

Clearlake, California. In Clearlake, throughout Lake County, and across the nation the members of the order, in keeping with their mission, have greatly contributed to the community and welfare of America.

The Mary Queen of Peace Parrish was chartered on December 17, 1981 with the mission to bring the values and benefits of the Knights of Columbus to Clearlake. Since that time, they have been active in numerous community charitable causes and have been model members of the community through their active civic participation. Their members are characterized by their love and charity for all, and their attention to members of the community, such as the elderly who may need companionship and support.

In Lake County, the Knights of Columbus have been the sponsors of many good works and projects. They have given ongoing support to People Service, Inc., an agency created to support members of the community who need assistance in their daily lives. They run an annual Tootsie Roll drive in support of the Knights of Columbus' work to help fund the Special Olympics and lend support to the annual Passion Play each spring.

Madam Speaker and colleagues, it is appropriate at this time that we recognize the Knights of Columbus Council 7899, Mary Queen of Peace Parrish, in Clearlake, California, in honor of the 25th anniversary of their foundation.

HONORING 100-YEAR-OLD UTICA WOMAN, MRS. ETHEL HERTLINE

HON. MICHAEL A. ARCURI

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Monday, January 22, 2007

Mr. ARCURI. Madam Speaker, I would like to recognize Mrs. Ethel Hertline of Utica, New York who celebrated her 100th birthday on January 19, 2007. I am in awe of her years of experience and lifetime of joy. It is a pleasure to celebrate Mrs. Hertline's birthday and all that she has seen in her 100 years.

Mrs. Hertline was born in Chester, Pennsylvania, on January 19, 1907 to Edgar and Jessie House. She married John Charles Hertline on November 25, 1925 at St. John's Church in Camden, New Jersey. Together they had 4 children: John, Mary, Anna, and Harry; 18 grandchildren who reside in New York, Mississippi, Virginia, and the Philippines; 34 great grandchildren who reside in Florida, New York, Mississippi, Virginia, Washington, and the Philippines; and 2 great-great grandchildren who reside in Washington.

During her lifetime, Mrs. Hertline worked at Fort Schuyler Knitting Mill in Utica, New York, during World War II crocheting various items including afghans, bed dolls, and mittens. She also enjoys doing crossword puzzles and has a pet parakeet named Andy.

Mrs. Hertline has truly lived the American experience, and I would like to wish her another 100 years of happiness.

CONGRATULATIONS TO TONY GWYNN

HON. SUSAN A. DAVIS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Monday, January 22, 2007

Mrs. DAVIS of California. Madam Speaker, I rise today to congratulate one of San Diego's hometown heroes on a very special occasion.

Tony Gwynn, who played as a San Diego Padre for 20 years, was elected to the Baseball Hall of Fame on January 9, 2007 for his great accomplishments in Major League Baseball. He will be inducted on July 29, 2007 along with fellow baseball legend Cal Ripken.

It is a privilege to be joined by my distinguished colleagues from San Diego, Representative BOB FILNER, Representative DUNCAN HUNTER, Representative BRIAN BILBRAY, and Representative DARRELL ISSA to introduce a resolution honoring Tony Gwynn for reaching it to the Baseball Hall of Fame.

With a lifetime batting average of .338, Gwynn is widely considered one of the greatest hitters in baseball history. Gwynn has 3,141 career hits, with only 17 players beating this benchmark. Gwynn has received eight Silver Bats for the eight batting titles he won—tying him for the National League record. He has not only proven to be a great hitter but a great defensive player, winning five Gold Glove awards. Gwynn has been selected to 16 All-Star teams and played in two World Series.

Gwynn is an exemplar of superior sportsmanship and a role model for Americans of all ages. In an era when money dominates the game of baseball, Tony Gwynn chose to play in San Diego and remained loyal to the Padres.

Gwynn is a well-known philanthropist, supporting the Tony Gwynn and Alicia Gwynn Foundation, the Casa de Amparo, the Police Athletic League, the New Haven Home, the Jackie Robinson Family YMCA, the Epilepsy Society of San Diego, and many more organizations.

In recognition of Gwynn's vast involvement in the community, he was named Individual of the Year at the 1998 Equal Opportunity Awards Dinner, was the 1995 Branch Rickey Award winner, and was the 1998 Padres nominee for Major League Baseball's Roberto Clemente Man of the Year Award.

After his amazing career in baseball, Gwynn chose to give back to the community by returning to his alma mater to coach the San Diego State University Aztecs. After leading the Aztecs to a conference title in only his second season as manager, Gwynn was named the Mountain West Conference Baseball Coach of the Year in 2004.

Madam Speaker, thank you very much for the opportunity to introduce a resolution today honoring a great man and superb athlete as he is inducted into the Baseball Hall of Fame.

TRIBUTE TO W.W. "FRENCHIE" LAJOIE

HON. BART STUPAK

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Monday, January 22, 2007

Mr. STUPAK. Madam Speaker, I rise today to pay tribute to a constituent of mine who has

spent the last 50 years serving his community in a local business with deep community roots. W.W. "Frenchie" LaJoie began working for Central Savings Bank in 1957 as a teller. Since then, Mr. LaJoie has held just about every position at the bank except for cashier. Today, as Chairman and Chief Executive Officer of the Central Savings Bank, he continues to serve the community as an extraordinary banker and community leader. Like Frenchie, the Central Savings Bank is the oldest independent bank in the eastern Upper Peninsula.

Over the course of this remarkable tenure, Mr. LaJoie has always continued to put his community first, consistently working to see the Sault Ste. Marie (Soo) area grow and thrive economically.

Mr. LaJoie was raised in Barbeau, Michigan, graduating from Pickford High School. It was there that he first received the nickname "Frenchie," which has stuck with him for over five decades. As he puts it, even his teachers never knew his real name.

After attending Lake Superior State University, Mr. LaJoie played a couple of years of professional baseball as a catcher for the Graceville Oilers in the Florida State League.

Leaving baseball behind, Mr. LaJoie returned to the Soo where he began his tenure at Central Savings Bank. Starting as a teller in the then tiny bank, he quickly moved into the collections department, where he would rewrite loans for customers that were experiencing difficulty paying off their loans. Frenchie was then transferred to the loan department.

Mr. LaJoie was named President and Chief Executive Officer in 1985 and Chairman of the Board and Chief Executive Officer in January of 1994. To learn more about banking, Mr. LaJoie went back to college and graduated from the University of Michigan Graduate School of Banking and the University of Chicago National Installment Credit School.

Under Mr. LaJoie's leadership, Central Savings Bank achieved a number of important banking milestones as it grew and expanded with new branch offices in DeTour, Kinross, Pickford, Rudyard, Cedarville, St. Ignace and Mackinac Island. Mr. LaJoie was recognized by his peers and served a 3-year term as a Director of the Federal Reserve Board.

In addition to his professional accomplishments, Mr. LaJoie should be commended for his many achievements on behalf of his community. In 2002, LaJoie was named the Elks Lodge #552 Citizen of the Year. In April of 2004, he was appointed to the Lake Superior State University Board of Trustees.

His previous charity involvements include chairing the United Way Campaign, the Department of Social Service and the boards of Le Sault de Sainte Marie Historical Sites and Kiwanis Club. He also was a member of the finance Committee for the Sault Ste. Marie Country Club. Mr. LaJoie has twice chaired Group One of the Michigan Bankers Association. He has also served on the Executive Committee and Legislative Committee for the Michigan Bankers Association. He is currently a Director on the Board for the Chippewa County War Memorial Hospital.

Madam Speaker, Mr. LaJoie's personal and professional record demonstrates how business can be not only profitable, but also strengthen and assist their community. In rural communities, having a local bank with truly local roots in the community can be essential

to the well being of all citizens. Mr. LaJoie has always strived to make Central Savings Bank responsive not only to the pressures and demands of the market, but also the needs of the local community. For these reasons, I ask you and the entire U.S. House of Representatives to join me in saluting Mr. "Frenchie" LaJoie for his 50 years of service and in wishing him all the best as he continues to serve the people of Chippewa County, Michigan.

OBSERVING THE BIRTHDAY OF DR.
MARTIN LUTHER KING, JR.

SPEECH OF

HON. JAMES E. CLYBURN

OF SOUTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, January 16, 2007

Mr. CLYBURN. Madam Speaker, every year at this time I read the "Letter from Birmingham Jail," written by Dr. Martin Luther King, Jr. and after these many decades, it still brings new inspiration and insight with every read.

As I consider the challenges we face nationally and internationally, I am struck by Dr. King's words, "More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Let us break our silence in Congress and across this country on the issues of poverty, education, health care, and Iraq among other things. The people of good will must join together to provide for the common good.

I would like to submit a truncated version of Dr. Martin Luther King's "Letter from a Birmingham Jail" to the RECORD in the hopes that we can all move forward with the social consciousness Dr. King preached of.

EXCERPTS FROM LETTER FROM BIRMINGHAM
JAIL*

April 16, 1963

My Dear Fellow Clergymen: While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statements in what I hope will be patient and reasonable terms . . .

Author's Note: This response to a published statement by eight fellow clergymen from Alabama (Bishop C. C. J. Carpenter, Bishop Joseph A. Durick, Rabbi Hilton L. Grafman, Bishop Paul Hardin, Bishop Holan B. Harmon, the Reverend George M. Murray, the Reverend Edward V. Ramage and the Reverend Earl Stallings) was composed under somewhat constricting circumstance. Begun on the margins of the newspaper in which the statement appeared while I was in jail, the letter was continued on scraps of writing paper supplied by a friendly Negro trusty, and concluded on a pad my attorneys were eventually permitted to leave me. Although the text remains in substance unaltered, I have indulged in the author's prerogative of polishing it for publication.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid . . .

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds . . .

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative . . .

As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct-action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change . . .

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant 'Never.' We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied . . ."

We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging dark of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill

your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by niggling signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs.>"; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you know forever fighting a degenerating sense of "nobodiness" then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience . . .

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection . . .

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent-up resentments and latent frustrations, and he