

Loudoun County Public School system and to the teaching and learning of mathematics and science.

# PERSONAL EXPLANATION

## HON. TIM MURPHY

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 21, 2010*

Mr. TIM MURPHY of Pennsylvania. Madam Speaker, on rollcall No. 652 H. Con. Res. 336, Providing for the sine die adjournment of the second session of the One Hundred Eleventh Congress.

Had I been present, I would have voted "no."

## HONORING BARBARA HEISER O'NEIL ON THE OCCASION OF HER RETIREMENT

### HON. STEVEN R. ROTHMAN

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 21, 2010*

Mr. ROTHMAN of New Jersey. Madam Speaker, I rise today to recognize Mrs. Barbara Heiser O'Neil, a resident of Hawthorne Township, New Jersey, for her 35 years of devoted service to the citizens of New Jersey as a Constituent Affairs Manager at Public Service Electric and Gas.

Barbara O'Neil grew up in Paterson, New Jersey and studied at Montclair State University and Yale. She held various roles as an employee at Public Service Electric and Gas (PSEG), eventually becoming a Constituent Affairs Manager. Mrs. O'Neil is well known to every Congressional District Office in New Jersey. Congressional members and staff know that when a constituent need arises, Mrs. O'Neil will always help in a manner that is both timely and caring.

Mrs. O'Neil has had a significant impact on my constituents throughout her career at PSEG, yet her contributions to the people of New Jersey extend beyond her role as a Constituent Affairs Manager. She is devoted to giving back to her community as a volunteer, currently serving as a member of the Board of Bergen Community College and Gilda's Club of Northern New Jersey. She has also served on the Board of the American Cancer Society. Mrs. O'Neil's commitment to improving the lives of her fellow New Jerseyans shines through in all that she does.

Madam Speaker, today I would like to recognize Barbara Heiser O'Neil's dedication to the State of New Jersey and congratulate her on her outstanding career. I send her my best wishes for a happy and healthy retirement.

## HONORING THOSE WHO SERVED ON THE USS FRANKLIN DURING WORLD WAR II

### HON. JOHN B. LARSON

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 21, 2010*

Mr. LARSON of Connecticut. Madam Speaker, I rise today to pay homage to my fa-

ther and the men and women who he served with on the USS *Franklin*. The ship that wouldn't die, also known as "Big Ben," is one of the most decorated ships in naval history. I often think of how my dad, then just 19 years of age, 45 miles off the coast of Japan, dealt with the series of events that unfolded on the Essex-class carrier *Franklin*. Like so many of his generation, he said little about the battle and the loss of life that took place during the crew's effort to keep the *Franklin* afloat. Al Amos, one of my dad's friends from Connecticut, was also a survivor and recently his daughter sent me a book, "Inferno: The Epic Life and Death Struggle of the USS *Franklin* in World War II," which chronicled the heroic efforts on board the *Franklin* on March 19, 1945. In memory of that event, I flew a flag over the United States Capitol to honor Al, my dad, all the surviving crew members, and those who have since passed. History will forever record these deeds and the valor displayed. As the son of Raymond E. Larson, I wanted to pay this small tribute in recognition of the heroic efforts that defined the men and women who have served our country and make us uniquely American. The following is a brief summary.

On March 19, 1945, the Essex-class battle carrier, the USS *Franklin*, had maneuvered less than 50 miles from the coast of Japan. It was closer than any American ship had been to Japan during the war. The crew had been battle-tested since the summer of 1944 and launched numerous attacks on the enemy in the Pacific from Iwo Jima to the Bonin Islands. It had survived multiple attacks by the enemy from bombers, torpedo assaults, and kamikaze missions. A direct hit from a bomber on October 3rd killed 3 sailors and wounded 22 and a suicide bomber struck the *Franklin* on October 30th, killing 56 and wounding 60 on board. Following a grueling tour of duty the previous year, the *Franklin* had been repaired and was stationed near the Japanese mainland in 1945 where it was launching attacks on the mainland island of Honshu and the Kobe Harbor.

On March 19, a Japanese bomber dropped from the clouds and struck the *Franklin* with two armor-piercing bombs in a devastating hit that penetrated the deck, destroyed the ship's communication system, and caused it to become engulfed in flames. Just off the Japanese coast, the *Franklin* was dead in the water. There were countless stories of heroics among the 704 survivors who saved the lives of many more who would have otherwise perished. Of the many heroes that day, the ship's chaplain, LCDR Joseph T. O'Callahan, led rescue efforts through twisted metal, burning debris, and suffocating smoke while administering last rites and comforting the wounded.

LT Donald Gray discovered 300 men trapped in a mess compartment and led repeated efforts to evacuate them and rescue them from certain peril. Both men received the Medal of Honor for their bravery. In total, 724 sailors were killed in the attack and 265 were wounded. Through the blistering assault from the enemy, the USS *Franklin* was the most heavily damaged ship to survive the war and managed to make it back to port.

Many of the survivors went on to lead remarkable lives. Spencer Le Van Kimball went on to become a Rhodes Scholar and the youngest Dean of the University of Utah Law School at the age of 35. Alphonse Goodberlet was a pilot who was wounded while serving

on the USS *Franklin* and went on to have a distinguished career in the Navy, rising to the rank of Commander after 22 years of service. Alvin Gallen, who served as a gunner on the *Franklin*, was drafted to play baseball for the Cleveland Indians and played in their farm system before leaving the game to have a long career in commercial building. These brave young men from various walks of life came together to patriotically serve their country and hundreds paid the ultimate sacrifice. Sixty-five years later, the ordeal that these sailors went through is a reminder that America has faced enormous challenges before and has been able to overcome them. Although it is hard to imagine a more difficult situation than the assault the USS *Franklin* faced, that battered ship made it back to port and the survivors went on to be part of the greatest generation. We owe them a tremendous debt of gratitude and will never forget the sacrifice they made for this country.

## RECOGNIZING THE GIVING CIRCLE OF HERITAGE HUNT

### HON. GERALD E. CONNOLLY

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 21, 2010*

Mr. CONNOLLY of Virginia. Madam Speaker, I rise today to recognize the Giving Circle of Heritage Hunt in Gainesville, Virginia.

The Giving Circle was established by members of the Heritage Hunt community to assist local non-profit organizations with financial donations. Members of the Giving Circle save one dollar each day for this effort. At the end of the year, the organization's membership considers applications from non-profits and votes on the recipients of the annual donations.

It is my honor to enter into the CONGRESSIONAL RECORD the recipients of the Giving Circle's 2010 donations:

BEACON for Adult Literacy provides tutoring to adults in English for Speakers of Other Languages (ESOL), the GED or high school equivalency test, and basic reading, writing, and math skills. BEACON also provides life-skills workshops on topics such as health and safety, nutrition, financial literacy, parenting skills and community resources.

Brethren Housing Corporation is in its 22nd year of providing sustainable, permanent affordable housing and transitional housing to low- and middle-income families in the Greater Manassas and Prince William County area.

Court Appointed Special Advocates of Greater Prince William County trains volunteers to protect abandoned, abused or neglected children. The Advocates help the children receive the assistance they need to overcome their trauma and find a permanent home. The organization currently serves 400 children with the help of more than 100 volunteers.

The Prince William Area Free Clinic is a public-private partnership between Prince William and Sentara Potomac Hospital, the Prince William Medical Society, and the Prince William Health Department. It is staffed by volunteer professionals and support staff to help meet the needs of the low-income and uninsured population.

Project Mend-a-House uses the skills of volunteer carpenters, plumbers, electricians,

painters, gardeners, and others, matching them with people in need of minor home repairs and safety modifications.

Transitional Housing Barn provides housing, supportive services, life management skills and financial education for homeless women and their dependent children.

Madam Speaker, I ask that my colleagues join me in commending the Giving Circle of Heritage Hunt for helping these worthy organizations further their missions to assist our less fortunate neighbors. I extend my personal appreciation to the Giving Circle for promoting the spirit of charity and generosity in our community.

## LORD NICHOLAS WINDSOR URGES NEW ABOLITIONISM

**HON. CHRISTOPHER H. SMITH**

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 21, 2010*

Mr. SMITH of New Jersey. Madam Speaker, I rise tonight as former and incoming Chairman of the Foreign Affairs Human Rights Committee to ask my distinguished colleagues of the House to take a few moments to read a brilliant, incisive, extraordinarily well written defense of the child in the womb by Lord Nicholas Windsor of the UK, great grandson of King George V.

Calling the abortion of unborn children “the single most grievous moral deficit in contemporary life,” he appeals to conscience and admonishes us to the “greatest solidarity and duty of care because they are the weakest and most dependent of our fellow humans.”

Lord Nicholas notes that “permissive abortion is a fact of life so deeply embedded and thoroughly normalized in our culture that—and this is the most insidious factor in that normalization—it has been rendered invisible to politics in Europe. Even mentioning it has become the first taboo of the culture.”

And how can that be?

Lord Nicholas faults “determined campaigns of propaganda at the outset to harden consciences, and gradually to enforce a conformism that fears to question what is said to be a settled issue.”

Settled? Not here in the U.S., Madam Speaker, and hopefully not for long in Europe either.

On what he calls a “moral world turned upside down,” Lord Nicholas says, “the greatest irony may be that a broad consensus exists, in a highly rights-aware political establishment, in favor of one of the gravest and most egregious abuses of human rights that human society has ever tolerated. Didn’t Europeans think they could never and must never kill again on an industrial scale? What a cruel deceit, then, that has led us to this mass killing of children . . . .”

“This is the question of questions for Europe,” he writes, “the practice of abortion is a mortal wound in Europe’s heart.”

And he goes on to persuasively advocate for a new “abolitionism” for Europe akin to the movement to abolish slavery. But the notes are ever mindful of the need to meet the needs of women: “The task for us is not merely to abolish. We must also creatively envisage new and compelling answers to the problems that give rise to this practice . . . .”

A brilliant essay. A must read for those who treasure and promote human rights. And equally applicable to us—in the United States—which mourns, or will mourn someday, killing over 53 million children by abortion since 1973.

LORD NICHOLAS WINDSOR WARNS EUROPEANS  
NOT TO FORGET THEIR MOST PRESSING  
MORAL ISSUE: ABORTION

[From *First Things*, Dec. 1, 2010]

(By Lord Nicholas Windsor)

At the close of the last century, as the reckoning was drawn up in Europe for the actions and reactions of the twentieth century, could we not have been forgiven for tending a little toward the view that we had, after everything, acquitted ourselves rather well? Hadn’t we a long list of accomplishments to admire in the years after 1945? We had expunged Fascism, at immeasurable human cost, and we had made profound reparation for its effects. We had washed our hands of colonialism and vastly improved the material lot of the poor in our own countries. We had built robust democracies and welfare states and novel institutions in Europe to defuse nationalisms and guarantee peace among former belligerents. We had advanced the rights of women—indeed, the whole spectrum of rights. We had won the Cold War.

Much more could be added, I think. Poised just then before the new millennium, seeing what vast work had been done in our societies, mightn’t it have seemed quite possible that the greatest moral cancers in our civilization had been at least contained and possibly eradicated? Hadn’t history, at least this moral cycle of history, really reached an end?

In the decade since the turn of the millennium, the cultural mood has been less happy, for a variety of reasons. Even at its most confident, however, the West generally recognized that some work remained to be done. So, for example, the position of the poorest in the world, it is held, will gradually and continually improve if enough effort is made, not least by the developed world. For the mitigation of global warming and climate change, political determination will suffice to alter the carbon-hungry lifestyles that cause the problem.

The point here is that moderate political activity is believed to be the sort of thing required to address these problems, and there is a reasonable degree of optimism that such political activity will be usefully brought to bear, without the need to resort to force.

A remaining category of problems still to be dealt with could be bundled together as “Rogue Regimes, the Taliban, and al-Qaeda.” This category rightly causes public alarm and engenders calls for robust and, where necessary, lethal response. But these are not threats that appear existential and have not as yet provoked a real sense of public crisis. Neither have they brought about mass political action in the West. They are still, I believe, seen as problems that will ultimately be solved, or at least kept at bay, without huge social upheaval on our home soil and certainly with nothing like the warfare resorted to by previous generations.

Is it still possible then that we can point to anything of any real significance that had been overlooked, anything dangerous smuggled into this new phase of history that has caught us unawares? I would say that this is indeed the case, and I would like to focus especially on a matter and a practice that constitutes the single most grievous moral deficit in contemporary life: the abortion of our unborn children.

This is a historically unprecedented cascade of destruction wrought on individuals:

on sons, daughters, sisters, brothers, future spouses and friends, mothers and fathers—destroyed in the form of those to whom we owe, quite simply and certainly, the greatest solidarity and duty of care because they are the weakest and most dependent of our fellow humans. All else that we concern ourselves with in the lives of human beings derives from the inescapable fact that first we must have human lives with which to concern ourselves. By disregarding this self-evident fact of the debt owed immediately to the unborn—which is to be allowed to be born (and let us not forget that all of us might have suffered just the same fate before our birth)—humanity’s deepest instincts are trampled and shattered.

This was only an implausible glimmer in the eyes of the most radically progressive thinkers and activists a century ago. Today legal, permissive abortion is a fact of life so deeply embedded and thoroughly normalized in our culture that—and this is the most insidious factor in that normalization—it has been rendered invisible to politics in Europe. Even mentioning it has become the first taboo of the culture.

There are consciences in Europe, it must be stressed, that glow white-hot for justice and strive continuously for this darkest fact of our public life to appear in public debate as clearly as it does across the Atlantic in the United States. For most of our contemporaries, however, this is a matter that impinges little. The effectiveness of determined campaigns of propaganda at the outset to harden consciences, and gradually to enforce a conformism that fears to question what is said to be a settled issue, has worked wonderfully well.

And this enforcement of a new status quo succeeds so well due, surely, to benefits enjoyed as a result—benefits of an order that make acceptable even the killing of innocents, by their protectors, on a scale that freezes the imagination. How much then must depend on its remaining so, remaining beyond question? This is the nub of that ideological word choice. So much else can be chosen in a given life if the option to dispose of unwanted children is dependably available. So many intoxicating freedoms are newly established, if only abortion is never again denied to women and to men.

But what of the cost? As with the cost of previous great willful destructions of human life, of whole classes of human life, the fact that it must and will be borne is a certainty, whatever the nature and scale of it. Of course, in the first order of consequences, the price paid by the victims is not obscure: We must never forget that the heaviest price is paid by those whose lives are not to be lived.

In the second order of consequences, however, we must look closely at the hidden burden faced by those, especially mothers, who participate in these acts and the losses affecting present and future society. How will a society regard itself, or value its own distinctive culture, when it has placed this fearful act at its center—consciously approving, even celebrating, its own most egregious moral failing? Will it have the confidence simply to regenerate itself? To survive by producing the next generation of children in sufficient numbers?

I would like to emphasize that we must never mistake the secondary effects of this moral enormity for the primary, as this would surely be to instrumentalize the victims and fail again in our duty of respect toward them. It would be an absurdity such as if the real tragedy of the Shoah were felt first of all to lie in the social consequences. No, what we must first lament is the mass destruction of human beings who had first been deemed worthless. The fact in itself is