During World War II she volunteered for the security detail at the LaGuardia airport control tower. Never one to pursue her own place in the spotlight, she was the doting parent of Diane and Bruce and glorified in their careers as well as Lester's.

Blanche held strong views in the area of human rights and she used for good purpose the influence that her position allowed. She was an active participant in ORT, Hadassah, Association to Help Retarded Children and the NAACP. She truly exemplified American womanhood: A modern woman who grew with the times, but one who never forgot her heritage or her principles.

This land of ours is better for Blanche; its loss is even greater.

I have lost a constituent. America has lost one of its great ladies.

ON ANDREW McCOLLUM'S ATTAINMENT OF EAGLE SCOUT

HON. DENNIS J. KUCINICH

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Monday, April 14, 1997

Mr. KUCINICH. Mr. Speaker, I rise to honor Andrew McCollum of North Olmsted, OH, who will be honored this month for his recent attainment of Eagle Scout.

The attainment of Eagle Scout is a high and rare honor requiring years of dedication to self-improvement, hard work and the community. Each Eagle Scout must earn 21 merit badges, twelve of which are required, including badges in: lifesaving; first aid; citizenship in the community; citizenship in the Nation; citizenship in the world; personal management of time and money; family life; environmental science; and camping.

In addition to acquiring and proving proficiency in those and other skills, an Eagle Scout must hold leadership positions within the troop where he learns to earn the respect and hear the criticism of those he leads.

The Eagle Scout must live by the Scouting Law, which holds that he must be: trustworthy, loyal, brave, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, clean, and reverent.

And the Eagle Scout must complete an Eagle Project, which he must plan, finance and evaluate on his own. It is no wonder that only 2 percent of all boys entering scouting achieve this rank.

Andy's Eagle Project was the clean up of an island in the Cleveland Metro Park system which will enable animals and birds to feed and reclaim the island as part of a vibrant local ecology.

My fellow colleagues, let us join boy Scouts of America Troop 53 in recognizing and praising Andy for his achievement.

CONGRATULATIONS TO TEMPLE BETH ZION-BETH ISRAEL SYNAGOGUE

HON. CHAKA FATTAH

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Monday, April 14, 1997

Mr. FATTAH. Mr. Speaker, on the occasion of the 50th anniversary of the Temple Beth Zion-Beth Israel Synagogue, in Philadelphia, PA, the congregation and community at large will celebrate with the recitation of the Kiddush Proceed and festive music. Located in central Philadelphia, Temple Beth Israel was established in 1840 and is the third oldest congregation in the Philadelphia. This historic congregation merged with Beth Zion (1946) in 1964.

In 1984, the Neziner congregation merged with Temple Beth Zion-Beth Israel. Today, the Neziner congregation would have been over 100 years old. All the artifacts from the Neziner Synagogue were carefully and lovingly placed at Beth Zion-Beth Israel in the lower level referred to as the Neziner Chapel.

This multicultural congregation represents Beth Israel members from Germany and Poland, and Neziner members from Russia and eastern Europe. Beth Zion members are offspring of both waves of immigrants who defied flight to the suburbs and created a major Jewish congregation in the heart of this great American city.

The present quarters, a gothic stone structure of the 19th century known as "A jewel of a synagogue," with its lofty tower, is reminiscent of the ancient synagogue in Prague, with its distinctive architecture. The sound interior upholds the concept of the threefold function of a synagogue: a house of worship; an area of study; and a meeting place. Some of the services provided to the congregation include a Hebrew School and Youth Activities Program for youth age 1½ through high school. Additionally, the synagogue offers an Adult Education Studies Program which is open to the public.

The anniversary of this great American multicultural Jewish synagogue is worthy of mention to remind us of the extent to which diversity is an integral part of the American character.

ISRAELI PRIME MINISTER NETANYAHU'S ADDRESS TO THE "VOICES UNITED FOR ISRAEL" CONFERENCE

HON. BENJAMIN A. GILMAN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Monday, April 14, 1997

Mr. GILMAN. Mr. Speaker, last week Israeli Prime Minister Benjamin Netanyahu gave a major address to the participants of the Voices United for Israel Conference in Washington, DC. Comprised of 200 Christian and Jewish organizations, Voices United for Israel collectively represents 40 million Americans whose support for Israel and its security are strong.

Because the Prime Minister's remarks were especially noteworthy, I would like to take this opportunity to share his speech with my colleagues, and therefore request that it be reprinted at this point in the CONGRESSIONAL RECORD.

ISRAELI PRIME MINISTER BENJAMIN NETANYAHU AT "VOICES UNITED FOR ISRAEL" BREAKFAST

(By Prime Minister Netanyahu)

I may be 7,000 miles from Jerusalem, but I feel very much at home here. And I think the main reason is that you, too, feel that Jerusalem is your home too. Jerusalem is the home of all of those who believe in our values—in our values of freedom, in the dignity of man, in democracy, in peace, in belief and faith in the Almighty. That is what Jerusalem is.

Some describe it today as "Arab East Jerusalem." This is the place where David ruled. This is the place where Isaiah prophesied his eternal prophesies. This is the place where I walk and I feel my ancestors' footsteps on those stones, on those paths, on that ground. Jerusalem was, is, and will always be the capital of the Jewish people.

Jerusalem is the City of David, the City on a Hill, the city which the nation of Israel has cherished as its capital for 3,000 years. And it is something that defies all rational explanations. The connection of the Jewish people to its land and to its eternal city has broken all the laws of history.

It is more powerful than all the laws of history because it expresses the deepest yearning of the human soul and of a people to reach its salvation, to return once again to the crucible in which it was formed, in which its most cherished values were forged, and in which its future and its destiny can be realized once again. That is what Jerusalem means for all of us. (Applause.)

So it's not just a city. It is a great city, but it is also an ideal and, I think, an expression not only of the Jewish people's but of mankind's loftiest aspirations.

I know there are attempts to divide the city. It is done sometimes directly, sometimes obliquely, sometimes by challenging our rights to build apartments, for God's sake, in our city—apartments. (Laughter, applause.) But I want to assure you today, we will never allow Jerusalem to be redivided again—ever, never. We will keep the city united, and we will continue to do what we have done for the last two decades—three decades—and that is to keep it an open city, a city of peace, a city accessible to all three great faiths.

And it is only under Israel, in the close to 2,000 years since our dispersion and exile, that we have enabled that city to be open to every believer and every worshiper. That was not the case—it was not the case when the city was ruled by others. It was not the case in the 19 years from the start of the state of Israel, when the city was conquered—that eastern part of the city was conquered, and Jews were barred from the holiest place for the Jewish people, the Western Wall. And you know the fate of Christians in Jerusalem as well. That has changed forever.

We will keep Jerusalem united and we will keep Jerusalem open and accessible for unfettered worship for all Christians and Muslims and Jews. And we shall never resurrect those ramparts.

Now you have heard many things about Har Homa. You have heard that it is an Arab-occupied land in East Jerusalem—a settlement. Indeed. Well, first of all, it's not in East Jerusalem, it's in the southern part of Jerusalem. Secondly, it's not Arab-occupied land, it is land that is 75 percent private Jewish land—by the way, expropriated by the Labor government, god forbid. (Laughter.) The Likud didn't do this. There must be something wrong with this model! (Laughter.) And it is not, as was said, a settlement—not that I have anything against settlements, as you know. But it happens to be a neighborhood.

You can go out of this hotel and you can see a neighborhood: streets, apartments, groceries, supermarkets. What's wrong with that? Nothing.

This is what happens in cities; they grow. People get married, they have children, they need apartments. And that's what governments do. Preferably, they don't build; they allow contractors to build. We call that private initiative. But that's what we're doing.

We're allowing contractors to build in Har Homa for the Jewish couples who need it. But we're also allowing constructions and contracts to build, in 10 Arab neighborhoods, actually a greater number of apartments, in the next three years, than in Har Homa, for Palestinian couples. Why not? That is what we do as a sovereign and a united Jerusalem. We take care of all its residents; Palestinians and Israelis; Moslems, Christians and Jews—everyone—and that is our right; that is our obligation. Now, this simple act has been described as an ''act of terrorism''—the terrorism of the walk-up rentals—(laughter)—the terrorism of the condominiums. (Laughter.) Now you laugh; it's not a laughing matter. I'll explain to you why; because people take this seriously. And this is used to justify the most savage crimes that we can conjure up. And a few weeks ago, this was used to justify the blowing up of a cafe in downtown Tel Aviv, where three young women were murdered, one of them carrying an unborn child and another leaving a scarred baby, whose scars may get healed, one hopes, but who will grow up never knowing her mother, who died in that blast. And 50 others were wounded as well. And this is justified.

Well, it's explained; it's not justified. The line goes like this: They say—because you have to say it—that nothing justifies terrorism. ''But you have to understand,'' they say, ''that these people had no remedy because of the terrorism of the bulldozers. They felt they had to do something to vent out their frustration.''

Now this is a peculiar argument, because I want to give you a corollary argument. If this is true, then we must understand another individual who, seeing hundreds of his countrymen being blown up in the streets of Tel Aviv and Jerusalem and Haifa and everywhere a few years ago by Palestinian terrorists, seeing that there was no recourse from the government at the time, he said, ''I have to have a remedy. I have to act!'' and he went into a mosque, into the cave of the Tomb of the Patriarchs, the Machpela Cave, and he gunned down 40 worshipers. Would anyone think of saying, ''We have to understand it; he had no other recourse, he had to remedy, he had to seek a remedy''? Of course not. We condemned it—everyone in Israel. I condemned it, with the greatest force that I could muster, because nothing justifies the murder of innocent people—nothing, ever—nothing!

If we accept, even in the insidious language that is used to exculpate and explain and wash away these crimes—if we accept that, we vitiate the whole notion of war crimes, because what is a war crime? For centuries, indeed millennia, there was no such thing as a war crime. We had savagery perpetrated and savagery justified.

But for the last 150 years, humanity is making an effort—difficult—we've seen in this century how difficult—to define limits to conflict. And we say that even though mankind has not yet reached Isaiah's peace—and, yes, we still have swords that we haven't beaten into plowshares—we cling to the dream. But even as we are living in this imperfect world, we set limits to the use of swords. And we say that we don't deliberately murder men, women, and children—innocent people.

We divide the world into two. On the one side are combatants—soldiers. On the other side are civilians. We may engage combatants, and we may, on occasion—not deliberately, accidentally, in times of war—hurt and even kill civilians. But we dare not deliberately cross the line and systematically and purposefully murder civilians—men, women, children, babies.

And if we do, that is called a war crime. That means that when you gas babies, that is a war crime. Not everything is allowed. Terrorism is a war crime. And when we say that there has to be a remedy, an understanding, an exculpation, a justification, understand these people, you are saying, ''Understand war criminals.'' We will never understand these war criminals! We will always fight them. Nothing justifies terrorism. Everything justifies a battle against terrorism—everything.

And to create this monstrous equation, we are being told that our building of these flats is a ''declaration of war.'' What a concept of peace! What an inversion of language, what a perversion of the basic concepts that guide our civilization. I can't think of something more insidious.

I think there is nothing more destructive of achieving a real peace than doing such injury to the truth. And the truth is simple; terrorism is incompatible with the peace process. It's incompatible with peace. It's one or the other, but not both. The whole idea of peace is that you live in peace. What does peace mean? It's not being blown to pieces; it means coming back home in one piece.

Ant terrorism is that exact opposite of this. It's not only not morally justified; it's practically impossible to seek peace, to engage in the quest for peace and at the same time sanction terrorism. And, therefore, we have put forward a simple proposition; the other side took on obligations; we took on obligations. And we didn't like this agreement, but we said orderly governments keep their agreements; we keep ours. Sometimes this mandates very difficult decisions on our part, and I have taken them. But we expect the other side to keep their part.

For example, they have a covenant calling for the destruction of Israel; they promised to annul it—annul it—finish it. This is an obligation. For another, they promised to fight terrorism emanating from their own domains. Fight terrorism; keep your obligation. Sadat came to Jerusalem; he understood this very clearly. He said, ''No more war, no more bloodshed.'' He didn't say: ''Oh, well, we now have protracted negotiations. And if you don't do what I want, there'll be bloodshed.'' He said, ''Once we enter the path of peace, we leave the path of bloodshed.''

This is what we expect from our negotiating partners. This is what they have to demand of themselves, if they want to be accepted as genuine partners for peace—peace—and not terror.

Now there has been some talk about our giving something, making a concession in return for a real crackdown by the Palestinian Authority on the terrorist organization. And this means, pure and simple, surrender to terrorism. We are being told to pay for the privilege of not being killed. We are not going to do that.

We demand, as is our right, 100 percent effort against terrorism. We know there can't be 100 percent success, although I must tell you, that another government right now is negotiating, under somewhat analogous conditions—all analogies are imperfect—but the British government is negotiating with the Sinn Fein right now, and they are saying, ''A complete cessation of terrorism; otherwise, we don't talk.''

Well, we're in a different process. We have inherited it. We don't say that, because we also know that there are fanatics around who could upset the process, if they operate against the wishes of our negotiating partners. Now that, on occasion, can happen.

It happened two weeks ago—three weeks ago—in a terrible incident along the Jordan. And the Jordan—the Jordan's water was stained with the blood of seven young girls, 12- and 13-year-olds. And a Jordanian soldier broke ranks fired at them, killed them, in an act of savage terrorism.

We didn't blame Jordan. We didn't blame the army of Jordan; we know it's doing all it can to fight terrorism.

We didn't blame the security forces of Jordan; we know they're doing all they can to fight terrorism. We didn't blame the king of Jordan because we know he's doing all he can to fight terrorism. Indeed, you saw him coming to the families, and therein lies the difference. They are making a hundred-percent effort; it, however, there can't be a hundred-percent success.

But look at what is happening on the other side. A hundred-percent effort? Almost zero effort, and at times zero and worse than zero, because a few weeks ago they gave the green light to terrorism. We know they have a capacity to control the terrorists. They have shown it for the last year. Fearing the consequences, they kept tight—a very tight lid on these terrorists. They incarcerated them; they took action against them. But now, witnessing a first impasse, understanding that this is a different government that will not redivide Jerusalem, will not go back to the '67 boundaries, will not establish an armed Palestinian state on our borders, they understand that now.

They want to bend our will by giving the green light to these people, to these criminals, and this will not do; not merely because we will bend—that's obvious—but also because we cannot have peace this way. And if we want peace, they must fight terrorism. That is their obligation. We will fight terrorism, too, I assure you, and we do. And there are many, many successes of which you don't hear because it never comes to pass. But we have every right to demand from our partners for peace, to be partners for peace. And this is what I have come to say here in Washington, and this is what I say also back home in Israel. And this is what I want you to say, far and wide in this country, because we have not only a struggle for peace, we have a struggle for the truth. And I need your help to get the truth out. We have no greater friend and no greater ally than the truth. And we have no greater friends and no greater allies than the people sitting today in this room. And I salute you, and I thank you for helping us pursue this goal.

I think we can convince the world of our justice, the justice of our cause. And I think that you can play an immeasurable role in that part. You can make it clear to the American people, of all persuasions, that the road through peace or to peace goes through the negotiating table, not through the slaughter of women and children. You can convince all fair-minded people that if we allow terrorism to prevail, that if we make concessions to appease terrorists, we will be like those of whom the prophet Jeremiah said, they—he described them as saying, ''Peace, peace,'' when there is no peace. Well, we want there to be peace, and you can tell our friends, your friends and ours, that together we can achieve such a peace, a peace that will last, a peace that will bring prosperity and progress and, above all, security to the people of the Middle East. It is time for that kind of peace. It is time that the children of Israel and the children of the Palestinians will be free to live free of violence, free to enjoy the fruits of God's Earth. It is time for that genuine peace. And that is the peace we aim to achieve and which, I believe, that with your help and with God's help, we will bring to our part of the Earth. Thank you.