

Tibor (Ted) Rubin, who received the Medal of Honor from President George W. Bush at a ceremony in the White House just a few days ago for his heroic and extraordinarily selfless acts during the Korean War. His story is inspirational and his deeds are stirring and should be known by all Americans.

Mr. Rubin was born between the First and Second World Wars in Paszto, Hungary, a small Jewish village of only 120 people in 1929. At age 13, he was shipped to the Mauthausen concentration camp in Austria, where he spent 14 months. When he was liberated by American troops, he was starving and on the brink of death. Although Tibor survived, both his parents and two of his sisters perished in the Holocaust.

Mr. Speaker, Tibor Rubin immigrated to New York in 1948 where he worked first as a shoemaker and later as a butcher. When he attempted to enter the U.S. Army butcher's school in 1949, he was denied admission after failing the English test, but in 1950 he passed. By July of that year, he was assigned to the infantry and stationed on the front lines in Korea. Mr. Rubin volunteered for missions that no one else would undertake. On one occasion, he secured the retreat route for his company by single-handedly defending a hill for 24 hours against waves of North Korean soldiers.

In October 1950 a massive Chinese attack was mounted across the border into North Korea. The offensive surprised Americans troops, including Tibor Rubin's unit. After most of his regiment had been wiped out and he was severely wounded, he was captured and spent the next 30 months in a prisoner of war camp. The Chinese offered him food and a chance to go back to Hungary throughout his ordeal, but he refused to leave his American brothers. Mr. Rubin would sneak out of his prison every night and steal food from Chinese and North Korean supply depots and feed the rest of his fellow POWs with the food he found. His fellow prisoners felt that he single-handedly kept 35 men alive.

He became an American citizen after returning from Korea in 1953. Tibor was found to be 100 percent disabled by his war-time injuries by the Veterans Administration. He tried to return to his profession as a butcher, but his injuries prevented that. Today, Mr. Rubin lives in Garden Grove, California, with his wife of 42 years, Yvonne, a Dutch Holocaust survivor, and they have two children—a son, Frank, an Air Force veteran, and a daughter, Rosalyn.

Mr. Speaker, for his outstanding military service, Tibor Rubin was recommended four times for the Congressional Medal of Honor by his commanding officers and comrades, twice for the Distinguished Service Cross and twice for the Silver Star—but he did not receive any of these honors, though he did receive two Purple Hearts. Tibor's immediate superiors recommended him for the Medal of Honor, but before the paperwork could be processed these officers were killed, and a sergeant who might have sent the papers up refused to do so because Tibor was Jewish. "Not on my watch," he reportedly said.

Because of his remarkable bravery and courage in Korea, private bills were introduced in the Congress on a number of occasions to give him the honor he deserved. Finally, just a few days ago, the long-delayed but richly-deserved Medal of Honor was presented to Tibor Ruben by the President.

Mr. Speaker, I invite my colleagues to join me in paying tribute to the heroism of Ted

Ruben, and extending to him our gratitude for his service to our country—service that was well above and beyond the call of duty.

WHAT EMANCIPATION MEANS TO JAMAICA

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, October 6, 2005

Mr. RANGEL. Mr. Speaker, I rise today in recognition of the 167th anniversary of Jamaican Emancipation, established on August 1, 1838.

On August 1, 1838, when the enslaved Jamaicans found out that they were freed, tears flowed incessantly, while shouts of freedom rang from every direction. The sentiment of the day was jubilation; however, there was an underlying reverence for the freedom of hundreds of thousands enslaved men, women, and children. They had been freed from the oppressive social and economic system to which they had been subjected to for generations.

Similar to the Quakers in the United States, the Quakers of Jamaica were very instrumental in aiding the fight for the abolition of slavery. Many of them started campaigns against the slave system, one of which was led by the "Society for Effecting the Abolition of the Slave Trade". This community of abolitionists believed that slavery was against the will of God and a denial of civilization. Freedom and only freedom was and is the true natural state of man. The booming rise in the sugar industry quickly fostered economic excuses in favor of slavery, which quashed the Quaker's efforts within the 17th century.

However, entrance into the 18th century, and the initial decline of the sugar industry ushered in much opportunity that encouraged a resurgence of the abolitionist movement within Jamaica. In 1807, abolitionists gained their first victory through the "Total and Immediate Abolition of the Slave Trade" in the British Parliament, ending Jamaican involvement in the Trans Atlantic Slave Trade, cutting off their human cargo from Africa and the influx of more potential slaves. Meanwhile, enslaved Jamaicans were taking their freedom into their own hands through the many slave revolts staged across the island. The most famous revolt took place a few days after Christmas in 1831. Reverend Samuel Sharpe, who was a leader of a secret society of slaves, and is today recognized as a national hero of Jamaica, planned that the slaves should simply stop work, present their demand for freedom, and then hold fast in resistance until the demand was met, which was one of the first acts of organized civil disobedience, prior to our modern day examples. However, the slaves still armed themselves, in case they needed to defend themselves, as of course they did. The strike turned into a running series of fights, which accumulated and spread, to over two hundred plantations. Slaves did not take the initiative in attacking their white masters, but they did systematically destroy plantation houses and equipment. Within a short time, they had control over settlements and communications in virtually all the western end of the island. This 10 day rebellion mobilized some 60,000 slaves, numbers that quickly got the attention of Parliament.

With the possibility of a general uprising looming, the idea of abolishing slavery was once again proposed to Parliament. In 1833, it decided that slavery was no longer an effective economic system. The Emancipation Act of 1834 declared that all enslaved peoples under the age of six and those born after the enactment of the bill were legally free. Those who were older were forced to become apprenticed to their former masters up until August 1, 1838, after which they would be free. Indeed, in 1838 all those who were once enslaved were made free.

Emancipation Day is celebrated across the island within churches and town squares where there are a variety of all night vigils that take place. Then at midnight, there is a nation wide celebration of drumming, pealing of bells, and much more which carry on into the dawn of the "First of August". All this is done to simulate or re-create the atmosphere that existed during that morning when slavery was abolished. The celebration of Emancipation Day is of the utmost importance to the historical integrity of Jamaica. It not only pays homage to those millions of Africans that were subjected to one of the worst crimes against humanity, it provides a historical foundation for the country to evolve from. As Rev. Dr. Burchell K. Taylor, Pastor of Bethel Baptist Church, states "an event as significant as the Emancipation of our people from slavery and all it signifies in terms of human cruelty, suffering, sacrifice, folly, courage, deception, greed, triumph of the human spirit and faith and hope, cannot be allowed to slip from our collective memory. There are lessons to be learned that are of lasting value. Remembering Emancipation can itself be an ongoing liberating experience."

I submit to you an editorial written by the Honorable P.J. Patterson, Prime Minister of Jamaica, found in the August 9th edition of the *CaribNews* newspaper, addressing the people of Jamaica and the significant lessons that this celebration brings with its 167th year.

There are many lessons that we, the U.S., can learn from Jamaica and its national and cultural acceptance of their past. We truly cannot know where we as a country are headed unless we first recognize, reconcile and then celebrate our history, all of our history. Emancipation is a celebration that should not be reserved for those who are descendants of slaves and abolitionists. As the Prime Minister suggests, "the abolition of slavery meant more than the emancipation of slaves. It also meant the emancipation of those who held them in bondage, at least from the burden of callousness and greed-factors that devalue human life and desecrate any society intended to nurture that life." We too must engage in similar reconciliatory celebrations and find strength in our past.

WHAT EMANCIPATION MEANS TO JAMAICA AND ITS PEOPLE

(By P.J. Patterson)

One hundred and sixty seven years ago, our forebears gathered in churches all over this island (of Jamaica) to give thanks for the release of some 400,000 former slaves into full freedom. On that day, a clear message was sent to the world that, as children of a Common Creator, no one could rightly, justly or morally be the property of another.

The assertive character of Jamaican has never allowed us to sit idly by and allow that part of our history to be either forgotten or ignored. It is our solemn duty to secure the gains won by the invincibility of the human

spirit against such great odds with passion and loving care.

We are about to celebrate yet again that freedom which set hundreds of thousands of our ancestors free and to give the society they were to inherit, as free men and free women, the capacity to become civil, tolerant and enduringly humane.

The great Haitian leader, Touissant l'Ouverture in his memorable reply to the President of France, the colonial ruler asserted (and I quote) "It is not a circumstantial liberty conceded to us that we wish, but the unequivocal adoption of the principle that no man whether he is born red, black or white can become the property of his fellow man".

It is that spirit of determination to effect human equity and equality for which we here in Jamaica have struggled, regardless of race, colour, political affiliation or creed.

The celebration of August First, then, remains an important observance for all who inhabit this land of ours. Today's challenges may appear formidable. But the fact that our forebears could overcome the greatest hardship of all—that of being enslaved—is cause enough, both for hope and for the strengthening of our resolve, to overcome every obstacle.

We dare not betray the trust placed in us who have come after the generation of 1838. We must never give up the fight to become the self-directed, liberated human beings we were created to be.

The abolition of slavery meant more than the emancipation of the slaves. It also meant the emancipation of those who held them in bondage, at least from the burden of callousness and greed—factors that devalue human life and desecrate any society intended to nurture that life.

So, let us again say thanks for that Emancipation which allowed thousands of others, whose descendants now call Jamaica "home", to enter a free society. They were still being exploited on contract during the period of indentured labour, but at least there were prescribed rules of engagement covering conditions of work.

They bequeathed this precious legacy to our workers and their trade unions, to our professionals and their staff associations, to our citizens and their right to choose their leaders who hold power in trust on their behalf. It was this legacy which was to help guide us into Independence, another milestone that we will observe in a few days. This legacy set us on the road to civil society, democratic governance and peaceful co-existence.

Our Emancipation Day observance is therefore a fitting tribute to that legacy of determination and inner strength which our freedom-loving ancestors have given to posterity.

May I wish blessed and pleasant Emancipation Day to everyone!

(P.J. Patterson is Jamaica's Prime Minister. The Emancipation Day Message was read to hundreds of worshippers at a Thanksgiving Service on Sunday afternoon at Hanson Place Central Methodist Church in Brooklyn by Dr. Basil Bryan, Jamaica's Consul-General in New York).

INTRODUCTION OF THE AFFORDABLE GAS PRICE ACT

HON. RON PAUL

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, October 6, 2005

Mr. PAUL. Mr. Speaker, I rise to introduce the Affordable Gas Price Act. This legislation

reduces gas prices by reforming government policies that artificially inflate the price of gas. As I need not remind my colleagues, the American people have been hard hit in recent months by skyrocketing gas prices. In some parts of the country, gas prices have risen to as much as \$4 per gallon.

This increase in the price of gas threatens our already fragile economy and diminishes the quality of life for all Americans. One industry that is particularly hard hit is the trucking industry. The effects of high gas prices on the trucking industry will be reflected in increased costs for numerous consumer goods, thus further harming American consumers.

Unfortunately, many proposals to address the problem of higher energy prices involve increasing government interference in the market through policies such as price controls. These big government solutions will, at best, prove ineffective and, at worst, bring back the fuel shortages and gas lines of the seventies.

Instead of expanding government, Congress should repeal Federal laws and policies that raise the price of gas, either directly through taxes or indirectly through regulations that discourage the development of new fuel sources. This is why my legislation repeals the Federal moratorium on offshore drilling and allows oil exploration in the ANWR reserve in Alaska. My bill also ensures that the National Environmental Policy Act's environmental impact statement requirement will no longer be used as a tool to force refiners to waste valuable time and capital on nuisance litigation. The Affordable Gas Price Act also provides tax incentives to encourage investment in new refineries.

Federal fuel taxes are a major part of gasoline's cost. The Affordable Gas Price Act suspends the Federal gasoline tax any time the average gas prices exceeds \$3 per gallon. During the suspension, the Federal Government will have a legal responsibility to ensure the Federal highway trust fund remains funded. My bill also raises the amount of mileage reimbursement not subject to taxes, and, during times of high oil prices, provides the same mileage reimbursement benefit to charity and medical organizations as provided to businesses.

Misguided and outdated trade policies are also artificially raising the price of gas. For instance, even though Russia and Kazakhstan allow their citizens the right and opportunity to emigrate, they are still subject to Jackson-Vanik sanctions, even though Jackson-Vanik was a reaction to the Soviet Union's highly restrictive emigration policy. Eliminating Jackson-Vanik's threat of trade-restricting sanctions would increase the United States access to oil supplies from non-Arab countries. Thus, my bill terminates the application of title IV of the Trade Act of 1974 to Russia and Kazakhstan, allowing Americans to enjoy the benefits of free trade with these oil-producing nations.

Finally, the Affordable Gas Price Act creates a Federal study on how the abandonment of the gold standard and the adoption of freely floating currencies are affecting the price of oil. It is no coincidence that oil prices first became an issue shortly after President Nixon unilaterally severed the dollar's last connection to gold. The system of fiat money makes consumers vulnerable to inflation and to constant fluctuations in the prices of essential goods such as oil.

In conclusion, Mr. Speaker, I urge my colleagues to support the Affordable Gas Price Act and end government policies that increase the cost of gasoline.

IN HONOR AND RECOGNITION OF
KEVORK "GEORGE" ARSLANIAN

HON. DENNIS J. KUCINICH

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Thursday, October 6, 2005

Mr. KUCINICH. Mr. Speaker, I rise today in honor and recognition of Mr. Kevork "George" Arslanian, loving family man, father, grandfather, great-grandfather and dear friend to many, as his friends and loved ones gather in honor and celebration of his 100th birthday.

Mr. Arslanian's life reflects a brilliant spectrum of survival, courage, tenacity, triumph, devotion to family and service to others. As a young child, Mr. Arslanian and his two brothers became orphans. During WWI, 40 members of the Arslanian family, including their father and mother, were killed in the horrific Armenian massacre by the Turkish military. The Armenian genocide resulted in the deaths of 1.5 million Armenians. A Turkish neighbor hid the three boys in her home, saving their lives. Soon after, they were sent to a Red Cross orphanage in Syria, where they barely survived among 60,000 other orphans.

Throughout their years of struggle, Mr. Arslanian and his brothers remained focused on the promise of a new life in America. They left the Syrian orphanage and journeyed to Cuba, from where they had heard that entry into the U.S. would be easier. They soon discovered this was not the truth. The children spent 5 years in Cuba, surviving with nothing more than their own determination, courage and the promise of reaching the shores of America. In 1927, the boys, who had by now become young men, made the escape out of Cuba as stowaways on a ship that delivered them to a life of freedom, hope and possibility in America.

The Arslanian brothers settled with relatives in Cleveland. Mr. Arslanian attended Miller Barber College in Cleveland, where he initially honed the art of his trade without pay. He then earned twenty dollars a week for 25 cent hair cuts. He soon became a licensed barber—the 11th in the State of Ohio, and in 1932, opened up his own shop in Garfield Heights. Six days a week for seventy-five years, Mr. Arslanian worked in the shop with his brother, and continued giving hair cuts until just a couple of years ago. Together, Mr. Arslanian and his beloved, late wife, Virginia, raised three sons. George and Virginia Arslanian were married for 67 years. Mr. Arslanian, one hundred years young, continues to be the foundation, center and light of his family—a family that includes his three sons, seven grandchildren and twenty great-grandchildren.

His life-long devotion to his family and to his shop extends throughout the community, and is evidenced within his strong faith and his dedication to preserving the history, faith and culture of Armenia. Mr. Arslanian continues to be deeply involved with the Armenian Orthodox Church, and led the effort to establish St. Gregory of Narek Armenian Church. His unwavering support for immigrant families and for the preservation of Armenian culture is reflected in his long-time involvement with the