

NOBEL LAUREATE ELIE WIESEL
TEACHES ABOUT THE TRAGEDY
OF INDIFFERENCE**HON. TOM LANTOS**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, April 15, 1999

Mr. LANTOS. Mr. Speaker, few Americans more epitomize the nobility of America's moral strength than Dr. Elie Wiesel, the 1986 recipient of the Nobel Peace Prize and a survivor of the Holocaust. Elie has devoted his life to ensuring that the tragedy of his youth is never again repeated. His passionate and unyielding defense of human rights is a model to all of us.

Last Monday night, Elie Wiesel spoke at the White House at a Millennium Evening Forum including President and Mrs. Clinton and an audience of distinguished guests. His speech—"The Perils of Indifference: Lessons Learned From A Violent Century"—eloquently describes the most lasting moral peril of the Holocaust nightmare: the apathy of those who sat silently while millions were slaughtered by Nazi Germany. As reports of Hitler's atrocities mounted during the late 1930's and early 1940's, corporations continued to conduct business with the Third Reich, refugees were denied admission to a host of nations, tragically including the United States, and free peoples refused to act to stop Hitler's killing machine.

Without such passive disregard for human life, many of the six million victims of the Holocaust might have lived. "In a way, to be indifferent to that suffering is what makes the human being inhuman," explained Dr. Wiesel, "Indifference, after all, is more dangerous than anger and hatred."

The reflections of Elie Wiesel are particularly significant given the ongoing war crimes of Slobodan Milosevic and the Serbian government against untold thousands of Kosovar Albanians. Elie acknowledged the undeniable moral character of NATO's military campaign against these outrageous human rights atrocities, and he pointed out the sharp contrast with the world's reaction during the Holocaust: "This time, the world was not silent. This time, we do respond. This time, we intervene."

Mr. Speaker, Elie Wiesel is right. America must remain committed to military campaign to help the suffering Albanian victims of Milosevic's brutal campaign of ethnic cleansing in Kosova. We must also maintain our commitment to fight against human rights abuses throughout the world.

Dr. Elie Wiesel is the Andrew W. Mellon Professor in the Humanities at Boston University. In addition to the Nobel Peace Prize, he has been awarded the Presidential Medal of Freedom, the United States Congressional God Medal, and the Medal of Liberty Award. Elie's talents as a teacher, author, and orator have enlightened generations of students and citizens for nearly five decades.

Mr. Speaker, as we mark the Days of Remembrance this week, I urge my colleagues to read carefully the thoughtful reflections of Dr. Elie Wiesel.

THE PERILS OF INDIFFERENCE: LESSONS
LEARNED FROM A VIOLENT CENTURY, RE-
MARKS AT MILLENNIUM EVENING, THE WHITE
HOUSE, APRIL 12

Mr. WIESEL. Mr. President, Mrs. Clinton, members of Congress, Ambassador

Holbrooke, Excellencies, friends: Fifty-four years ago to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up, not far from Goethe's beloved Weimar, in a place of eternal infamy called Buchenwald. He was finally free, but there was no joy in his heart. He thought there never would be again.

Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know—that they, too, would remember, and bear witness.

And now, I stand before you, Mr. President—Commander-in-Chief of the army that freed me, and tens of thousands of others—and I am filled with a profound and abiding gratitude to the American people.

Gratitude is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary—or Mrs. Clinton—for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society. And I thank all of you for being here.

We are on the threshold of a new century, a new millennium. What will the legacy of this vanishing century be? How will it be remembered in the new millennium? Surely it will be judged, and judged severely, in both moral and metaphysical terms. These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations—Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin—bloodbaths in Cambodia and Nigeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence, so much indifference.

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil.

What are its courses and inescapable consequences? Is it a philosophy? Is there a philosophy of indifference conceivable? Can one possibly view indifference as a virtue? Is it necessary at times to practice it simply to keep one's sanity, live normally, enjoy a fine meal and a glass of wine, as the world around us experiences harrowing upheavals?

Of course, indifference can be tempting—more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbor are of no consequence. And, therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the other to an abstraction.

Over there, behind the black gates of Auschwitz, the most tragic of all prisoners were the "Muselmanner," as they were called. Wrapped in their torn blankets, they would sit or lie on the ground, staring vacantly into space, unaware of who or where they were, strangers to their surroundings. They no longer felt pain, hunger, thirst. They feared nothing. They felt nothing. They were dead and did not know it.

Rooted in our tradition, some of us felt that to be abandoned by humanity then was not the ultimate. We felt that to be abandoned by God was worse than to be punished

by Him. Better an unjust God than an indifferent one. For us to be ignored by God was a harsher punishment than to be a victim of His anger; Man can live far from God—not outside God. God is wherever we are. Even in suffering? Even in suffering.

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony, have done something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it. Indifference elicits no response. Indifference is not a response.

Indifference is not a beginning, it is an end. And, therefore, indifference is always the friend of the enemy, for it benefits the aggressor—never his victim, whose pain is magnified when he or she feels forgotten. The political prisoner in his cell, the hungry children, the homeless refugees—not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity we betray our own.

Indifference, then, is not only a sin, it is a punishment. And this is one of the most important lessons of this outgoing century's wide-ranging experiments in good and evil.

In the place that I come from, society was composed of three simple categories: The killers, the victims, and the bystanders. During the darkest of times inside the ghettos and death camps—and I'm glad that Mrs. Clinton mentioned that we are now commemorating that event, that period, that we are now in the Days of Remembrance—but then, we felt abandoned, forgotten. All of us did.

And our only miserable consolation was that we believed that Auschwitz and Treblinka were closely guarded secrets; that the leaders of the free world did not know what was going on behind those black gates and barbed wire; that they had no knowledge of the war against the Jews that Hitler's armies and their accomplices waged as part of the war against the Allies.

If they knew, we thought, surely those leaders would have moved heaven and earth to intervene. They would have spoken out with great outrage and conviction. They would have bombed the railways leading to Birkenau, just the railways, just once.

And now we knew, we learned, we discovered that the Pentagon knew, the State Department knew. And the illustrious occupant of the White House then, who was a great leader—and I say it with some anguish and pain, because, today is exactly 54 years marking his death—Franklin Delano Roosevelt died on April the 12th, 1945, so he is very much present to me and to us.

No doubt, he was a great leader. He mobilized the American people and the world, going into battle, bringing hundreds and thousands of valiant and brave soldiers in America to fight fascism, to fight dictatorship, to fight Hitler. And so many of the young people fell in battle. And, nevertheless, his image in Jewish history—I must say it—his image in Jewish history is flawed.

The depressing tale of the *St. Louis* is a case in point. Sixty years ago, its human cargo—maybe 1,000 Jews—was turned back to Nazi Germany. And that happened after the Kristallnacht, after the first state sponsored pogrom, with hundreds of Jewish shops destroyed, synagogues burned, thousands of people put in concentration camps. And that ship, which was already on the shores of the United States, was sent back.

I don't understand. Roosevelt was a good man, with a heart. He understood those who

needed help. Why didn't he allow these refugees to disembark? A thousand people—in America, a great country, the greatest democracy, the most generous of all new nations in modern history. What happened? I don't understand. Why the indifference, on the highest level, to the suffering of the victims?

But then, there were human beings who were sensitive to our tragedy. Those non-Jews, those Christians, that we called the "Righteous Gentiles," whose selfless acts of heroism saved the honor of their faith. Why were they so few? Why was there a greater effort to save SS murderers after the war than to save their victims during the war?

Why did some of America's largest corporations continue to do business with Hitler's Germany until 1942? It has been suggested, and it was documented, that the Wehrmacht could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?

And yet, my friends, good things have also happened in this traumatic century: the defeat of Nazism, the collapse of communism, the rebirth of Israel on its ancestral soil, the demise of apartheid, Israel's peace treaty with Egypt, the peace accord in Ireland. And let us remember the meeting, filled with drama and emotion, between Rabin and Arafat that you, Mr. President, convened in this very place. I was here and I will never forget it.

And then, of course, the joint decision of the United States and NATO to intervene in Kosovo and save those victims, those refugees, those who were uprooted by a man whom I believe that because of his crimes, should be charged with crimes against humanity. But this time, the world was not silent. This time, we do respond. This time, we intervene.

Does it mean that we have learned from the past? Does it mean that society has changed? Has the human being become less indifferent and more human? Have we really learned from our experiences? Are we less insensitive to the plight of victims of ethnic cleansing and other forms of injustices in places near and far? Is today's justified intervention in Kosovo, led by you, Mr. President, a lasting warning that never again will the deportation, the terrorization of children and their parents be allowed anywhere in the world? Will it discourage other dictators in other lands to do the same?

What about the children? Oh, we see them on television, we read about them in the papers, and we do so with a broken heart. Their fate is always the most tragic, inevitably. When adults wage war, children perish. We see their faces, their eyes. Do we hear their pleas? Do we feel their pain, their agony? Every minute one of them dies of disease, violence, famine. Some of them—so many of them—could be saved.

And so, once again, I think of the young Jewish boy from the Carpathian Mountains. He has accompanied the old man I have become throughout these years of quest and struggle. And together we walk towards the new millennium, carried by profound fear and extraordinary hope.

BUILDING TRANSPORTATION
ASSETS FOR AMERICA

HON. TILLIE K. FOWLER

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Thursday, April 15, 1999

Mrs. FOWLER. Mr. Speaker, improvements to our nation's state and local infrastructure

are necessary and long overdue. Economic growth and vitality hinge on a region's ability to accommodate commercial and commuter traffic both safely and efficiently. I am proud to say that last year's TEA-21 legislation, which I cosponsored, has begun to address these critical transportation needs, through honest, off-budget funding. I rise today to submit for the record an editorial that appeared last month in the Tampa Tribune. This editorial illustrates how local concerns are being met under the new funding formulas.

[From the Tampa Tribune, Mar. 3, 1999]

BUD SHUSTER'S WORDS OF WISDOM

U.S. Rep. Bud Shuster, chairman of the House Transportation and Infrastructure Committee, made a field trip to Tampa the other day to see our port, airport and highways.

There is general agreement here on the importance of air and sea transport, but the community is divided on ground transportation—whether to continue to depend entirely on roads or to augment them with a commuter rail line that would largely follow existing freight rail rights of way.

Shuster's advice: If you can, build rail.

"When you have right of way, you're half-way there," he told us. "Light rail seems to be pretty darn efficient."

This from a solidly conservative congressman representing a Pennsylvania mountain district that has been Republican since 1860.

Shuster helped deregulate trucking and has consistently pushed to give local governments more say in how federal transportation money is spent. Now up to half the federal gasoline tax revenue in any one category can be diverted to another, which means some highway money can be spent on transit and vice versa. This flexibility gives state and local governments more power, which puts them under more pressure to make intelligent choices.

The new transportation law is sending Florida about \$440 million more per year, a sum that partially corrects the old funding formula that for years shortchanged fast-growing states.

Shuster argues convincingly that all federal gasoline taxes should be spent on transportation and that all airline ticket taxes should be spent on aviation improvements. If the money isn't needed, reduce the tax rate. But the money is desperately needed, so Congress should invest it to improve the national economy and public safety.

He dismisses as ill-informed the often repeated criticism that Congress loaded the latest highway bill with pork. High-priority congressional projects account for 5 percent of the spending, and all those projects required the written support of the state departments of transportation. Even if all these special projects are unnecessarily fat, which they aren't, the remaining 95 percent of the money is going back to state and local governments.

Shuster, a veteran of the endless tug of war over limited revenues, conceded. "These decisions are not made by angels up in heaven."

They are made largely by men and women here at the local level, and the better informed they are, the more wisely they will invest tax-payers' money. It should interest them that the neutral advice from conservative Bud Shuster, who is neither campaigning here nor speculating in local real estate, is to seriously consider rail.

ST. ALOYSIUS CENTENNIAL

HON. PAUL E. KANJORSKI

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, April 15, 1999

Mr. KANJORSKI. Mr. Speaker, I rise today to pay tribute to Saint Aloysius Church, Wilkes-Barre, Pennsylvania, on the occasion of its Centennial Celebration. I am pleased and proud to bring the history of this fine parish to the attention of my colleagues.

Thirty-four families came to Father Richard McAndrew in 1899 with the request for their own church in South Wilkes-Barre. Father McAndrew petitioned Bishop Hoban for a new parish and on April 29, 1900, the Bishop came to lay the cornerstone for the new church building. As founding pastor, Father McAndrew helped in the first months until the parish's first official pastor was named, Father Thomas Brehony. Father Griffin, who was named as Father Brehony's assistant, later became the church's second pastor.

In 1913, Father McCarthy was installed as the church's third pastor and would serve the parish for thirty-two years. By the end of World War I, the church had outgrown its original building, so a beautiful new gothic church was constructed and dedicated by the Archbishop of Philadelphia in 1927. Father McCarthy continued the expansion with a new rectory in 1938.

When Father McCarthy died and Father Monahan took over St. Aloysius, he undertook the huge task of founding a school for the parishioners of St. Aloysius. Beginning with just a kindergarten, each year the school expanded a grade until there were eight grades. With the new school staffed by the Sisters of Mercy, the expansion of the school necessitated the expansion of the convent, so a new convent was dedicated in 1963.

Tragically, Tropical Storm Agnes swelled the Susquehanna River in June of 1972 until it spilled its banks and flooded all of Wyoming Valley, including St. Aloysius Church and its parish buildings. The interior of the church was totally ruined and the parish was devastated. The Pastor at that time, Father Padden, undertook the task of restoring the buildings after the disaster. Over a million dollars were spent on restoration, using loans from the disaster relief programs in place at the time. The last payment on that money was made in 1992.

In 1982, with Father Padden's retirement, Msgr. Donald A. McAndrews, the Director of Catholic Social Services, was appointed as sixth Pastor of St. Aloysius. Throughout his tenure, Msgr. McAndrews has continued the expansion and modernization of the parish. The parish's school, which celebrated its 50th anniversary in 1998, now has an all-day faculty and provides a quality education to 265 students.

Mr. Speaker, St. Aloysius Church is part of a tradition of strong religious faith which is synonymous with the Wyoming Valley. Founded by thirty-four families, the church serves eighteen hundred families today. Its proud history is a testament to the importance of faith in our daily lives in Northeastern Pennsylvania. I am proud to join with the parishioners and with the community in wishing St. Aloysius Church the very best as it enters a new century and a new millennium.