

Milo's leadership made these achievements possible. He consistently set high expectations for students, then saw them through with his own blend of encouragement and discipline. He demanded much of his students, but gave generously of his talent and effort in return.

This drive for excellence has been with Milo throughout his life. After receiving his degree from Augustana and his masters from the University of South Dakota, Milo continued his pursuit of music by serving in the U.S. Army Band for 2 years.

Upon leaving the Army, Milo taught music at Beresford High School. After 2 years as the band director at Rapid City Central High, he accepted the position as band director at the newly created Rapid City Stevens High where he continued teaching for the rest of his career.

Milo instilled a love of music in many students, but countless students came away from his classroom with much more. The lessons they learned about setting goals, teamwork, attention to detail, and perseverance will stay with students throughout their lives. Many of these students will count Mr. Winter among those leaders who forever shaped their careers and characters. Mr. President, students in South Dakota have been blessed with a tremendous teacher and role model. On behalf of the people of South Dakota, I thank Milo and wish him the best in his retirement.

Mr. BYRD. Mr. President, I will probably require longer time than the remaining minutes before 1 o'clock. I ask unanimous consent that I may use such time as I may consume.

The PRESIDING OFFICER (Mr. FRIST). Without objection, it is so ordered.

### C. ABBOTT SAFFOLD

Mr. BYRD. Mr. President, Walt Whitman said that man is a great thing upon the Earth and through eternity but that every jot of the greatness of man is enfolded out of woman. Shakespeare, in *King Lear*, tells us that "Women will all turn monsters."

In the book of Genesis, however, we are told that God, seeing the incompleteness of man standing alone, wanted to find a helper for him. And so God created this helper—Eve—whose name means "Life," and God created Eve from the rib of Adam himself. The symbolism of the rib is that it was taken from the place nearest to Adam's heart, thus indicating the close relationship of man and woman. The real essence of the story is that man and woman were made for each other, that woman is bone of his bone and flesh of his flesh. In the Genesis account, Eve is elevated to Ethereal beauty and lofty dignity. Milton, in his "Paradise Lost," has called her Queen of the Universe and fairest of the fair.

Throughout all the ages of mankind's existence on this Earth, some of the

most vivid personalities have been those of women—such as Sarah, Rebekah, Rachel, Hannah, and Mary, the Mother of Jesus—even with such women as Jezebel and Potiphar's wife. Many of the women depicted in the scriptures exerted great influence over their husbands, over kings, and over nations. Many of the women remain nameless and some appear in groups under such headings as daughters, wives, mothers, widows. We are told of Lot's wife, the woman who looked back, and 15 words in the Old Testament tell her story—one brief, dramatic record that placed her among the well known women of the world. The 15 words are, "But his wife looked back from behind him, and she became a pillar of salt."

Then there is Jochebed, the mother of Moses—Hebrew lawgiver, statesman, and leader—and her name rises up today, some 35 centuries later, as one of the immortal mothers of Israel.

Miriam is the first woman in the Bible whose interest was national and whose mission was patriotic. She was the brilliant, courageous sister of Moses, and when she led the women of Israel in that oldest of all national anthems, "Sing unto the Lord," four centuries of bondage in Egypt had been lifted. It was a turning point in Israel's religious development, and a woman led in its recognition. Miriam is the first woman singer on record. The wonder of it is that she sang unto the Lord, using her great gift for the elevation of her people, who, with her, exalted over their escape from their enemies.

The first women to declare their rights on the death of their father were the five daughters of Zelophehad: Mahlah, Noah, Hoglah, Milcah, and Tirzah. Their father, a Manassite, had died in the wilderness, and the daughters explained that he was not in the company of Korah, who had rebelled against Moses. Because their father had not died, therefore, for any cause that doomed their family or their inheritance, they declared that they were clearly entitled to what he had left. This happened at a critical time with Israel. A new census had been made, preparatory to an entrance into the Promised Land. The new land would be distributed according to the census taken before Israel departed from Egypt for the Promised Land. The daughters of Zelophehad had been numbered among all those in the tribes who either were 20 years of age or would be 20 by the time the land actually was distributed, but they knew that under existing customs, they would have no property rights, even in the new land. What did they do? They marched before Moses and stated their case publicly. In order to be fair in the settling of the daughters' case, Moses went before God, a God of justice and right, and the great lawgiver came back and declared: "The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt

cause the inheritance of their father to pass unto them." Moses wrote a new law which stated: "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

The daughters of Zelophehad had filed one of the earliest reported lawsuits on record. In the *American Bar Association Journal* of February, 1924, there was an article in which this decision of the daughters of Zelophehad is quoted. It is described as an "early declaratory judgement in which the property rights of women marrying outside of their tribe are clearly set forth." The decision handed down in this time of Moses was a great victory for these five daughters. At last a woman had rights, because these five women had declared theirs and had had the courage to fight their case through with the authorities.

The only woman in the Bible who was placed at the height of political power by the common consent of the people was Deborah. Though she lived in the time of the "Judges," some thirteen centuries before Christ, there are few women in history who have ever attained the public dignity and supreme authority of Deborah. She was like Joan of Arc, who 27 centuries later, rode in front of the French and led them to victory over the English.

One of the most lovable women in the Bible is Ruth, and her abiding love embraces the person one might least expect it to—her mother-in-law, Naomi. Ruth was not only an ideal daughter-in-law, but she was also an ideal wife and mother. Her story, which finally culminates in her marriage to Boaz, a man of influence, is one of the most beautiful romances in the Bible.

Then there was the woman of Endor, to whom King Saul went in desperation, and she foretold his death. The King James version of the Bible, which is the only version of the Bible that I will read, calls her "A woman that hath a familiar spirit." Some modern writers have dubbed her the "Witch of Endor." Lord Byron has called her the "Phantom Seer." Kipling gives one of the most vivid portrayals of all in these lines:

Oh, the road to Endor is the oldest road  
And the craziest road of all.  
Straight it runs to the witch's abode  
As it did in the day of Saul,  
And nothing has changed of the sorrow in  
store  
For such as go down the road to Endor.

The first reigning Queen on record who pitted her wits and wealth against those of a king was the Queen of Sheba. She came to Jerusalem from her kingdom in Southwestern Arabia to investigate all that she had heard about Solomon, Israel's wisest and wealthiest king. She worked out a trade zone demarcation and alliance with Solomon, and Solomon's commercial expansion followed after her visit. She was one of many rulers from far and wide who sought to learn about Solomon's wisdom. Others sent Ambassadors, but she

was the only one to go herself, traveling a 1,200-mile journey by camel caravan. She was a courageous, resourceful woman. The Queen of Sheba lives on now, nearly 30 centuries since her visit, as a woman whose spirit of adventure and whose resourcefulness, courage, and curiosity have not been surpassed by any queen in history. She certainly had a sense of good public and international relations which is unparalleled among many of the national leaders of today.

Esther is the central figure in what is one of the most controversial books in the Old Testament, because not once does the name of God appear in that book. But its significance and importance to Jewish history stems from the fact that it has become a patriotic symbol to a persecuted people of the ultimate triumph of truth and justice. And the courage of Esther becomes the dominating factor in the salvation of her people. Though the author of the book of Esther is not known, historians confirm the fact that he showed an amazingly accurate knowledge of Persian policies and customs, and critics place his work among the masterpieces of literature. Like many great characters in history, Esther makes her first appearance as one of the humblest of figures, an orphan Jewess. But 4 years later, she rises to the position of a queen of amazing power—a power which she manages to use wisely. The ancient writer's estimate of Esther's importance to the story becomes apparent, for in this short Bible book, Esther's name appears 55 times. The name of no other woman in the Bible is recorded so often.

The setting is placed in the sumptuous palace of the Persian Empire during the time of Artaxerxes II, who reigned 404-358 B.C. I shall not relate this fascinating story here today, but Esther had a strong belief in prayer, and she went before the king to intercede on behalf of her people. As she made ready to appear before the king, one of the most courageous assertions made by a woman in the Bible is credited to Esther. She said: "So I will go in unto the king, which is not according to the law; and if I perish, I perish." Here is a woman who had not only high courage but also sincere faith and devotion to the cause of her people. She had received a message from her cousin Mordecai, placing upon her this great responsibility. He said: "Who knoweth whether thou art come to the kingdom for such a time as this?"

Mr. President, challenging words these were for a young, inexperienced queen, and they have come down to us through the centuries, and may be considered applicable to us in the face of the challenges of our own time.

It was Mary Magdalene who was the first to see Christ's empty tomb, and she was the first to report to the disciples the miracle of the resurrection, the greatest event the Christian world has ever known. Certain of Christ's dis-

ciples followed Mary Magdalene to the sepulcher. John went in first and gazed in silent wonder at the open grave, and then Peter came and saw that the grave was empty and that the linen coverings were lying neatly folded in the empty sepulcher. Mary Magdalene, possessing a woman's sensitivity and able to believe even what eyes cannot behold, returned to the tomb and looked inside, where she saw two angels in white sitting there, the one at the head and the other at the feet, where the body of Jesus had lain. Strange it was that the first word spoken inside the empty tomb should be "Woman." And then there followed the angel's question: "Why weepest thou?" Mary Magdalene answered, "Because they have taken away my Lord, and I know not where they have laid him". Then she turned, and Jesus stood before her. Not until he spoke her name, "Mary," did she recognize that he was Jesus. Her lonely watch by the grave in the early morning had been an evidence of her faith. Because of her faith, she became the first witness to the resurrection of our Lord and Savior, Jesus Christ.

Lydia was a business woman, a "seller of purple," and probably one of the most successful and influential women of Philippi, but more than that, she was a seeker after truth, and thus she became Europe's first convert to Christianity. Her house became the first meeting place of Christians in Europe. Lydia will ever stand among the immortal women of the Bible, for she picked up that first torch from Paul at Philippi and carried it steadfastly. She was one of many to spread the Gospel of Jesus Christ through Europe and then farther and farther Westward, and it became brighter as the centuries unfolded.

One of the most influential women in the New Testament Church was Priscilla, a Jewess who had come out of Italy with her husband Aquila, who lived first at Corinth and later at Ephesus. They had left Rome at the time when Claudius, in his cruel and unjust edict, had expelled all Jews. It is recorded that she and her husband were tent makers. The Apostle Paul stayed with them at Corinth. She became a great leader in the church at Corinth and at Ephesus and later at Rome. In the latter two places, she had a church in her home. Christians honor her today because she served God "acceptably with reverence and godly fear", and because she was not "forgetful to entertain strangers; for thereby some have entertained angels unawares." Priscilla, let us not forget, had entertained a stranger, Paul, and from him had learned to strive to be "perfect in every good work . . . working in you that which is wellpleasing in his sight, through Christ Jesus."

Mr. President, I shall close my brief comments on the women of the Bible, by referring to the time when Christ sat at the house of Simon the leper, and there came a woman having an ala-

baster box of ointment of spikenard. She broke the box and poured the precious ointment on the head of our Lord. Some of those persons who observed this were very indignant and asked the question, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." And so they murmured against the woman, but Jesus said, "Let her alone. Why trouble ye her? Ye shall have the poor with you always, and whensoever ye will, ye may do them good; but me, ye have not always." Jesus said, "She hath done what she could; she is come aforehand to anoint my body to the burying". Jesus went on to say that whosoever his gospel would be preached throughout the whole world, this act of kindness which the woman had done, "shall be spoken of for a memorial of her." And so it is, that I am here today, twenty centuries later, speaking on the Senate floor about this nameless woman who gave of her treasured possession to honor Him who was about to die. And, as Jesus foretold, this display of reverence and adoration by this nameless woman, shall be told and retold through all of the centuries to come.

Mr. President, one could speak volumes about the women of the Bible or the great Roman matrons or the women of ancient history or the women of the middle ages, and women of our own times. There is much to be said, for example, through words of praise concerning the women who have been associated with our own institution, the United States Senate—Members, as well as workers who have labored faithfully, day after day, year after year, in the service of the Senate. And it is such women, many of whom will always remain nameless, who, through the years, and throughout all the parts of the globe, have been the real pillars of civilization.

I rise today to pay tribute to just such a worthy person—a true professional, a staffer of such talent, energy, and engaging personality that she is known throughout the Senate community simply by her first name—Abby. Abby Saffold has been a school teacher, a case worker, a legislative correspondent, a legislative secretary, chief clerk of a Senate subcommittee, a legislative assistant, a Floor Staff Manager, Secretary for the Majority (a post to which I appointed her in 1987), and now Secretary for the Minority. She is the first female to ever hold the post of Secretary for the Majority.

In short, Abby has done it all, and done it all very, very well. Few staffers, indeed, few members, possess her grasp and understanding of the workings and the purpose of the institution of the United States Senate. Her knowledge of legislative strategy, her managerial ability, and her negotiating prowess are all well known and greatly appreciated by everyone who has ever had the pleasure of working with Abby.

She is really unexcelled when it comes to an intuitive sense of this Senate and its machinations. Abby is the literal personification of the wonderful ability to maintain great grace under extraordinary pressure—the true mark of the professional.

Few individuals understand the great personal sacrifice routinely made by the legislative floor staff here in the Senate, on both sides of the aisle. Unpredictable schedules, long hours, intense pressures, time away from loved ones at important moments, broken engagements with friends and family—all are experienced to some degree by senior Senate staffers, but no one group experiences these demanding and trying disruptions with more frequency than the Senate floor staff.

These positions, in particular, demand extreme dedication, steady nerves, alert and facile minds, hearty constitutions, patience, and a deep and abiding love for, and dedication to, this institution and the important work it must perform. Never was there a better example of that dedication than C. Abbott Saffold. She is in every way a marvel, with the ability to perform difficult and demanding duties, always with a pleasant demeanor and unequaled coolness under fire.

I would be less than honest if I did not admit that Abby's decision to leave us causes me considerable sadness, because she is so much a part of the Senate family. In many ways, I cannot imagine the Senate without her. I know that for many months after her departure, I shall search in vain for her familiar cropped head and her friendly grin in the Chamber, only to have to remind myself once again that she has gone.

I offer her my heartfelt congratulations on an outstanding Senate career, and on her service to her country. Certainly I wish her blue skies and happy days as she begins her well-earned retirement time. But, I cannot deny that I regret her leaving. I shall miss her friendship and her always sage advice. As Paul said of two women Euodias and Syntyche—both eminent in the church at Philippi—"They labored with me in the gospel," so I say to Abby: "You labored with me in service to the Nation." For me, there will never be another Abby.

#### CONCLUSION OF MORNING BUSINESS

The PRESIDING OFFICER. Morning business is closed.

#### COMPREHENSIVE REGULATORY REFORM ACT

The PRESIDING OFFICER. Under the previous order, the Senate will now resume consideration of S. 343, which the clerk will report.

The bill clerk read as follows:

A bill (S. 343) to reform the regulatory process, and for other purposes.

The Senate resumed consideration of the bill.

Pending:

Dole amendment No. 1487, in the nature of a substitute.

The PRESIDING OFFICER. Under the previous order, the Senator from Michigan is recognized to offer an amendment relative to small business.

Mr. ABRAHAM. Mr. President, I will shortly offer the Abraham amendment.

In essence, our amendment would ensure that Federal agencies periodically assess the utility of regulations that disproportionately impact small business.

I think it is critically important any regulatory reform bill take into account concerns of America's small businessmen and women.

At this time, I yield to the distinguished chairman of the Judiciary Committee as much time as he desires for comment.

Mr. HATCH. Mr. President, I thank my colleague, and would like to thank the distinguished ranking member of the Appropriations Committee, Senator BYRD, for his excellent remarks covering the women of the Bible as well as I have heard him cover on the Senate floor, and his tribute to Abby Saffold, who, of course, all Members have a great deal of respect for.

Mr. President, I intend to start each day in this debate—I may not fully comply—with the top 10 list of silly regulatory requirements.

I would pick a few at random today. Let me start with No. 10: Delaying a Head Start facility by 4 years because of the dimensions of the rooms; No. 9, forcing a man to choose between his religion and his job because rules do not allow workers to wear a mask over a beard—stupid rules, I might add, silly regulatory requirements; No. 8, throwing a family out of their own home because of painted over lead paint, even though the family is healthy; No. 7, fining a gas station owner \$10,000 for not displaying a sign stating that he accepts motor oil for recycling; No. 6, reprimanding a Government employee who bought a new lawn mower with his own money but failed to go through the proper procedures; No. 5, citing a farmer for converting a wetland when he fills his own manmade earthen stock tank and made a new one, elsewhere on his property—on his own property, I might add. No. 4, failing to approve a potentially lifesaving drug, thus forcing a terminal cancer patient to go across the border to Mexico to have it administered; No. 3, prohibiting an elderly woman from planting a bed of roses on her own land; No. 2, fining a man \$4,000 for not letting a grizzly bear kill him.

These are my top 10 list of silly regulatory requirements. No. 1: Requiring Braille instructions on drive-through ATM machines. We can see a lot of reason for that in our society today.

These are just a few of the reasons why we are here today. I intend to bring some more to the attention of Members as we continue to go on here. We all know the regulatory process is

out of control. Regulators have an incentive to regulate.

Some regulations are not only counterproductive, they are just plain stupid, as some I have just mentioned. The status quo is not acceptable to the American people, especially if they get to know what is really going on in our society. And they all suspect the costs of regulation are mounting. Paperwork costs the private sector and State and local governments a small fortune. Compliance costs cost even a bigger fortune.

Regulation restricts freedom. What you can use your own land for, what medical treatment you can have or provide for your family, what your company is required to do, et cetera, et cetera.

It is especially onerous on small businesses. Regulatory reform is absolutely necessary to get the Federal Government off our backs. For economic flexibility and growth as well as to reform personal freedoms, we need to change the way in which the Federal Government regulates.

Regulatory reform is an essential part of making Government smaller. Regulatory reform will mean less Federal spending, lower Federal taxes, fewer Federal regulations, smarter regulations, and accountability on the part of those in the bureaucracy.

This bill is about common sense. I think most Americans would agree that our Federal Government is out of control and that the overregulatory system is eating us alive, especially in terms of the burdens it places on all Americans.

This bill simply requires that Government agencies issue rules and regulations that help, rather than hurt, people. It will require that the Federal bureaucracy live by the same rules that Americans have to live by in their own lives—you and I and everybody else. These rules are that the benefits of what you are telling people to do have to justify the cost.

The notion of common sense and accountability and rulemaking may be a radical idea inside the Washington beltway, but I believe that our fellow Americans are smothered in bureaucratic red tape in all aspects of their lives and they are pretty darned tired of the status quo.

This bill will not mean an end to safety and health regulations, as some of its critics would have you believe. All it will mean is that the people in Washington who devise such rules will have to ensure that the interpretations of those rules, or the rules themselves make sense. They will have to quit being the protectors of the status quo.

MYTHS AND FEARS: UNFOUNDED ATTACKS ON  
S. 343

In his first inaugural address, Franklin Delano Roosevelt inspired a nation beleaguered by the Great Depression with these calming words: "We have nothing to fear but fear itself." Now