

So this was a region, all the way into World War II, where you had legal separation, which we were able to overcome through the Civil Rights Movement and through a lot of very courageous people, John Hope Franklin among them.

But once you get past the legal restrictions, the economic conditions among a preponderance of the population were basically the same. But this has provided downstream implications for both African Americans and people of European descent in the American South.

When I was in law school in 1974, the National Opinion Research Center at the University of Chicago did a study on White ethnic groups, broke them down by 17 different criteria. White Baptists, which basically are a population that has descended out of the American South through the Scotch-Irish migration—of which I wrote in “Born Fighting”—averaged 10.7 years of education. Blacks nationwide averaged 10.6 years of education. So the point to be made is that for both of these groups with a very common heritage, once we set aside, as we have, the legal disparities that tormented the South for so long, have very similar challenges in terms of breaking down generational cycles.

In the obituary from the *Economist* that was written about John Hope Franklin, this point was made:

Militancy was not in his nature. He was too scrupulous a historian for that, and too courteous a man. Asked whether he hated the South, he would say, on the contrary, he loved it. His deepest professional debt was to a white man, Ted Currier, who had inspired him to study history and had given him \$500 to see him through Harvard.

I would say, as we remember this truly brilliant American, that he not only loved the South, he understood it.

EXHIBIT 1

[From the *Economist*, Apr. 4, 2009]

JOHN HOPE FRANKLIN

His chief pleasures were contemplative and patient. With watering can and clippers, he would potter in his greenhouse among hundreds of varieties of orchids. Or, standing in a river, he would wait for hours until a fish tickled his line. These were, one could say, typical historian's amusements; very close, in rhythm and character, to the painstaking, careful accumulation of tiny pieces of fact.

And yet what John Hope Franklin collected, over a lifetime of scholarship, were scraps of horror. Five dollars for the cost of a branding iron. A deed of sale, in Virginia in 1829, for a male slave “of a yellow colour” who “is not in the habit of running away”. Or the testimony from 1860 of Edward Johnson, a black child apprentice:

“I was taced and plased with a rope a round my rists my back intiarly naked and swung up then and there Each of [the men] tuck a cow hide one on Either side and beet me in such a manner when they let me down I fanted and lay on the ground 2 hours.”

To these Mr Franklin could add from his own experience. The train journey to Checotah, Oklahoma, when he was six, that ended when his mother refused to move from the whites-only carriage. His father's small law office in Tulsa, reduced to rubble after a race riot in 1921. The day he was told by a

white woman whom he was helping, at 12, across the road, that he should take his “filthy hands” off her. And the warm evening when he went to buy ice cream in Macon, Mississippi—a tall 19-year-old student from Fisk University, scholarly in his glasses—only to find as he left the store that a semi-circle of white farmers had formed to block his exit, silently implying that he should not try to break through their line.

Academia offered no shelter. He excelled from high school onwards, eventually earning a doctorate at Harvard and becoming, in 1956, the first black head of an all-white history department at a mostly white university, Brooklyn College. Later, the University of Chicago recruited him. But in Montgomery, Louisiana, the archivist called him a “Harvard nigger” to his face. In the state archives in Raleigh, North Carolina, he was confined to a tiny separate room and allowed free run of the stacks because the white assistants would not serve him. At Duke in 1943, a university to which he returned 40 years later as a teaching professor, he could not use the library cafeteria or the washrooms.

Whites, he noted, had no qualms about “undervaluing an entire race”. Blacks were excluded both from their histories, and from their understanding of how America had been made. Mr Franklin's intention was to weave the black experience back into the national story. Unlike many after him, he did not see “black history” as an independent discipline, and never taught a formal course in it. What he was doing was revising American history as a whole. His books, especially “From Slavery to Freedom” (1947), offered Americans their first complete view of themselves.

THOMAS JEFFERSON'S WINE

Militancy was not in his nature. He was too scrupulous a historian for that, and too courteous a man. Asked whether he hated the South, he would say, on the contrary, that he loved it. His deepest professional debt was to a white man, Ted Currier, who had inspired him to study history and had given him \$500 to see him through Harvard. Yet, alongside the dignity and the ready smiles, a sense of outrage burned. He longed to tell white tourists thronging Washington that the Capitol had been built by slaves, and that Pennsylvania Avenue had held a slave market, “right by where the Smithsonian is”. Profits made possible by enslaving blacks had not only allowed Thomas Jefferson to enjoy fine French wines: they had also underpinned America's banks, its economic dynamism and its dominance in the world. The exploitation of blacks was something he admitted he had “never got over”.

Nor had America got over it, despite the march from Selma, in which Mr Franklin led a posse of historians, and Brown v Board of Education, where he lent his scholarship to help prove that the Framers had not meant to impose segregation on the public schools. The “colour line”, as he called it, remained “the most tragic and persistent social problem” the country faced. His own many black firsts—president of the American Historical Association and the Southern Historical Association, membership of Washington's Cosmos Club—had not necessarily opened the door to others. The night before he received the Presidential Medal of Freedom in 1995, a woman at the Cosmos Club asked him to fetch her coat. He was overjoyed by Barack Obama's election, but could not forget the poor, immobile blacks revealed by Hurricane Katrina.

He yearned to improve things, but wondered how Financial reparations he was doubtful about; apologies seemed trifling. Only time, in historical quantities, seemed

likely to make a difference. For some months he was chairman of Bill Clinton's Initiative on Race, a disorganized effort that ended by recommending “community co-operation”. Hostile letters poured in, mostly from people who did not think the subject worth talking about. Mr Franklin took them in his stride. He would go and work on his next book, or retire to the greenhouse, implements in hand; and practise patience.

HONORING YOM HASHOAH, HOLOCAUST REMEMBRANCE DAY

Mr. REID. Madam President, today, Holocaust Remembrance Day, or Yom Hashoah in Hebrew, is a day to give us pause. Today, we remember the horrific events of over half a century ago, when more than 6 million Jewish men, women, and children were targeted and systematically murdered, along with countless other victims of Nazi persecution. Today, we honor their memories and renew our commitment to stand up against prejudice and hatred in all its forms.

In 1980, Congress passed legislation that would dedicate this week every year to Holocaust Remembrance, so that Americans all over our country could come together and pay tribute to those who perished, and to ensure their stories will never be forgotten. This same legislation created the U.S. Holocaust Memorial Museum, a building that now stands in our Nation's Capital as a center of Holocaust education and learning and a memorial to its victims. Today, the names of some of those who perished will be read aloud in the Museum's Hall of Remembrance, and on Thursday, Holocaust survivor and Nobel Laureate Elie Wiesel will join President Barack Obama and congressional leaders in a ceremony in the Capitol Rotunda.

Even now, so many decades later, we continue to uncover more stories of untold brutality and terror during the Holocaust, as work by the International Institute for Holocaust Research at the Yad Vshem Holocaust Museum exposes new evidence of Nazi genocide. These little-known cases are even more poignant today, as we consider the renewed struggle against anti-Semitism and continued denial by some of the State of Israel's very right to exist.

Next week, on April 29, we will celebrate 61 years since the establishment of Israeli independence, and 61 years of unwavering U.S.-Israeli friendship. Last year, I was proud to lead the Senate in adopting a bipartisan resolution to honor Israel in its achievement of 60 years of statehood, and its resilience as a stronghold of democratic principles and freedoms in a volatile region. Although Israel remains under constant siege from neighboring states and terrorist groups, its unwavering dedication to these ideals and its proud history of survival demonstrate that Israel will endure and it will do so with the United States standing firmly by its side.

Today, as we both remember those who perished in the Holocaust and look

toward the coming celebration of Israel's independence, let us reflect upon the imperative we face. Since the establishment of the term "genocide" in 1944, the terrible events in former Yugoslavia, Rwanda, and now ongoing in Sudan have taught us what will continue to happen when hatred and persecution go unchecked. The day of Yom Hashoah calls upon each one of us to work individually and collectively to rededicate ourselves to overcoming intolerance, and—perhaps just as important—indifference, wherever and whenever we encounter them.

To the vibrant Jewish community that calls our great state of Nevada home, I wish you a joyous celebration of the 61st anniversary of Israeli independence, and I look forward to many more years of productive friendship between the United States and Israel. And to all who gather today and all of this week to pay tribute to the victims and survivors of the Holocaust, let us join together in honoring their memories and pledging to take up our shared mission of remembrance and action.

Mr. NELSON of Florida. Madam President, I rise today for the solemn purpose of commemorating Holocaust Remembrance Day.

I just returned from an overseas visit with SENATORS LEVIN and COLLINS to examine missile defense issues in Russia, the Czech Republic, and Poland. In Poland, I visited the Warsaw Ghetto memorials, one of which was built on the location where the Jews were transported to the death camp at Treblinka, beginning in July 1942. I was moved by visiting that place. We saw another monument built to the heroes of the Warsaw Ghetto uprising. The death camps would not be liberated until 1945, but we remember this courageous struggle against overwhelming odds.

In America and throughout the world, Jews are observing this day in synagogues, reciting prayers. Young people listen to the testimonies of survivors who witnessed and were victims of the worst crimes committed by humankind, so that the Holocaust is not forgotten by future generations.

Florida has the largest number of Holocaust survivors in the entire country. These survivors remind us that the Holocaust was a tragedy of almost unimaginable proportions.

Today we remember those who lost their lives, not because of any crime they committed, but simply because of their faith and their heritage. And, though Jews were indeed the primary victims, we also remember the others who suffered persecution and were murdered by the Nazis: Gypsies and Poles, Jehovah's Witnesses, the handicapped, gays, political dissidents and Soviet prisoners of war.

In addition to marking this day, we in Congress are doing what we can to ensure that we never forget what happened during the Holocaust and that it never happens again.

Earlier this year, two of my distinguished colleagues, Senators COLLINS

and CARDIN, introduced an important resolution that I cosponsored, which condemns anti-Semitism in all its forms.

In respect for the victims of the Holocaust and surviving relatives, I will introduce a resolution on restitution or compensation for property and other assets seized by the Nazi and Communist regimes in postwar Europe, in anticipation of the International Conference on Holocaust Assets that will be held in Prague at the end of June. This conference is a followup to the International Conference that was held 10 years ago in Washington, which established the framework compensation programs that were established throughout western Europe during the past decade.

I would point out that we still must determine how to address the cases of the remaining Holocaust victims who have yet to be compensated for the unpaid value of insurance policies they held before the war. I would support legislation that actually helps survivors to obtain just compensation and avoid dragging out compensation efforts or giving false hope to survivors.

I will also be introducing the World War II War Crimes Accountability Act to encourage foreign governments to prosecute and extradite wanted criminals, and to bring them to justice.

Despite the efforts of the U.S. Government, particularly the Department of Justice, and of groups such as the Simon Wiesenthal Center, a number of perpetrators of crimes against humanity remain at large. What is worse, we know exactly where some of the individuals are living, but the countries where they reside refuse to extradite them to face justice.

We are in a race against time. Each year, more Holocaust survivors are laid to rest. Let us work together quickly to let them see a measure of justice done in their lifetime.

Finally, our Government has made solemn commitments in the past that the horror of the Holocaust will never be repeated. And yet we are all well aware of the grim stories of ethnic cleansing in the former Yugoslavia in the 1990s, the mass murder of Tutsis in Rwanda in 1994, and now the ongoing genocide in Darfur. America as a nation must be a leader on the world stage to prevent genocide.

I urge President Obama, Secretary of State Clinton and UN Ambassador Rice to continue the battle against ignorance, intolerance, and instability that seem to contribute to genocide, and to confront those governments that engage in genocide. And America must make every effort to ensure that those who commit these horrific crimes face justice.

RETIREMENT OF RABBI SOIFER

Mr. REID. Madam President, I rise today to recognize Rabbi Myra Soifer, who will retire on June 30, 2009, after 25 years of service to the congregation of

Temple Sinai in Reno, NV. Rabbi Soifer was one of the first ten women ordained as a rabbi after the Reform Jewish movement accepted them in 1972. A well accomplished scholar, she received her undergraduate degree from Lawrence University, her Masters in Hebrew Letters and ordination from Hebrew Union College in Cincinnati, Ohio, and graduate work at the Pacific School of Religion in Berkeley, CA, and the Leo Baeck College Rabbinical School in London, England.

Rabbi Soifer has enriched her community with her grasp of the Torah and its teachings. Under her guidance, Temple Sinai has grown into a vibrant religious community with an expanded religious school and an enlarged campus that can accommodate both the congregation's largest gatherings as well as community meetings.

Besides being a dedicated spiritual leader for her congregants, she has been a powerful voice for good in the community at large. Rabbi Soifer has been a fearless, driving force in bringing the greater faith community together around prayer, and to address moral and political issues. She led Temple Sinai to help organize the Northern Nevada interfaith response to the tragic events of 9/11. She has organized women in the faith community as the founder of the Reno Clergywomen's Association, and she created an interfaith clergy study group known as the "Study Buddies", which has been going strong for over 20 years. The community recognizes her as a passionate advocate for social justice, celebrating cultural and religious diversity, and caring for the underserved locally and globally.

Her accomplishments have been recognized in many ways over the years, as she has been the recipient of the Metropolitan Community Church's Human Rights Award; University of Nevada, Reno's Psychological Services Award; ACLU's Civil Libertarian of the Year; and Reno Magazine's '88 people to watch in '88' Award. Her reach in the community goes beyond the Temple's walls, having worked with the Washoe County School District, Nevada Coalition Against the Death Penalty, Witness For Peace, Reno/Sparks Metro Ministry, Community Coalition to End Hate and Violence, Northern Nevada AIDS Foundation, Planned Parenthood of Northern Nevada, Northern Nevada Black Cultural Awareness Society, and the Food Bank of Northern Nevada.

I join with Nevadans throughout the Silver State to honor Rabbi Myra Soifer for her lifetime dedication to her faith, her community, and the social justice of all people. She has indisputably made a tremendous impact which will endure in the institutions she has enriched.

LEGACY OF CHICAGO'S ARTURO VELASQUEZ, SR.

Mr. DURBIN. Madam President, at the start of the Great Depression, a