

film he considers to be such a danger. I've always been pretty sure that the underlying intent of Stan Lee and Jack Kirby's creation was to decry the dangers of repressed emotion, and surely Ang Lee, a filmmaker who has used swallowed passion as a motif in many of his films, can point to the father-and-child relationships in his film as partial evidence that he, in fact, has some of the same concerns that Mr. Ellis does.



**HUZK GOOD.
HUZK LOVE CHIZOREN.**

Make no mistake; our society and its media are far too violent. But I suggest that one must do more than watch a Mountain Dew commercial before attempting to lead the crusade against it.

Durden Kent
Eugene

SENATOR SELLOUT

One has to marvel at the course Tony Corcoran's political career has taken recently. It all seemed to start with the glowing full-page write-up the *R-G* did on him several months ago. Imagine: a labor activist getting positive treatment from this notoriously anti-union rag!

But one can only wonder if it was a har-binger, for it was not long after that testimonial saw print that the good senator did his

now-infamous 180 on PERS. You know, the one that has elicited from him an escalating gamut of emotion — from being "hurt" at the accusations leveled against him by his "friends" (*EW*, a couple of months ago), to "insulted" (the latest issue of *Local Focus*, the *UO's* SEIU publication), and now to sarcasm, as suggested in his July 10 *EW* column, wherein he states that he must be right because "splinters from both sides" are against him.

An interesting argument; ironically, it's similar to that which the *R-G* uses to defend its alleged "moderation."

Well, Tony, if I may: You might not have been so widely reviled by public sector labor had you been a little more straightforward and open, and given us some hint, at least, about your planned "sellout vote" (what a "friend" would have done); instead, we had to find out about it in, of all places, the *R-G*. Talk about "hurt" and "insulted."

And keep this in mind, too: The unions that now question your integrity represent hundreds of thousands of state, county and municipal employees — hardly a "splinter."

And — we vote.

Bill Smee
Eugene

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Moral Bankruptcy

Economic priorities take their toll.

All my life, I have pondered what it must be like to live within a particular society that is undergoing a particular moral bankruptcy. As a child, I contemplated what it was like for southern U.S. people of good will to try to protest their communities' brutality toward African-American residents. I wondered what it had been like to be a German who knew all people deserve kindness and watch one's community cheer the head of state and allow neighbors to be taken away. I have often thought about aware women living in a country that forces them to cloak their bodies and chokes their civil participation.



And in each case, I have been moved to learn of the power and courage of particular people who have refused to cooperate with such bankruptcy. A book I am reading, *Lest Innocent Blood be Shed*, by Philip Hallie, tells of one French village, Chambon, which organized during the Nazi regime to save thousands of Jewish children and adults. Certain Chambonnais, particularly a Protestant minister, Andre Trocmé and his wife, Magda Trocmé, played key roles in encouraging their community to maintain a sea level of decency. These two acted out of different perspectives — Andre moved particularly by his church's teachings, Magda simply believing that something is evil if it hurts people.

I have to recognize that my own society is undergoing an immense moral bankruptcy regarding money. Private ownership, profit, and economic growth rather than collective compassion, community health, or environmental reciprocity, are regarded as the filter through which every public policy, every proposal, must run. Will it garner the support of the "business community"? Will it provide new jobs? Will it avoid new taxes? Will it keep company costs down? Will it allow "private" landowners to do as they wish? Will it insure economic growth? More growth? More growth? If it won't, it is pronounced dead on arrival.

One-third of U.S. meat packing workers are being maimed or killed every year amid horrifying stench and inhumane conditions, but we get good deals on beef at Safeway. The U.S. consumes 30 percent of the world's resources (including oil), but we have the allegedly blessed-by-God freedom to build and run SUVs everywhere we want. Thirty thousand children starve to death every day worldwide, but we till under crops to keep the market price down. Salmon, those ancient residents who once powered throughout the Northwest, hang on by a thread, but by God, no urban developer should be required to provide a buffer for them. Children's school days are being pinched and eliminated, but that just shows private schools can probably do better. Health care, whether preventive or after-illness, is utterly lacking for millions of my country's working poor, but pooling our money for universal health care wouldn't "work." The oceans have been stripped, aquifers drained, and species booted off Earth, but, hey, question economic growth? Not on your life.

The Wildlife Society, a national association of wildlife professionals, recently released a technical review, called "The Relationship of Economic Growth to Wildlife Conservation." Its conclusion? "Our findings are that economic growth and wildlife conservation are conflicting societal goals and that economic growth is a primary goal in the United States." In other words, you can't simultaneously have wildlife in your country and worship economic growth, which depends on either continuous population growth or growth of per-person consumption of products. From a global perspective, the report notes, "if everyone on Earth lived a typical North American lifestyle, three more Earth-like planets would be needed to do so sustainably." Is this a decent way to live?

My country's particular moral bankruptcy is its elevation of money — whether on Iraqi oil fields, in Mexican border factories, or within local politics — far, far above decency to fellow residents (human and other species), others in the world, and future generations.

The villagers of Chambon operated on a different moral plane than their Vichy government and nearby division of the Nazi SS.

We can operate on a different moral plane than economic growth, with policies built around a steady state economy. Three words might be its hallmarks: modesty, sharing, and enough. For all.

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