Mr. President, I trust that our colleagues will benefit from Senator Brooke’s thoughtful remarks as I have, and I ask that the text of his speech be printed in the CONGRESSIONAL RECORD.

The speech follows:

READY FOR THE WORLD

Mrs. KASSEBAUM. Mr. President, the Honorable Edward W. Brooke, our distinguished former colleague from Massachusetts, recently delivered an outstanding speech entitled “Ready for the World” at the First Alpha Scholarship Forum in New Orleans. His remarks were befitting of the inaugural Charles H. Wesley Memorial Lecture.

Mr. President, I trust that our colleagues will benefit from Senator Brooke’s thoughtful remarks as I have, and I ask that the text of his speech be printed in the CONGRESSIONAL RECORD.

The speech follows:

READY FOR THE WORLD

(By Brother Edward W. Brooke)

WESLEY’S EXAMPLE AND LEGACY

Dear Brothers and guests, I cannot tell you how privileged, honored and humbled I feel to have been chosen by our General President, Brother Milton C. Davis, to deliver this original draft of speeches. In the one which I am about to deliver, we have found a message which gives meaningful instruction, guidance and inspiration. I am always a servant of all. “One’s attainments,” he said, “can serve as object lessons for others. There is no need to draw attention to them.”

Third, he believed, correctly, that notions of racial superiority and inferiority explain very little, if anything, in human history. Fourth, instead of talking about what America owed black people, he talked about what America owes itself and all of its people, and about what black people owe themselves.

Fifth, his interests and his horizons were never limited by the waters which separate North America from the rest of the world. His concern and his love were for all mankind.

Sixth, he made the nurturing of young people an integral part of his lifestyle. And, to his everlasting credit, he never turned a deaf ear to any call to duty. So perhaps you can understand why I feel compelled to deliver this Brother Dr. Charles H. Wesley—scholar, athlete, teacher, musician, preacher; and Alpha man—was as American as they come. He knew the truth of that, even if most Americans didn’t. And instead of giving up on, or giving in to, Americans who would deny his American-ness, he stood up for America and worked as hard as he could to make America own up to what it says it stands for.

With the kindness and courtesy of Dr. Wesley’s accomplished daughter, Mrs. Charlotte Wesley Hollohan, I have been privileged to read some of Brother Wesley’s papers and original drafts of speeches. In the one which I have just delivered, I am 85 years old, in 1976—three years after Brother Wesley died. I am 85 years old, in 1976, the 201st year of American independence and the 75th year of Alpha history—I found a message which gives meaningful instruction, guidance and inspiration. And I want you to hear his thoughts and his words as he delivered them to Alpha men there assembled. He said:

“It has been said that thinking should be used in all our individual endeavors, for it is one of the powerful forces operating in our lives. America was built by the thinking of this world, this great nation in 1776, and the method of this achievement and our own have been indicated very cogently in his familiar statement:

Back of the hammers beating, by which the steel is wrought
Back of the workshop’s clamor
The seeker may find the thought.

The thought that ever is master
Of iron, of steel, and steel
That rises above disaster
And tramples it under its heel.

Back of the motor’s humming
Back of the clock that ticks
Back of the hammers drumming
Back of the belts that sing.

There is an eye that scans them
Watching through stress and through strain
There is a mind that plans them
Back of the brain.

“In the long run,” Brother Wesley continued, “whether it is in 1776 or 1976, the world is in the keeping of its idealists. . . . It is in the hands of men and women who with revo-

lutionary impatience walk the lanes of the villages, with their feet on the ground oppos-

ing those laws with all their lives and

with their hearts in the stars. . . One such a

is never defeated until he gives up within. . .

This is Brother Wesley’s legacy and our inheritance. Our duty today is to pick up where he left off and to stay the course in to the next century and the next millennium.

There could hardly be a more appropriate moment than this one—when the title of the twentieth century descends upon the global village and the dawn of the Third Milen-

nium begins somewhere beyond the horizon—to pause and consider the state of this world and our place and our possibilities in it. Regrettably, both the world and our country are in many respects in perilous state.

Our is called a new age. The Cold War is over. The Soviet Union no longer exists. To
take its place, Marxism and socialist realism are in full retreat. Capitalism, democracy and free-

dom are everywhere the rage.

Freedom is something about which we Afri
can Americans know. We know what it’s like to be deprived of it, to hunger and thirst for it, to fight and die for it, even though the Creator never intended for men to be either slaves or masters. As the 18th century English poet William Cowper wrote:

They found them slaves: But who that title

The God of Nature never formed a slave!

Though pride or force may acquire a mas-

ter’s name

Nature and justice must remain the same;

Nature imparts upon all the will to

That has a heart and life in it—be free!

And so, here in the age of freedom and de-
mocracy, we ought—all things being equally
to—launching in this century the crum-

bling walls of political, economic and cultural oppression.

But, for many, things seem to have gone terribly wrong; everybody seems to be having a hard time again. In so many places and situations, we and many of our brothers and sisters in the human race find ourselves in an all-too-familiar situation: marginalized—excluded from the fun if not the games; victimized by poverty, politics, disease, famine, war, cor-

ruption, indifference, malign neglect and outright bigotry somewhere in this world.

Major challenges confront us. But, as we know, challenges offer opportunities. And so there are, today, even in our relatively small place in this world, abundant opportunities for us to demonstrate not just our loyalty and devotion to our country but also, as all Alphas are sworn, our love for all mankind.

So let us not fail to find inspiration in the many beacons of hope in the world and in our country. In South Africa, President Mandela and the African National Congress have not only taken command of the ship of state; they have skillfully guided it toward the open seas where the economic and social possibilities seem limitless.

In the second world of poor Haiti there is life. And here in the United States, a million black men, including many Alpha brothers, marched in support of individual and parental responsi-

bility.

Nor should we fail to recognize our dear sister, the highly motivated Marian Wright
Edelman, who only recently led her own march on Washington on behalf of this nation's children, and who has made it clear that she will never stop fighting for our young people—our brown, yellow, or white—who, after all, our most precious natural resource and the link between our past and our future.

**AMERICA'S MISSIONS**

Of course, the United States has its troubles; but is still a special and sometimes wondrous place. Over the centuries many people have believed, and many still believe today, that America is providential for the establishment of the United States—a new nation in a new world—to give man and woman an opportunity nearly unique in history to live, grow, and learn in the basis of that experience to cherish, peace, freedom, justice and brotherhood on Earth.

So far, that vision—whether it is God's or man's, whether it is legitimate or not—has not been fully realized. America has not yet lived up to its promise. But if we take the long view of history, we can see that the United States has served for more than two centuries as a shining example to many millions of people around the world, and has grappled successfully with certain enormous challenges and almost insurmountable dangers. In the 19th century rapid economic growth and the 19th century bloody and destructive civil war, the United States prevented those tyrants dared to resist them. Only massive and sustained intervention by our great leaders—by our great presidents—could have won that war, and could have kept the nation from falling back into the kind of civil war that has plagued all of societies that have been born with a great struggle, and which include assault,battery and even murder. And we must condemn the tendency of white America to blame either black men or people of Middle Eastern heritage for nearly every criminal or terrorist event in this country.

In the 19th century, for example, Americans had no choice but to decide once and for all whether human slavery had a legitimate place. In 1861, Abraham Lincoln said, "A house divided against itself cannot endure permanently, half slave and half free." I expect it will cease to be divided. It will be divided into free or slave, into one thing, or all the other." And after a terribly bloody and destructive civil war, the United States emerged as a country in which slavery had, tragically, been a part of its history.

Free from the albatross of slavery, the United States enjoyed in the last quarter of the 19th century rapid economic growth and political and as well as economic expansion into the larger world. And before long it became impossible for American leaders to continue to heed George Washington's advice to avoid foreign entanglements. Indeed, by 1916, the midpoint of the First World War, it could no longer be said that American successes in freedom were somehow separate from western Europe's. As he dispatched American forces to the war "over there," President Woodrow Wilson said that he believed that the United States could make the world, not just the United States, safe from would-be global emperors. At no time since then has this country been able to remain completely internationalist or isolationist without exposing itself, not to mention its brothers, cousins and friends, to powerful and sometimes ruthless antagonists who wish America and us, ill.

This reality became indisputable when, during our isolationist period, would-be emperors of the world came into power in Germany, Italy and Japan, and sought to conquer, subjugate or intimidate those who dared to resist them. Only massive and sustained, if somewhat belated, intervention by the United States could win that war.

After the Second World War, yet another imperial threat emerged in the form of our former Axis power, the Soviet Union. Joseph Stalin's Soviet Union. I need not recount here today the details of the half-century-long Cold War fought by American presidents from Truman to Reagan. I do need to say that prevailing in that struggle, as well as the Second and First World Wars, was indeed an essential component of America's 20th century, a chosen people. Those— and I am proud to be one of them— whose efforts and sacrifices made it possible for us to live in a world over which would-be emperor's shadow falls, we should be thankful.

As you recall, there was another tyrant who sought to consolidate his power in the 20th century. He went by the name of Kim Jong. And under his authority millions of African Americans, and many white Americans, were deprived of their most basic civil and human rights. But since 1954 segregation has been illegal in America. And to all those whose efforts and sacrifices made it possible for us to live in a land in which all Americans can legally be erected, we should be thankful.

Now, I do not want to give the impression that I believe for a moment that all of the nations of the world have been served by the 19th and 20th centuries have been completely or even satisfactorily eliminated. I do not, and you should not.

However, some of the most horrendous of them have been, and for that we should be thankful.

We know, of course that the 21st century will serve up horrors of its own; and although we are confident that good and capable men and women will rise up to grapple with those, I fear that we are neither complacent nor mentally unprepared. Quite the contrary; we should, and must, be alert; we must be ready for the world. And that means having principles, to guide us.

I believe we need look no further for ideals upon which to base our actions than the precepts of our fraternity and the examples set by Brother Dr. Martin Luther King Jr. and the distinguished Alpha men over these last ninety years. I refer specifically to manly deeds, scholarship, and, especially, love for man kind, with a capital ‘M.’ It was Dr. King's dream that one day this nation would rise up and live out the true meaning of its creed—"that we, as a nation, under God, have a rendezvous with destiny." I believe that if we are tempted to reserve our love only for those who are easy to love, let us not forget that Jesus Christ said, "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."—

4. WHAT YOU CAN DO AND WHERE YOU CAN START

Just as we do not have to look any farther than our beloved and renowned Alpha to find precepts and principles on which to base our actions, neither, unfortunately, do we have to look any farther than down the street, where we see instances of conditions that cry out for human attention, ingenuity and love. But on top of that, television and the other mass media bring into our homes the daily atrocities of our world suffering and dehumanization—much of it done to, and even by, people of color. These stories tug at our heartsstrings and, too, cry out for human attention, perhaps on a larger scale.

Caught between the local and the global, between what's happening over there and what's happening over here, we may be tempted to focus on one and ignore the other, or simply to pretend to see neither. But I believe, and I pray that you will come to share my belief—if you don't already— that there is only one God, and only one place, and only one God who made them both. I pray, too, that if you do come to share my belief, then you will accept, if you have not already accepted, some measure of responsibility, no matter how small, for bringing to bear, on the afflictions which burden human kind and our planetary home, whatever attention and love we can muster.

Now, some of you may be wondering what you can do and where you can start. The best answer is that you should do what you feel you can do within the limits of your time and resources; and you should start wherever your interests and your concern lead you.

Allow me, if you will, to share with you some of my thoughts about some of the issues that the American people and our government, among others around the world, should be thinking about and acting on.

Concerning problems which I think of as being attributable and amenable mainly to the action or the inaction of individuals in their personal, familial, and community lives; Those that are traceable to, and best addressed, by private industry; and Those that are traceable to, and best addressed, by governments.

First, there is child abuse in all its forms, including neglect and physical, psychological and sexual abuse;

Second, there is the abuse and misuse of alcohol and other drugs, both legal and illegal;

Third, there is domestic violence, which takes place behind the closed doors of too many homes;

Fourth, there is gang violence, often related to the marketing of illegal drugs. Let me add that I believe that any discussion of gang violence the illegal hazing of young men who are pledges of our fraternity and quite a few others in these United States.

Sixth, there is prejudice and discrimination, often accompanied by hate crimes, against our fellow men and women because of their race, creed, color, national origin or sexual orientation. In this regard, we must condemn unequivocally the cowardly and disgracefully burning of African American and other monuments and beautiful buildings,

Seventh, and along the same line, there is the tragically unfaithful condition of subordinating the welfare of women and girls to that of men and boys. This is unacceptable in all its aspects, though especially so when men's minds and bodies are mutilated, and when women are prohibited from exercising their right to terminate legally, safely and affordably an unwanted or health- and life-threatening pregnancy.

Eighth, there are the many unhealthy behaviors in which so many of us engage. I refer specifically to smoking, chewing tobacco, the overconsumption of food—especially foods with high fat, salt and calorie content. And perhaps most important in this area, the irresponsible practice of unsafe sex by adults and teenagers who know, or ought to know, better.

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Next, let us consider problems which are traceable mainly to, and best addressed by, the private sector in this country and in others. But before I focus on troubling aspects of corporate behavior, I would like to make at least two things clear: First, the private sector is not an enemy of whom we should wish to be rid; in fact, because the private sector provides the principal sources of employment, innovation, growth and progress, we should, and do, want it to grow and prosper. Second, many companies, large and small, contribute to corporate social responsibility. You don’t have to be a Republican or a conservative to acknowledge this fact and give it credit. The principle that did it a few weeks ago when he invited some of the more prestigious companies to send representatives to Washington and tell their stories to the country and the world.

Now, concerning private sector problems to be addressed, I have five in mind.

One and for me the most important one today—is the problem of the violent images and antisocial ideas disseminated so broadly by the media and the entertainment industry. What the media shows and certain kinds of music. I don’t necessarily advocate more regulation at this time, but the entertainment industry has to show a more moral side than “give them whatever they want, as long as it sells.”

A second problem, similar to the first, is the low ethical standards in business as demonstrated by companies and industries which target advertising for alcohol, tobacco and games of chance at the most vulnerable segment of society, namely children and poor people.

A third important problem is the widely varied performance of companies and industries, especially in the United States, with respect to equal employment and affirmative action for women and underrepresented minorities.

A fourth is the insensitivity of some large corporations to the genuine human needs and just deserts of their employees and communities. It does seem unreasonable that a corporation can be compassionate and commercially viable at the same time. But it does seem unreasonable that a corporation can be one thing, and the people who run them conduct themselves otherwise than “give them whatever they want, as long as it sells.”

And, fifth, is the problems of corporate respect for this planet and for its wondrous ecological systems. One would expect business for this planet and for its wondrous ecological systems. One would expect business to work. The Youth replies,

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out its responsibilities under the Protocol prevented further action on that bill. Passage of this bill today brings to a close a long, arduous process in which all of the parties mentioned above have finally reached agreement. The Senate of the United States, as introduced is supported by all the parties engaged in this somewhat lengthy, but ultimately successful, consensus-building process. The Commerce Committee held a hearing on S. 1645 in June and ordered the bill to be favorably reported. During committee consideration of the bill, members agreed to work with Senator STEVENS on a floor amendment addressing polar research and policy. That amendment offered today to S. 1645 requires the National Science Foundation to report to Congress on the use and amounts of funding provided for Federal polar research programs. There is no opposition to this amendment.

Mr. President, S. 1645 builds on the existing legal framework provided in the Antarctic Conservation Act to implement the Protocol and to balance two important goals. The first goal is to conserve and protect the Antarctic environment and resources. The second is to minimize interference with scientific research. S. 1645 amends the Antarctic Conservation Act to make existing provisions governing U.S. research activities consistent with the requirements of the Protocol. As under current law, the Director of the National Scientific Foundation (NSF), would remain the lead agency in managing the Antarctic science program and in issuing regulations and research permits. In addition, the bill calls for comprehensive assessment and monitoring of the effects of both governmental and nongovernmental activities on the fragile Antarctic ecosystem. It also would continue indefinitely a ban on Antarctic mineral resource activities. Finally, S. 1645 amends the Act to Prevent Harassment of Ships and Consideration of the Provisions of the Protocol relating to protection of marine resources.

As one of the founders of the Antarctic Treaty System, the United States has an obligation to enact strong implementing legislation, and is long overdue in completing ratification of the Protocol.

In closing, Mr. President, I would like to thank Senator HOLLINGS for all of his assistance in getting agreement on this legislation. The House passed similar legislation, H.R. 3060, by a vote of 352-4 in June. I urge my colleagues’ support for final passage of the Antarctic Science, Tourism, and Conservation Act of 1996.

HENRY A. WALLACE

Mr. HARKIN. Mr. President, I would like to take this opportunity to bring to the attention of the Senate a notable speech by one of my good friends and colleagues, and an Iowa friend to the State of Iowa. Senator Culver’s speech is that of another prominent Iowan, Henry A. Wallace. Both these men embody the wisdom and insight of the residents of the great State of Iowa.

Senator Culver’s distinguished speech, given March 14 at the Carnegie Institution of Washington’s Inaugural of the Henry A. Wallace Annual Lecture. Sponsored by a research center named after Henry A. Wallace, the annual lecture will address agricultural science, technology, and public policy. Senator Culver’s speech, entitled “Seeds and Science: Henry A. Wallace on Agriculture and Human Progress,” held listeners spellbound as he described the life and times of a pragmatic farmer from Iowa.

As many of you know, Henry A. Wallace served our country in many ways: as a farmer, editor, scientist, Secretary of Agriculture, Secretary of Commerce, and Vice-President. As a farmer, Wallace realized the importance of environmental stewardship. As he once explained, “The soil is the mother of man and if we forget her, life eventually weakens.” While Henry A. Wallace made many contributions to this Nation for which we thank him, it is perhaps Mother Nature who thanks him the most.

I ask that the text of Senator Culver’s speech appear in the RECORD.

SEEDS AND SCIENCE: HENRY A. WALLACE ON AGRICULTURE AND HUMAN PROGRESS—

GUEST LECTURE: SENATOR JOHN C. CULVER:

Some time in 1933, while he was battling to rescue American agriculture from its greatest crisis, Secretary of Agriculture Henry A. Wallace was invited to be the featured guest at a swanky party in New York City. He was not the sort of thing Wallace enjoyed. A quiet, cerebral man, Wallace often found such social functions uncomfortable. He wasn’t good at flattery or small talk, had no interest in gossip and disdained off-color humor.

Gathered around him that evening was a group of writers, planners, technicians and other members of the New York intelligentsia eager to take his measure. Wallace was still something of a mystery to them, as he was to many. He had been the youngest member of President Roosevelt’s Cabinet. The son and grandson of prominent Iowa Republicans, his father had served in the Harding and Coolidge cabinets—Wallace was still a registered Republican himself. He was, by background, an editor and corn breeder; he had never sought public office before. Indeed, he described the life and times of a pragmatic farmer from Iowa.

Perhaps most intriguing to the people in the room was the breadth of Wallace’s intellectual interests. Wallace was not only a geneticist and journalist, he was one of the nation’s leading agriculture economists, a keen observer of the leading text on corn growing. His interests ranged from diet to religion, from weather to monetary policy, from conservation to Native American folklore. Some, along the line, he also found time to start the world’s first—and still the world’s largest and most successful—hybrid seed corn company.

So his small audience had much to ask Wallace about and they peppered him with questions. Finally one of them inquired: “Mr. Wallace, why do you consider the ten ears of highest quality which you thought most important for a man to have in plant-breeding work, what would it be?” The man settled back to enjoy a long scholarly reply but Wallace’s response was brief and startling. Without a moment’s hesitation he said: “Sympathy for the plant.”

For Wallace, the failure to understand the nature of plants and animals—their structure and purpose, their needs and cycles—was the primary hindrance to understanding life itself. “When you sweat on the land with a purpose in mind you build character,” he wrote. “Watching things grow, whether plant or animal, is important. One of the wisest of the old Anglo-Saxon sayings is, ‘The eye of the master fattens the ox.’ How, he wondered, could man grasp the essence of life unless he took into account the totality of living things: plants and animals and human beings and the spirit that animates their existence? He later acknowledged that he usually liked plants better than animals, but he appreciated the latter because ‘they gave [the] manure that nourished the plants.’

Wallace had nothing sentimental in mind when he used the expression ‘sympathy for the plant.’ Rather, he viewed ‘sympathy’ as an outgrowth of rigorous observation and experience. A working scientist, throughout his life, beginning at an unusually early age, Wallace placed great store in the value of scientific understanding. By training and temperament, he was an unusually unsentimental man.

About 1904, when Henry Wallace was in his mid-teens, he attended a young farmer’s ‘corn show’ and watched as ears of corn were judged by their appearance. The ‘beauty contest’ winners, based on their uniformity, shape, color and size, were deemed to be the superior breed. Professor P.G. Holden, part crusading scientist and part flamboyant showman, was the great evangelist of corn, and was undoubtedly the known corn in the United States. He was also a personal friend of the Wallace family. Young Henry’s grandfather, the beloved preacher-journalist known to thousands of midwestern readers as ‘Uncle Henry’ Wallace, had been largely responsible for bringing Holden to his teaching position at Iowa State. The story of what happened at that corn show was later written by Paul de Kruif, author of a colorful book on the great food scientist called The Hunger Fighters.

In 1935, for the first time in history, a group of young, right, why don’t you take thirty or so of these prize ears? Then next spring plant them! Plant them, one ear to a row of corn. Then harvest them next fall—and measure the yield of them. A mob of disappointed farm boys straggled out of the room. Henry stayed. The professor unempt. ‘Now young man, if you really want proof that I’m right, why don’t you take the yield of them?’ Holden had planted himself in midwestern youth. The next spring Henry Wallace took those 33 fine ears, shelled them into separate piles, stuck them under the soil, four kernels to a hill. Over the next several years, one small piece of land his father gave him. What he learned from those 33 rows of corn, of course, was that Holden and his corn showed were all wrong! The ten ears of highest yield, by the good professor were among the poorest yielders in the test, and some of the ugliest