

TRIBUTE TO 1998 SOUTH CAROLINA DISTRICT CONFERENCE OF ALPHA PHI ALPHA FRATERNITY, INC.

**HON. JAMES E. CLYBURN**

OF SOUTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, October 15, 1998*

Mr. CLYBURN. Mr. Speaker, I rise today to pay tribute to the Alpha Phi Alpha Fraternity, Inc. On the occasion of its 1998 South Carolina District Conference which will be held in Orangeburg, S.C. beginning October 22nd.

Alpha Phi Alpha Fraternity was founded at Cornell University in Ithaca, New York. It is a service fraternity which employs its members to discount evil, destroy all prejudices, and preserve the sanctity of the home, the personification of virtue, and the chastity of women.

This year's conference, being held in my district, is designed to promote the empowerment of youth through education, appreciative concepts of self, a strong sense of duty, discipline, and love for all mankind.

Mr. Willie Jefferson serves as the District Director and Mr. J. Anthony Moorer and Mr. Henry L. Robinson are the co-chairmen of the 1998 conference.

Mr. Speaker, I would like to congratulate the South Carolina chapters of Alpha Phi Alpha Fraternity, Inc. for their accomplishments. And I ask that my colleagues join me in wishing them great success with next week's 1998 South Carolina District Conference.

TRIBUTE TO THE HMONG AND LAO PEOPLE

**HON. GEORGE P. RADANOVICH**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, October 15, 1998*

Mr. RADANOVICH. Mr. Speaker, in recent years, for the first time in their long and proud history, the Hmong and Lao people were honored by Members of Congress and U.S. officials at national recognition ceremonies in Washington, DC. Many people from the Central Valley and around the nation worked to organize and participate in these historic ceremonies.

The Lao Veterans of America National Recognition Day ceremonies were held for the first time, in both 1997 and 1998, at the Vietnam War Memorial and Arlington National Cemetery. They were organized by the nation's largest non-profit Hmong and Lao veterans organization, the Lao Veterans of America, Inc., of Fresno, California, which is headquartered in my Congressional district. I was honored to participate and lend support to these important ceremonies in which many people from the Central Valley participated. Indeed, it has given me great pride to join with U.S. officials and American veterans to honor the courageous Hmong and Lao soldiers and their families for their crucial role in the U.S. "Secret Army" assisting American clandestine and military operations during the Vietnam War. In attendance were many Members of Congress as well as current and former State Department, Defense Department and CIA officials associated with the Hmong and Lao people.

Mr. Speaker, I would like to thank and recognize a number of important people from the

Central Valley and across the United States who contributed to the enormous success of these national events including Major General Vang Pao, Major General Ron Markarian, Major General Paul Carroll, Colonel James Arthur, Colonel Wangyee Vang, Major Thai Vang, Captain Grant McClure, Captain Song Pao Yang, Colonel Thai Vang, Yer Vang, Cherzong Vang, Chong Bee Vang, Ying Vang, Dr. Jane Hamilton-Merritt and Philip Smith. The patriotic contributions of these individuals and many others, as well as the leadership efforts of the Lao Veterans of America and the Lao Family Community organization, helped to raise awareness among U.S. policymakers and the American people about the important wartime sacrifices of the Hmong and Lao combat veterans. I would, therefore, like to include in the RECORD the following article from the Washington Times.

[From the Washington Times, May 14, 1997]

HMONG VETERANS TO RECEIVE MEDALS

(By Ben Barber)

Thousands of ethnic Hmong veterans who fought with the United States in Laos during the Vietnam War will receive congressional medals when they assemble at the Vietnam Veterans Memorial for the first time today.

About 4,000 veterans—part of the 100,000 Hmong who came as refugees to the United States after the Communists took power in 1975 in Laos—are expected to participate at the ceremony. The Vietnam Veterans National Medal will be awarded to 2,500 people. Several congressmen and former CIA and Pentagon officials who fought with them will present the medals, said Philip Smith, Washington director of the Lao Veterans of America.

The Hmong will then march across the Potomac River to Arlington National Cemetery to symbolize their exodus across the Mekong River to Thailand after the Communist victory in 1975.

Tomorrow the Hmong will return to Arlington National Cemetery to unveil the first war memorial to the Hmong and Lao veterans and their American advisers.

"I think it is important because I think we are going to show that we have done some critical work for the United States, and this is the first and only time we get together and show it," said Xeng Ly, 41, who served as a field medic in the war.

He said that after the defeat of the American-allied anti-Communist forces in Laos, Vietnam and Cambodia, he crossed the Mekong River and spent 15 months in a refugee camp at Nong Khai, Thailand, before coming to the United States. Five years later his family followed. They now live in Sterling, where three children are in school.

Part of the reason that the Hmong are coming to Washington is the fear that many benefits are going to be cut under a stringent new immigration law limiting benefits to noncitizens, said Mr. Xeng.

"Some of the Hmong are elderly and can't speak English. They can't pass the citizenship exam and will be cut off from help," Mr. Smith said.

Some of the Hmong will meet with congressmen and congressional staffers this evening.

The Hmong also want the United States to withhold most-favored-nation trading status for Laos unless it permits international human rights observers to enter the country. The Hmong who remain in Laos—an estimated 300,000—reportedly still face persecution.

The Hmong-Americans also want the new U.S.-funded Radio Free Asia to add Hmong language programs to its broadcasts, Mr. Smith said.

The Hmong served under a joint mission operated by the State Department, Central Intelligence Agency, Department of Defense and Agency for International Development. They served as spotters for bombings for Communist forces and in other combat roles.

With the declassification of documents about the war era, from 1961 to 1973, more facts are coming out about the Hmong role.

Mr. Smith estimates the secret army could have totaled 100,000 people. By the end of the war, because of many deaths, there were many young boys in uniform fighting for the secret army.

President Reagan signed the bill authorizing the medals for the Hmong in 1986 to honor Vietnam veterans and those who served with them in Southeast Asia. But it took 11 years for the medals to be awarded because the Hmong remained, in some sense, still forgotten, said Mr. Smith.

"I think the Hmong are still suffering from the covert nature of the war," he said.

The memorial to be unveiled tomorrow in Arlington will bear the following inscription:

"Dedicated to the U.S. Secret Army; Laos, 1961-73; In memory of the Hmong and Lao combat veterans and their American advisors who served freedom's cause in Southeast Asia."

The memorial also says in Lao and Hmong language, "You will never be forgotten."

TRIBUTE TO AUSTIN CUNNINGHAM

**HON. FLOYD SPENCE**

OF SOUTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, October 15, 1998*

Mr. SPENCE. Mr. Speaker, I rise today to recognize an outstanding South Carolinian, Austin Cunningham. This retired business executive has dedicated himself to the community of Orangeburg and to the State of South Carolina.

As a young man, Austin Cunningham, went to work to help support his family when his father died. He worked during the day and went to both high school and college at night, earning a law degree from the University of Virginia in 1940. During his business career, Mr. Cunningham has been the president of five companies and he has owned two manufacturing plants in South Carolina. President Reagan recognized Mr. Cunningham for his work with the Jobs Tax Credit Program and he has been involved with the administrations of former Governor Carroll Campbell and Governor David Beasley in improving race relations in our State. He has also contributed his time and efforts in the Orangeburg area on behalf of: Crime Watch, Crime Stoppers, the People's Assault on Drugs (PAD), as well as the collaboration between South Carolina State University and the South Carolina Philharmonic, which has resulted in an annual three concert satellite series.

Due to his impressive civic contributions, Mr. Cunningham has been named as an "Outstanding Older South Carolinian," by the Lower Savannah Region Aging Advisory Committee, representing a six-country region. He is now a nominee for the State title, which will be determined in November. Also, Mr. Cunningham was recently recognized as the Orangeburg, South Carolina "Citizen of the Year" for 1998.

I have known Austin Cunningham for many years. In addition to his civic involvement, I

have been impressed by his insight into issues affecting our Country. He regularly submits articles that reflect his opinions on timely topics to local newspapers in South Carolina. Following is an article that Mr. Cunningham authored concerning the issue of Church and State, that I would like to include with this tribute to Austin Cunningham. It is with pleasure that I commend Austin Cunningham on his achievements and wish him much continued success.

[From the Times and Democrat, Orangeburg, SC, Nov. 23, 1998]

CHURCH AND/OR STATE—IN THE NAME OF  
FREEDOM, COURT TAKES AWAY RELIGION  
(By Austin Cunningham)

There's a private day school in New York where the tuition is \$14,000 a year. A parent who felt that he and his wife weren't doing a good enough job wanted the school to step into the moral vacuum and teach his teenager values. The answer he got was that the school had its hands full preparing students for Ivy League colleges. "So much of ethics and morality are tied up with religions that we don't dare touch it."

In recent decades the U.S. Supreme Court has carved out a whole new body of law. Religion may no longer be preferred to irreligion, prayer is not permitted in publicly funded ceremonies and schools, not Bible readings, nor officially sanctioned silent moments. Localities are trying to get around these strictures but at some risk. You can advocate communism or genocide but religious observations cannot be tolerated. No religious symbols on public property, no crosses, no menorahs, no Ten Commandments. In areas as diverse as criminal justice, federalism, pornography, educational policy we've been caught up in a downward spinning moral whirlpool.

This year we celebrate the 210th anniversary of the American Constitution and the 206th of the Bill of Rights.

When the U.S. Congress passed the first 10 amendments to the Constitution (the Bill of Rights) early in George Washington's first term, the members were crystal clear in their minds about what they meant and wanted. This is quintessentially true of the First Amendment, a single sentence, the first two clauses of which (the Establishment Clause and the Free Exercise Clause) are my subjects. They fascinate me. I hope you'll feel the same.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." That amendment has played a crucial role in protecting our right to govern ourselves. But it has been amended drastically by a new breed of federal judge who jumps through hoops and piles on sophistry to prove the amendment says what it plainly doesn't say.

The writers of the Constitution (Thomas Jefferson, who wasn't there, called them demigods) descended from immigrants who came here to escape religious persecution or suppression and were looking for opportunities in a new world. They were overwhelmingly Christian, Protestant and devout. "Establishment religions" had been left behind but six of the 13 colonies set up established religions of their own, religions financially or legally government-supported. In New England the Congregationalists were favored; from Maryland south the Episcopal Church got the nod with a strongly Catholic population in southern Maryland. Presbyterians and Baptists were active but weren't part of an "establishment." Even so, all religions thrived which certainly included those of the Catholic and Jewish persuasions.

The crystal clarity I've referred to in the First Amendment involved the intention of

Congress to protect all religion from the central government and give the states free rein.

In 1770 in South Carolina the law read "The Christian Protestant religion shall be the *established* religion in the state." (My emphasis.) The law forbade a religious society calling itself a church unless it agreed "there is one eternal God . . . and the Holy Scriptures of the Old and New Testament were of divine inspiration." To remark that our country started as a Christian nation should be as commonplace as saying we are an English-speaking one.

Years later (1868) the 14th Amendment effectively abolished the right of states to have established religions (none was left, anyway).

I'm writing about a volatile subject here, one that raises hackles. Let me set the record straight historically by quoting our first four presidents (Washington, Adams, Jefferson, Madison) directly:

George Washington: In one place he referred to the "divine author of our beloved Religion (meaning Christ)." A few months after taking office: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits and humbly to implore his protection." Later: "There never was a people who had more reason to acknowledge a divine interposition in their affairs than those of the United States."

John Adams: "The greatest glory of the American Revolution was this, it connected in one indissoluble bond the principles of civil government and Christianity." And: "Our Constitution was designed for a moral and religious people only."

Thomas Jefferson: In 1802: "That free exercise of religion is placed by the Constitution, independent of the powers of the general government. . . . I consider the federal government interdicted from intermeddling with religious institutions, their doctrines, discipline or exercises." Thomas Jefferson believed "moral philosophy was necessary in public education, it must be made available through legislative appropriations." At his on beloved University of Virginia, a public school, he required that each student take a course in religion.

James Madison: "We have staked the whole future of American civilization not on the power of government . . . on capacity of everyone to govern themselves according to the Ten Commandments." (In 1980 our courts held that it was unconstitutional to put the Ten Commandments on school walls thus protecting our young people from aphorisms like Honor thy father and thy mother . . . Thou shalt not kill . . . Thou shalt not commit adultery . . . Thou shalt not steal.") As the Father of the Constitution, Madison's whole idea was to prevent Congress from establishing a national religion that would threaten the religious diversity of the states.

Permit me to add Tocqueville (in the 1830s): "Americans combine the notions of religion and liberty so intimately in their minds it is impossible to make them conceive of one without the other."

In 1781 Congress appropriated funds for a special printing and distribution of the Bible. "The Congress approves and recommends to the people the Holy Bible for use in schools."

From the outset we've had "In God We Trust" on our money. In our national anthem, ". . . and this is our motto, in God is our Trust." Here's Abraham Lincoln: "With firmness in the right as God gives us to see the right." Each day the Supreme Court is introduced with the words, "God save the United States and this honorable court." On the Sunday in October before the annual session starts, the full court attends a religious service.

In 1892 the U.S. Supreme Court stated, "Our institutions are emphatically Christian." In 1911 the same court said, "We are a Christian people." In 1954, Chief Justice Warren: "The Good Book and the spirit of our Savior from the beginning have been our guiding geniuses. Our Constitution was the work of people who believed in God, and who expressed their faith as a matter of course in public prayer." Our first public schools were founded by clergymen. Our first colleges were divinity schools.

Before we approach the subject of church and state, we have to know the historical absolutes so that we can judge how ridiculous modern interpretation has been and how our national consciousness has been warped as a result.

The fact that kids can't pray before a game that no one gets hurt is grotesque. The very English Common Law which became our legal code is infused with Christianity. To quote Stanton Evans: "The court's position in these religious cases is an intellectual shambles, result oriented jurisprudence at its most flagrant." Even though our first four presidents had their own inner-directed beliefs, the quotations above demonstrate clearly that their executive actions fly in the face of modern judicial reading of the First Amendment.

Starting around 1952 the Supreme Court has sometimes relied on "pop psychology" as a source. The predilections of individual judges have wreaked havoc. Father Richard Neuhaus tells us, "The courts have presumed to declare that the separation of church and state means the separation of religion and religiously grounded morality from public life which means the separation of the deepest convictions of the people from politics which means the end of democracy and, in fact, the end of politics."

My personal villain is the late "loveable" Justice William Brennan, whose persuasive power and ramshackle thought processes carried the majority of the Supreme Court through a long series of decisions which form the body of today's law and swerve away from the moral and religious precepts that undergirded us for 167 years. Justice Brennan, a "jurisprudential dervish," once attributed his thought processes to a "range of emotional and intuitive responses in contrast to lumbering syllogisms of reason." Someone has said, "Today it's more his Constitution than Madison's."

There is simply nothing in our Constitution that justifies abolishing anyone's right to pray or meditate anywhere, anytime. In light of what I've quoted, such a nullification is bizarre. I'm emphasizing prayer only because of its symbolism as a cornerstone of the whole distorted jurisprudential attack. A lot of good people don't pray. Nobody wants to force them. Their private thoughts are precious under our law.

Many young people have paid a terrible price for these court-ordained deviations from religious roots, Christian, Jewish, the others. Thrown out the window alongside prayer has been the rigor of daily memorization and recitation (Biblical or otherwise) from which follows the dire loss of exposure to lofty, sublime, spiritual language and thought. It's hard to suppress anger as one writes.

Permit me to quote in full the sinister prayer that set off this portentous severance from our roots, the whole First Amendment controversy: "Almighty God, we acknowledge our dependence on thee, and we beg thy blessings upon us, our parents, our teachers and our country." That's it!

The very day after the Congress passed the First Amendment (Sept. 24, 1791) that same body passed a resolution calling for a day of national prayer and thanksgiving plus another setting up a system of chaplains for

itself. In light of current distortions, do you suppose the passage of 24 hours made them forget what they'd done? When pressed on this matter the ACLU once said, "They were confused." Confused? Not those guys.

As Andrew Cord writes, "If we accept the present view of the court, then both Congress and George Washington violated the Constitution from its inception."

Since the Supreme Court has succeeded in erecting a WALL between church and state, crime rates, although recently abated, have skyrocketed; hard drug use is higher; emotional disorders are up; divorce rates have soared; we've got abortion "on demand"; more suicides; more children clinically depressed and inclined to engage in crime; and venereal disease, including AIDS, has proliferated. The ACLU would have you believe these trends are coincidental.

Well, where did all this urban decay, racial polarization, deterioration in public schools and loss of community spirit come from? It took just 30 years! There's nothing comparable in our history. Why?

No individual judge or court can be solely blamed for such an appalling divergence from core beliefs but our cumulative supine acceptance of evil has created in certain influential classes of academics and among leaders in print journalism and show business an inclination to create great mischief. The sudden decay of moral and ethical standards in current highest political circles has built up an active antipathy to all rigorous standards whether in religion, education or moral ethics. Relativism is taking a fearful toll. "Everybody does it. It's all relative, anyway."

John DiLulio sums it up, "Accumulating evidence confirms the efficacy of faith-based approaches to social problems." We're a society that's slipped its old moorings. We must get them back.

We're accepting decadence passively, rambling through a moral mine field. We're assaulted daily through eyes and ears with outrages that once would have been unimaginable. We've had entering the workplace a generation of people whose moral development has been arrested.

Up to now my comments have been Christianity-centered. The spiritual insights of our Founders made that our heritage. But, due to those same insights, we've honored, respected and protected the religiosity and nonreligiosity of all citizens.

America from day one has been a haven for Jews. When we set out on our "great experiment" in 1789 there were about 2,500 Jews in the 13 colonies (1,000, or 40 percent, in South Carolina). They'd come in sailing ships and brought with them an understandable apprehension that this new country might evolve into a hell similar to the ones they'd left behind.

As was frequently the case, President George Washington set the standard. Writing to the Jewish congregation in Newport, he said, "The government of the United States gives bigotry no sanction, to persecution no assistance. Everyone shall sit in safety under his own vine and fig trees." (1 Kings 4:25). In other correspondence he always referred to America's Jewish population with respect and good will. Jewish financiers helped underwrite the eight-year American Revolution and no one knew that better than he. He referred to them in his ornate way as "the sons of Abraham."

None of us can forget that in the 20th century a great and Christian nation followed evil leadership, turned on its Jews; bankrupted them; ran them off and killed the rest. The Jewish people have earned the right to stay alert, but I do feel that in America they sometimes overdo it. What we call Western Civilization is really Judeo-Christian civilization.

As to the Catholics of all descriptions, their roots go just as deep. There were times and places in our early history when neither Catholics nor Jews could be elected to state level office. In my lifetime, intermarriage between Catholic and Protestant young people could cause a crisis, in both families. This was even truer of Christians and Jews. Today, intermarriage is almost commonplace.

My subject is the First Amendment and religion, not race. Everything I've said about recent court decisions applies equally to our 30 million black citizens. In some ways these trends have hurt some of them most. When we concentrate on all the bad news we overlook the galvanic progress of our black fellow citizens. But the shift in judicial emphasis away from values and religion has hurt those on their bottom rung the most.

In its 2,000-year history Christianity has had its dark sides—times of torture, trials, inquisitions. I find it unacceptable when some Christians preach that unbaptized babies or most of the world's non-Christian multitudes are doomed to eternal punishment. Hard-edged Christianity is a contradiction in terms. Some of our mainline churches are roiled in their own controversies.

America is the most spiritual of nations. Over 90 percent of us believe in God. We have never been in danger of becoming a theocracy, a government dominated by a God belief as prescribed by one church. Not ever tempted.

Any prayer offends militant atheists, some of whom sit in our pews every Sabbath. At one time in life many of us have been atheists or agnostics. People who remain seated during national anthems, or don't pray, or pray differently, should feel free but not enough to trample on the majority or intimidate educators as they sometimes do. A very small tail has been wagging a very large, friendly dog.

Our most effective dispenser of deeprooted goodness is firmly religious and Christian-based, The Salvation Army. Nobody has yet diverted it from its mission although there've been efforts. Here's part of their credo, "We have been called and ordained by God to serve in the trenches of human warfare, to be a compassionate arm of the militant church, to bring light to those in darkness and hope to the hopeless." Christianity's 2,000-year-old uniqueness is its gospel outreach, its energy.

I've been discussing the heated argument going on in this country between the religious and groups with different viewpoints. Transcendental movements are vulnerable and make mistakes. But the glorious truth cannot be gainsaid and that's the overwhelming good that our organized religionists do. Governments pale in comparison. Members of religious organizations give twice as much to charity as non-members. Scientific double-blind tests prove that sick people recover sooner and more often when fervently prayed for. The immense opening up of outer space continues to make believers of our most sophisticated scientists.

Every single day an immense flood of food, money, books, medical healing and pure goodness pours out of American churches, temples and synagogues due to the boundless, borderless love religions generate. There's even evidence that our Brennan-less Supreme Court is having second thoughts about the havoc it's wreaked. Surely through all this we've learned that any prayer to a multi-religious assemblage should not be hurtful or mean-spirited. But, to paraphrase a recent president, "Tear down this wall!" The wall exists due to a gross misreading of history and law followed by execrable legal conclusions.

The American Revolution was the final flowering of the "Enlightenment." Those Founders of ours, brilliant and prescient as they were, could hardly have grasped the fact that they were creating a whole new world.

This tiny 18th century nation hanging on for dear life on the outer edge of a raw continent was unstoppable. It took a mere hundred years for it to become "the light of the world."

We're got to stop the rot that has poisoned and weakened our society. Ultra-liberals with their soggy convictions have way overreached. Authentic faith is an act of freedom.

## HONORING THE ST. VINCENT COLLEGE DRUG PREVENTION PROJECTS

**HON. JOHN P. MURTHA**

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, October 15, 1998*

Mr. MURTHA. Mr. Speaker, five years ago I came before the House to call attention to an innovative drug abuse prevention program in Pennsylvania that was celebrating fifteen years of success. While we as a Nation have by no means solved the problem of drug abuse among our young people, the young people of Southwestern Pennsylvania are far better off today than they would have been without that program at St. Vincent College in Latrobe, Pennsylvania. So, today, I stand before you again to recognize and pay tribute to this wonderful program as it now celebrates its twentieth anniversary.

In 1978, St. Vincent College joined with the Westmoreland County Drug and Alcohol Commission, the Latrobe Area Chamber of Commerce, and area school districts to develop a primary prevention education program. St. Vincent continued the sponsorship of the program as a community service project which provides education and other prevention services in all 17 public school districts in Westmoreland County as well as school districts in surrounding counties.

We will continue to fight to stop the flow of drugs into our country. But we can't focus only on stopping supply; we have to focus on stopping the demand, within our own country, among our young people who are vulnerable to the daunting pressures of social and economic factors and the predatory tactics of the suppliers. Prevention of a young person from ever trying drugs is the best way to reduce the demand. That is done through education, and that is what the program at St. Vincent College does very well. It set out to make a difference and it has made a difference.

I am proud to salute the many people who have worked at this for twenty years and who continue to reach out to these young people and help to understand the importance of avoiding drugs. I hope they see their triumph reflected in the face of every happy healthy young person and look forward to celebrating with them many more anniversaries of success in the fight against drugs.