

Mr. Speaker, I know all Members of Congress will join me in paying tribute to Mr. Coffey for his outstanding dedication to the community and selfless public service.

HONORING THE VILLAGE OF  
MONEE AND ITS  
QUASQUICENTENNIAL CELEBRATION

**HON. JERRY WELLER**

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, February 8, 2000*

Mr. WELLER. Mr. Speaker, I rise today to honor the village of Monee and its quasiquicentennial celebration. The village of Monee was formed in the year 1874 and the residents of Monee have celebrated their 125 years of history with dozens of different events throughout the year 1999. It has been my great privilege and honor to serve the residents of Monee. I am pleased to recognize their strong and admirable sense of community pride.

The village of Monee, which lies in my 11th congressional district, is situated in northern Will County. Although the village is located less than 30 miles from the city of Chicago, the village has been able to maintain its small-town ambiance and sense of pride in its history and progress. Both the village and local organizations contribute time and money to hosting family-orientated events and activities.

The village of Monee was founded by Augustus Herbert in November of 1853 when he recorded his plat of land at the Will County Courthouse. The village is believed to be named for a French-Ottawa Indian woman, Marie LeFevre Bailly. The French called Marie "Mah-ree" but the Ottawa Indians had no sound for the letter "r" and called her "Mah-nee." French treaty clerks later wrote the name as "Mo-nee." The Indian princess, Marie was renowned as one of the most beautiful women in the northwest area. In 1833, the Treaty of Camp Tippecanoe made with the Pottawatomie Tribe made a gift of property to the four daughters of Marie and her husband Joseph Bailly. This gift of property is possibly the only connection between "Princess Monee" and the village named in her honor.

Today, the village of Monee has a growing population of approximately 1,044. The current village president is the Honorable Larry Koehl.

Mr. Speaker, I urge this body to identify and recognize other towns and villages in their own districts which are proudly celebrating special occasions.

THE PASSING OF DR. LAURA  
THOMPSON, A FRIEND OF THE  
CHAMORRO PEOPLE

**HON. ROBERT A. UNDERWOOD**

OF GUAM

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, February 8, 2000*

Mr. UNDERWOOD. Mr. Speaker, I rise to mourn and pay tribute to the passing of a

great anthropologist and true friend of Guam, Dr. Laura Thompson. Dr. Thompson was an anthropologist who not only studied various cultures in the world, she contributed to the growth of the discipline during her lifetime. For the people of Guam and researchers everywhere, her work, "Guam and Its People", is the seminal work on the essence of the Chamorro culture. She was the first anthropologist to formally study the culture of the people of Guam and every student, researcher or any person interested in serious thinking about Guam must begin by reading and understanding her work.

Dr. Thompson was born in Honolulu on January 23, 1905 and died last month right after her 95th birthday. During her life, she published nine books in anthropology and more than 70 articles in professional journals. She was a compelling and provocative speaker who willingly addressed professional meetings, spoke to community groups and frequently appeared on radio and television programs. She spoke about her experience, the role of women in society and the advancement of her discipline. In the course of her work, she spoke out as an advocate for the advancement of Pacific island peoples.

Dr. Thompson came to Guam in 1938 at the invitation of the Naval Government of Guam to study the Chamorro people. She served as a consultant to the naval governor of Guam. The assumption at the time was that naval officers needed to learn more about the nature of the Chamorro people so that the task of governing Guam would be more efficiently and effectively accomplished. It was ultimately a self-defeating assumption, because the only way that Guam should have been governed was by the people of Guam themselves. Dr. Thompson stayed for six months in the village of Malesso' and learned a great deal about the rhythm of Chamorro life, particularly in the southern end of Guam which was acknowledged as the more traditional part of Guam.

Her work gave all of us insights into the hybrid culture of the Chamorro people, a mixture of Spanish, Mexican and Filipino influences interspersed with the pre-Western contact Chamorro traditions. The account of the culture was powerful because the strengths of Chamorro character and industry were being celebrated for the first time in recorded history. Under American and Spanish colonial rule, Chamorros were only discussed as a problem. For the first time, Chamorros were being discussed as human beings who had designed a dynamic and strong framework for life. It was an invigorating vision made more powerful by the fact that it was conducted in the name of science.

Guam went on to be occupied by Japan during World War II and the Chamorro people endured a new challenge to their existence. They survived and their heroic story inspired their fellow Americans at the time. However, naval officials decided that the military should continue to govern Guam even as America had just prevailed in a war to preserve democracy and defeat fascism and militarism. The post World War II military government of Guam was an anomaly whose future was dim. And one of the persons who wanted to ensure that military government would come to an end was Dr. Laura Thompson.

She was refused the opportunity to go back to Guam by the Navy and visit the Chamorro people. Along with a few friends, she worked to end military rule in Guam and advocated the granting of U.S. citizenship to the Chamorro people. Her husband, John Collier, was Director of the Bureau of Indian Affairs, She prevailed upon him, their friend, Interior Secretary Harold Ickes and others like Pearl Buck to assist her in her advocacy of Guam issues. She worked with the Institute of Ethnic Affairs and they began to issue statements on the true nature of the military government in Guam. She testified in front of numerous Congressional committees. This lobbying effort was counteracted by the Navy who established an office across the street from the Institute to issue the Navy's point of view. The objectives of their lobbying were both the Executive Branch and Congress. Congress eventually realized that the Navy must go.

The role of the Institute, the articles by Harold Ickes, the articles in Asia Magazine by Richard Wels and the letters to the editor in the New York Times facilitated by Foster Hailey in moving Guam to civilian government has not been fully understood by many except the most committed historians. In combination with the efforts of Antonio Won-Pat, F.B. Leon Guerrero and the willingness of the Guam Congress to protest the decisions of the naval governor of Guam, the people of Guam finally saw the end of naval rule. It is one of the Guam history's greatest ironies that a young woman brought out to help naval officers understand Guam more eventually ended the power of naval officers over Guam.

Dr. Thompson did not return to Guam until 1976 at my invitation to an event I organized called the Chamorro Studies Convention. She came and delivered an inspirational message of hope and understanding about the Chamorro people. The event helped rekindle her interest and subsequent contacts with the people of Guam. She became good friends with Dr. Becky Stephenson, an anthropologist at the University of Guam, who edited a publication about Dr. Thompson's life story. Entitled "Beyond The Dream: A Search for Meaning", the work recounts the growth of Dr. Thompson as a scholar and anthropology as a discipline. Dr. Stephenson remarked about her colleague, "Laura was a good friend of Guam. She was a woman who loved Guam."

Dr. Thompson obtained a B.A. from Mills College in Oakland California and a Ph.D. in Anthropology from the University of California, Berkeley in 1933. She is the 1979 recipient of the Bronislaw Malinowski Award for the Society of Applied Anthropology. She has conducted ethnographic fieldwork in Fiji, Hawaii, Iceland, West Germany, the mainland U.S. with Native American communities as well as Guam.

Si Yu'os ma'ase' Dr. Thompson for all of your efforts on behalf of the people of Guam. To her nieces and nephew and those who cared for her in her later years, we thank you for sharing her talent, her strength and her inspiration with the people of Guam.