

dividing the Penn and Alford properties became a colonial road that is now known as Route 519.

Many historical events have happened since then in Belvidere. Belvidere has had roles to play in the French and Indian Wars, the American Revolution and the Industrial Revolution, just to name a few of its places in history.

Belvidere was founded largely because of its location at the confluence of the Delaware and Pequest Rivers. The rivers first attracted Indian villages, then 18th century settlers and made possible 19th century mills. Since 1824, Belvidere has been the county seat of Warren County and continues to be the focus of the county.

I'd like to mention some of the past residents of Belvidere who contributed to the town's heritage in ways that should not be forgotten:

Robert Patterson, a tinsmith who purchased land along the Pequest from William Penn in 1759, Patterson's wife had been killed and scalped by Indians in Pennsylvania during the French and Indian War and brought his son to New Jersey to escape the violence. Patterson's log house still stands as Warren Lodge 13 of the Free and Accepted Masons at the corner of Front and Greenwich Streets.

David Brainerd, a 26-year-old Presbyterian minister who came to Belvidere in 1744 to preach Christianity to the Indians. Brainerd was dying of tuberculosis but spent the remaining 3 years of his life at his work. Brainerd translated a number of prayers and Psalms into the Indians' language. In addition, he kept a journal and wrote several reports on the lives of both the local Indians and settlers, which are still of immense historical value today.

Robert Hoops, who in 1769 purchased 500 acres of land from Patterson and William Penn, giving him water rights to both sides of the Pequest. These water rights made possible the industrialization of Belvidere through a saw mill, grist mill, and small factories. When the industries began to thrive on both sides of the river, Hoops linked them with the first bridge across the Pequest.

Captain John Craig, who opened the American House tavern-stagecoach stop at 322 Market Street. During the Revolutionary War, it was Captain Craig who helped reveal the British Army's plan of attack on General George Washington's army as it retreated to Valley Forge in 1777.

There are many others, of course, who contributed to Belvidere's history. I cite these as only a few examples of the wealth of history in a small town that might easily be overlooked by the pages of history books.

At only 1.25 square miles and 2,600 residents, Belvidere is the smallest municipality in the county. But its importance in our county's history obviously goes far beyond its size. I congratulate Belvidere on its history and accomplishments, and wish all the people of Belvidere as equal amount of success in the town's future.

## SALUTE TO AMANDA SZALASNY

### HON. MICHAEL R. McNULTY

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. McNULTY. Mr. Speaker, I salute an outstanding young woman from my congressional district, Amanda Szalasnny. Amanda was recently awarded first place in the essay contest, "What the American Flag Means to Me," sponsored by the Legnard-Curtin American Legion post, which is located in Green Island, NY.

The American Legion has long supported efforts to educate young people about the flag and what it means to all Americans. Amanda Szalasnny's essay reflects the values that the American Legion has always promoted.

WHAT THE U.S. FLAG MEANS TO ME

(By Amanda M. Szalasnny)

To me the U.S. flag means liberty and independence. It is one of the most important things in all Americans lives. In the following paragraph, you will find out why I feel this way.

In 1777, the Continental Congress adopted a 13 star and stripe flag. This was a symbol of freedom, liberty, and independence of the United States. I think this flag is very important to all of us because without it, someone could overpower us easily. We wouldn't have the liberty or independence we do now. So many times, we see the flag and we don't even stop to think about how important it is to us. We barely give it the slightest glance. It is not only a piece of fabric, it is a symbol of our freedom and independence. We don't think about what we'd be without it. The flag should be looked at with respect and loyalty. So many times we hear the Star Spangled Banner and say the Pledge of Allegiance without thinking about what we're hearing or saying. What ever happened to the patriotism we used to show for our flag? Now we just hear the Star Spangled Banner and we don't even bother to really listen to this music or look at the flag as we hear it. We say the Pledge of Allegiance without that patriotism in our voice. We have to realize what these things all mean, and treat them with respect. I think our flag should be appreciated by everyone. I appreciate it and try to show the best patriotism I possibly can when I say the Pledge of Allegiance or hear the Star Spangled Banner. And most of all, when I look at our U.S. flag, I don't see just a piece of decorated fabric. I see a symbol of liberty, independence, and my country! I feel that if I do this, maybe others will follow.

In conclusion, I feel that our flag should be treated better because of all it represents. It represents us and I hope that patriotism for our flag will be shown more. Remember what it does for us.

## GROUP PREFERENCES

### HON. RON PACKARD

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. PACKARD. Mr. Speaker, once again President Clinton's propensity for waffling has gotten the best of him. It was only a few months ago that he signaled serious reform of affirmative action was essential. Now, he supports the antiquated system of racial spoils that the American public no longer supports.

Thirty years ago, the civil rights movement began to ensure America's most fundamental ideals—individual liberty and equal justice under the law. Thirty years later, however, radical liberals have distorted the law and instituted quotas and set-asides. This amounts to nothing less than reverse discrimination.

My Republican colleagues and I are committed to fashioning legislation which will create real opportunities for those who need them most. I strongly believe that achievement does not come from heavy handed bureaucratic regulations or preferential treatment, but through equal opportunity and individual effort.

Mr. Speaker, I would warn President Clinton that the policies of the past are as divisive as the policies they sought to remedy. Last November the American people voted for change. His decision to support the status quo is a direct affront to their wishes.

## FUNDING OF THE NATIONAL MUSEUM OF THE AMERICAN INDIAN

### HON. BILL RICHARDSON

OF NEW MEXICO

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. RICHARDSON. Mr. Speaker, I would like to bring up a matter which deeply troubles me. The House recently passed its version of the fiscal year 1996 Interior appropriations bill, H.R. 1977. In its deliberations many vital programs had to be prioritized and some were eliminated or reduced drastically. During those deliberations, there was no mention of the elimination of construction funding in the Smithsonian request for the National Museum of the American Indian Cultural Resources Center.

Let me explain why this facility is so important to Indian people. First, the collection, which was transferred to the Smithsonian in 1989 from the Heye Foundation in New York, is one of the finest collections of native American treasures in existence and a legacy for the future. Without adequate protection, these treasures could be lost forever. The principal reason for the original transfer of the collection was the dismal condition of the storage facility in New York. The New York building, where most of the collection is housed, is over 70 years old and in such poor condition that it places the collection in physical danger. The Smithsonian has made the transfer of the collection out of the New York facility and into the Cultural Resources Center one of its top priorities. There is no question that the transfer is necessary in order to protect this magnificent collection.

Second, and more importantly, the establishment and progress of the National Museum of the American Indian is a fulfillment of the promises that this Congress made to the Indian tribes. Although the Cultural Resources Center will house over 1 million native American objects it will also serve as a institution of living culture, and will provide training programs, research opportunities, and educational endeavors to native peoples. This will enable Indian people to preserve and maintain their unique culture and community.

In fiscal year 1995, Congress appropriated \$19.4 million in start-up moneys for the Cultural Resources Center. For fiscal year 1996, however, the House did not provide any funds

for the Center in its fiscal year 1996 Interior appropriation bill. It is my hope, and the hope of all of Indian country, that the Senate in its deliberations on the appropriations measure will see fit to restore funding for this project.

Mr. Speaker, the authority legislation for the National Museum of the American Indian created a solemn and historic obligation on behalf of this Nation to provide a living museum for its native American tribes. We should act in good faith and keep those promises, by recognizing the contributions and cultures of the native peoples who inhabited these lands first and who constitute such an integral and important thread in the fabric of our national cultural heritage. The National Museum of the American Indian Cultural Resources Center deserves our support and funding.

OPPOSING THE LANGUAGE OF  
HATE

**HON. JERROLD NADLER**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. NADLER. Mr. Speaker, those of us in politics have lately gotten a bad rap—people think that those of us who represent our neighbors here in Washington are craven and will say anything, stoop to any reprehensible stunt, to attract contributions and votes.

Of course, that's not true. Most Members of Congress are honorable people who are dedicated to public service.

It gets a bit hard to defend this institution when you have to pick up your morning paper and see reprehensible and hateful trash like the latest wanted poster sent out by Republican fundraisers.

Of the many Members of this body who have taken a principled stand against the Contract on America, the whiz kids decided they would push the emotional hot buttons of potential contributors if they depicted the opposition as predominantly Jewish, African-American, Latino, and female.

To which direct mail list was this to be sent? The KKK? Isn't our country divided enough without some craven politician stirring the pot in search of contributions?

One more thing, I was left off this poster and I wish to object. I have worked as hard as anyone to stop the contract's multiple assaults on individual liberty, the environment, consumers, and the Constitution. Yet this wanted poster suggests that I haven't been on the job, or worse yet, have colluded with the contract.

Mr. Speaker, where do I go to get my good name back?

PERSONAL STATEMENT

**HON. RONALD D. COLEMAN**

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. COLEMAN. Mr. Speaker, on July 18, 1995, during consideration of H.R. 2020, the Treasury, Postal Service, and General Government Appropriations Act for fiscal year 1996, my remarks in the CONGRESSIONAL RECORD state that I had planned to support this legislation on final passage. However, due

to the adoption by the House of the amendment regarding the exchange stabilization fund, I did not support this bill.

I took this regrettable action because this legislation was so dramatically altered by this amendment that if signed into law would have a negative impact on the Mexican economy. As you know, my congressional district is highly dependent on trade with Mexico.

I nevertheless plan to deal with this matter in conference to craft a bill which I hope I can support.

FAMILY VALUES FOUND ON THE  
FRONT PORCH

**HON. WILLIAM O. LIPINSKI**

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. LIPINSKI. Mr. Speaker, I rise today to introduce the pastor of my local parish in Chicago, the Rev. Marcel J. Pasciak. He writes a weekly column in our parish guide entitled "Father Marc's Markings." I found Father Marc's column of July 16, 1995, to be very informative, enjoyable, inspirational, and very much needed in today's society. I think so much of his words that I wish to share them with all who read the CONGRESSIONAL RECORD. Following is Father Marc's Markings:

FRONT PORCH PEOPLE

We're just not front porch people anymore. In the old neighborhood of Brighton Park, Back of the Yards, and Canaryville, when the temperature reached 80 degrees, families took to the front porch or front stoop. Chairs, stools, pillows, made their way outside as Dad read the paper, Mom knitted or crocheted and Junior with his friends played CLUE or SORRY (Monopoly money blew around too easily in the wind).

Neighbors cradling brown parcels hurrying home from the corner grocery store stopped to exchange greetings and swap stories. People from other porches down the street meandered over to say "hello" or check on the White Sox score. Ladies exchanged gardening tips; men boasted about their new lawn mowers or tools; children either drank cans of Pepsi or hurriedly unwrapped popsicles. Tugging on their mother's aprons, they pleaded for one last bicycle ride around the block before it gets too dark. "The Front Porch" meant family and neighborhood. It reflected a less complicated, more innocent lifestyle in America. The front porch was not only a place to cool off on a hot summer night; but a place where community began, where different ages mixed together, laughing, talking, sipping cool drinks. Relationships were deepened and values were communicated—it was in a sense a holy place.

In our air-conditioned society of 1995, we no longer come out on the stoop to see our neighbors or share board games with the youngsters. We huddle in front of our cable televisions or VCR's with remote control units poised in hand. We don't even huddle together since just about everyone on the household has their own television set. Table games have been replaced by computers or by video games (Nintendo or Sega \* \* \* some quite violent). Children no longer feel energetic enough to ride their bicycles or play catch with Dad in the back yard.

Moms, tired from shopping in the large suburban malls, catch up with laundry or do housework in the evenings; many have put in a full day at work and just don't feel social. Dads may still tinker in the garage or

basement workshops—before couching down with beer and snackies before the television set ready for a long evening before the tube (watching sports or the newest Bruce Willis movie). No room for the front porch here.

Yes—times have changed. We no longer have that front porch mentality. No amount of politicians like Robert Dole who promote family values or clergymen inviting church participation or civic leaders calling for neighborhood pride will bring back that front porch stoop and all that it stood for.

What we do need to do is to re-invent or re-translate the front porch spirit of family and neighborhood pride in contemporary terms, in a livable way for our modern society. We need to encourage first of all, neighbors to communicate with their neighbors. In my rounds on house blessings so far, one thing that comes out strongly is the real horror stories of neighbors who live next to one another and refuse to even talk to each other. Incidents of long ago have contributed to a state of co-existence or cold war on both sides of the back yard fences.

Second, why not promote more block parties like so many blocks have each year. Barricade the street, play some music, organize some games, barbecue some food, and invite absolutely everyone to it. Invite the parish priests; maybe have a prayer service or Mass. Talk, play, and pray together.

Third, welcome newcomers who move into the neighborhood. Bring over a cake or some cold drinks and introduce yourself; it sounds corny but, you know, it breaks the ice and builds community.

Fourth, find out who might need some extra help on the block: food shopping, grass cutting, reading the newspaper for, or just sitting with. Encourage your youngsters and teens to assist in a sense of Christian service (no money accepted, please).

Fifth, provide for the safety of the neighborhood. Keep your eyes and ears open for trouble or suspicious activity. Attend police beat meetings to get to know your police officer and what you can do to keep your block safe. Work together and dialogue with neighborhoods to make your block a better place to live.

Sixth, promote this spirit in your own home. Meet your children's friends; invite them over for dinner or pizza. Invite their parents over as well. Plan common activities or trips to Great America or baseball games or to the water park. Do creative tournaments or games in your back yard or front lawn to instill healthy competition (bingo games, chess, stick ball, board games). Encourage your children to walk or bike around the neighborhood, instead of always relying on the automobile to get us around town.

We need desperately to come out of our shells, out of our homes, we need to network and communicate and realize that we depend on one another. We need to rediscover that it's people that makes the world go round—not computers or television images—real live people communicating, laughing, playing, living together. Our stories of faith and life must be filled with memories not of video games and cable movies but of people and neighborhoods and porch stoops.

A TRIBUTE TO MARILYN  
LEFTWICH

**HON. NICK J. RAHALL II**

OF WEST VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 21, 1995*

Mr. RAHALL. Mr. Speaker, I rise today to honor one of my constituents, from the third