including children and babies were massacred.

I have in my office graphic photos showing the April 28, 2002, massacre in Burma's Doolaya district. The photos show the bodies of victims stacked neatly after their murder. The regime's soldiers shot and killed Naw Daw Bah, a two-year-old girl, and Naw Play and Naw Ble Po, two five-year-old girls. Nine others were shot, but fortunately escaped, including a six-year old boy who played dead until the military left the site. These first-person accounts, plus the photos, provide incontrovertible evidence of the State Peace and Development Council's (SPDC) horrifying human rights abuses and crimes against humanity as they continue their attempt to subjugate the entire country through whatever means they see necessary.

Mr. Speaker, what possible threat do babies and two and five-year-old little girls present to military men with arms?

Numerous reports from eyewitnesses and credible human rights organizations reveal that this latest massacre is but one example of an ongoing campaign of terror by Burma's military regime against its own people. The SPDC has burned down scores of villages and forcibly relocated villagers to areas near military bases to be forced laborers. During attacks on villages, the military also has burned down places of worship and tortured and killed ministers and monks. The military regime drove thousands of Karen and other ethnic villagers into hiding in the jungle—these internally displaced people have tried to flee to Thailand to join the 120,000 plus living in refugee camps.

In Burma's Shan state, hundreds, if not thousands, of women have been raped by Burma's SPDC in its quest to dominate those who struggle for freedom and democracy.

Shockingly, Burma's military regime operates with impunity. Amnesty International, in its most recent report on Burma, says, "No attempt appears to have been made by the SPDC [regime] to hold members of the *tatmadaw* [military] accountable for violations which they committed, and villagers do not have recourse to any complaint mechanism or other means of redress."

Mr. Speaker, no one should be forced to live like a hunted animal always on the run, in fear for its life. It is time that the international community wake and take action against the horrors occurring in Burma. While the military regime woos diplomats, business guests, and others in downtown Rangoon, Burma's people are fleeing in fear of intensifying and acute repression. Our government and the international community must press the SPDC to immediately cease its campaign of terror against the people of Burma. I urge my colleagues to join in solidarity with the Burmese people by raising their voices for freedom.

IN GOD WE TRUST THREATENED
BY PLEDGE SUIT

HON. STEVEN R. ROTHMAN

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. ROTHMAN. Mr. Speaker, as we are all aware, the Ninth Circuit Court of Appeals recently held that the Pledge of Allegiance is unconstitutional because the phrase "under God," combined with daily recitation of the Pledge, violates the establishment clause of the Constitution. Following their victory, the plaintiffs vowed to challenge the motto, "In God We Trust," which appears on American currency. Fair Lawn, New Jersey Mayor and numismatic expert David L. Ganz recently published an article in the *Numismatic News* that analyzes why "In God We Trust" was chosen as the national motto, and why it should remain on our currency. With the chair's permission, I would like to submit this article, entitled "In God We Trust Threatened by Pledge Suit," for the RECORD. I also urge the members of this body to support the current Pledge of Allegiance and the continued use of "In God We Trust" on our nation's currency.

[From the *Numismatic News*, July 16, 2002]

'IN GOD WE TRUST' THREATENED BY PLEDGE SUIT—UNDER THE GLASS

(By David L. Ganz)

Front-page news and accompanying legislative denunciations have greeted the decision of the United States Court of Appeals for the 9th Circuit that the nation, "under God," indivisible, in the Pledge of Allegiance is unconstitutional. The successful plaintiffs have separately pledged to initiate an attack on the national motto, "In God we Trust" to remove it from U.S. currency.

Although the motto has been attacked several times in other appellate courts—the Supreme Court has never explicitly ruled on it—there is some question as to what success this might have, and the consequences to coin and paper money design.

Involved is the case of *Newdow v. U.S. Congress*, 00-16423 (9th Cir. June 26, 2002), which

was decided by the appellate court that covers California and much of the American West, comprising 20 percent of the nation's population and about a third of its area and natural resources.

Newdow, an avowed atheist, brought the suit because his young daughter attends a public elementary school in the Elk Grove Unified School District in California. In accordance with state law and a school district rule, teachers begin each school day by leading their students in a recitation of the Pledge of Allegiance.

Young Miss Newdow is not required to say the pledge; that was decided some 60 years ago when the case of *West Virginia v. Barnette*, a 1943 decision in which the U.S. Supreme Court prohibited compulsory flag salutes. Her father's objection was that she was intimidated by listening to it, at all.

On June 22, 1942, Congress first codified the Pledge in Public Law 642 as "I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation indivisible, with liberty and justice for all." (The codification is found in 36 U.S.C. §1972.)

A dozen years later, on June 14, 1954, Congress amended Section 1972 to add the words "under God" after the word "Nation" (Pub. L. No. 396, Ch. 297 68 Stat. 249 (1954) ("1954 Act")). The Pledge is currently codified as "I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all" (4 U.S.C. §4 (1998)).

The following year, 1955, largely at the instigation of Matt Rothert, later president of the American Numismatic Association, Congress amended the U.S. Code to require the national motto to be placed on all coins and currency. (Earlier, Congress took action to place the motto on the two-cent piece (1864), and on some gold coins (1908)).

There is some utility in reviewing what the Pledge of Allegiance is, and for that matter, the history of the national motto, "In God we Trust," where the "we" is not capitalized and all other letters are.

Francis Bellamy, a Baptist minister with socialist leanings, wrote the original version of the Pledge of Allegiance Sept. 8, 1892, for a popular family magazine, *The Youth's Companion*, a *Reader's Digest*-like periodical of the era.

The original pledge language was "I pledge allegiance to my Flag and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

A generation later, in 1923 the pledge was adopted by the first National Flag Conference in Washington, where some participants expressed concerns that use of the words "my flag" might create confusion for immigrants, still thinking of their home countries. So the wording was changed to "the Flag of the United States of America." In 1954, Congress after a campaign by the Knights of Columbus added the words, "under God," to the Pledge. The Pledge was now both a patriotic oath and a public prayer.

Legislation approved July 11, 1955, made the appearance of "In God we Trust" mandatory on all coins and paper currency of the United States. By Act of July 30, 1956, "In God we Trust" became the national motto of the United States.

Several courts have been asked to construe whether or not the motto was unconstitutional and a violation of the First Amendment to the Constitution—freedom of religion arguments being raised.

In a 10th circuit Court of Appeals case arising in Colorado, *Gaylor v. US*, 74 F.3d 214 (10th Cir. 1996), the Court quoted a number of Supreme Court precedents and concluded

that, "The motto's primary effect is not to advance religion; instead, it is a form of 'ceremonial deism' which through historical usage and ubiquity cannot be reasonably understood to convey government approval of religious belief."

As neat a package as that creates for concluding the controversy, that is simply not the history of the motto "In God we Trust" or how it found its way onto American coinage. That story goes back to the bleak days of the Civil War, when the nation's constitutional mettle was being tested on the battlefields that left hundreds of thousands of Americans dead.

From the records of the Treasury Department, it appears that the first suggestion of the recognition of the deity on the coins of the United States was contained in a letter addressed to the Secretary of the Treasury, Hon. S.P. Chase, by the Rev. M.R. Watkinson, Minister of the Gospel, Ridleyville, Pa., under date of Nov. 13, 1861.

"One fact touching our currency has hitherto been seriously overlooked, I mean the recognition of the Almighty God in some form in our coins," Watkinson wrote to Secretary Chase.

"You are probably a Christian. What if our Republic were now shattered beyond reconstruction? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation? What I propose is that instead of the goddess of liberty we shall have next inside the 13 stars a ring inscribed with the words 'perpetual union'; within this ring the all-seeing eye, crowned with a halo; beneath this eye the American flag, bearing in its field stars equal to the number of the States united; in the folds of the bars the words 'God, liberty, law.'

"This would make a beautiful coin, to which no possible citizens could object. This would relieve us from the ignominy of heathenism. This would place us openly under the Divine protection we have personally claimed.

"From my heart I have felt our national shame in disowning God as not the least of our present national disasters. To you first I address a subject that must be agitated," he concluded.

A week later, on Nov. 20, 1861, Chase wrote to James Pollock, the director of the Mint, "No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins."

He concluded with a mandate: "You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

In December 1863, the director of the Mint submitted to the secretary of the Treasury for approval designs for new one-, two- and three-cent pieces, on which it was proposed that one of the following mottoes should appear: "Our country; our God"; "God, our Trust." (Patterns for the two-cent pieces of this are found in Pollack 370-383.)

Dec. 9, 1863, saw this reply from Chase: "I approve your mottoes, only suggesting that on that with the Washington obverse the motto should begin with the word 'Our' so as to read: 'Our God and our country.' And on that with the shield, it should be changed so as to read: 'In God we trust.'"

The Act of April 22, 1864, created the two-cent piece and Secretary Chase exercised his rights to make sure the motto was in the design. By 1866 it had been added to the gold \$5, \$10 and \$20, and the silver dollar, half dollar, quarter and nickel.

As Augustus Saint-Gaudens designed the new gold coinage of 1907 at the instigation of his friend President Theodore Roosevelt, the

motto was removed for the reason that "Teddy" thought it blasphemous. Congress responded by legislatively directing its continuation.

Where all this leads in the 21st century remains an unknown—but an interesting hypothesis can be derived. The 9th Circuit's "Pledge of Allegiance" case will be appealed to the U.S. Supreme Court, and likely as not, the "In God we Trust" elimination suit will progress in the U.S. district court.

As Justice William O. Douglas noted in a concurring opinion in the 1962 Supreme Court case *Engel v. Vitale*, 370 U.S. 421 (1962), "Our Crier has from the beginning announced the convening of the Court and then added 'God save the United States and this Honorable Court.' That utterance is a supplication, a prayer in which we, the judges, are free to join."

Justice Douglas, one of the most liberal in first amendment views, saw little the matter with it. Indeed, he said, "What New York does on the opening of its public schools is what each House of Congress does at the opening of each day's business."

The 9th Circuit, by contrast, says "The Pledge, as currently codified, is an impermissible government endorsement of religion because it sends a message to unbelievers that they are outsiders, not full members of the political community, and an accompanying message to adherents that they are insiders, favored members of the political community."

An earlier 9th Circuit case in 1970 which dealt with a direct attack on the motto on the coinage was briefly discussed in a footnote of the lengthy opinion. "In *Aronow v. United States*, 432 F.2d 242 (9th Cir. 1970), this court, without reaching the question of standing, upheld the inscription of the phrase 'In God We Trust' on our coins and currency. But cf. *Wooley v. Maryland*, 430 U.S. 705, 722 (1977) (Rehnquist, J., dissenting) (stating that the majority's holding leads logically to the conclusion that 'In God We Trust' is an unconstitutional affirmation of belief)."

Notwithstanding Justice Rehnquist's dissent, a more contemporary analysis of his views are more apparent in later cases since his becoming Chief Justice, and they suggest strongly that he has no issue with the pledge or the national motto on coinage.

Most likely, the next several months will see a hardening of positions and a wending process in which the lawsuit, and appeals, move toward highest court resolution. That could come in 2003 or 2004, in time for it to have impact on the next presidential election.

For now, until a stay is issued, the pledge is out in California and the 9th Circuit; God remains on our coinage, so long as we trust.

HONORING WESTERN NEW YORK GROUND ZERO VOLUNTEERS

HON. THOMAS M. REYNOLDS

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. REYNOLDS. Mr. Speaker, during his State of the Union Address, President George W. Bush said, "none of us would ever wish the evil that was done on September the 11th. Yet after America was attacked, it was as if our entire country looked into a mirror and saw our better selves. We were reminded that we are citizens, with obligations to each other, to our country, and to history. We began to think less of the goods we can accumulate, and more about the good we can do."

In Western New York, as in communities across this great nation, we witnessed first hand our better selves: as Americans from all backgrounds and walks of life came together to show their love of country and of their neighbor. We saw it in countless acts of selflessness and heroism; from those brave patriots aboard United Airlines Flight 93 to our police and firefighters, medical and emergency crews, and countless volunteers—who showed us and the world the true strength of America's heart and America's character.

One such group of volunteers will be honored for their work at Ground Zero during a Liberty Day Awards Ceremony on Thursday, August 1, 2002. These dedicated and courageous men and women left their jobs, their homes, and their families to give of themselves in relief and recovery efforts, and I ask that this Congress join me in saluting their hard work, their commitment, and their patriotism. They are:

Mr. Wesley Rehwaldt, Mr. Woody Seufert, Mr. David Albone, Ms. Karen Russo, Ms. Ann Riegle, Mr. Scott Schmidt, Mr. Jesse Babcock, Mr. Harold Suito; Mr. Marc Lussier, Mr. Ann Riester, Mr. James Riester, Mr. William Drexler, Mr. Russell Genco, Mr. H.T. Braunscheidel, Mr. Fred Drahms, Ms. Connie Kearns, Mr. Darren Burdick, Ms. Margaret Blake, Mr. Scott Blake, Mr. Chad Shepherd, Ms. Wendi Walker, Ms. Amanda Sparks, Ms. Sherri Reichel, Mr. Michael Owens, Mr. Chris Lane, Mr. Anthony Kostyo, Mr. Thomas FitzRandolph, Mr. Kevin Dilliot, Mr. Charles Huntington, Mr. Mark Gilson, and Mr. Mark Gerstung.

Also, Mr. Mark Maefs, Mr. Ray Catanesi, Mr. Kevin Baker, Mr. Ross Johnson, Jr., Mr. James Carbin, Jr., Mr. Dan Hosie, Mr. Scott Then, Mr. Robert Jasper, Jr., Mr. Robert Jasper, Sr., Mr. Wayne N. Seguin, Mr. Wayne E. Seguin, Mr. Samuel Ricotta, Mr. Richard Bilson, Mr. Richard Silvaroll, Mr. Michael Kiff, Mr. Herbert Meyer, Mr. Chris Hillman, Ms. Victoria Baker, Mr. Ralph Salvagni, Mr. Richard Wayne, Mr. Robert Conn, Mr. James Volkosh and Mr. Barry Kobrin.

TRIBUTE TO GLENN J. WINUK

HON. PETER T. KING

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. KING. Mr. Speaker, I rise today to honor the memory of Glenn J. Winuk, a heroic citizen who sacrificed his life on September 11th to save the lives of others. Glenn served the Jericho community for 19 years as an attorney, an EMT, and commissioner of the Jericho Fire District.

Immediately after the World Trade Center Towers were attacked on September 11th, Glenn, a partner in the law firm of Holland & Knight LLP, helped evacuate tenants of his office building at 195 Broadway, about a block away from Ground Zero. He then identified himself as a rescue professional to other rescue workers on the scene, borrowed a mask, gloves, and First Response medic bag to assist others as the South Tower fell minutes later. His remains were recovered, medic bag by his side on Wednesday, March 30th, 2002.

Glenn Winuk was an attorney, but his real passion was firefighting. His passion and bravery were displayed on many occasions, such