Mr. ROBERTS. Mr. President, I ask unanimous consent that the Committee on Indian Affairs be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 9:30 a.m. to conduct a hearing on American Indian Youth Activities and Initiatives. The hearing will be held in room 485 of the Russell Senate Office Building.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON FOREIGN RELATIONS

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Senate Committee on Foreign Relations be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 10:15 a.m. to hold a hearing.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON INDIAN AFFAIRS

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Senate Committee on Indian Affairs be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 9:30 a.m. to conduct a hearing on American Indian Youth Activities and Initiatives. The hearing will be held in room 485 of the Russell Senate Office Building.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON CONSTITUTION, FEDERALISM, AND PROPERTY RIGHTS

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Senate Judiciary Committee be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 2:00 p.m. to hold a closed hearing on intelligence matters.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON EMPLOYMENT, SAFETY, AND TRAINING

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Committee on Health, Education, Labor, and Pensions, Subcommittee on Employment, Safety, and Training be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 9:30 a.m.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON FOREST AND PUBLIC LAND MANAGEMENT

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Subcommittee on Forests and Public Land Management of the Committee on Energy and Natural Resources be granted permission to meet during the session of the Senate on Wednesday, May 26, for purposes of conducting a Forests and Public Land Management Subcommittee hearing which is scheduled to begin at 2:30 p.m. The purpose of this hearing is to receive testimony on S. 510, the American Land Sovereignty Protection Act.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON IMMIGRATION

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Senate Committee on Immigration, of the Senate Judiciary Committee, be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 10:00 a.m. to hold a hearing in room 226, Senate Dirksen Office Building, on: "The Contribution of Immigrants to America’s Armed Forces."

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON INTERNATIONAL SECURITY, PROLIFERATION, AND FEDERAL SERVICES

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Governmental Affairs Committee Subcommittee on International Security, Proliferation, and Federal Services be permitted to meet on Wednesday, May 26, 1999, at 2:00 p.m. for a hearing to examine the unclassified report of the House Select Committee on U.S. National Security and Military/Commercial Concerns with the People’s Republic of China.

The PRESIDING OFFICER. Without objection, it is so ordered.

SUBCOMMITTEE ON SECURITIES, JEWISH AFFAIRS, AND SOCIETY

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Subcommittee on Securities of the Committee on Banking, Housing, and Urban Affairs be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, to conduct a hearing on "Corporate Trades 1."

The PRESIDING OFFICER. Without objection, it is so ordered.

ADDITIONAL STATEMENTS

JEMEZ-PECOS REPATRIATION

Mr. BINGAMAN. Mr. President, I rise today to commemorate a truly historic event that took place in my state of New Mexico last Saturday—the nation’s largest act of Native American repatriation. The Jemez-Pecos Repatriation resulted in the reburyal of nearly 2,000 human remains and artifacts unearthed from what should have been their final resting place over 70 years ago.

On the Wednesday before the reburyal, over 300 people started the 120 mile walk from Jemez Pueblo in northern New Mexico to the ruins of the Pecos Pueblo. The journey is a long one in the dry New Mexico sun. The group, both young and old, traveled across three counties and through the beautiful Jemez Mountains before arriving at the former site of the Pecos Pueblo. But the journey of their ancestors is much more remarkable.

Prior to the 1820’s, the Pueblo was a thriving community and center for trade. The Pecos interacted extensively with the Plains Indians to the east, the neighboring Pueblos to the west and the nearby Spanish communities. However, years of disease and warfare eventually decimated the population. In 1838, the remaining 200 members of the Pecos Pueblo relocated to the Pueblo of Jemez, in order to protect their traditional leaders, sacred objects and culture. This decision reflects the fact that Jemez and Pecos cultures were intricately linked by blood and language and spiritual beliefs as well as through their “origin stories”. In 1936, Congress formally merged the two tribes into one, with the Pueblo of Jemez named as the legal representative of the Pecos culture and administrative body.

When the Pecos Pueblo was abandoned in 1838, it likely did not occur to the few surviving members of the Pecos that their burial site would be disturbed during the decades. However, the famed archaeologist Alfred V. Kidder unearthed the remains and artifacts during ten excavations between 1915 and 1929. The remains were housed at the Peabody Museum of Archaeology and Ethnology in Cambridge, Massachusetts and the artifacts were held at the Robert S. Peabody Museum of Archaeology at Phillips Academy in Andover, Massachusetts. On May 18, 1999, Harvard University turned over the remains and artifacts to the Pueblo of Jemez.

Mr. ROBERTS. Mr. President, I ask unanimous consent that the Select Committee on Intelligence be authorized to meet during the session of the Senate on Wednesday, May 26, 1999, at 2:00 p.m. to hold a hearing on intelligence matters.

The PRESIDING OFFICER. Without objection, it is so ordered.

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Last Saturday, in a solemn private ceremony, the thousands of human remains and artifacts were reburyed in the Pecos National Historical Park in a grave that was 6 feet deep, 600 feet long and 10 feet wide. The current burial site is near the former Pecos Pueblo.

The historical event last Saturday reflects the close relationship of the Jemez and Pecos people and the strong commitment the Pueblo of Jemez has to the beliefs of their ancestors. Some of the remains and artifacts that were reburyed date back to the 12th century.

With the passage of the Native American Graves Protection and Repatriation Act in 1990, the current members of the Pueblo of Jemez were able to fulfill the dreams of many of their ancestors who longed to have the remains of their people returned to their homeland. NAGPRA was drafted to protect burial sites on tribal and federal land and to enable tribes to obtain the return of human remains and associated funerary objects to the culturally affiliated tribes.

I commend the Pueblo of Jemez, and particularly the Governor, Raymond Gachupin, and the many governors before him, who worked tirelessly to get to this day of repatriation. It took eight years of negotiations and persistence to achieve the final goal of repatriation. In a private tribal ceremony...
next month, Basic Books will reissue Bell's prophetic study of post-industrial society. This was in many ways the first serious effort to describe the new technological society that has emerged in the United States over the past quarter-century. Many of Bell's issues are now considered self-evident. The boundaries of time and space no longer hold. Economic activity is global and instantaneous; the traditional infrastructure that gave rise to cities—roads, rivers and harbors—is becoming irrelevant. We are connected everywhere. Yet with all diffusion of information, Bell observes, true knowledge remains rare and precious.

The problem that vexes Bell is one of scale. He argues that societies tend to work smoothly when economic, social and political structures fit within a certain scale. There is an obvious mismatch in today's global economy—where financial life is centralized as never before but political life is increasingly fragmented among ethnic and even tribal lines.

"The national state has become too small for the big problems of life, and too big for the small problems," he writes. "We find that the older social structures are cracking because political scales of sovereignty and authority do not match the economic scale.

Bell is part of the Dream Team of American letters—the group of Jewish intellectuals who grew up poor in New York in the 1930s, learned their debating skills in the alcoves of City College and went on to found the magazines and write the books that formed America's understanding of itself. Because of the antisemitism of American universities at the time, most of them couldn't get teaching jobs at first. But today, their names are legendary: Irving Kristol, Irving Howe, Nathan Glazer, Norman Podhoretz and Bell.

What's especially admirable about Bell is how little he's changed over the years. Many of the New York intellectuals turned left in the 1960s, became radical socialists and ended up as neo-conservatives—a long journey, indeed. But Bell holds roughly the same views he did when he was 15.

"I'm a socialist in economics, a liberal in politics and a conservative in culture," he said. He thinks it's a mistake to force these different areas of thought onto a single template. That way lies dogmatism.

Another of Bell's virtues is that he doesn't go looking for fights. He explains that as a matter of life history. His father died in the influenza epidemic of 1920, when Bell was just eight months old. His mother had to go looking for fights. He explains that as a matter of life history. His father died in the influenza epidemic of 1920, when Bell was just eight months old. His mother had to work in a garment factory—leaving him in an orphanage part of the time. Bell wanted to hold on to his friends, he says. Religion has been an anchor in Bell's life, too. Indeed, he said he began to doubt the Marxist view of history in the 1950s when he considered the durability of the world's great religions. He concluded that there were certain fundamental, existential questions—about the meaning of life and death—that were universal and unchanging, for which great religions had provided enduring answers.

The most enduring aspect of Bell's personality, in his sense of humor is that he is not always nimble and light-hearted, but Bell can't go five minutes without telling a