

DEPARTMENT OF DEFENSE
APPROPRIATIONS ACT, 2019

SPEECH OF

HON. PETER A. DeFAZIO

OF OREGON

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 26, 2018

The House in Committee of the Whole House on the state of the Union had under consideration the bill (H.R. 6157) making appropriations for the Department of Defense for the fiscal year ending September 30, 2019, and for other purposes:

Mr. DEFAZIO. Mr. Chair, today, I will vote against H.R. 6157, the Department of Defense Appropriations Act, 2019.

The legislation includes several provisions that I strongly support, including giving servicemen and women a well-deserved raise of 2.6 percent. Those who serve in uniform have made extraordinary sacrifices for our country and have earned and deserve a pay raise. It also includes funding for Ukraine and Eastern Europe security initiatives to counter Russia's heightened military provocations and annexation of Crimea.

Despite these important initiatives, I have strong concerns with H.R. 6157. This legislation authorizes more than \$674 billion, including \$68 billion to the Overseas Contingency Operations (OCO) fund, an account which is not counted in the budget and is not paid for. It adds to the deficit and is used as a slush fund by the Pentagon.

Unlike every other federal agency, the Department of Defense (DOD) has yet to complete a financial audit; taxpayers deserve to know how the biggest bureaucracy in the federal government spends their money. In fact, a shocking report released in December 2016 exposed \$125 billion in waste that the Pentagon tried to hide from the public.

I refuse to support increased bureaucratic waste at the expense of American taxpayers and our men and women in uniform. A more accountable and transparent department would ensure taxpayer dollars are directed towards the needs of our troops and the benefits they deserve, rather than buying unnecessary weapon systems and giving the president a blank check to fund wars Congress hasn't authorized.

I have always advocated for maintaining Congress's constitutionally-confirmed prerogative to declare war under the War Powers Act and limiting the President's authority to engage in armed conflict without the consent of Congress. I strongly oppose this legislation's continued funding for armed conflicts and wars that are not congressionally approved. The Pentagon uses the 2001 Authorization of Use of Military Force (AUMF) to continue to justify the 17 years our troops have been fighting in the Middle East. President Trump has sent troops to Syria, Yemen, and elsewhere without seeking a new AUMF, a violation of the War Powers Act.

Additionally, the bill prohibits the closing of Guantanamo Bay, which costs more than \$100 million each year to house 41 prisoners and has been used as a top recruiting tool by terrorists. The prison at Guantanamo Bay has been a black eye for the United States, has eroded relationships with our allies, undermined U.S. missions abroad, and put U.S. citizens and our troops at risk of retaliation.

Congress can make responsible cuts to our defense budget without jeopardizing the safety of our troops or undermining our national security. Fiscal responsibility and accountability at the Pentagon would allow for funds to be better spent supporting the basic needs of our troops, meeting our obligations to veterans of past wars, and ensuring our true defense needs are prioritized.

HONORING JULIET FRANKLIN

HON. ROSA L. DeLAURO

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 28, 2018

Ms. DELAURO. Mr. Speaker, I rise today to honor Ms. Juliet Franklin on the occasion of her Bat Mitzvah and for her dedication to public service. Recent events in our nation have highlighted the social and political divide that we must all work to bridge. It is with great pride that I include in the RECORD the powerful words of Ms. Franklin, delivered on the day of her Bat Mitzvah.

Mr. Speaker, while this speech not only calls us all to action to defend civil rights in our nation, this young lady's words also serve as a reminder that we must work to improve our society for our children and grandchildren.

JEWS IN THE CIVIL RIGHTS MOVEMENT

(By Juliet Franklin)

Good morning. Thank you for coming.

My B'nei mitzvah project is about Jews in the civil rights movement. I decided to do this as my project because I am really interested in history. One thing I seem to learn about over and over again in history is how certain groups of people get mistreated, and I think that is really unfair and unjust. In English class, we read *Warriors Don't Cry*, a book about integration in the civil rights movement, and it made me sad and angry how African Americans were treated in our country. I began to wonder what American Jews did to participate in this movement and what beliefs caused them to do so. I decided to look at this for my bat mitzvah.

During the 20th century, many Jews joined the African-American community in their struggle for civil rights. This is probably, in part, because certain Jewish principles are important to the idea of civil rights. The belief that Jews should do *Tikkun Olam*, an idea from a book of rabbinic teachings called the *Mishnah*, says that Jews should do acts of kindness to repair the world. Another important Jewish concept is *Tzedaka*, an idea derived from the Hebrew word "tzedek" or "justice." From this principle, Jews are directed to give *Tzedaka*, meaning justice or charity to those who are in need. Finally, a central foundation in Judaism, from *Leviticus* in the Torah, is to "love your neighbor as yourself." In our congregation, we believe that a neighbor does not have to be determined by the person's actual geography and that we can be loving, accepting, and supportive of all people.

Jews have their own long history of being discriminated against and being denied rights because they were viewed as different. These experiences of discrimination led many Jews to fight for their own civil rights. It also led some Jewish people to help African Americans in their fight for equality because of the belief that everyone deserves to have freedom, justice, and equality.

One notable example of Jews' involvement in trying to promote social change for African Americans was their help in the develop-

ment of the NAACP. At the start of the 20th century, African Americans faced huge discrimination and persecution in the U.S. They were subject to lynching and other forms of mental and physical violence, often with no efforts by the government to stop it. In 1908, things reached a boiling point when two innocent African American men were lynched in Springfield, Illinois by a white mob during what became known as the Springfield riots. In the wake of these riots, the NAACP was formed in 1909, and several Jewish people are considered to be founders. For more than 100 years and still today, the NAACP works to remove barriers in racial discrimination through legal action and other democratic processes.

Jewish people have also worked to improve long-standing problems with educational opportunities for African Americans, particularly in the South. An especially important contributor was an American Jew named Julius Rosenwald, the son of Jewish immigrants who became the President and then Chairman of Sears, Roebuck, and Company, the equivalent of Amazon.Com today.

Despite his success, social justice for African Americans became a large focus for him as he recognized that African Americans and Jewish people shared an unfortunate experience of discrimination. He said "[t]he horrors that are due to race prejudice come home to the Jew more forcefully than to others of the white race, on account of the centuries of persecution which they have suffered and still suffer."

Rosenwald turned his concern into action. Between 1917 and 1948, Rosenwald contributed funding for over 5,000 schools for African-American kids across the deep South. In fact, by 1928, one-third of the South's rural black school children and teachers were served by Rosenwald Schools. Ultimately, he donated over 70 million dollars to causes to help African Americans, and if you think that sounds like a lot of money now, just imagine how much it was back then!

Though Julius Rosenwald's work did a lot of good, African Americans were still treated very unfairly in our country, and money alone was not going to fix it. During the 1950's and 60's, many Jews continued to help blacks in the south by participating in social action. It is estimated that Jews made up about 30% of the white volunteers that took part in the civil rights movement.

One way that some Jews participated was as freedom riders. Freedom riders rode interstate buses in mixed race groups into the segregated south, in hopes to change the segregated buses law. Being a freedom rider was a dangerous job. Many freedom riders were kicked off buses, beaten up by segregationists or police, or even killed. Jews also participated in dangerous voter registration efforts.

Rabbi Allan Levine is an amazing man who was a freedom rider and fought for civil rights. He was arrested for eating at a restaurant with black people in Jacksonville, Mississippi. He also marched from Selma to Montgomery, Alabama to demand voting rights for African Americans, facing violent state troopers on the Edmund Pettus bridge. His son Ori Levine said of his dad, "Every time he went to the south he made sure to wear his yamakah." He wanted people to know that he was a Jew who came to fight for their rights. It was important for him that everyone knew that Jews fight for the rights of weaker people."

Andrew Goodman and Mickey Schwerner were Jewish men from the north who traveled to the south to participate in civil rights actions in 1964. They worked with James Cheney, an African American, to help register African Americans to vote in Mississippi with the Congress for Racial Equality. While they were there, the three of them

were murdered by Ku Klux Klan members, and their dead bodies were hidden. Not until 2005, exactly 41 years after the murders to the day, was a man charged and ultimately convicted of direct involvement in the murders.

During this same period of time, on August 28, 1963, a man delivered a great speech during the March on Washington . . .

You probably think I'm talking about Martin Luther King Jr., but I'm actually not. Though Martin Luther King Jr.'s I have a dream' speech truly was amazing, I am talking about someone who is less well known—a Rabbi named Joachim Prinz—and he had an amazing speech too!

Joachim Prinz was born in Berlin, Germany in 1902, and, at age 24, he became a rabbi. He was an unconventional rabbi who spoke out strongly against Hitler, the Nazis, and the treatment of the Jews. He was arrested 3 times by the Gestapo, and finally kicked out of Germany in 1937. Still, because of his warnings about the Nazis, thousands of Jews left Germany and their lives were saved.

When Prinz left Germany, he came to America and spoke out against the government in Germany, as well as the US government's policies towards African Americans. While some of the members of the congregation liked those ideas, others felt the Civil Rights Movement should not be a Jewish problem. In response, Prinz stated "I would not morally say justice to the Jews without saying justice to the blacks. It is indivisible."

In 1963, he was invited to give that speech I mentioned before at the March on Washington for Jobs and Freedom. He spoke about the Jews' historic quest for freedom and justice, and stated:

"When I was the rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned under those tragic circumstances was that bigotry and hatred are not 'the most urgent problem. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.'

It is too bad that his speech came right before Martin Luther King's powerful I Have a Dream' speech, because Prinz's speech was pretty great too, and now no one remembers it! What he wanted us to remember is that the we must not be a nation of silent onlookers. We should take action and not ignore injustice. Recently, I had the opportunity to interview his daughter, Deborah Prinz. My great-aunt Micki was kind enough to put me in touch with her. Ms. Prinz told me that he was very loving and determined to speak his mind even if he thought people wouldn't agree. For example, in his synagogue, even though it wasn't popular, he allowed girls to have bat mitzvahs, I asked her if she was inspired by her father and she replied yes. I agree, because she created a program called the Achieve Foundation, an organization where more than 2,000 children and adult volunteers tutor kids who need help in school but cannot afford tutors. She is following in her father's footsteps to make the world a better place, just like everyone else who puts their mind to it can.

I have mentioned a number of famous Jewish men who had important roles in the civil rights movement. Now, I want to tell you about a woman, maybe not as famous, but still very important. Her name is Millie Goodman, and she is an 89-year-old Jewish, African-American woman who has been committed to fighting for civil rights throughout her life. She is also a cofounder of our DC Chapter of Machar, and she was generous enough to tell me about her experiences.

Growing up, she went to a Rosenwald school in the deep south. Millie started her

career as a clerk and typist in Washington D.C. with the federal government during the 1950s. Early on, she recognized the challenges of being an African-American woman in the government. For example, she watched white secretaries advance quickly, while African-American secretaries remained in the lower positions. One day, an office administrator stopped her and told her that he had tried to help black people but he did not think they appreciated it, and that this was why he could not take the chance to promote her. She said she 'went blind' with rage and threw her notes, inkwell, and paper on him, ruining his shirt. Her supervisor, a white woman from Texas, remained calm and did not let her get fired. Millie left that job and ultimately had a highly successful career, moving from an entry level position of GS-3 to GS-15, the highest level for a career civil servant.

Throughout her career, Millie volunteered with the NAACP. Having grown up in the South, she knew the role of the NAACP and participated in civil rights activities, including the 1965 march from Selma to Montgomery. Millie's family worried that she would be killed during the march and leave her 14 year-old daughter, Cheryl, without a mother, but Millie believed that she had to march to make Cheryl's life better.

While Millie had been born a Southern Baptist, she decided to convert to Judaism, saying that Judaism let her be free. Millie and her husband Joe found what they were looking for in Machar, as it had social justice as its foundation. Among the many things I learned from Millie, she taught me the importance of determination and commitment. She said "You don't know what you can do until you do it." Looking back at Millie's life, I have realized that one person can certainly do a lot. With resilience, persistence, and passion, people can do whatever they put their mind to.

Another personal and important part of my project this year was a trip I took with my family to Birmingham, Selma, and Montgomery, Alabama. In Birmingham, we went to the 16th Street Baptist Church, a site where the Ku Klux Klan placed a bomb that killed four African American little girls. There was a park across the street where many children and adults protested, and the police responded with tear gas, water hoses, and dogs. It was really sad to imagine what happened there. We saw the real cell Martin Luther King Jr. was held in at the Birmingham jail where he wrote the "Letter from a Birmingham Jail," a very famous letter where he describes his belief in non-violent civil action.

We went to the Civil Right Voting Institute and learned all of the ways that African Americans were denied the right to vote. For example, the government set up a lot of impossible tests that African Americans had to pass, like guessing the number of bubbles on a bar of soap, the number of jelly beans or cotton balls in a jar, or writing out the entire constitution word for word.

In Selma, we walked across the Edmund Pettus Bridge, where the police charged and beat many people during the first attempt to march from Selma to Montgomery on what is now called Bloody Sunday.

In Montgomery, we learned was it was like when Rosa Parks wouldn't move to the back of the bus. We also walked to the Capitol building, the very spot where the march from Selma ended and Martin Luther King spoke.

But, though our trip was so jam-packed with those things, we made sure to have time for other things like eating good Southern soul food, having a dip in the hotel hot tub outside in the cold air, and even escaping from an escape room with only 6 seconds left!!

Despite progress, African Americans and other people of color still face civil rights challenges including discriminatory police practices, gerrymandering, voter intimidation at polls, and voter identification laws.

But, you don't need to be a Martin Luther King Jr., a Julius Rosenwald, or a Joachim Prinz to have an impact, and you don't need to have a bat mitzvah project to get involved in working for civil rights for oppressed people.

I first started to learn about civil rights issues through books I read for fun or for school classes. Books like the March series by Congressman John Lewis, The Lions of Little Rock, Warriors Don't Cry, Turning 15 on the Road to Freedom, and many other books helped me learn about the experiences of others.

There are great DVDs you can watch that describe the lives of important people like Julius Rosenwald and Joachim Prinz.

You can also learn through visits to museums and other landmarks around DC and in different states like Alabama.

Second, speak up when you see discrimination happening around just like Luke is doing with his No Place for Hate Club.

Third, if you can find the time and get the support of your parents, look for ways to get involved through volunteering and social action. Many of you are already doing this. For example.

Many of us participated in the Black Lives Matter Protest, the Women's March, and the March Against Guns;

My dad and I volunteered at a Rock-the-Vote rally for students coming into D.C. for the gun march;

My friends Margaret, Luke, and I volunteer weekly at a soup kitchen; and Rigby tutors a young girl whose family recently immigrated to the US. Or, Machar's Social Action Committee is another great resource.

Finally, even if you don't have the time to participate in social action efforts, you can follow the Jewish principle of Tzedakah to help people and groups with money. You can pressure your parents to do this!

These actions, no matter how small, can make a difference in the lives and experiences of others and, by extension, yourself. Even though the freedom riders completed their task of integrating the busses, there is more to be done and we can all still get on-board the ride for freedom!

I want to thank Norm, Heather, Rabbi Jeremy, and Marlene for their help. I want to thank my Grandma and Steve for listening to me practice and offering advice. Of course, I want to thank my parents for all of their help with this project and taking me to Alabama and making me practice even when I didn't want to. And thanks to my sister too—she played a lot of Yahtzee while I was practicing! Finally, I want to say mazel toy and thanks to Luke and Rigby for being great friends and b'nei mitzvah partners and all my friends and family like my Nana from California for coming and giving me this opportunity to speak.

PERSONAL EXPLANATION

HON. JAMES A. HIMES

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 28, 2018

Mr. HIMES. Mr. Speaker, on June 14, 2018, I was unable to be present to cast my vote on the Securing the International Mail Against Opioids Act (H.R. 5788). Had I been present for Roll Call No. 265, I would have voted "AYE."