

numerous articles on political philosophy, American politics, and public policy.

He served in the Marine Corps, is a graduate of Cornell, with a Ph.D. from the University of Chicago, and taught at the University of Texas for 10 years before coming to Washington in 1989.

Mr. Galston, along with Elaine Ciulla Kamarck, co-authored a policy paper criticizing liberal fundamentalism in the Democratic Party. Mr. Galston urged the Democratic Party to identify more with "middle-class values—individual responsibility, hard work, equal opportunity—rather than the language of compensation."

Those are phrases and words that, obviously, Republicans have been using for some time. We were encouraged when someone from the other party, who occupied an important position in the Clinton administration, used those terms and identified himself with that particular philosophy.

Mr. Galston has been, and I am very sure he will continue to be, an advocate of the importance of the family in the development of our children, an advocate of teaching individual responsibility and personal achievement as the means of success and as the real solution to the problems facing our society today.

We are at a crossroads, Mr. President. We are at a critical juncture. Our problems are great. Our society is laboring under the burden of a disintegrating moral and cultural fabric. To turn this tide, we will need voices of moderation, of reason. Voices such as William Galston.

I hope that Mr. Galston's resignation does not signal that voices of moderation, voices of reason, advocates for individual responsibility and moral courage are no longer welcome in the Clinton White House. This would be an ominous signal. I trust that is not the case.

But I want to wish Mr. Galston the very best and thank him for his contributions and his efforts to try to point out the importance of family, individual responsibility, the decline of the moral climate in this country, and the need to reestablish and restore the fundamental, basic institutions of our country—family, church, education, community service—that have been so important in transmitting moral values to our children and to the next generation.

Mr. President, I yield the floor.

Mr. HEFLIN addressed the Chair.

The PRESIDING OFFICER. The Senator from Alabama.

SAINT PATRICK'S DAY

Mr. HEFLIN. Mr. President, it is interesting to note that St. Patrick's Day is a special holiday which is only observed in Ireland and the United States. On this day, the color green is traditionally worn in both countries, by people from many different nationalities and backgrounds.

Ireland and the United States share many other strong bonds in addition to their unique celebrations of this day. There is a deep love for individual freedom and liberty today and throughout the history of both countries.

In America's early days, another bond which existed between the two lands was a common enemy—the English crown. Americans and Irishmen experienced the tyranny of the English king and the oppression of British troops. Our forefathers removed the yoke of British rule through the Revolutionary War and eliminated the continuing harassment by British through the War of 1812.

In 1798, in Ireland, there was a similar revolt. A group of men formed a resistance known as the "united Irishmen." To demonstrate allegiance to their cause and to each other, they wore the color green. While this band of Irishmen fought valiantly, they were defeated by the mighty army commanded by Gen. Charles Cornwallis.

After Cornwallis' victory over the united Irishmen, the British tried to break the Irish spirit by declaring the wearing of green against the law. Many songs and poems were written to protest this tyranny. I recall parts of a poem entitled "The Wearin' O' the Green":

O Paddy dear, an' did ye hear the news that's
goin' round?
The shamrock is by law forbid to grow on
Irish ground!
No more St. Patrick's Day we'll keep, his
colour can't be seen
For there's a cruel law again the wearin' o'
the green.

It is hard to fathom that just as our forefathers were embarking on the greatest experiment in democratic government known to man, and enjoying the rights and liberties for which they had fought, men and women in Ireland were being imprisoned and even executed for wearing green. Wearing of the green was symbolic of their resistance. Many were forced to flee their beloved homeland to escape death, imprisonment, oppression, and tyranny. They sought freedom in the United States, where our freedoms of speech, religion, expression, and assembly were secured by the Constitution, and where one of the purposes of government was the protection of the individual against government tyranny.

The final stanza of the poem I quoted from earlier, as paraphrased, reflects the fleeing Irishmen's dreams:

But if at last our colour should be torn from
Ireland's heart,
Her sons with shame and sorrow from the
dear old isle will part;
I've heard a whisper of a country that lies
beyond the sea,
Where rich and poor stand equal in the light
of freedom's day.
O Erin, must we leave you, driven by a ty-
rant's hand?
Must we ask a mother's blessing from a
strange and distant land?
Where the cruel cross of tyranny shall never-
more be seen
And where, please God, we'll live and die still
wearin' O' the green.

Although this is an Irish poem, it underscores the love of liberty that characterizes America. Because of the bravery, determination, and the sacrifice of our forefathers, the United States stands today as a citadel of freedom and liberty in a world in which a large part of the population is still burdened by totalitarianism and oppression. The green we wear today is also to remember them, wherever they might be.

The Irish have contributed so much to the history of our Nation. They have fought in our wars, they have served our communities. They have added to our enjoyment through their stories and fun-loving spirit, often giving light to the darkest days. They have become great Americans who still cherish and revere their Irish roots and heritage. The spiritual descendants of St. Patrick have reminded us of the true importance and value of individual rights and liberties, and have always been in the forefront of defending the rights and liberties that define this Nation.

So, on this St. Patrick's Day, a day when true peace for the Emerald Isle seems to be finally in its grasp, let us remember the Irish heritage and those who struggle in the old country for freedom and liberty. Let us wear the green and remain forever mindful of all that it represents. And let us never forget that above all else, we are Americans—Americans strong and free.

I yield the floor.

WAS CONGRESS IRRESPONSIBLE? THE VOTERS HAVE SAID YES!

Mr. HELMS. Mr. President, as of the close of business yesterday, Thursday, March 16, the Federal debt stood at \$4,840,322,581,646.83. On a per capita basis, every man, woman, and child in America owes \$18,373.95 as his or her share of that dabt.

EXECUTIVE AND OTHER COMMUNICATIONS

The following communications were laid before the Senate, together with accompanying papers, reports, and documents, which were referred as indicated:

EC-543. A communication from the Board Members of the Railroad Retirement Board, transmitting, pursuant to law, the report of the ability to pay benefits; to the Committee on Labor and Human Resources.

EC-544. A communication from the Board Members of the Railroad Retirement Board, transmitting, pursuant to law, the annual report for calendar year 1994; to the Committee on Labor and Human Resources.

EC-545. A communication from the Board Members of the Railroad Retirement Board, transmitting, pursuant to law, the report of justification of budget estimates for fiscal year 1996; to the Committee on Labor and Human Resources.

EC-546. A communication from the Director of the National Science Foundation, transmitting a draft of proposed legislation to authorize the Foundation for fiscal years 1996 and 1997; to the Committee on Labor and Human Resources.