

that, you're talking about here 250, perhaps, billion dollars in addition, which is not small change when you're already way beyond with the budget.

And I recall my good friend from Texas, he has a down-home way of putting things that Missourians like me can understand. He says, this time I really, really, really am going to do it. It reminds me of trying to get through high school. You guys were really smart in school. But, you know, I always had trouble trying to study. And there would always be a test coming up. I'd say, God help me in this test because next time I really, really, really will study for this test.

Mr. GINGREY of Georgia. If the gentleman would yield. Is that similar to a triple-dog dare?

Mr. AKIN. That may be almost a triple-dog dare. I've also heard it, now that I'm starting to get older and have to push my hands away from the cookie platter, you know, that I'm going to start my diet to lose a little bit of weight, but it's going to start tomorrow, you know.

□ 1830

Maybe just the day after tomorrow, but that is when I am going to start up. I really am going to do it, it's just not going to happen right now.

Mr. GINGREY of Georgia. I thank my colleagues. And they're well on target, of course. We're just, Mr. Speaker, trying to make sure that all of our colleagues, all of our colleagues and their constituents understand that we on this side of the aisle, the Republican Party, we feel that we have the best health care system in the world. We think doing routine screening mammograms starting at age 40 and emphasizing and recommending breast self-examination, screening young African American children for sickle cell anemia, doing routine screening of hearing and vision in preschool for all of our children, we think all of these things are good.

We have a great health care system, and it's not perfect. We know that there are things that can and should be done. But in an incremental way, Mr. Speaker. Not spending \$1.5 trillion, not spending \$900 billion. I guess the Senate got a score of \$785 billion, and they're just elated.

Mr. Speaker, when you spend \$250 billion—when you spend \$100,000, for that matter, on something that is bad for the American people, you have done them a grave disservice—and especially all of the spending at a time when our unemployment rate is 10.2 percent. Some of us have members of our own family who have children who have lost their jobs—16 million across this country.

And we have this situation in Afghanistan where a four-star general, Mr. Speaker, a commander who was put there by President Obama, says to his Commander in Chief, "Mr. President, I need help. We can win. I need help."

Well, how can that not be a higher priority than totally reforming our health care system, throwing the baby out with the bath water, spending a trillion dollars, or \$2 trillion, or \$2½ trillion? How can that be more important than putting people back to work?

The President, Mr. Speaker, was just over there on a 9-day trip. I wish he had been right here inside the Beltway in the Oval Office working on this issue and this economy. But I hope while he was over there that he got some advantage out of it, Mr. Speaker, and maybe asked Hu Jintao, the Chinese President, to write him a check for \$210 billion so he can bring it back and pay for this Trojan horse that we just passed here on the floor of the House today in the name of H.R. 3961.

I want to yield to my good friend from Texas, Judge GOHMERT.

Mr. GOHMERT. Thank you.

I just had a quick question back to my physician friend, Dr. GINGREY from Georgia.

If my friend were in his doctor's office in Georgia and somebody from Washington came and said, "Look. I want to get this message out to all of your doctor friends. Here's what we're going to do. We're going to cut \$500 billion in reimbursements to you and your friends, but you need to be ecstatic because we've got a bill that's not going to pass, it won't ever get through the Senate, but it will get you back \$250 billion of that \$500 billion we're going to cut. Aren't you happy?"

Would you really trust that person from Washington that came with that kind of news?

Mr. GINGREY of Georgia. I have heard it said, "I'm here from the government. Trust me. I'm here to help you."

Mr. GOHMERT. That is the kind of trust that is being asked.

Mr. GINGREY of Georgia. I think Mr. Reagan said it right. "Trust but verify." The verification is yet to come.

Mr. GOHMERT. And when you do verify, you see this is not a fix for the doctors, and it's going to have to be addressed next year. It's called a 10-year fix, but it's not really a fix that is going to fix anything for very long. It's just a game being played here in Washington, and we want something better.

When I think about our seniors, the relatives of mine that are seniors, and think about somebody cutting the care to their doctors; and then I hear from doctors who say, "Look, I'm younger than I anticipated retiring, but with the games you guys are playing, I'm about ready to hang it up." I know if they do, because of the areas of service they provide to our seniors, to those who need care, there's not going to be anybody there to fill those needs, and they're going to be in lines if we keep doing this stuff to our doctors.

We can't be playing games like this with our doctors. It's unfair to the seniors. It's unfair to those who need health care. It's time to do a real fix of

the health care system—not the games played with this ridiculous 2,000-page bill—but a real bill that will get people in the government and from insurance out from between patients and their doctors; give patients coverage, give them control, and let health care finally be healed of this government disease that has afflicted it for too long.

Mr. GINGREY of Georgia. I thank the gentleman from east Texas so much for being with me tonight.

Mr. Speaker, as I bring this to a conclusion, let me just say that we hear the term all the time in the military about collateral damage, and we worry about it. Every time we fire a rocket or use a predator drone to get the really bad guys, we worry about collateral damage.

Well, we should be just as worried about collateral damage in the social programs that we are enacting up here as the representatives of the people, especially when it's dealing with health care, because in both instances, both in the military and socially, the collateral damage can result in lost lives. We're talking serious business here. We will continue to fight for the right thing.

With that, Mr. Speaker, I yield back the balance of my time.

#### THE HISTORY OF THANKSGIVING

The SPEAKER pro tempore. Under the Speaker's announced policy of January 6, 2009, the gentleman from Missouri (Mr. AKIN) is recognized for 60 minutes.

Mr. AKIN. Good evening.

I have a chance to get out here on the floor at various times, and some of our subjects that we cover are pretty serious in the sense that we are talking about overspending and some of the various government policies.

However, at this time I would really like to turn to a somewhat different topic, as we have already adjourned and are thinking about heading on our way home to celebrate Thanksgiving. As many, many people know, when you think of Thanksgiving in America, a uniquely American national holiday, your mind goes immediately to the story of the Pilgrims.

In fact, they were maybe not the first to declare a day of Thanksgiving. Supposedly, according to history, in 1619 there was a celebration of some Thanksgiving in Virginia. But the main one that we think of is the story of the Pilgrims, and the Pilgrims' story is probably the greatest adventure story that history has ever dealt to mankind. It's bigger than life. It's bigger than the biggest screen kind of thing you could imagine on television.

It's big because the fact that the Pilgrims had such a bold vision for where they were going and what they were trying to accomplish. It's big because of the tremendous amount of daring and their enterprise and the tremendously high price that they paid; the suffering, and the perseverance in

terms of character. It is a huge story because of the incredible intricacies of the providence of God that wove all of these amazing different kind of situations together in such a fascinating pattern.

It is the story of American Thanksgiving, but it is a story of much more besides, because the Pilgrims gave us much more than just Thanksgiving—they gave us our entire American system of government and some views on economics and a couple of other very, very important starting points for America.

The Pilgrims had a tremendous influence on the way that America as a nation was going to start partly because of their early arrival date, but also partly because of the vision and the source of where they got their knowledge from.

Today, we are going to look at this incredible, bigger-than-life adventure story about the Pilgrims. I believe it is probably being recorded and may be available in segments on our Web site at some time in the future.

First of all to understand the Pilgrims, we have to know who they were. The Pilgrims were comprised of several different groups. The most noteworthy were a group of people that were frequently called either Brownists or Separatists. They were in England in the 1610-, 1620-ish type of time frame, and they were, if you will, in a sense a sect of the Puritans. They were what we would today call evangelical Christians, except for they had this weird idea. Not weird to us today, but weird in those days.

And that was, as you recall, in England after Henry the VIII, the church in England had been taken over by the King. So the King ran everything. He ran the church, he ran the state, and everybody's lives, and everything else. So that was the way he did it in jolly Old England.

But there was a group of these Christians who had been reading some of the writings that were written about 1580 or so in Scotland talking about a pattern that they saw in the Old Testament; and that pattern was that there appeared to be several types of governments. They noticed Moses seemed to be a little bit like the governor or the President or whatever, but Aaron ran the worship service. They saw this separation of civil government from church government. As they studied it, they found other patterns.

They found the first King of Israel, Saul, and Saul had an army, and the army was very frightened. Samuel was supposed to give a sacrifice, and he was hoping the sacrifice would buck up people's courage. But Samuel wasn't around when he was hoping he'd be there so Saul took the initiative, offered the sacrifice, Samuel read him the riot act and said, "Now you really got God mad at you." And again you see a mixing of civil and church governments which apparently in the Old Testament seemed to be separated.

Anyway, this theologian was making notes, and this little group of people called Separatists took the idea that they were going to separate civil government from church government. Now, they never had the idea of taking God out of anything. That's more of an invention of the Supreme Court in the mid-1900s.

But this little group of people here, this picture that I have—which has been touched up a bit; computers do wonderful things—is actually in the public domain, and it is on the wall of the Rotunda of the Capitol not more than a few hundred feet from where we're standing right now. It's a bit darker. This has been lightened up some. You have a picture here of these Separatists, and these Separatists are at prayer, and this is being depicted. It has got a beautiful rainbow. It says "God with us." This has been touched up so you can read it a little bit better. You have got the building of Delftshaven over here. You have the Pilgrims at prayer before they're going to be starting on this fantastic adventure.

But we need to back up just a little bit to say, where did these guys come from?

They were these Separatists in England. They met in Scrooby, England, and there were different leaders. One was John Robinson, who was their pastor; another one was Bradford, who was actually an orphan. He had been growing up as a child with some relatives and then attached himself to these Separatists—or as some people thought of it, in a way, as a cult.

And what these people decided to do was to create their own New Testament church. So they met at a manor house in Scrooby, England, and together they covenanted to start this little church.

□ 1845

It was not under the king, particularly King James. They didn't like King James. King James was a little bit weird. He had some very weird habits. They didn't want him running their church, and they decided they were going to be Separatists, get their own pastor and have their own worship service.

Well, King James didn't like that. He said, I'm going to harry them out of my country. And so, they were harassed at every side, all kinds of different taxes, their women put in stocks, humiliated, put in jail, and property confiscated. In fact, the life of these Separatists was made so miserable, even though they tried to meet secretly and arrive at worship services at different times so people wouldn't get wise to them, eventually they were harried out of England as the king said he would do, and they moved over to Holland in the Leiden area.

Now, they worked there for a number of years. It was very, very hard living. Of course, they had a different language, it was not easy to make that

cultural jump, but they did have religious freedom in Holland. And after, though, about a 10-year-or-so period, what they started to notice was there were a number of things that they didn't like.

First of all, their bodies were being worn out. They had to work so many hours 6 or 7 days a week that they were prematurely aging. But worst of all, their children were picking up bad habits from the Dutch children, and they had made such a big effort to try to walk closely with God that they didn't like the idea of their children being sort of absorbed into the Dutch culture. So they started casting about for what they might do, and they had a vision for trying to do something that was significant and different in their day. And so it was that they struck on the idea of moving from Holland over to America.

At that time in England, there were these various loan sharks and merchant adventurers and different companies that were being set up that thought they could make a whole lot of money if they could just get some trading posts set up over in North America. So they were going to the king and getting what we would think of today as a corporate charter to start a company, which was really planting a plantation or a little colony, which would be a trading post or a base to do trade for different things that might be of value in North America. There were also some that were going down further into South America from other countries as well.

So anyway, this little group of Separatists under John Robinson with Bradford, who was the young, now strapping farmer who was growing up, are here pictured on a ship that is called the Speedwell. Many people have not heard of the Speedwell, but Speedwell was rented by them to take across the ocean to North America. In fact, their charter that they were getting was for a colony in Virginia. And so here they are, and what has happened is they have gone from Leiden earlier this day in three barges and run down some canals from Leiden to Delft Haven. This picture is in Delft Haven and depicts one of their prayer meetings before they were going to leave, just as they were departing.

Now, we have from history a record of some of John Robinson's, their pastor's, words at this time of departure. Robinson was very much loved by the Separatists because he was, first of all, a very kind and gentle guy. He wasn't judgmental, and he tended to bring groups of Christians together that had their different doctrinal disputes. They used to settle things with fisticuffs and worse in these days if you didn't agree with something theologically. Robinson was a much more tolerant kind of guy but a man who knew what he believed, and he believed that God meant civil and church governments to be separated. And so he preached, and you can imagine, because he had many,

many people who could not go on this expedition, so he stayed behind with his congregation. But his heart was in this great, great adventure that was soon to take place. So he set, in a sense, the tone by his last words. This was the last time that Robinson would ever see his beloved Pilgrim people again. And so, in a sense, he is preaching to them here.

I think we need to take a close examination of these words because it sets up the entire great story of the Pilgrims. He says, I'm fully persuaded that the Lord has more truth yet to break forth out of His holy word. Remember, that it is an article of your church covenant that you shall be ready to receive whatever truths shall be made known to you from the written word of God.

Now, what he is saying here is the concept that while lots of people can read the Bible, what he is saying is the Bible, in a sense, is a blueprint for civilization, a blueprint to do something new that the world has never seen before. So he says now you need to keep your hearts and minds open to what is in God's word. Remember every other article of your sacred covenant, but I must here withal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth before you receive it, because it is not possible that the Christian word should come so lately out of such thick anti-Christian darkness and that perfection of knowledge should break forth at once. Now, here, what you have is a vision for what Robinson was giving to the Pilgrims coming to this land.

It's commonly told, people, that the Pilgrims came here for religious freedom. Of course, that's not true. In fact, much of what you hear, the stereotypes of history, in fact, are not true. They had religious freedom in Holland, so they didn't come to America for religious freedom. They had that in Holland. Instead, this shows a much greater vision, a vision that they were trying to build a civilization different from what they had seen in England and in Holland, a new entire concept using the Bible as the blueprint to do things in a different way.

Now that is not exactly a small thing to want to do because we tend, as we grow up, to do things the way our parents taught us to do them. We tend to do things the way the people around us do them. We copy the habits and the way that our culture works. And so these people are saying, wait a minute, before we just assume the way we used to do it was right, we are going to keep checking it with the Bible and see is this really a biblical way to do things? And so, this was the vision of Robinson and it was depicted here by the artist as the Pilgrims here are leaving Delft Haven and on their way over to England. They are going to be shuttled to England over to Plymouth, and there they are going to rendezvous with a larger ship, the Mayflower, and the

Mayflower also has some Separatists and other just jolly old blokes that came off the streets of England.

Now, what is going to happen in this expedition is new to America in this regard. It is true that Jamestown, there had been numerous attempts to try to establish a colony there, but it was always groups of men mostly interested in finding their fortune and finding gold. This was a very different kind of expedition, because this, as you can see, is men, women, and children, and they are coming particularly for this great purpose of this great adventure.

The first thing that happened was a little bit like a family vacation. The idea was to start across the North Atlantic in the summertime. And as you think about family vacations, sometimes they start with somebody forgetting their wallet, forgetting to lock the door of the house, forgetting to bring a suitcase, and so they had a couple of fitful starts. The fitful starts particularly were because this ship, the Speedwell, when it put to sea, started leaking.

Now, leaking is not a good thing in the North Atlantic, and so they had to go back and they had the ship recaulked. The Speedwell started out again and, under heavy sail, she started leaking again. So they brought her back, finally made the decision to leave the Speedwell, to sell it, and to put as many of these different people we call Pilgrims into the Mayflower; it turns out, 102 of them. So they were all packed as tight as could be into the Mayflower. Speedwell was left behind, and that, of course, delayed their getting off, and so they got off later in the year at a more dangerous time in the North Atlantic.

As they were on that trip, to begin with, as you can imagine, the first thing that happened was they started to get seasick. And if anybody has been seasick badly and been on a little, small ship being tossed about by the waves, it can be pretty miserable. There was a boatswain's mate that made fun of them. He called them "puke stockings" or "puke socks," and he said they were kind of green colored. And he said, We are going to be feeding you to the fish pretty soon. We are going to sew you up in a sail and put a brick at your feet and push you overboard, and you are going to be dying.

Well, what happened is the storms got worse and worse, and even the sailors got concerned. It turns out the one guy, the boatswain's mate that was teasing them and making fun of them, he just sort of amazingly within 1 day got very sick and died, and he was the first one that went overboard.

In the meantime, the storms got more and more severe, and the Mayflower, and you can imagine 102 of these Pilgrims basically underneath the decks, not safe to go on deck, underneath the decks, seasick, lots of kids down there, men and women packed into these tight quarters and

being just tossed about continuously by the storms, and they were a noteworthy group. These people did very little complaining, and it would have been an absolutely miserable time.

How long were they down underneath that deck with the storms banging them around? Well, on the main part of their expedition coming across from Plymouth, England, over to the North America continent, that was a 66-day trip; in other words, 2 months of being under.

Now there was one young man that made the decision that he wasn't going to stay down there. It smelled so bad, it was so crowded and so noisy and intolerable, he decided he was going to go up on deck. He went up on deck, and all of a sudden, the deck dropped out from underneath him, and he found himself in the middle of the North Atlantic in November. That water will wake you up in November. And it is estimated that he wouldn't have lasted more than a few minutes at that temperature. But at that time, the Mayflower was knocked over by such a severe blow that some of the rigging dragged in the water, and as he was drowning, he put his hand out, grasped the piece of rope—he is turning blue he is so cold—holds on to it and is hauled back on deck. He went down like a halfway drowned rat down below and did not return back again on deck until there was a safe time to come up after they had sighted land.

This was a very, very difficult passage for the Pilgrims, yet they showed an incredible endurance and willingness to suffer hardship. So we have this little group of people propelled by prayer, propelled by a vision, not coming to America for religious freedom, but for a much bigger vision, the idea of a new nation founded on a different set of principles, unlike anything found in England and Europe before.

Well, let's see, how well did they do? Well, first of all, one of the things that happened was, as a result of all of those storms, they were driven off course in their ship. And as they were driven off course, they landed or they first sighted land out on Cape Cod. We summer vacation out in Cape Cod. I go sailing there and know something about the nature of the way Cape Cod sticks out into the ocean. It's thought it was pushed there by great glaciers. They saw the shore of Cape Cod. They knew enough about the shoreline of North America to know it was Cape Cod. They knew where they were. They knew where Virginia was. They were too far north, and they immediately tried to head south down toward Virginia because the contract that had been signed, or the charter as it was called, was for Virginia. But the hard winds and the weather did not allow them, even though they tried several times to go south along the outside of Cape Cod.

If you think of Cape Cod as a great sandy hook, they were out on the tip. They were trying to get south. But

these old square-rigged ships like the *Mayflower* were not very good at pointing into the wind, and it was very dangerous to be caught with the wind blowing you on the lee shore, and so they had to be careful. After a number of tries, they decided instead to bring the *Mayflower* to anchor around the tip of Cape Cod where there's a natural kind of swirl of sand which we call Provincetown. There was a nice harbor there. So they pulled the *Mayflower* into the harbor, dropped anchor, and kind of caught their breath, if you will, from this trip.

They weren't beaten by the waves, of course, there, and the first thing that came to their mind was some of the people realized, hey, this is like Australia. No rules, mate, down under, and so when we go to shore, there is no contract. The contract was for Virginia. There are no rules, and therefore we can do whatever we want.

Well, the Separatists saw that that was very much close to anarchy, and they knew that they had to do something to establish some type of order. And so they struck on the idea of pulling a piece of paper out and writing what we call the *Mayflower Compact*. The *Mayflower Compact* was actually the first U.S. Constitution and the first constitution in the world of this type. And it was, as we will talk about in just a minute here, you will realize that this was an absolutely incredible foundational stone for the building of a new nation.

But let's take a look at what the *Mayflower Compact* actually said. I just have some excerpts from it. It's about 2½ times longer. This is pretty short, just one page. It starts out: In ye name of God, Amen. We whose names are underwritten, having undertaken for ye glory of God and advancement of ye Christian faith and mutually in ye presence of God and one another, covenant and combine ourselves together into a civil body politick for our better ordering and preservation to enact, constitute, and frame such just and equal laws as shall be thought most meet and convenient for ye general good of ye colony under which we promise all due submission and obedience.

Notice the basic ideas here in this document. The first thing is that this is a contract under God by a group of free people to create a civil government to frame just and equal laws and essentially to be their servant. Let's say that again. This is a government under God of a group of free people creating a civil government to be their servant and to frame just and equal laws to protect their rights and liberties.

□ 1900

That basic idea of this *Mayflower Compact* is the same idea as in our Declaration of Independence: We hold these truths to be self-evident that all men are endowed by their creator with certain inalienable rights. Among

these is life, liberty, and the pursuit of happiness, and governments are constituted among men deriving their just powers from the consent of the governed.

Sound a little familiar? 170 years later, this is the first Constitution in America, a group of free men and women, under God, creating a civil government to be their servant.

Now you say, Well, that does seem like a nice thing, but what's so unique or special about that? Well, you recall these people had a vision of planning a civilization different than the way they did things in Europe. If you take a look at the way they did these in Europe, this becomes much sharper in how distinctive it is, because in Europe the basic idea was the divine right of kings. For people who were politicians, this was a good deal. The king says, God made me the king. When I say jump, you're supposed to say: How high? And that was the way it was done all through Europe, and yet these people rejected the concept of the divine right of kings and said, No, the government is to be the servant of the people, protecting their God-given rights. They turned everything upside down.

Now this particular tremendous development in civil government not only is at the beginning of our Declaration and U.S. Constitution; it is also something that, to them, was fairly logical, because they had done the exact same thing when they started their little New Testament Church in Scrooby, England. A group of free people, under God, covenanted together to create a church government. They merely took their church government concept and moved it over into the area of civil government, and in this regard displaced the whole concept of divine right of kings and, in a sense, in 1620, in November, when this was signed by the Pilgrims on the *Mayflower*, they were putting the powder keg under the throne of King George that, 170 years later, would reject the divine right of kings in the American War of Independence.

So we have already, before they've hardly had a chance to get dried off from their trip, they have already established a completely new idea for the foundation of the land, but this great adventure story just has barely begun.

Here we have an old lithograph, a picture that was done of the Pilgrims in the great room of the *Mayflower*, signing this *Mayflower Compact*. We do not have a copy of the original *Mayflower Compact*. It's been lost. It was probably lost back about 180 years later during the War of Independence. But Governor Bradford—he was not yet Governor, he was just Bradford, who was part of this great expedition—in his chronicles wrote a lot in the history of Plymouth Plantation, a lot about the story of these Pilgrims, and he has a copy so we have these words that come down to us from Bradford. Here is a picture, again, of them sitting with this *Mayflower Compact*.

Now they had a plan, and part of that plan included a prefabricated, small-size boat that would hold maybe about 30 people—30 at the most. It was called a shallop, a shallow-drafted vessel, and it had been taken apart and left in pieces in the hold. It was to be refabricated when they got to this country.

Well, the storms had beaten on the *Mayflower* so much that a lot of these pieces were damaged, and they had to do some work so it took them some time to assemble this shallop and get it so it was seaworthy. When they had done that, they left the *Mayflower* in Provincetown Harbor; and a group of them went in the shallop around the inside of Cape Cod. Again, Cape Cod is like a hook. The *Mayflower* is anchored out here in Provincetown. And they head around the inside of Cape Cod.

Again, now we're starting to get into December, when the weather is really cold, late November and December, and the spray off the waves that are hitting the shallop is freezing to their clothes and they're really cold. For a while there, they got on around the inside of the cape. They made their first landing at Eastham, which is over about here on Cape Cod, and spent the night. They pulled some different trees and things together to make a little bit of a shelter for themselves, and all night long they heard the howling and yelling of the Indians. Those were the Nauset Indians. They had an attitude problem—and for good reason. There had been some dishonest sea captains that had shanghaied warriors and sold them into slavery.

So the Nausets had a bad attitude about white men and ships. So early, just before sunrise, they attacked and sent arrows all through the different coats that were hanging up, and yelling and screaming. In the meantime, these Pilgrims had managed to get a couple of their gunpowder firing—they were basically blunderbuss kinds of weapons—and fired those, and nobody got hit. The Indians were bad shots with the arrows because, fortunately, no one was hit of the Pilgrims.

Eventually, after sort of a confrontation, the Nausets were scared off. And the Pilgrims, at that point, being well woken up, got back in their shallop and headed back around the inside of Cape Cod. But as they were coming around, the weather turned to the worse. It started to snow heavily, and they were trying to find the entrance to what we would call Barnstable Harbor. That, of course, is not the way it's said up on Cape Cod. It's Barnstable Harbor. They were looking for Barnstable.

They were out in the surf, with the snow going hard, very cold, water freezing all over them, trying to find the entrance to the harbor. Their pilot thought they saw it. They pulled in toward the shore, only to see that it was just waves breaking on the shallow sands of Cape Cod. That, of course, would have been big problems for the shallop.

There was a seaman among them by the name of Clark, and he grabbed a

couple of steering oars and swung the shallop between a couple of waves around, pointing the bow out to the ocean, and he said, If ye be men, pull for your lives. So everybody dug in with the oars. They pulled off of the shore, got out where it was deep, where the waves weren't breaking so badly, and there they were at night, with the snow coming down, wind howling, ice freezing all over them, in Cape Cod Bay.

Well, as it turned out, before too long they found that they had managed to get around into the shelter in the lee of some land, which turned out to be an island. They called it Clarks Island. The next morning, they woke up. They were cold and wet and everything, and observed Sunday on Clarks Island, and then immediately started doing some exploration and they found one wonderful thing after the next. They found that they were in a natural harbor that was deep enough for the *Mayflower* to be able to come around from Provincetown, come around over here to Plymouth. And so it had deep water in the harbor.

There was land, fantastic land that had been cleared, that didn't have a lot of trees on it, which of course is a big problem if you're trying to farm, to get all the trees off the land. This land had been cleared and there was beautiful fresh water coming down from several streams from springs on the hill, with a hill behind, which was defensible. You could put a fort on it and try to protect yourself some.

So you had a place for the *Mayflower* to anchor, a fort on the hill, beautiful fresh water, cleared land, and no sign of anybody there except for a bunch of human bones and skeletons that remained and some tattered pieces of fabric and all and some poles, various things like that. A very curious kind of situation, but they didn't see anyone, and there were no Indians to give them a hard time. And so they came as it was, in December, to Plymouth Harbor.

Now when they got to Plymouth, they started in about Christmastime and started to build some houses and things which, of course, was slow work. And they had to wade through the water to get off and on, back and forth from the *Mayflower*. They started to get sick, partly because they didn't have very good food. Probably some of it was scurvy and maybe their bodies were just weakened by the tremendous difficulties of the crossing from the ocean. It was not uncommon when people first came across the ocean for a number of people to die—not so much dying on the trip, but when they got over, partly because of food, nutrition, and various types of sicknesses.

So as December rolled along, they had, of their 102, we had six people die. And then in January, another eight people died. Of course, it's cold and they're trying to build the buildings. At one time, they had one of the buildings built, they had people with blankets that were going to sleep in the

building, and all of a sudden somebody yells, Fire, and the whole grass roof of the building was on fire. Inside the building they had open barrels of gunpowder and the sparks are starting to come down from the ceiling that's on fire. And they grabbed the gunpowder, ran out into the night, and didn't escape with too much of their blankets or clothing; but, fortunately, no one was blown up or killed. So it was a very difficult time.

By the time in January, there were eight that died. February, 17 people died, sometimes as much as three or four people in a day. And in March another 13 died. So now you're starting with about 102 Pilgrims and you've gotten, in total, about 47 had died. When you take a look at that, you must be thinking a little bit in your own mind, Look, John Robinson, our pastor, had a beautiful vision for what we're going to accomplish here, and we thought God wanted us to come to this new land, but now look, almost half of us have died. This is kind of discouraging. We didn't complain when we were cast about inside the great room of the *Mayflower* as we were tossed in the oceans. Yet, now half of us have died.

If you take a look down the list, you find that of the daughters—and there were seven daughters—none of them died. Of the little boys, there were 13 little boys. Three of them died. Well, the reason the children didn't die so much is the mothers had been sacrificing. Of the 18 mothers, 13 of them died. And in the middle of the night, so that the Indians wouldn't think that the Pilgrims were weak, in the middle of the night sometimes they would take their dead and drag them out across the frozen ground and try to scrape out with their hands a shallow grave of rocks and leaves and things to cover up their dead and the dead bodies. And so it was a very, very grim time.

When you think about the story of the Pilgrims, it's a great story in terms of adventure, in terms of vision, but also in terms of the terrible suffering that these people underwent here, not only in coming across the ocean, but having almost half of them die in these first 4 months. It just seemed like death had them in its grip until about mid-March, when they made their first sort of face-to-face, if you will, encounter with an Indian.

It was, again, just like everything to the Pilgrims, it's bigger than life. You picture here it is, mid-March, and somebody yells from the wall, Indian coming. Well, you must have got that wrong. You mean Indians? No, Indian coming. You look out and here, coming right up to the blockhouse is this tall, stately dignified Indian, nothing on but his loin cloth. He walks right into the blockhouse and right up to the leader and says, Welcome. And they're thinking, How did this guy learn to speak English?

They're kind of taken aback. Welcome, they said. His next words were,

Do you have any beer? That was kind of surprising to them, too, as well. They said, Where did this guy find about how to speak English and whether they had beer or not?

Well, it turned out they were out of beer, but they did have some brandy. So he sat down and helped himself to the brandy and to the roast duck and had a very nice large meal. They kept asking him questions about the local Indians and he didn't say a word until he'd had a nice, big square meal. Then, later on they find out who the Indian was. His name was Samoset. Samoset was a sachem, or a chief, of the Algonquins up in Maine. It seems that he had the concept of going from Maine down south in the wintertime, and he had bummed a ride from an English sea captain down the coast. He had learned to speak English and had stopped to spend the winter with Massasoit down in Massachusetts. So he would have gone from Maine to Massachusetts. And when he heard about the Pilgrims, he decided to go pay them a visit.

So their first contact was actually an Indian from Maine, Samoset, a great man; and he told them that the Indian chieftain in the area was named Massasoit. He was a great chieftain and he ruled over quite a number of the Indians, but the main tribe was 50 miles to the southeast, some considerable distance away.

They asked him about whose land they were on, and he said, Well, this land used to belong to the Patuxets, a very warlike tribe that had been completely destroyed in a plague. And that was several years before. So the land that they found didn't belong to anybody and the other Indians thought it was cursed so they would have nothing to do with that particular place.

So they found, by God's providence, perhaps the one or only area on the eastern seaboard where they had cleared land, beautiful water, a good place for defense, and nobody claimed the land.

□ 1915

So that's what they had found, almost by God's providence, of course. Well, before too long, it was about a week later, other Indians arrived—not just Samoset, but Massasoit came with the other warriors. Massasoit was of the Wampanoag Tribe. But there was somebody who had attached himself, aside from Samoset, to Massasoit, and that was an Indian by the name of Tisquantum.

Tisquantum had an incredibly interesting story. Tisquantum was the last remaining Indian of the Patuxets. He had taken a trip with the English some years before over to England, spent 10 years, learned to speak English flawlessly, developed a taste for English food and English customs and all, and then got a ride back across the ocean to come back to the Patuxets.

Later, however, he was shanghaied, sold into slavery over in the Spain area, was bought free by some monks

there, traveled back to England and made a trip again back to his Patuxet Village in Plymouth. But when he arrived, he discovered that his village was gone. There was no one there. The places that he had learned to swim and play, the trees he had climbed in, the forests he had walked in were there, but his tribe was all gone, everyone dead.

And heartbroken, he went and hiked for miles over to Massasoit and attached himself for a while to the Wampanoags. But later in his sorrow, he just kind of moved off and lived by himself. When he got word that there was a little band of English settlers that were hard-pressed, he figured out a new reason for living, and he decided to come and visit with the Pilgrims.

Tisquantum became a great friend to the Indians, teaching them all kinds of practical things. One of the things I am certain the young ladies would like to know about was, they didn't have much food, and he taught them how to take their moccasins off and to walk in the mud of the creeks and to find eels with their toes and to trap the eels and bring them up, fry them up and eat them. The eels were apparently good eating.

He also taught the English settlers about beaver pelts, which were very sought after. They became a mainstay of trade. The trade worked between corn that was traded to the Indians for beaver pelts, and beaver pelts were sent back to England and Europe and used for making hats. You just weren't cool if you didn't have a beaver pelt hat when you were back in England. So they got a very good price for the beavers, and there were a lot of beavers still in the New England area at that time.

By April 21, you have perhaps one of the great tests of the indomitable will of the Pilgrim people. Captain Jones of the *Mayflower* has lost almost half his crew to the same sicknesses and diseases, and he had agreed to stay just to try to give them a little bit of a head-start on their new home. But he went to the remaining 52 Pilgrims, and he said, You know, things aren't going so well. I recommend that you come back to England on the *Mayflower* with me. So it was that they had to make a decision. Were they going to stay on with the vision that Robinson had given them to plan new things, that they had felt God was calling them to this great adventure? Or were they going to give up after half of them died, almost, and go back to England?

So it was that Jones and the sailors with him departed in the long boat for the *Mayflower*. They heard the sound of the old anchor cable being wound in and the boatswain giving the commands, the yardarms swinging into place, the bowsprit pointing out to sea, the sails filling and being trimmed. The *Mayflower*, first large and then small, disappears over the horizon as a speck. Nothing but the gray sky and the wind blowing through the pine

trees behind them. And there are 52 brave Pilgrims with still this dream that God's put in their heart to build something unlike anything they'd ever seen before, something based on ideas that they took from the Bible.

Well, as this summer started and the spring went on, things got a little more cheery. In May, because of the deaths in some of the families, they had their first wedding between Mr. Winslow and Mrs. White. She had lost her husband. He had lost his wife, so they had a nice occasion for a wedding. In October 1621, they decided to celebrate a day of Thanksgiving. This is a beautiful picture of this day of Thanksgiving. It didn't work quite the way they planned. The plan was to invite Massasoit and a few of his chiefs to join them in the celebration of Thanksgiving. What actually happened was Massasoit came with 90 braves, and when the poor little 52 Pilgrims—those were just women and kids, some of them, too—when they saw 90 braves, they go, Oh, my goodness, how are we going to feed this Army?

But fortunately, Massasoit had had some of his hunters hunt for deer and turkey, and they brought a lot of food with them. So they celebrated a day of Thanksgiving. In the process of doing Thanksgiving, the young braves and the young men of the colony took part in shooting contests with rifles and with bows and arrows. They did wrestling and foot races and leg wrestling, all kinds of activities. In the meantime, the Pilgrims were taught about some new delicacies. They took the ground corn and mixed it with the maple syrup—which perhaps even today people put a little maple syrup on their cornbread—and found that that made a pretty good meal.

They also took some of their precious flour and worked it with the berries and wild fruit of the area and made pies and other kinds of things as well as the turkey and venison and all that they had.

It seems that Massasoit liked a good party, and he had his 90 braves. They were having a good time. So they decided to stay for 3 extra days. So Thanksgiving was quite a celebration and treat. It wasn't too long after the first Thanksgiving that another ship arrived, and that ship dropped off quite a number of passengers. I think 30 or 40 as I recall. The problem was, they didn't have any food or supplies. So that second winter was also a very, very difficult one for them. They didn't have a lot of deaths, but people didn't have a whole lot to eat either.

After that, the colony started growing. Of course Tisquantum, or Squanto, had taught them about planting corn. That was the main thing that they needed was corn. He taught them how to plant corn, how to clear land for it, and how to put a couple of fish by each ear of corn to help it grow. They had a problem, and that was because the loan sharks or the merchant adventurers or whatever you want to call them from

England, the people who financed the expedition, had insisted that the charter included that they would live socialistically. That was that there would just be one cornfield, and everybody had to work in the cornfield. Everything that was grown belonged to everybody. The women were supposed to wash the clothes of everybody else.

And this was something that Governor Bradford—by this time, he was Governor. I should have mentioned before that Governor Carver had been Governor, but he had not been there for more than a few months when he had some type of either a stroke or something wrong with his brain. He just passed out, never regained consciousness and died several days later. He was replaced and voted in by Governor Bradford, who was the one who has given us in his wonderful diary a lot of the stories of the Pilgrims.

Governor Bradford knew that socialism was un-Biblical. He knew it was a bad idea. It wasn't going to work. Eventually they were forced to throw it out because they're going to starve to death if they kept working, trying to make socialism work. So these are words from Governor Bradford's diary. After much debate of things, the Governor, with the advice of the chiefest among them, gave way that they should set corn to every man to his own particular, and in that regard, trust to themselves.

In other words, instead of having a communal cornfield, everybody had a piece of land they could grow their own corn on. This had very good success, for it made all hands very industrious. Governor Bradford then continues. He said, "The experience that was had in this common course and condition, tried sundry years and that amongst godly and sober men, may well evince the vanity of that conceit of Plato's and other ancients"—these are the people, Plato and the other ancients, the ones advocating socialism—"that the taking away of property and bringing in community (or communism) into a commonwealth would make them happy and flourishing; as if they were wiser than God."

Governor Bradford had studied his Bible, as he had been instructed by their Pastor Robinson, and realized that socialism was un-Biblical. It was a form of theft, and it was not a good system for this community. It was found to breed much confusion and discontent and retard much employment that would have been to their benefit and comfort. It went on to say that people who, before, they had to almost whip them to get them into going to the cornfield, now went willingly and happily forward to grow the corn. The corn, again, was traded for the beaver skins and all.

So you have the beginning of the colony. It wasn't until about 8 years later that Governor Bradford wrote that they had a chance to almost catch their breath and taste the sweetness of the land. It was scratching. Every day

it wasn't clear what the meals were going to be. It was a very, very difficult time. But through this very difficult and trying time, this group of people came together on a vision to build a new civilization. So what was it now if we start to add all these things up? What was it that the Pilgrims gave us?

Well, first it was the first of the northern colonies up in Massachusetts. Second of all, they gave us the Mayflower Compact which was America's first constitution and based on the same principles that would later become the Declaration of Independence, the U.S. Constitution, and other State constitutions as well. They did separate their church and civil governments. They never thought that there was any idea of separating God from any government. If you take a look at Bradford's writing—he was the Governor. He is declaring a Christian day of Thanksgiving to give thanks to God and encouraged people in trying to run a Christian civil government.

But he also had Brewster, who ran the church, a different person, and the church had a different function than the civil government. So they separated church and civil governments, never thinking to take God out of any government. They also had a vision for a Christian civilization. And when you take a look at the things they gave us, first of all, the idea of the written constitution, a group of free people under God, covenanting together—that was quite a development. That was the equivalent of Einstein to the science of civil government.

But they also separated church and State. We take that for granted today as well, but when you think about the Muslim countries, they don't tend to separate their civil from their church governments. This was a very important technology for America, to bring a lot of peace and harmony to America by this idea of separating civil and church governments.

Then there was the rejection of socialism. Governor Bradford knew his Bible well enough to know that socialism was in violation of God's law. God's law says, "Thou shalt not steal." It allows for the ownership of private property, and it never gives the government the right to take something that belongs rightfully to one person and redistribute it to someone else. Governor Bradford understood that far better than the pastors of our churches in America do today. They rejected socialism.

And of course they gave us this wonderful tradition of Thanksgiving. You perhaps may be wondering. You're saying, My goodness, Congressman AKIN. You are making a long story of getting around to Thanksgiving. Well, that was a wonderful Thanksgiving, tremendous food, 3 days of celebration and giving thanks to God. Thanksgiving became a very popular holiday among different colonies up and down the seaboard. But the first national day of Thanksgiving

was declared in 1789 by George Washington to thank God for the fact that the new U.S. Constitution had just been ratified.

So the ratification of the Constitution was the event for the first national day of Thanksgiving. And later on, under Abraham Lincoln, he declared in the middle of the Civil War—in 1863, he declared that there should be a yearly national day of Thanksgiving. There was some moving around of when the date would be, and finally was settled in November on the fourth Thursday. So we see that the Pilgrims gave us this beautiful celebration of Thanksgiving. But so, so, so much more, particularly the idea of our Constitution, the separation of civil and church governments, the rejection of socialism, and particularly the vision for civilization, so much different than where they had come from.

Quite a work of accomplishment. Were the Pilgrims proud of what they did? Actually they had a very hard time. The contracts that they were part of—for the next 25 years, they were paying way, way more than what was fair. The merchant loan sharks in London charged them a tremendous amount of money. In fact, they paid 20,000 pounds after having borrowed 1,800. So it was more than a 10 times ratio. Sometimes interest rates at 30 and 40 percent. So they were really taken advantage of.

□ 1930

As they were older and the puritan culture had come in and settled Boston, the seaboard was getting more and more ships coming across, they might have wondered did we really accomplish so much.

But yet, Governor Bradford, looking back, must have seen into the future when he wrote, "Thus out of small beginnings greater things have grown by his hand, who made all things of nothing, and gives being to all things that are, and as one small candle may light a thousand, so the light kindled here has shone to many. Yea, in a sense to our whole nation. Let the glorious name of Jehovah have all the praise."

And so it was that though they didn't feel very important, this little, small band of water-tossed saints of God, men, women and children, daring to come across this vast ocean, landing on the stern and rocky shoreline of Massachusetts in wintertime, carving out an existence, barely snatched from starvation by Tisquantum, always looking to God, were able to carve out a civilization which laid the foundations for a Nation yet to come.

And so we have the great adventure story, a great adventure story in terms of the sacrifice and the vision that is involved, and particularly the trajectory of the great ideas that they established, were to be the foundation and the pinning for our Nation.

So as we celebrate Thanksgiving, my American friends, we have a lot to be thankful for, not just for some good

food and turkey, not just to remember the terrible sacrifices of those who have come before, but also to remember how it was that as they used their Bibles, they built a civilization unlike anything the world had ever seen before.

God bless you all. Enjoy a fantastic Thanksgiving.

#### LEAVE OF ABSENCE

By unanimous consent, leave of absence was granted to:

Mr. CARTER (at the request of Mr. BOEHNER) for today on account of attending a funeral.

#### SPECIAL ORDERS GRANTED

By unanimous consent, permission to address the House, following the legislative program and any special orders heretofore entered, was granted to:

(The following Members (at the request of Mr. MCGOVERN) to revise and extend their remarks and include extraneous material:)

Mr. ELLSWORTH, for 5 minutes, today.  
Ms. WATERS, for 5 minutes, today.  
Mr. MCGOVERN, for 5 minutes, today.  
Mr. COSTA, for 5 minutes, today.  
Mr. LUJAN, for 5 minutes, today.  
Mr. HEINRICH, for 5 minutes, today.  
Mr. TEAGUE, for 5 minutes, today.  
Ms. WOOLSEY, for 5 minutes, today.  
Mr. JOHNSON of Georgia, for 5 minutes, today.

Mr. DEFAZIO, for 5 minutes, today.  
Ms. KAPTUR, for 5 minutes, today.  
Mr. SPRATT, for 5 minutes, today  
(The following Members (at the request of Mr. BROUN of Georgia) to revise and extend their remarks and include extraneous material:)

Mr. FRANKS of Arizona, for 5 minutes, today.  
Ms. ROS-LEHTINEN, for 5 minutes, today.  
Mr. SCALISE, for 5 minutes, today.  
Mr. CONAWAY, for 5 minutes, today.

#### SENATE BILL REFERRED

A bill of the Senate of the following title was taken from the Speaker's table and, under the rule, referred as follows:

S. 1963. An act to amend title 38, United States Code, to provide assistance to caregivers of veterans, to improve the provision of health care to veterans, and for other purposes, the Committee on Veterans' Affairs.

#### ADJOURNMENT

Mr. AKIN. Mr. Speaker, pursuant to the order of the House of today, I move that the House do now adjourn.

The motion was agreed to; accordingly (at 7 o'clock and 33 minutes p.m.), pursuant to the previous order of the House of today, the House stands adjourned until 3 p.m. on Monday, November 23, 2009, unless it sooner has received a message from the Senate transmitting its adoption of House