## DAILY ASTORIAN

Founded in 1873



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#### OUR VIEW

## **Advance Astoria** a step toward economic success

uccessful economic development can't be boiled down to any simple formula — there are too many moving parts and external influences for any municipality to fully control its own destiny.

What can be achieved is laying the groundwork to support desirable investments and discourage potentially damaging factors. It takes the right combination of attitudes, laws and assets to capitalize on good fortune when it comes knocking.

Advance Astoria, a new five-year road map for economic success approved on first reading by the Astoria City Council this week, sets a goal of creating 200 new good-paying jobs in the city by 2021. This is ambitious but attainable, considering the current economic climate in our region.

In the immediate future, it's possible to foresee additional good jobs associated with the forthcoming Columbia Memorial Hospital/Oregon Health and Science University Knight Cancer Center. Not only will the cancer center itself create new health care positions, it will add additional economic gravity to the city's already-impressive concentration of medicine and wellness enterprises. Local patients who now have to obtain care in Portland and elsewhere will instead stay closer to home. This is a mercy to them and, without being crass about it, a boon to the economy in terms of money spent on everything from lattes and lunches to gasoline and lodgings.

The cancer center, along with other developments including two next-generation U.S. Coast Guard cutters, will put more shoppers on Astoria streets and more money on local balance sheets. In combination with trends including rapid expansion in craft brewing in recent years, the next five years have a good possibility of being some of Astoria's brightest in a generation.

This growth is made possible by carefully tended economic soil: Astoria residents have made literally many thousands of incremental investments that result in a generally appealing place that makes the most of its remarkable natural setting. It's far from perfect — there are warts and under-appreciated properties here and there — but overall it is an energetic and captivating town. Beyond its scenery, history and heritage buildings, it has the good luck to be well within the orbit of Portland and other dynamic metros, as the Advance Astoria plan notes.

But proximity to "hip" places would mean little if the city had not worked hard for three decades to renovate itself. It also must be noted that Astoria's success is very closely tied to the success of surrounding towns. Warrenton's retailing and manufacturing sectors are key economic drivers for the entire county. Seaside and Cannon Beach are magnets for our incredibly robust tourism sector. Tending to all these partnerships is to everyone's benefit.

It's worth taking a side trip in this discussion of renewal and development to think about situations like that explored in our Tuesday story about a man protesting code enforcement actions on his property in Alderbrook.

Our photos of a decrepit fisherman's house plastered with protest signs and surrounded by a conglomeration of junk might depict how Astoria could have appeared in alternate

**Good work** 

at good pay

Astoria's old

fishermen's

occupied by

dedicated

will keep

houses

reality — like the run-down, seedy "Bedford Falls" shown by an angel to the character of George Bailey in the Christmas classic "It's a Wonderful Life."

Alderbrook is a colorful enclave that treasures its eccentrics and strong working-class heritage. Even so, it's possible to imagine that neighbors find the property to be something of

Forced by the Flavel situation to implement more rigorous code

Astorians. mechanisms than exist in most of rural Oregon, the city is clearly within proper bounds in

attempting to resolve an overly drawn-out problem. The list of private property rights does not include being allowed to lower the value of surrounding properties. At the same time, quirkiness is a trait treasured by Astorians

and many who visit it. A fundamental principle of good economic development and urban renewal is to preserve the character of the place, making sure there is room for unusual "characters" — the diverse people who reside here. It would be a sour victory if success made Astoria uncomfortable and unaffordable to its own people.

There's good cause to believe city leaders, staff and residents mostly understand this balancing act: Advance Astoria indicates they do. Good work at good pay will keep Astoria's old fishermen's houses occupied by dedicated Astorians.

# NTER AT YOUROWN RISK 🚜









## Where did 'We the people' go?

By THOMAS FRIEDMAN New York Times News Service

few days ago I was at a conference in Montreal, and a Canadian gentleman, trying



to grasp what's happening to America, asked me a simple question: What do you fear most these days?' I paused for a second, like a

spectator waiting to see what would come out of my own mouth. Two things came out: "I fear we're seeing the end of 'truth' — that we simply can't agree any more on basic facts. And I fear that we're becoming Sunnis and Shiites – we call them 'Democrats' and 'Republicans,' but the sectarianism that has destroyed nation-states in the Middle East is now infecting

It used to be that people didn't want their kids to marry one of "them," referring to someone of a different religion or race (bad enough). Now the "them" is someone of a different party.

When a liberal comedian poses with a mock severed head of Donald Trump, when the president's own son, Eric Trump, says of his father's Democratic opponents, "To me, they're not even people," you know that you are heading to a uark piace.

So when I got home, I called my teacher and friend Dov Seidman, author of the book "How" and CEO of LRN, which helps companies and leaders build ethical cultures, and asked him what he thought was happening to us.

'What we're experiencing is an assault on the very foundations of our society and democracy — the twin pillars of truth and trust," Seidman responded. "What makes us Americans is that we signed up to have a relationship with ideals that are greater than us and with truths that we agreed were so self-evident they would be the foundation of our shared journey toward a more perfect union — and of respectful disagreement along the way. We also agreed that the source of legitimate authority to govern would come from 'We the

But when there is no "we" anymore, because "we" no longer share basic truths, Seidman argued, "then there is no legitimate authority and no unifying basis for our continued association.'

We've had breakdowns in truth and trust before in our history, but this feels particularly dangerous because it is being exacerbated by technology and Trump.

Social networks and cyberhacking are helping extremists to spread vitriol and fake news at a speed and breadth we have never seen before.



President Donald Trump speaks during a meeting with Ukrainian President Petro Poroshenko in the Oval Office of the White House Tuesday.

"Today, we're not just deeply divided, as we've been before, we're being actively divided — by cheap tools that make it so easy to broadcast one's own 'truths' and to undermine real ones," Seidman argued.

This anger industry is now "either sending us into comfortable echo chambers where we don't see the other or arousing such moral outrage in us toward the other that we can no longer see their humanity, let alone embrace them as fellow Americans with whom we share values.

Social networks and hacking also "have enabled us to see, in full color, into the innermost workings of every institution and into the attitudes of those who run them," noted Seidman, "and that has eroded trust in virtually every institution, and the authority of many leaders, because people don't like what they see.'

With shared truth debased and trust in leaders diminished, we now face a full-blown "crisis of authority itself," argued Seidman, who distinguishes between "formal authority" and "moral authority."

While our system can't function without leaders with formal authority, what makes it really work, he added, is "when leaders occupying those formal positions — from business to politics to schools to sports — have moral authority. Leaders with moral authority understand what they can demand of others and what they must inspire in them. They also understand that formal authority can be won or seized, but moral authority has to be earned every day by how they lead. And we don't have enough of these leaders.'

In fact, we have so few we've forgotten what they look like. Leaders with moral authority have several things in common, said Seidman: "They trust people with the truth — however bright or dark. They're animated by values — especially humility — and principles of probity, so they do the right things, especially when they're difficult or unpopular. And they enlist people in noble purposes and onto journeys worthy of their dedication."

Think how far away Trump is from that definition. In Trump we not only have a president who can't lead us out of this crisis — because he has formal authority but no moral authority — but a president who is every day through Twitter a one-man accelerator of the erosion of truth and trust eating away at our

We saw that play out between Trump and James Comey, the FBI director.

There's an adage, explained Seidman, that says: "Ask for my honesty and I'll give you my loyalty. Ask for my loyalty and I'll give you my honesty." But Trump was not interested in Comey's honesty. He only wanted Comey's blind loyalty — delivered free because Trump thought he had the formal authority to demand it. "But true loyalty can't be commanded; it can

only be inspired," said Seidman. Alas, Trump is not going to get any better and the technology is not going to get any slower. It is imperative, in the short run, that some moral leaders emerge in the GOP and actually restrain Trump. But that's doubtful.

But the upside of today's political-technology platform is that leaders can come out of anywhere — fast. Look at the new president of France. In the long run, the only thing that will save us is if more people — no matter what age, color, gender or faith — build moral authority in their respective realms and then use it to do big, meaningful things. Use it to run for office, start a company, operate a school, lead a movement or build a community organization. And in so doing you can help put the "We" back in "We the people."

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