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are being thrown up to prevent that program or that idea from succeeding. In fact, any proposal that cannot withstand questions is suspect immediately, from my position. This questioning that I do does not in any way disparage Senator Byars. I have not suggested that he would bring a bill with the purpose of harming anybody. That is a stretch. There are very well-intentioned things which result in great harm. I suspect that when black men were used as subjects for experimentation with syphilis in the South, some doctor or doctors had good intentions. They probably wanted to find out what kind of treatment could be produced for white people, what kind of preventative measures could be taken for white people, and it's clear that that's what their interest was because none of the subjects were white. They knew how devastating syphilis could be. Senator Byars, as a man who, as long as he's been in the Legislature, has had concern for those people who have mental illness, who are mentally retarded, who have any of the conditions that might come under the umbrella "mentally challenged," when we're trying to be as nice as we can be, but he knows that in orphanages, foundling homes, as they were called, and places where the crazy, the imbeciles, the idiots, and those were words in Nebraska statute, where they were warehoused, those people and children were fed radioactive material in their breakfast food and had it administered to them in other ways, not to treat a disease, but, quote, to see what would happen. It is always the voiceless, the powerless, the defenseless who are set upon by the powerful and made pawns and subjects of experimentation. So I am going to stand on this floor and raise questions anytime I think the interests of the poor are at stake. I respect dentists. I've gone to dentists. I've probably spent more money with dentists than anybody on this floor, or the majority of people on this floor. I read a lot, when I have the opportunity, of works on archeology and anthropology. I'm interested in knowing what people who study those things have to say about where human beings come from, how long human beings have been here, and then I read the poets, the novelists and the playwrights to get an idea of where the human family might be going. I have in my hand a contribution that I'm making to anthropologists; maybe it would be an archeologist in the future. This is a very hard substance, very; harder than my skull. Some people like a little paper-shell-thin skull,