

when an improvised explosive device exploded near his vehicle, claiming the lives of Egan and three comrades.

Following a distinguished career with the United States Marine Corps, including service in Operation Desert Storm, Michael Egan retired and returned to civilian life in 1999. He accepted a job with Reliance Electric in the Philadelphia area, where he was known for his tireless work ethic, eagerness to learn, and outgoing personality. In 2003, Michael made the decision to once again serve his country, joining the United States Army as a member of the Pennsylvania National Guard.

Michael leaves behind a loving wife, Maria, and a three-year-old daughter, Samantha. A dedicated family man, he recently relocated his family to Delaware in the interests of his daughter's education.

In closing Mr. Speaker, Michael Egan will be deeply missed by all who knew him. For Michael's heroic service and valiant sacrifice, our country will forever be indebted to him and his family. I join the countless voices in thanking him for his selfless contributions to our Nation.

#### IN RECOGNITION OF THE ACHIEVEMENTS OF THE DANNY FOUNDATION

#### HON. ELLEN O. TAUSCHER

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, September 27, 2005*

Mrs. TAUSCHER. Mr. Speaker, I rise today to recognize the achievements of The Danny Foundation, a non-profit foundation established in 1986 with the mission of providing leadership in keeping babies safe from preventable injuries and deaths associated with unsafe cribs, dangerous children's products, and unsafe sleep environments.

The Danny Foundation's tenacity has been unrelenting, and the accolades the Foundation has received have been unprecedented and well-deserved. The Danny Foundation, often acting alone, prompted and pushed for the establishment of virtually all current government crib manufacturing standards has conducted an untold number of programs and efforts to warn and educate the public about unsafe cribs.

Over the past 19 years, the Foundation has significantly reduced the number of infant injuries and deaths by 84 percent, and can proudly proclaim that the majority of today's new cribs are both safe and reliable.

None of The Danny Foundation's work could have been accomplished without John and Rose Lineweaver. John and Rose, the founders of The Danny Foundation, have dedicated their lives to preventing other families from suffering a needless tragedy similar to the crib accident that eventually took their son Danny's life. Their passion for the well-being of infants across our country is extraordinary and worthy of significant praise and thanks.

It is in that spirit that I ask all my colleagues in the United States House of Representatives to join me in honoring the accomplishments of The Danny Foundation and the passion of its founders, John and Rose Lineweaver.

HONORING DR. MILDRED L.  
ALDRIDGE

#### HON. DALE E. KILDEE

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, September 27, 2005*

Mr. KILDEE. Mr. Speaker, I rise before you today with a heavy heart, as I ask my colleagues in the 109th Congress to join me in honoring the life and accomplishments of a remarkable woman, Dr. Mildred L. Aldridge. Dr. Aldridge passed away on Thursday, September 22. I am deeply saddened by this loss, for Mildred and the Aldridge family have been inspirations to many throughout the city of Flint, as well as the county, State and Nation.

It is difficult to imagine my hometown of Flint, MI, without Dr. Mildred Aldridge's influence. Married for 54 years to the late Reverend Dr. Avery Aldridge, she stood at her husband's side, helping found Foss Avenue Baptist Church on December 2, 1956. In addition to her many duties and responsibilities at the church, Mildred served as instructor of the Adult Ladies' Fellowship Class, which in the past 23 years grew from 5 participants to 125. Under her leadership, the class sponsors an Annual Autumn Tea and Music Recital, a drive to collect eyeglasses for needy people in the Caribbean and South Africa, and medical supplies for various missions in Africa. Mildred also operated as coordinator for the Youth and Young Adult retreats, and the New Year's Eve retreat.

Professionally, Mildred was a graduate of the University of Michigan and Eastern Michigan University. She received advanced training in administration and curriculum from Michigan State University and received honorary doctorates from Arkansas Baptist College and Selma University. She worked as an elementary school teacher, middle school guidance counselor, and was the principal of Doyle Rider Community School. Later she became director of Eagle's Nest Child Care & Development Center as well as administrative assistant and coordinator for Foss Avenue Baptist Church Enterprises. Mildred was a proud member of the NAACP, Urban League, C.S. Mott Community College Foundation Advisory Board, Visually Impaired Center of Flint Board, Flint Congress of School Administrators, and National Association of Elementary School Principals.

Dr. Aldridge leaves to cherish and carry on her legacy her son, Rev. Derek Aldridge, daughter Karen Aldridge-Eason, and 10 grandchildren.

Mr. Speaker, I ask the House of Representatives to join me in offering condolences to the family of Dr. Mildred Aldridge, and in thanking them for sharing her with our community. The greatest tribute we can render to her is to emulate her love, her dedication, her humility, and her Christ-centered strength.

CELEBRATING THE 90TH BIRTHDAY OF PEARL SCHENKLER, AN EXEMPLARY CITIZEN

#### HON. GARY L. ACKERMAN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, September 27, 2005*

Mr. ACKERMAN. Mr. Speaker, I rise today to honor Pearl Schenkler, a rare and special woman on the occasion of her 90th birthday.

Pearl was born in 1915 in New York City to immigrant parents. The second of four daughters in a family that truly lived the American dream, Pearl learned from the example of her parents. Her father, a steelworker, and her mother, a homemaker, unique in their commitment to education, insisted on sending each of their four daughters to college. Inspired by her two younger sisters, Pearl graduated college and became a teacher in the New York Public School System. Pearl spent the first part of her career teaching the second grade in P.S. 221 in Harlem and finished her remarkable career of service not far from my childhood home at P.S. 154 in Queens.

Her commitment to teaching and molding her students was second only to her efforts in raising a strong family. Pearl and her husband Max were married for more than 50 years. He, too, was an educator and together they taught and learned. Their two children, my friends Carole Jacobson and Michael Schenkler, are illustrations of how the important values that weave the fabric of our city have been nurtured by children of immigrant parents and shared with the next generation. Pearl Schenkler gave her children the same meaningful start her parents gave to her.

Carole and Michael and their many cousins, all of whom I have the pleasure of knowing, are part of the wonderful story of our great country. Pearl Schenkler, her parents, her husband, her sisters and brothers-in-law helped to build my home borough of Queens into a beacon of learning and understanding. In 1954, Pearl and Max moved their family from the Bronx to Kew Gardens Hills. Soon, Pearl's parents and eventually all her siblings called that neighborhood their home. The borough of Queens, New York was the beneficiary of the talent, knowledge and kindness the family shared with their neighbors and the greater community.

In one of the great traditions of those before them, Pearl and Max, like so many other New Yorkers, eventually retired to Florida, where Pearl quickly took to working for others and joined the Boca Chapter of B'nai B'rith Women. She became the editor of the Boca Raton Clarion, the organization's newspaper, winning nationwide awards for the best publication from some four hundred chapters of B'nai B'rith. Pearl began spending countless hours helping local children who were sick or in need, as well as helping to fund the construction of a hospital in Israel. She then moved on to become President and led the Boca Raton Chapter for a number of years. Even with all of these selfless responsibilities, Pearl and Max still made time for family. They visited New York often and their kids and grandkids were frequent guests in Boca. During his later years, Pearl spent much of her time caring for Max, her life companion who passed away after a wonderful and fulfilling life at the age of 93.

Mr. Speaker, as Pearl looks back and treasures her memories of 90 wonderful years, she will continue to be flanked by family. On October 8, 2005, her 90th birthday, her children and grandchildren will be with her in Florida to celebrate this momentous occasion.

Mr. Speaker, I ask my colleagues in the House of Representatives to please rise and join me in congratulating my friend Pearl Schenkler and sending her our very best wishes for a very happy 90th birthday.

**SPEECH OF PAKISTANI PRESIDENT PERVEZ MUSHARRAF TO THE AMERICAN JEWISH CONGRESS/ COUNCIL FOR WORLD JEWRY**

**HON. TOM LANTOS**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, September 27, 2005*

Mr. LANTOS. Mr. Speaker, just a few days ago, it was my great honor and pleasure to share the dais with President Pervez Musharraf, who is, quite literally, the "Indispensable Man" in Pakistan's politics today—and who promises to be one of the most significant and pivotal figures in Pakistan's history.

In a remarkable demonstration of vision and daring—and at considerable personal and political risk—the Pakistani President addressed the American Jewish Congress and the Council for World Jewry at a dinner in New York City. On that occasion, Mr. Speaker, he emphasized the commonalities among Islam, Judaism, and Christianity, and stressed the importance of working cooperatively to defeat terrorism. He expressed his positive appraisal of Prime Minister Sharon's decision to withdraw Israeli forces from Gaza, and urged cooperation between Israeli and Palestinian leaders with the hope that both sides will "shun confrontation and pursue peace and reconciliation."

Mr. Speaker, the Pakistani President took a very positive step in this direction earlier this month with his support for the unprecedented meeting between the Israeli and Pakistani foreign ministers in Istanbul—an event that we all hope will usher in a new era of cooperation and friendship between these two countries that are of vital importance to the United States. In light of Pakistan's weight and influence in the Islamic world, we also hope and expect that it will be a step toward a process of mutual recognition between Israel and all the Muslim-majority nations of the world. By demonstrating to Israel that its own courageous peace initiatives are both appreciated and reciprocated, President Musharraf has made a most important contribution toward the Middle East peace, for which every person of good will prays.

President Musharraf is a man of vision. When we met in Washington three years ago, I urged him to follow the example of the great modernizer Mustafa Kemal Ataturk, the founder of the modern, secular Republic of Turkey, a nation with which President Musharraf is intimately familiar. He has, in fact, blazed a trail that I believe Ataturk himself would admire. At a time when the civilized world is engaged in a global war against Islamic terrorism, President Musharraf has emerged as the quintessential Muslim leader of moderation, decency, reason, and acceptance of pluralism.

Also, Mr. Speaker, President Musharraf's pragmatic and constructive attitude toward resolving Pakistan's differences with India has brought with it the promise of finally bringing an end to more than half a century of animosity.

He has transformed Pakistan into a tried-and-true ally in the war against terrorism, despite two al-Qaeda attempts against his life. He is a beacon to other Muslim states as the model of a moderate and enlightened Islamic leader.

Mr. Speaker, in New York, I told President Musharraf that we in Congress, on both sides of the aisle, deeply appreciate his courage and his role in creating a new Pakistan and a deeper U.S.-Pakistan friendship.

I also want my colleagues in the Congress to have the opportunity to read the excellent address the Pakistani President gave in New York at the American Jewish Congress and the Council for World Jewry. I ask that it be placed in the RECORD, Mr. Speaker, and I urge my colleagues to give it thoughtful attention.

**ADDRESS TO THE AMERICAN JEWISH CONGRESS**

Honorable Mr. Jack Rosen, Excellencies, Distinguished guests.

Let me start by expressing my personal and my nation's grief and condolences over the devastation, loss of lives and human suffering caused by Hurricane Katrina in the south eastern states especially New Orleans.

I thank Mr. Jack Rosen for inviting this distinguished gathering under the auspices of the American Jewish Congress. This is a unique occasion. It signifies an endeavor for mutual understanding in a time of uncertainty and fear. The unfortunate events of recent history have created division and tension between the followers of the three great monotheistic faiths—Islam, Christianity and Judaism. Your invitation card described this event as a historic occasion. For a leader of Pakistan, it is indeed so, and I feel privileged to be speaking to so many members of what is probably the most distinguished and influential community in the United States. I also deeply appreciate that in arranging this event, the American Jewish Congress has invited members of other prominent organizations and associations representing the spectrum of American society.

I always speak my mind candidly. And I always do so with total sincerity. This is what I will do this evening. There is no longer any time for ambivalence or leisurely diplomacy.

The world has entered an era where a number of threats—terrorism, political conflicts, proliferation, poverty—have assumed global and catastrophic dimensions. They have to be resolved urgently and with finality. They cannot be merely managed in the hope that they can be resolved later. We can no longer leave these wounds festering. They pose a great danger to the world at large and our future generations.

Our world today has been transformed, by the revolutions in communications and information technology, into a global village. People move, interact and affect each other. The good or bad in one region transcend geopolitical boundaries and have a global impact. The homily: "the common heritage of mankind" is now a visible reality. We are jointly responsible for the well-being, progress and prosperity of our peoples—indeed of mankind at large. Each people, nation, and religion must live with each other, accommodate each other, and do no harm to each other. Today, truly, we are our "brother's keeper". This is a heavy responsibility—given that our world has great wealth, but also grave poverty; great achievements, but

also grave injustice; unprecedented capacity for progress and prosperity, but also the awesome capability to destroy our planet.

Ladies and Gentlemen, the major monotheistic religions of the world—Judaism, Christianity and Islam share a common heritage and converge on a multiplicity of universal values. Yet, today, our great religions—which should be a source of hope, tolerance and peace—are seen to be pitted against each other. How and why did this happen? Is it possible to reshape the future for the common benefit of humanity—for all of us? These are the questions I would like to address this evening.

On this occasion, it is relevant to recall that Jews and Muslims have more similarities and few divergences in their faith and culture. The oneness of God (which Muslims call Tauheed), is common to both Islam and Judaism. The Muslim greeting, Salam O Alaikum (peace be upon you), is akin to the Jewish greeting, Shalom, which also means peace. When I watched the last scene in the famous movie "Schindler's List", it concludes with a quotation from the Talmud: "Killing one innocent person is like the murder of humanity and saving one innocent person is like saving humanity." The identical words appear in the Holy Quran.

According to the Holy Quran and our Holy Prophet (PBUH) Jews and Christians are the "People of the Book", belonging to the same spiritual tradition. Abraham, Moses and Jesus are among the most revered prophets of Islam. Moses is the prophet who is most frequently referred to in the Holy Quran. Our experiences and histories intertwine in many regions of the old world and most significantly in the Holy Land.

The history of interaction between the Islamic and Jewish communities is rich and long. This includes the shining examples of Jewish communities coexisting in harmony within Islamic societies in Cordova, Baghdad, Istanbul and Bokhara, contributing to a rich mosaic of culture and traditions. Many Jewish historians have referred to the days of Muslim Spain as the "golden period", when Jewish communities flourished intellectually, politically and economically in an environment of religious tolerance and scholarly inspiration.

The subsequent wrath of the Inquisition was suffered jointly by Muslims and Jews. Indeed, over the centuries, Jewish communities and Islamic societies from Central Asia to Spain, have not only lived together and shared prosperity, but also suffered together.

The past six decades are, therefore, an aberration in the long history of Muslim-Jewish cooperation and coexistence. Many learned studies have been written about the reasons for the hostility and violence that has occurred. I do not wish to dwell on this. Each of us has his own understanding and perception. But, it is relevant to recall that the gulf between the Muslim and Jewish communities arose in what was the bloodiest century in human history, marked by world wars, genocide and mass deportations, in which millions perished. It was in this bloody century that the Jewish people suffered their greatest tragedy—the Holocaust—whose commemoration will be on the agenda of this year's session of the United Nations General Assembly. It was also in this brutal century that other peoples suffered their greatest tragedies—Palestinians, Kashmiris, Bosnians, Rwandese. We must not forget; but we must forgive. Suffering often engenders anger; but this must be soon replaced by compassion. And, we have witnessed such compassion from the Jewish community. It was Jewish groups in the US who were in the forefront in opposing the