

In all, he wrote 16 books of poems, two novels, three collections of short stories, four volumes of editorial and documentary-type fiction, 20 plays, children's poetry, musicals and operas, 3 autobiographies, a dozen radio and television scripts and dozens of magazine articles. He also edited seven anthologies.

He continued throughout his life to write and edit literary works up until his death on May 22, 1967 when he succumbed to cancer. Later, his residence at 20 East 127th Street in Harlem was given landmark status by the New York City Preservation Commission. His block of East 127th Street was renamed "Langston Hughes Place."

We are inspired by the words of Langston Hughes; "We build our temples for tomorrow, as strong as we know how and we stand on the top of the mountain, free within ourselves." Hughes was a notable figure in America's history and his voice will live on throughout future generations.

BURMA

HON. JOSEPH R. PITTS

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. PITTS. Mr. Speaker, I am deeply disturbed by the horrifying reports of increasing repression in Burma. Accounts detail ongoing massacres, torture, burning of villages and churches, and forced labor of villagers by Burma's military regime in the Karen state and throughout the country. Despite the regime's promises of change and liberalization, Burma's military dictatorship has shown more of the same terrible treatment of the people—recently a dozen innocent civilians, including children and babies were massacred.

I have in my office graphic photos showing the April 28, 2002, massacre in Burma's Doolaya district. The photos show the bodies of victims stacked neatly after their murder. The regime's soldiers shot and killed Naw Daw Bah, a two-year-old girl, and Naw Play and Naw Ble Po, two five-year-old girls. Nine others were shot, but fortunately escaped, including a six-year old boy who played dead until the military left the site. These first-person accounts, plus the photos, provide incontrovertible evidence of the State Peace and Development Council's (SPDC) horrifying human rights abuses and crimes against humanity as they continue their attempt to subjugate the entire country through whatever means they see necessary.

Mr. Speaker, what possible threat do babies and two and five-year-old little girls present to military men with arms?

Numerous reports from eyewitnesses and credible human rights organizations reveal that this latest massacre is but one example of an ongoing campaign of terror by Burma's military regime against its own people. The SPDC has burned down scores of villages and forcibly relocated villagers to areas near military bases to be forced laborers. During attacks on villages, the military also has burned down places of worship and tortured and killed ministers and monks. The military regime drove thousands of Karen and other ethnic villagers into hiding in the jungle—these internally displaced people have tried to flee to Thailand to join the 120,000 plus living in refugee camps.

In Burma's Shan state, hundreds, if not thousands, of women have been raped by Burma's SPDC in its quest to dominate those who struggle for freedom and democracy.

Shockingly, Burma's military regime operates with impunity. Amnesty International, in its most recent report on Burma, says, "No attempt appears to have been made by the SPDC [regime] to hold members of the *tatmadaw* [military] accountable for violations which they committed, and villagers do not have recourse to any complaint mechanism or other means of redress."

Mr. Speaker, no one should be forced to live like a hunted animal always on the run, in fear for its life. It is time that the international community wake and take action against the horrors occurring in Burma. While the military regime woos diplomats, business guests, and others in downtown Rangoon, Burma's people are fleeing in fear of intensifying and acute repression. Our government and the international community must press the SPDC to immediately cease its campaign of terror against the people of Burma. I urge my colleagues to join in solidarity with the Burmese people by raising their voices for freedom.

IN GOD WE TRUST THREATENED
BY PLEDGE SUIT

HON. STEVEN R. ROTHMAN

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. ROTHMAN. Mr. Speaker, as we are all aware, the Ninth Circuit Court of Appeals recently held that the Pledge of Allegiance is unconstitutional because the phrase "under God," combined with daily recitation of the Pledge, violates the establishment clause of the Constitution. Following their victory, the plaintiffs vowed to challenge the motto, "In God We Trust," which appears on American currency. Fair Lawn, New Jersey Mayor and numismatic expert David L. Ganz recently published an article in the Numismatic News that analyzes why "In God We Trust" was chosen as the national motto, and why it should remain on our currency. With the chair's permission, I would like to submit this article, entitled "In God We Trust Threatened by Pledge Suit," for the RECORD. I also urge the members of this body to support the current Pledge of Allegiance and the continued use of "In God We Trust" on our nation's currency.

[From the Numismatic News, July 16, 2002]

'IN GOD WE TRUST' THREATENED BY PLEDGE SUIT—UNDER THE GLASS

(By David L. Ganz)

Front-page news and accompanying legislative denunciations have greeted the decision of the United States Court of Appeals for the 9th Circuit that the nation, "under God," indivisible, in the Pledge of Allegiance is unconstitutional. The successful plaintiffs have separately pledged to initiate an attack on the national motto, "In God we Trust" to remove it from U.S. currency.

Although the motto has been attacked several times in other appellate courts—the Supreme Court has never explicitly ruled on it—there is some question as to what success this might have, and the consequences to coin and paper money design.

Involved is the case of *Newdow v. U.S. Congress*, 00-16423 (9th Cir. June 26, 2002), which

was decided by the appellate court that covers California and much of the American West, comprising 20 percent of the nation's population and about a third of its area and natural resources.

Newdow, an avowed atheist, brought the suit because his young daughter attends a public elementary school in the Elk Grove Unified School District in California. In accordance with state law and a school district rule, teachers begin each school day by leading their students in a recitation of the Pledge of Allegiance.

Young Miss Newdow is not required to say the pledge; that was decided some 60 years ago when the case of *West Virginia v. Barnette*, a 1943 decision in which the U.S. Supreme Court prohibited compulsory flag salutes. Her father's objection was that she was intimidated by listening to it, at all.

On June 22, 1942, Congress first codified the Pledge in Public Law 642 as "I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation indivisible, with liberty and justice for all." (The codification is found in 36 U.S.C. §1972.)

A dozen years later, on June 14, 1954, Congress amended Section 1972 to add the words "under God" after the word "Nation" (Pub. L. No. 396, Ch. 297 68 Stat. 249 (1954) ("1954 Act")). The Pledge is currently codified as "I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all" (4 U.S.C. §4 (1998)).

The following year, 1955, largely at the instigation of Matt Rothert, later president of the American Numismatic Association, Congress amended the U.S. Code to require the national motto to be placed on all coins and currency. (Earlier, Congress took action to place the motto on the two-cent piece (1864), and on some gold coins (1908)).

There is some utility in reviewing what the Pledge of Allegiance is, and for that matter, the history of the national motto, "In God we Trust," where the "we" is not capitalized and all other letters are.

Francis Bellamy, a Baptist minister with socialist leanings, wrote the original version of the Pledge of Allegiance Sept. 8, 1892, for a popular family magazine, *The Youth's Companion*, a *Reader's Digest*-like periodical of the era.

The original pledge language was "I pledge allegiance to my Flag and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

A generation later, in 1923 the pledge was adopted by the first National Flag Conference in Washington, where some participants expressed concerns that use of the words "my flag" might create confusion for immigrants, still thinking of their home countries. So the wording was changed to "the Flag of the United States of America." In 1954, Congress after a campaign by the Knights of Columbus added the words, "under God," to the Pledge. The Pledge was now both a patriotic oath and a public prayer.

Legislation approved July 11, 1955, made the appearance of "In God we Trust" mandatory on all coins and paper currency of the United States. By Act of July 30, 1956, "In God we Trust" became the national motto of the United States.

Several courts have been asked to construe whether or not the motto was unconstitutional and a violation of the First Amendment to the Constitution—freedom of religion arguments being raised.

In a 10th circuit Court of Appeals case arising in Colorado, *Gaylor v. US*, 74 F.3d 214 (10th Cir. 1996), the Court quoted a number of Supreme Court precedents and concluded