

States and Europe, Sparrow's music would reach wider and wider audiences. He himself would establish a second home in New York City, where he became renowned among the region's large Caribbean community.

Just as Sparrow's music began to reach beyond the islands of the Caribbean, so too did the content of his songs. His 1964 classic "Martin Luther King for President" not only introduced many in the Caribbean to the greatness of Dr. King, but it also served to inform Caribbean peoples about the plight of their African American brethren in the United States. Indeed, many in the Caribbean at the time were unaware of the Civil Rights struggle occurring in the USA.

Throughout Sparrow's musical catalogue one will find such global thinking—from songs about Apartheid South Africa, to the implications of the Global AIDS epidemic. These types of songs were surpassed only by those he dedicated to the everyday struggles of the common Caribbean man and woman. It is hard to think of such themes in the vibrant, celebratory rhythms of Calypso, but therein lies the beauty of the Mighty Sparrow.

Only he could draw attention to the serious issues of his world and community, and still make you want to dance. In so doing, Sparrow truly embodies the spirit of the Caribbean—though they face obstacles, they face them with an almost joyous optimism which can never be broken.

As for Mr. Sparrow today, he shows no signs of letting up. Fifty years, 70 albums, and millions of fans later, he continues to record songs, and bring crowds to their feet with his live performances around the world. In his first song released in 1956, Sparrow confidently asserted, "Yankee gone, Sparrow take over now!" Fifty years later, it is safe to say that he delivered on his boast, as he is now the undisputed King of Calypso. I can only imagine what the next 50 years will bring.

HONORING PETTY OFFICER SECOND CLASS DANNY P. DIETZ OF LITTLETON

HON. THOMAS G. TANCREDO

OF COLORADO

IN THE HOUSE OF REPRESENTATIVES

Monday, July 25, 2005

Mr. TANCREDO. Mr. Speaker, it is with deep regret and heartfelt admiration that I rise today to honor a fallen soldier from my district, 25-year-old Petty Officer Second Class Danny P. Dietz of Littleton. Petty Officer Dietz was killed in the line of action during recent fighting in Afghanistan.

Danny was part of an elite commando team conducting counterterrorism operations in the mountainous Kunar province. He was just 25 years old. Before being assigned to the SEAL Delivery Vehicle Team, Danny was a 1999 graduate of Heritage High School.

Mr. Speaker, my deepest sympathies and heartfelt condolences go out to his wife Maria, and indeed all of his family and friends. Danny served his country bravely, honorably and with distinction, fighting for freedom and democracy against the forces of tyranny and oppression. He will be missed by all who knew and loved him. Americans will not forget his service or the ultimate sacrifice he made—and our nation will forever owe a great debt of gratitude to Danny and his family.

PERSONAL EXPLANATION

HON. HENRY J. HYDE

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Monday, July 25, 2005

Mr. HYDE. Mr. Speaker, on July 21, 2005, I was absent for two votes for personal reasons. Had I been present, I would have voted "yes" on rollcall 401 and "yes" on rollcall 402.

BLACK FAMILIES ARE IN A STATE OF EMERGENCY

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Monday, July 25, 2005

Mr. RANGEL. Mr. Speaker, I rise today to alert my colleagues of a dangerous condition that threatens the health of our society—the destruction of the black family.

The black family has yet to recover from the destructive effects of slavery. In 1712, British slave owner, Willie Lynch was invited to the colony of Virginia to teach his methods of keeping slaves under control to American slave owners. Almost three hundred years later, the techniques that he prescribed seem to have not only been successful in controlling slaves, but lasting as a means of weakening and destroying the black family. In slavery families were purposely divided with husband and wives separated from each other and their children. Black males were humiliated and whipped in front of their wives and children. Stripped of their power and pride, black men were seen as weak and black women had to be the strength of the household, distorting the traditional family structure.

Despite civil rights victories and the apparent improvement in socioeconomic status, the black community is suffering from the lack of families. Marriage has become virtually impossible as black men are disproportionately incarcerated, unemployed and victims of early death. Black women on the other hand, have a higher probability of graduating from high school and attending college. This disparity in qualifications renders the two highly incompatible. As a result, an alarming two-thirds of black children are born out of wedlock and a disturbing proportion of them grow up fatherless. Without a father in the home, where do girls find their model for a future husband? Where do boys find their model for being a father? Without such an example, children of fatherless homes are doomed to continue the cycle.

Fatherless children are more vulnerable to suffer from societal ills. According to the U.S. Department of Health and Human Services, children who are raised without a father are more likely to be poor, have higher drop-out rates, are at a dramatically greater risk of drug and alcohol abuse, are more likely to commit criminal acts and are more likely to get pregnant as teenagers than those raised in two-parent homes.

Members of the Congressional Black Caucus have taken it upon themselves to address this problem. Representative DANNY K. DAVIS has sponsored National Dialogues on the State of the African American Male, discussing such topics as black male incarceration, drug

addiction and community building. While efforts such as these are a step in the right direction, more has to be done. It is going to take more than a few members of Congress to save black families.

While it is easy to identify the reason for the decline of black families, finding solutions is not so simple. However, not knowing the remedy for a situation should not be an excuse to ignore it. Acknowledging that the black community is suffering from the destruction of the black family is a necessary step to confront the issue and begin the process to reverse the effects of this devastating cycle.

The following Washington Post article by William Raspberry discusses the state of the black family.

WHY OUR BLACK FAMILIES ARE FAILING

"There is a crisis of unprecedented magnitude in the black community, one that goes to the very heart of its survival. The black family is failing."

Quibble if you will about the "unprecedented magnitude"—slavery wasn't exactly a high point of African American well-being. But there's no quarreling with the essence of the alarm sounded here last week by a gathering of Pentecostal clergy and the Seymour Institute for Advanced Christian Studies. What is happening to the black family in America is the sociological equivalent of global warming: easier to document than to reverse, inconsistent in its near-term effect—and disastrous in the long run.

Father absence is the bane of the black community, predisposing its children (boys especially, but increasingly girls as well) to school failure, criminal behavior and economic hardship, and to an intergenerational repetition of the grim cycle. The culprit, the ministers (led by the Rev. Eugene Rivers III of Boston, president of the Seymour Institute) agreed, is the decline of marriage.

Kenneth B. Johnson, a Seymour senior fellow who has worked in youth programs, says he often sees teenagers "who've never seen a wedding."

The concern is not new. As Rivers noted at last week's National Press Club news conference, the late Daniel Patrick Moynihan sounded the alarm 40 years ago, only to be "condemned and pilloried as misinformed, malevolent and even racist."

What is new is the understanding of how deep and wide is the reach of declining marriage—and the still-forming determination to do something about it.

When Moynihan issued his controversial study, roughly a quarter of black babies were born out of wedlock; moreover, it was largely a low-income phenomenon. The proportion now tops two-thirds, with little prospect of significant decline, and has moved up the socioeconomic scale.

There have been two main explanations. At the low-income end, the disproportionate incarceration, unemployment and early death of black men make them unavailable for marriage. At the upper-income level, it is the fact that black women are far likelier than black men to complete high school, attend college and earn the professional credentials that would render them "eligible" for marriage.

Both explanations are true. But black men aren't born incarcerated, crime-prone drop-outs. What principally renders them vulnerable to such a plight is the absence of fathers and their stabilizing influence.

Fatherless boys (as a general rule) become ineligible to be husbands—though no less likely to become fathers—and their children fall into the patterns that render them ineligible to be husbands.

The absence of fathers means, as well, that girls lack both a pattern against which to