He also was the author of the Supreme Court's magnificent decision in the Obergefell case, determining that equal protection means that States cannot discriminate against gay and lesbian citizens in the institution of marriage—and there is no going back on that.

But, of course, the rhetoric on the other side now, because it has got to be turned into a partisan football, is, ''No more Kennedys.'' ''No more Kennedys.'' ''No more Suitors.'' Why? Because they did their jobs as Justices. ''We want people like Neil Gorsuch who are going to tow the line every step along the way.''

Neil Gorsuch is someone that they are convinced will be part of both the attempt to dramatically reduce or abolish the privacy rights of the people, turn the clock back on the equal rights of the LGBT community but, also, more importantly, participate in what has been called the development of the corporate court Neil Gorsuch.

Now, that is a long-running development. But the critical moment came in 2010 with the Citizens United decision. Understand, the traditional doctrine for two centuries was that a corporation is, in the words of Chief Justice John Marshall from the 1819 decision in the Dartmouth College v. Woodward case, he said, ''an artificial being, invisible, intangible, existing only in contemplation of law,'' not possessing the constitutional political rights of the people. But in Citizens United, a deeply divided 5–4 Supreme Court found for the first time in our history that for-profit business corporations enjoy the political free speech rights of the people.

So what did that mean as a practical matter? Because, after all, before, the CEOs could spend whatever they wanted of their own money independently in a political campaign—see Buckley v. Valeo; the members of the board, the corporate executives, could spend whatever they wanted independently in a political campaign—see Buckley v. Valeo; they could contribute up to the limits—see Buckley v. Valeo; now they can contribute to every Member of Congress and every Member of Congress' opponent because of a recent decision handed down by the Supreme Court.

But there is one thing they couldn't do: The CEOs could not take money directly out of the corporate treasury to spend in politics. But the Citizens United majority gave them that power.

This breached an understanding that had been in place for centuries that the most conservative Justices on the Court adhered to. Chief Justice Rehnquist, a very conservative judge, said that corporations are magnificent vehicles for the accumulation and investment of wealth, and they have worked great for the economy, but they are very dangerous if you allow them to cross the line from economics to politics.

Justice White, a very conservative Justice, appointed by a Democrat, President Kennedy, said that corporations are endowed with all kinds of special attributes, like perpetual life of the corporation, the limited liability of the shareholders, and all kinds of legal trappings and subsidies. He said: The corporation is the creature of the State, and the State need not permit its own creature to consume it, to devour it.

So we had a doctrine, which is that corporations could be confined to the economic realm. They could not convert all of the wealth and power they accumulate in economics into political power. But that is what the Supreme Court did in Citizens United.

But it didn't stop there. Because now the question became, as the Tenth Circuit Court of Appeals put it: If a corporation has political rights, if a for-profit business corporation has political rights, why doesn't a for-profit business corporation have the religious rights of the people? And that became the Hobby Lobby decision in 2014.

Hobby Lobby was a for-profit business corporation, not a religious entity, not a church, not a mosque. It was a business corporation. And it was not organized for religious purposes. It was organized for profitmaking purposes. Yet the corporate leadership said: We don't want to participate in the provision of contraceptive care for our employees under the Affordable Care Act. We don't want to do that. We assert the religious rights of the corporation.

Now, stop and think about that for a second. From the standpoint of most religions, it is pure blasphemy to say that a corporation should have religious rights. As James Madison put it back when he wrote his famous remonstrance against religious taxation: The religious rights of the people are sacred in our system because they are between the person and God, they are between the believer and God. The government doesn't get involved; corporations aren't involved; and all of these other artificial entities aren't involved. It is between the person and his or her religious faith or worship.

But beyond the blasphemy of it, think about what this means. What it means is that a business corporation can say that it does not want to participate in the provision of contraceptives to their employees, thereby violating the rights of their employees.

If a corporation can exercise its newly found religious conscience to say that it doesn't want to provide contraceptives to employees, why can't the corporations say: Well, it also violates our rights to compel us to serve people on an interfaith or interracial basis; that offends our religious beliefs, too, as a corporation? Where does this doctrine end?

Now, why do we raise this? Because Judge Gorsuch was part of the majority which determined that corporations have a religious conscience, have a religious soul. He has been part of the spiritual ennoblement of business corporations to the detriment of workers and consumers and other people who have to deal with this newfound corporate power.

Judge Gorsuch seems like a good guy. He is right out of central casting, but he is being put on the Court to participate in the greatest concentration of corporate power, jurisprudence, and thinking on the Supreme Court in its entire history, with the possible exception of the Lochner period. Of course, in the Lochner period, in the early 20th century, the Supreme Court began to slash away at child labor laws, at laws protecting the rights of people to belong to unions, at any kind of social regulation, saying that violated due process.

Well, today, the First Amendment, where religious freedom played the same role that due process played during the Lochner period, they become a catchall rubric for the Court to strike down the laws of the people and to benefit big corporate power against the rights of actual human beings, like the people who lost their contraceptive care in the Hobby Lobby case because some of the corporate lawyers representing Hobby Lobby had the bright idea to assert that the corporation was protected by the Religious Freedom Restoration Act. And, of course, Judge Gorsuch went along for the ride, with all of the other corporate judges and the justices on the corporate court.

Mr. Speaker, there is one category of judges in our Federal judiciary that merit the Appalachian Justice, who are called ''Justice.'' Everybody else is called ''Your Honor'' or ''Judge.'' But the people who go on the Supreme Court get to be called ''Justice.'' It means something.

□ 1800

There is a massive injustice taking place here because of the outrageous sandbagging, stonewalling, and obstruction of the D.C. Circuit Court Chief Judge Merrick Garland, who was denied even a hearing in the U.S. Senate. Now there is an attempt to tilt the Court for the next 15, 20, or 30 years with the appointment of Judge Gorsuch to the corporate bloc.

So here in the House of Representatives, of course, we do not enjoy the power of advice and consent; but a number of us simply wanted to say this evening that we stand very strongly in solidarity with those Members of the Senate who are exercising their constitutional duties by trying to filibuster this nomination, which is conceived in a wrong, in an attempt to steal a Supreme Court seat and, if it were to be accomplished, would be destined simply to add to a rightwing procorporate majority on the Roberts Court.

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

THE SUPREME COURT AND THE RIGHT TO LIFE

The SPEAKER pro tempore (Mr. BIGGS). Under the Speaker's announced

policy of January 3, 2017, the Chair recognizes the gentleman from Iowa (Mr. KING) for 30 minutes.

Mr. KING of Iowa. Mr. Speaker, it is my honor to be recognized by you to address you here on the floor of the U.S. House of Representatives.

I came to this floor this evening to take up a topic that I think is essential to the future of our country for our moral foundation. Yet, as I have listened to the gentleman from Maryland's presentation, there are a few moments I would like to spend with the other perspective before I move into the topic I came to address.

I go back as far as the gentlewoman from Texas (Ms. JACKSON LEE), who used the reference and said that stare decisis is binding precedent. Well, Mr. Speaker, I want the American people to know that stare decisis is a Latin term, a legal term that means, once the case is decided, it deserves deference. It has already been decided; it deserves deference, but where it has never been a binding precedent.

There have been a number of times that the Supreme Court has turned 180 degrees on what the gentlewoman from Texas (Ms. JACKSON LEE) has called a binding precedent. I could go through a list of those, Mr. Speaker.

I think it is important to note that accepting a decision of a previous Supreme Court as if somehow it were binding precedent and then settled law and then incorporate it into the Constitution itself would be a very erroneous concept to carry into the Supreme Court itself, because we have to go back and evaluate that these were mortals that made the decision in the Supreme Court and the other courts and they aren't always right. And if a case is not soundly reasoned, it needs to be reconsidered.

So I appreciate Justice Clarence Thomas' view on stare decisis. Essentially, it doesn't exist. If you want to evaluate the reasoning of a previous Court, that is a good thing to do because they have already thought it through and they have already written on it. There are already majority opinions and dissents that are generally written. Yet, to be bound by that, really handcuffs any future decisions. So it is worth looking at the decisions of the previous Court, but we can never be bound by them. So I take issue with the gentlewoman from Texas' position that stare decisis is binding precedent. It is never binding precedent.

Stare decisis is an indicator, and it is informative. We have to go back to the text of the Constitution and the various amendments, and we have to understand what they were understood to mean at the time of ratification. Otherwise, the Constitution no longer is a guarantee from generation to generation. It is just simply an artifact of history that allows the Justices to hold up and say: Hey, we are bound by stare decisis; we can only make a decision that narrows things down; and we are essentially trapped into a funnel of reason that brings about a predictable conclusion that might be completely erroneous.

To give an example, Mr. Speaker, I would say that the series of decisions that were made by the Supreme Court—and the first one I would start with, and I am going to get to abortion in this decision: Griswold v. Connecticut.

In the early sixties, the Court had a case before them where the State of Connecticut had banned contraceptives, not just contraceptives in the school, as one might say today, but contraceptives that would be used in marriages. So there was a case. Griswold took it all the way to the Supreme Court, and the Supreme Court ruled that it was a right to privacy of married couples to be able to purchase contraceptives.

There is no right to privacy that is stipulated in the Constitution. But it was a decision that was made by the Supreme Court that, if respected as stare decisis, now the next Court would be bound by it, and the next Court was.

So the Supreme Court ruled that Connecticut couldn't ban contraceptives to married couples because they had a right to privacy to purchase those—as illogical as it sounds, even as I say it, Mr. Speaker, married couples had a constitutional right decided by Griswold v. Connecticut to purchase contraceptives within the State of Connecticut and the Nation, as the decision turned out.

Well, that decision didn't flow over into unmarried couples. So unmarried couples went to court, and they sued. And it became the Eisenstadt decision, which concluded that any rights that are bestowed upon married couples with regard to right to privacy in purchasing contraceptives also must be available to unmarried couples who might be cohabiting or having a relationship in whatever way and they should be able to purchase contraceptives, too.

So this right to privacy established by Griswold, expanded by Eisenstadt—see, how this is bringing us down to an irreversible conclusion, Mr. Speaker?

This right to privacy was then argued before the Court in 1973 in Roe v. Wade. And the Supreme Court of the United States concluded in the emanations and penumbras that there was this right to privacy that extended to abortion itself.

So when I hear the gentlewoman from Texas (Ms. JACKSON LEE) say stare decisis is binding precedent—if we are going to accept as binding precedent that there is a Court-manufactured right to privacy in Griswold, reinforced by Eisenstadt that is the foundation for the irrational, illogical, and unconstitutional reasoning that has brought about the abortion of 58.5 million babies since 1973 and all because a Court chased the rationale down a narrower and narrower path that they were bound to make decisions only on the judgment of the previous Court—it left very little of the Constitution to be reviewed.

If we would have had nine Justice Thomases on that Court, they would have concluded this: first, that precedent didn't count. Eisenstadt, look at it if you like, look at the reasoning if you like, but they are not bound by it. Griswold v. Connecticut, they are not bound by it.

In the case of Roe v. Wade and Doe v. Bolton, I might add, the combination of those two cases together gave abortion on demand in America for any reason or no reason at all from an irrational foundation that began with a stare decisis view that came from an activist Court that, I believe, wanted to come to that conclusion anyway.

I think they believed that society was moving along and that society was going to get to the place where they supported abortion. They just thought they would just go ahead and beat the Congress to the punch or beat the State legislatures to the punch and impose a right to abortion on America, and that is what they did.

We saw this happen in our country. We saw this happen in different places around the world, and now it is still being pushed in some of the countries in the world.

Mr. Speaker, if there is anybody listening from the nation of Chile, I would suggest to them: Back away from that push to legalize abortion in your country. We have seen what has happened in America.

Twenty percent of the pregnancies in America now end in abortion, and the death toll of a bell that would ring for 58.5 million babies that have been aborted since 1973. It is a missing component of two going on three generations.

And those little babies today, Mr. Speaker, had they been given that right to life that is guaranteed to any born person in the United States—if someone commits mass murder in the United States of America, mass serial murder in the United States of America, mass serial murder in multiple locations in multiple States in a ghastly and ghoulish and blood-thirsty way, we take them to court and say: You are innocent until proven guilty. You may have, by my description, committed capital crimes that would be facing the death penalty. Federal murder, it might be, in multiple States that have the death penalty.

No matter how ghastly a murderer we have, we give that murderer first the presumption of innocence. They are innocent until proven guilty. We give them an opportunity to be tried by a jury of their peers. They are sometimes tried in the court of public opinion on top of it. If they don't have their due process—and often it is concluded by a judge along the way that they don't—they can appeal their death penalty all the way up to the Supreme Court of the United States.

Why?

Because they have a right to life because they are deemed and legally are

a person not only in the eyes of God, but in the eyes of American law. In the eyes of American law, the most ghastly murderer that I can describe has a right to life and a right to due process until such time as the full appeals all the way up the board have been heard. If they are sentenced to death, then it must be the most merciful death that we can possibly devise in this country or the judges will rule that it is unconstitutional, cruel, and inhuman punishment. That is how we treat the most ghastly murderers in America.

But the most innocent among us, those 58.5 million little babies that are there curled up in an innocent little fetal position in their mother's womb with little fingers, little toes, feet, hands, eyes, nose, ears, and a mouth—no teeth yet, but that mouth has an expression on it; it smiles; it frowns; it twists itself around—those babies can feel pain. They can put their hands together, and they can move around. The expressions on their faces, we now see them through 4D ultrasound.

Mother after mother, father after father, grandparents, brothers, sisters, uncles, even before the baby is born, they bond with that little baby through the ultrasound. We have always known, the Catholic church has always known, and so have many of the other Christians organizations and many entities around this country and around this world have always known that that baby's life began at the moment of conception.

If you look at our society, we don't have a lot of sympathy, as our society is concerned, for those beings that can't scream for their own mercy. That baby is silent. That baby can't cry out from the womb. The ring of that baby's cries doesn't echo in our ears. We turn our mind away from it. We turn our eyes away from it. And we listen to people say: Well, it is choice.

Well, the baby is never given the choice.

This little baby that could be the next Einstein, the next Lincoln, the next Ronald Reagan, the next Billy Graham, how many of those gifts to the world are in that mountain of guilt that is poured upon the United States of America that numbers now over 58.5 million?

We will never know the answer to that question, Mr. Speaker. We will never know.

We cry out to the conscience of the American people, the conscience that especially now knows because of ultrasound that that baby's life begins at the moment of conception, and science can prove it when we can detect a heartbeat. When we can detect a heartbeat, we know that is life and we know that it is innocent human life.

For the purposes of the law today, it is innocent, unborn human life not protected by law, not even close to the first protection we offer the most heinous murderer that we can devise. Yet, they are the most innocent.

I remember Father Jonathan Morris was speaking one day as I was watching him in the morning, and he was talking about the ladies in the church. When a baby cries, they pick the baby up and they go outside the church in order to get that baby's cries away from the congregation so the rest of them can hear the sermon. He said it doesn't bother him when there are babies crying in his church because those are the only innocent voices in that church, the voice of babies.

The most innocent that we encounter are actually in the womb, not yet born, not yet with an opportunity to fill their lungs full of air and scream for their own mercy. We have to speak for them. We have to defend them. We have to protect them.

We know by our conscience, we know by our science, we know by natural law, we know by what is innate with us in our intuition that life has to begin at a moment. You can't take a life by accident. If there is going to be an error, it must be on the side of life.

□ 1815

I know that when I was able to hold our firstborn, I looked at him, and there was an aura about him. I was so amazed that that miracle was in my hands, and that was an extension into another generation from the long line of families that we all have and share and enjoy.

I looked at him, and I thought, could anybody take this little baby's life now, now that he is here, now that he is minutes old; could anybody take his life now? Of course they could not. Well, some can, and we do our best to lock them up or send them in the next life.

But to take the life of a newly born baby is one of the most ghoulish things that I can think of, and so I thought, this little life is sacred. I know there is a soul in him. I know there is. And so could anyone take his life the minute before he was born? Is he any different? What transformed him as he came through the birth canal? He is not transformed. He is the same baby.

He could be born by cesarean. His life is as sacred, and as unique, and as much created in God's image, and as much as a soul within him, born by cesarean as if he comes through the birth canal. So could anybody take his life the minute before he was born, or an hour, or a day, or a week, or a month, or a trimester, or two, or three?

What transforms this child through that period of time that I have described as 9 months? What transforms them? So if you think back through from the minute before a little boy or an innocent little baby girl is born to the hour of the week, the hour of the day, the week, the month, the trimester, there is no dramatic moment from the moment of conception, because conception is the dramatic moment. It is the instant, the moment life begins.

At that moment, if God doesn't already put the soul in that little baby, I am completely convinced that it happens at that moment of conception when the genetics of the father and the mother are joined together in a unique being has begun, that has such a robust growth that if we think of it in terms of the multiples of size from the fertilized egg until the 5-, 6-, 7-, 8-, 9-pound baby is born, the dramatic growth that is there, that little baby has a soul in it from that moment. And that is human life. It is nurturable, and it must be protected, must be protected in law.

So what we have done is, we have introduced the Heartbeat bill here in the United States Congress, and we have two-and-a-half dozen or so cosponsors on the bill. This is the first time I know of that this legislation has been introduced in the United States Congress, but it protects the life of every little baby who has a heartbeat. It requires that if any abortionist seeks to commit an abortion, that they first check for a heartbeat.

That heartbeat can be discovered as early as 16 days from the moment of conception. I would like to have a bill that protected life from the moment of conception, and I would support such a thing. We can't scientifically prove conception, but we can scientifically prove heartbeat, and everybody knows, every mother knows, every father knows, every human being knows that if a heart is beating, there is life. And you can't describe this life as anything other than human life. It is human life. It is innocent life—nothing more innocent than a conceived little baby.

We need to protect human life in all of its forms, from conception to natural death. This bill, the Heartbeat Protection Act of 2017, protects those babies from the moment their heartbeat can be detected, the baby is protected.

And if an abortionist is determined or decides to commit an abortion, they must first check for a heartbeat under this law, and they must keep the records to demonstrate that they have done so. If they fail to do so, they would be facing a Federal penalty of a fine, imprisonment up to 5 years. The mother is not penalized in this. She is not subjected to this. It is the abortionists who are subjected to this statute.

I would reiterate: if a heartbeat is detected, the baby is protected. Mr. Speaker, some people will be wondering—and they will be wondering, well, what kind of support does legislation like that have across the United States of America? So we have a poll here that is on this easel, and this is the question about the Heartbeat bill, H.R. 490, and we went to over 1,000 adults in America and asked for their opinions.

Those 1,002 interviews were conducted, as a matter of fact, and this has a sampling error that is about as small as you get in a legitimate poll. Sometimes you will see them in 5½ percent or more, but this is down to a little over 3 percent accuracy, and it

says: Do you agree or disagree or have no opinion on supporting the Heartbeat bill that would outlaw abortion in America? If a heartbeat can be detected, it would outlaw abortion unless there was a physical threat to the physical life or health of the mother.

Sixty-nine percent of Americans agree with this legislation. That is across the spectrum. It is across the board, Mr. Speaker. That includes Democrats, no party, independents, and Republicans, and it includes 13 percent of the people who had no opinion.

Those that disagreed are 18 percent over here in the orange, Mr. Speaker. So we are sitting here with 69 percent of Americans who support legislation that would protect innocent, unborn human life from the moment that a heartbeat can be detected.

Because we know that life is precious, and every one of those lives contributes to the well-being of humanity. No matter what kind of life we may think they experience, they are a blessing to their father, they are a blessing to their mother, they are a blessing to their family, they are a blessing to this country. And I would point out, Mr. Speaker, that when you break this down, 69 percent in favor that support the Heartbeat bill, H.R. 490, only 18 percent oppose. And I think some of them will do that for political reasons, but they would have a hard time making the argument if they are looking in the eye of someone who has survived an abortion.

I have never heard one of the pro-abortion people look at one of the survivors of abortion and say: You should have never been born. No one does that. They don't have the nerve to do so because they know that each one of us contributes to the well-being of society, and each one of us are a gift from God. And His gift to us are the tools that we are born with, and our job is to develop them and utilize them for the well-being of everyone else.

Here is the breakdown politically: 86 percent of Republicans support the Heartbeat bill, only 6 percent of Republicans disagree. I don't know why they do, but 6 percent do. I don't know what their argument is. In the center, we have the graph of the Democrats; 55 percent of Democrats—they are the ones who would be lined up against this, I would think, but it is a significant majority. In fact, if this were a political election, Mr. Speaker, that would be a landslide at 55 percent of Democrats supporting the Heartbeat bill.

Now, we are looking for some Democrats to sign on it. Maybe they will reflect the will and wishes of their constituents. Fifty-five percent of Democrats support the Heartbeat bill, 25 percent oppose—more than 2 to 1. The undecided are in orange. That is 25 percent. So it is well over 2 to 1—2½ and actually, bordering on 3 to 1, support among the Democrats for this.

If you go to the Independents, 61 percent of Independents support the Heartbeat bill, and 13 percent of the Independents oppose, and 27 percent of the—so it is 61 percent support among Independents, and 55 percent support among Democrats, 86 percent support among Republicans. That is the party breakdown for those who think of this in politics.

I think of this in human terms, Mr. Speaker. I think of this in terms of picking up little babies and holding them in my arms, and feeling that love, and that special smell that a little baby has, and the gurgle, the laughter, and the crying. It is all part of life.

When I think of the privilege of being able to go to church with almost my whole family and taking up, well, I guess last Sunday, parts of three pews and not all of all three. And I think of this little baby that got passed back to me, and he is kind of an in-law shirttail relation. I had never held him before. He snuggled up in my arms there at the end of mass, and I was able to carry him out.

We have also little children who come out of the pews to run up front at the beginning of the collection to carry their dollar bill up and put it in that basket. They are being raised right, those little kids. They will be fine. But I see them bubbling out of the pews and coming, pouring down the aisle, and lining up there. Sometimes they trip and run into each other, and knock each other down, and help each other up, and little big brother or sister will go help the little 2-year-old back again.

When you see that joy and you hear that gurgling laughter, and you think: 58.5 million babies never even had a chance to do that—never had a chance to learn, to love, to laugh, to play, to fall in love, to have their own children, to feel that joy of family, to experience this life in this wonderful country that we have. All denied them, denied them because the Supreme Court came down with a ruling that said: Well, stare decisis, the right to privacy, extended right to privacy. In the emanations and penumbras of the Constitution is a decision that they would support abortion on demand.

Well, we know that the Court has also left room—and we will have a new Court soon—the Court has left room for us to make this argument before the Court. And if anyone should stand up and say that we shouldn't move this legislation to save the lives of the next 58.5 million babies because a Court might rule it unconstitutional, my challenge back to the Court, Mr. Speaker, is: it was an erroneous decision in Roe v. Wade. It was erroneous in Eisenstadt, it was erroneous in Griswold, and it was erroneous in Doe v. Bolton. And all of those together are bound up—don't be hiding behind stare decisis, Supreme Court.

Let's look at this right to life that we have, and the right to equal protection under the law that is guaranteed to us in the 14th Amendment, and that is extended out to all of the States. And if we can't execute the most heinous murderer without a due process all the way to the Supreme Court, and then do so in the most painless and merciful way possible while babies are being torn apart in the womb, then what have we come to as a nation?

We have the chance to rectify this, Mr. Speaker. We have an opportunity, an opportunity to move the Heartbeat bill, an opportunity to send a message from the House to the Senate and to all of America. Americans have an opportunity to weigh into us—to sign onto this bill, to move this, to save the lives of all of the babies who are born who have a heartbeat. If a heartbeat is detected, the baby is protected.

That needs to be our rallying cry across this country and across this land. Forever.

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

LEAVE OF ABSENCE

By unanimous consent, leave of absence was granted to:

Mr. MCEACHIN (at the request of Ms. PELOSI) for April 4 and today.

HOUSE BILLS AND JOINT RESOLUTIONS APPROVED BY THE PRESIDENT

The President notified the Clerk of the House that on the following dates he had approved and signed bills and joint resolutions of the following titles:

January 20, 2017:

H.R. 39. An Act to amend title 5, United States Code, to codify the Presidential Innovation Fellows Program, and for other purposes.

January 31, 2017:

H.R. 72. An Act to ensure the Government Accountability Office has adequate access to information.

February 14, 2017:

H.J. Res. 41. A joint resolution providing for congressional disapproval under chapter 8 of title 5, United States Code, of a rule submitted by the Securities and Exchange Commission relating to ''Disclosure of Payments by Resource Extraction Issuers''.

February 16, 2017:

H.J. Res. 38. A joint resolution disapproving the rule submitted by the Department of the Interior known as the Stream Protection Rule.

February 28, 2017:

H.J. Res. 40. A joint resolution providing for congressional disapproval under chapter 8 of title 5, United States Code, of the rule submitted by the Social Security Administration relating to Implementation of the NICS Improvement Amendments Act of 2007.

H.R. 255. An Act to authorize the National Science Foundation to support entrepreneurial programs for women.

H.R. 321. An Act to inspire women to enter the aerospace field, including science, technology, engineering, and mathematics, through mentorship and outreach.

March 13, 2017:

H.R. 609. An Act to designate the Department of Veterans Affairs health care center in Center Township, Butler County, Pennsylvania, as the ''Abie Abraham VA Clinic''.

March 27, 2017:

H.J. Res. 37. A joint resolution disapproving the rule submitted by the Department of Defense, the General Services Administration, and the National Aeronautics