

anti-proliferation agenda during the Cold War. As of now, the fund has given away more than \$50 million, mostly for startup research and is the largest grant-making foundation in the United States focused exclusively on peace and security issues.

Sally Ann Lowengart was 12 when her family moved to San Francisco. She graduated from Sarah Lawrence College and returned to San Francisco in 1940. During the 1950s, she studied sculpture at the San Francisco Art Institute. Elegant and artistic, she could have spent her life comfortably moving in San Francisco's art and social circles. Instead, she turned her attention and her might to the issues of war, peace, and social justice.

Together with her husband Philip Lilienthal she founded the Northern California Committee of the NAACP Legal Defense and Education Fund in 1970. She served on the regional ACLU board. She co-founded Amnesty International Western Region and was an early supporter of the International Campaign to Ban Landmines that, while she was vice chair, resulted in a global treaty and a Nobel Peace Prize in 1977. In 1990, the United Nations Association bestowed to her its Eleanor Roosevelt Humanitarian Award.

In addition to her work for peace, for social justice, and the arts, Sally Lilienthal was an active member of our community supporting progressive policies and politicians. For 30 years I was blessed with her support, her advice, and her friendship.

I extend my deepest sympathy to her family; Laurie Cohen, Liza Pike, Thomas Cohen, Matthew Royce, Steven Cohen, Sukey Lilienthal, Andrea Lilienthal, and her 11 grandchildren. I hope it is a comfort to them that so many people mourn her passing and will hold Sally in their hearts forever.

INTRODUCTION OF LEGISLATION  
TO STUDY THE FEASIBILITY OF  
CREATING A UNIT OF THE NATIONAL  
PARK SYSTEM AT TULE  
LAKE SEGREGATION CENTER

**HON. DORIS O. MATSUI**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 5, 2006*

Ms. MATSUI. Mr. Speaker, I am pleased to join with my colleague, Representative JOHN DOOLITTLE of California, to introduce legislation which is important to California, to Japanese-American communities all across the country, and to our collective understanding of history as Americans. This legislation will initiate a resource study of Tule Lake to determine whether or not it should be included as a unit of the National Park System. However, it represents so much more than just another government study.

Indeed, the information which will be produced from the examination of Tule Lake's potential for inclusion in the National Park System will begin to ease the wrongs of the past and point the way toward a future devoid of prejudice and fear. Passing this bill will help ensure that current and future generations of Americans learn from and avoid repeating the wrongs that were committed during the intern-

ment of Japanese and Americans of Japanese descent during World War II.

It has been nearly sixty-five years since President Franklin Delano Roosevelt issued Executive Order 9066. From Poston, Arizona—where I was born—to Minidoka, Idaho, productive and loyal Japanese Americans were interned under this executive order in camps which robbed them of their dignity, denied them the opportunity to build their lives, and undercut the very freedom which had attracted these individuals and their ancestors to America in the first place. Few can imagine such an episode occurring in a nation such as ours, which was in the midst of fighting to defeat the forces of tyranny and evil abroad.

Over the more than six decades which have passed since that fateful decision was made to imprison so many innocent people, much progress has been made to analyze, redress, and commemorate the crimes perpetrated against Japanese Americans during this dark period.

My late husband, Representative Robert T. Matsui, for example, was integral in passing the Civil Liberties Act of 1988, which represented a first step toward healing the wounds suffered by those who were interned. But righting the wrongs of our forebears does not absolve us of our duty to guard against their recurrence, no matter how much we may have increased our tolerance and respect for the many diverse cultures which comprise this great tapestry of a country.

Indeed, as the time of the internment becomes more and more remote, our responsibility to learn its lessons falls ever more squarely upon our shoulders. We can accomplish this solemn task by preserving the locations and structures which stood at places like Manzanar, Heart Mountain, and Tule Lake, so that our children and grandchildren can learn these lessons of tolerance, understanding, and loyalty.

Including Tule Lake Segregation Center as a part of the National Park System will add a critical element to the federal government's inventory of Japanese internment sites. Tule Lake was a camp like any other until the fall of 1943, when it was converted into a maximum-security detention center for those Japanese Americans who were deemed to be exceptionally disloyal and dangerous. The vast majority of the 18,000 internees at Tule Lake Segregation Center were there because of their answers to one of two questions on a government loyalty questionnaire, which caused them to be categorized as "disloyal." Having been uprooted from their homes in 1941, their lives were upended for a second time when they were transferred from one internment camp to the even more remote installation at Tule Lake, near the California-Oregon border.

For this reason, Mr. Speaker, it is crucial that Tule Lake join sites like Manzanar and Minidoka as units of the National Park System. As a segregation center, Tule Lake embodies some of the most wrenching aspects of the internment. It was there that the unfair choices between heritage and current loyalties were most harshly forced on Japanese Americans. As such, Tule Lake represents an additional perspective to be added to the historical record of the internment. Including it as a unit

of the National Park System will ensure that the historical narrative which is unique to Tule Lake is never lost, but instead learned and understood by current and future generations.

I urge my colleagues to support this bill, which will help marshal the resources of the federal government to ensure that the experiences of World War II and of the internment do not simply contribute to further resentment and anger. With this legislation, we will continue to convert the pain and regret of the internment into a positive force for change in the future.

HONORING THE SERVICE OF MRS.  
JOSEFA CRUZ CERTEZA TO THE  
GUAM COMMUNITY

**HON. MADELEINE Z. BORDALLO**

OF GUAM

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, December 5, 2006*

Ms. BORDALLO. Mr. Speaker, I rise today to honor Mrs. Josefa Cruz Certeza, known affectionately to her family and friends as Tan Pai, on the occasion of her 90th birthday, which she celebrates today, Monday, November 27, 2006.

Tan Pai was born and raised in the village of Piti, Guam, and currently resides in the village of Agat. Her parents are Enrique Santos and Josefa Perez Cruz. She was married to the late Delfin Quenga Certeza and has six children, 21 grandchildren and 40 great grandchildren.

On this special occasion we recognize Tan Pai's many contributions and her selfless service to our community over the past 60 years. Tan Pai is a strong Chamorro woman, and she is respected by our community as one of the eldest and few surviving Suruhanas (Traditional Healer) on our island today.

Tan Pai's life and vocation as a Suruhana began when her youngest son fell ill, and when she went to seek help for him from a Suruhana in a nearby village. That Suruhana was too busy and told Tan Pai to come back the next day. Tan Pai felt that it would be too late for her son to wait, so she decided to find a cure herself.

Tan Pai learned the techniques of massage and herbal (the Chamorro) medicine from her mother, Josefa Perez Cruz, and from her husband's grandmother, Vicenta Quidachay Quenga.

Mrs. Vicenta Quidachay Quenga had learned the practices of a Suruhana herself firsthand from her mother. Mrs. Quenga was a gifted teacher who divulged the recipes to Tan Pai. There were many known Suruhanas at that time of Tan Pai's youth, but Tan Pai did not pay close attention to their practices and gifts until the incident befell her son and her strong interest in the tradition took root.

Raised in the Chamorro and Catholic traditions, Tan Pai is strong in her faith and believes that God has granted her a special gift, the power to cure, and that she should use this gift to help others in need. Since the age of 30, Tan Pai's specialty as Suruhana was in treatment of those illnesses which were considered ailments of children (chetnot famagu'on) and she has cured (Guiya uma