

required for the sale, transfer, or provision of transaction or experience information for a purpose other than marketing.

New § 626(b) would define "transaction or experience information" as "any information identifying the content or subject of 1 or more transactions between the consumer and a person doing business with a consumer. . . ." Section 626(c) would allow six exceptions, where a consumer's consent would not be required for the provision of transaction or experience information: (1) communications "solely among persons related by common ownership or affiliated by corporate control," (2) information provided pursuant to court order or federal grand jury subpoena, (3) "[i]nformation provided in connection with the licensing or registration by a government agency or department, or any transfer of such license or registration, of any personal property bought, sold, or transferred by the consumer," (4) "[i]nformation required to be provided in connection with any transaction in real estate," (5) "[i]nformation required to be provided in connection with perfecting a security interest in personal property," and (6) "[i]nformation relating to the amount of any transaction or any credit extended in connection with a transaction with a consumer."

Section 7(b) would make a technical amendment to § 603(d)(2)(A) of the FCRA to ensure that it does not conflict with new § 626, and § 7(c) would make a clerical amendment to add a reference to new § 626 to the table of sections for the FCRA.

IN RECOGNITION OF THE CANTON HIGH SCHOOL MARCHING BAND'S INTERNATIONAL COMPETITION CHAMPIONSHIP IN DUBLIN, IRELAND

HON. RALPH M. HALL

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, April 15, 1999

Mr. HALL of Texas. Mr. Speaker, I rise today to acknowledge and honor the latest achievement of a wonderful group of young men and women from my district—the Canton, Texas, Mighty Eagle High School Band. Just last month, on St. Patrick's Day, I came before the House to honor the numerous awards and recognitions that have been bestowed upon these youngsters. In addition, I wanted to publicly acknowledge them for being chosen to represent the State of Texas in Dublin, Ireland, on St. Patrick's Day, for that city's St. Patrick's Day Parade.

Mr. Speaker, not only did the Canton High School Band go to Dublin, Ireland to perform, but they won the international competition by winning the event's top prize. The Eagle Band "wowed" the five member international judging panel with its rendition of "Festive Overture" by Demitri Shostakovich. For its winning performance, the Eagle Band was recognized by Dublin Lord Mayor, Joe Doyle, with the parade competition championship trophy.

Playing before crowds of people and ambassadors from France, Russia, Argentina, England and Germany, the Canton Band proudly represented their home town, the

State of Texas and the United States. As we adjourn today, let us do so in honor of the Canton Mighty Eagle Band and their latest achievement.

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 to 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, REMARKS 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.