

# Time to start impeachment proceedings

by Peter Morris



**“Unless Bush is impeached and convicted, it seems unlikely that the war will end before his term does.”**

that Iraq possessed weapons of mass destruction, which made it an immediate danger to the United States. He implied that Iraq was culpable for the 9/11 attacks. Both of these assertions were false and known to be false when made. Three thousand American troops and many thousands of Iraqis have paid for those lies with their lives.

- He has permitted the detention of prisoners, both citizens and non-citizens, without charge and without recourse to due process. These detentions are in violation of United States law and of treaties to which the U.S. is a party.

- He has permitted the torture of prisoners. Some were sent to foreign countries (known as extraordinary rendition) where torture of prisoners is customary. Others were tortured by fellow Americans in American facilities. Torture is a violation of United States law and of the Geneva Conventions, to which the U.S. is a party.

- He has conducted surveillance of U.S. citizens on U.S. soil without a warrant, in violation of the Foreign Intelligence Surveillance Act.

- He has, by means of so-called 'signing statements' declared his intent to interpret Congressional acts in ways contrary to the will of Congress. The most recent example is an attempt to permit agents of the executive branch to open and read domestic mail.

Nevertheless, leaders of the Democratic majority in both houses of Congress have said that impeachment is 'off the table'. As I see it, their reasons are partly valid and partly invalid. First, they think that impeaching Bush would be perceived as revenge for the Clinton impeachment. I think they are wrong. Most people realize that the impeachment of Clinton was a political lynching and that Bush's crimes are incomparably worse than Clinton's. As a popular bumper sticker says: “When Clinton lied, nobody died.”

A more sensible objection to initiating impeachment is that the process would be long and consume time and energy better applied to other things, and the process could possibly fail. The Constitution requires a 2/3 majority in the Senate for conviction, which means that a substantial number of Republican votes would be needed. At present, it seems unlikely that those votes could be obtained.

I would make two points. First, the new Democratic Congress is going to hold a lot of hearings about the activities of this administration. Subpoenas will be issued and witnesses will testify under oath. It seems likely that evidence to support

impeachment will pile up. If that pile becomes high and smelly enough, it may be impossible to ignore.

Second, a President who clearly deserves to be impeached should not be allowed to get away with his crimes. We are not just talking about the present day; we should look to the future and to future presidents. Precedents established today can bite our descendants. Even a failed attempt at impeachment would send a message to politicians of future generations.

Impeachment is a very serious matter, and it should be used only when the situation is truly dangerous to the integrity of the Constitution and the safety of the country. I believe that time is now. As I write, Bush's term has almost two years to run. That is enough time to do irreparable damage if he continues his criminal behavior. For example, despite the opposition of Congress and the American people, Bush has escalated the Iraq war and is threatening to attack Iran. Unless Bush is impeached and convicted, it seems unlikely that the war will end before his term does.

One prominent Democrat in Congress, Dennis Kucinich of Ohio, openly discusses impeachment. He points out that, “we...now have a condition in this country where we are told to take impeachment off the table and keep on the table a U.S. military attack against Iran.”

*Peter Morris is a retired professor from Penn State.*

## Is Penn State's Rock Ethics Institute an oxymoron?

by Aaron Troisi

“Today, technology sprints around the track of progress while humanity gasps to keep pace. In tomorrow's world, humanity must win this race. The stakes are high. Penn State has the right people to lead the charge,” said Penn State alum and capitalist, Doug Rock, as he handed his alma mater \$5 million for the establishment of the Ethics Institute that bears his name.

We learn that capitalism is the economic system that generates the most wealth, provides for those who deserve to be provided for, and frees citizens from the “tyrannies” that other economic systems impose: higher taxes, strong central governments and even distribution of wealth.

Capitalism is driven solely by increasing the return on invested capital by decreasing the costs of production, especially by decreasing the cost and amount of labor needed. For people who control no capital, this results in ever-diminishing numbers of jobs and pay. In a search for cheaper labor, capitalists send their factories overseas and seek out the workers that they can pay the least. As capitalist profit increases, people suffer.

As long as they profit, capitalists will continue their time-tested practices of polluting rivers, knowingly marketing dangerously flawed products, emitting harmful chemicals into the air, instituting regional dependency, undermining democratic processes by contributing to political cam-

paigns and lobbying interests, busting unions, underpaying their employees, and overpaying themselves.

Is it possible to have the benefits of the system without the ensuing calamity?

Social scientists have coined bizarre terms such as “Ethical Capitalism.” The main idea is that workers should have some kind of job security and be paid living wages, businesses must be held responsible for pollution, and the wealth produced by capitalism should be more evenly distributed.

Most corporations have expanded operations into some kind of “socially responsible” field. Smith International, for example, a Houston-based, global supplier of oil-drilling products and services, hosts an

“ethics hotline”. Visit any corporate website, and you can easily find a link dedicated to that company's social efforts.

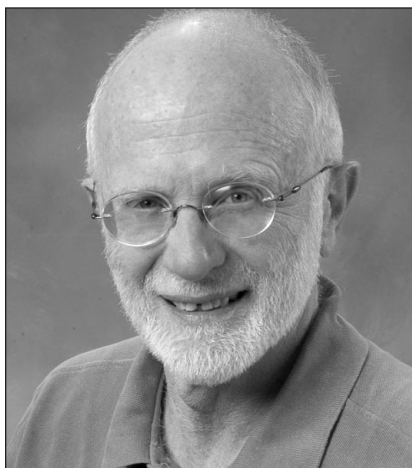
However, we cannot celebrate yet. “Ethical Capitalism” is intrinsically paradoxical: it relies on the problem itself (capitalism) to solve the problem (maldistribution). Therefore, one may conclude that “Ethical Capitalism”, for all that it promises, will succeed in little but fueling the conditions that it intends to alleviate.

According to American law, it is illegal for corporations to take any action unless it increases the return for their stockholders. All corporations' socially responsible

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# Happy Valley begins its biodiesel exploration

by Jack Matson



"The recent emergence of biodiesel as a possible alternative fuel created curiosity, which led to exploration..."

ners. The university owns the intellectual rights for a provisional patent that will be converted to a "Patent Applied For" in the next two months. The rights have been exclusively optioned to Matson and Associates Inc., which is responsible for all costs associated with the project. Frank Higdon is the Project Manager with assistance from Kevin Gombotz and Shaun Pardi.

One hundred years ago, Rudolf Diesel, the German inventor of the diesel engine stated, "The use of vegetable oils for engine fuels may seem insignificant today, but such oils may become in the course of time as important as petroleum and coal tar products of the present time."

Despite Diesel's vision, biodiesel provides an insignificant fraction of alternative energy options in the United States. It burns cleanly and can be mixed with diesel at any level to create a biodiesel blend, but it is more expensive. Approximately two-thirds of the cost is for the vegetable oil and one-third for the processing to biodiesel.

The recent emergence of biodiesel as a possible alternative fuel created curiosity, which led to exploration and research to make it cheaper in an environmentally acceptable way. The conventional process uses methanol and lye derived from fossil-fuels to produce biodiesel that must have contaminants removed as waste products.

My doctoral student, Dheeban Kannan, and I are doing research at Penn State for a unique way to make biodiesel that will eliminate waste products and cost less to produce. We have named it Green Biodiesel because our process eliminates the use of all toxic and fossil fuel based materials in production by utilizing a solid catalyst and ethanol. From what we learned in lab testing, we can demonstrate how the process can be scaled up to production size and produce biodiesel that will meet specifications for trucks and cars at half the processing cost of the conventional process.

By providing the necessary proof of concept, we hope to raise several million dollars to commercialize the invention, which depends on the business model developed with our as yet unknown joint venture part-

Both the university and Matson and Associates will profit if the project is successful. If the project fails, the company loses not only the expenditure, but also the effort. In any case, Mr. Kannan will use the research findings to acquire his doctorate.

The uncertainties are manifest. First, our research may prove that the concept is not feasible. Second, even if it turns out to be feasible, it may not be patentable. Another research team may have a provisional patent over the same technology with an earlier registered discovery date. We will find out in about two years when our patent is finally examined in the U.S. Patent Office. Third, another more unique and inexpensive way of making biodiesel cheaper may scoop us and render our idea obsolete. Fourth, the price of biodiesel may still be too high compared to diesel derived from fossil fuels; in that case, investors will run in the other direction. Fifth, the U.S. Department of Energy may not be interested in funding biodiesel research.

Even if it proves to be feasible, by their calculations it can supply only ten percent of national diesel needs if all the vegetable oil from corn and soy was used for this purpose.

So why are we taking the risks? Philosophically, we want to do our part to diminish the effects of global warming and help the nation become more energy self-sufficient. We think we have the brainpower, knowledge, and hopefully, we can develop connections to make it happen. We are bootstrapping the effort, with help from Penn State, in scrounging lab space and used equipment; local contacts, such as Paul Silvis of Restek, have given us technical advice and equipment. We have the passion to pull it off. Someone will make the breakthrough. Why not us? We have discussed

our ideas with some biodiesel "insiders" and they think we have a worthwhile concept.

Pure biodiesel is also biodegradable, non-toxic, and free of sulfur and aromatics. It sounds too good to be true, but maybe it isn't. Our gamble is that biodiesel is good and true. We will soon know.

In June, my mate Elizabeth Goreham and I will take our annual trek to Maui, where biodiesel is in everyday use. We will rent a car from BioBeetle, Inc. that will run on pure biodiesel, which is cheaper than regular diesel and gasoline. The Maui Electric Company has plans to build a new electricity generator on biodiesel from vegetable oil derived from crops grown on the islands. The fact that Maui has the highest gasoline prices in the nation has definitely helped these plans along. Perhaps state and federal governments will provide some economic stimuli to make it happen quicker in the continental United States.

*Jack Matson is a professor of Environmental Engineering at Penn State, and the Principal Engineer in Matson and Associates, Inc.*

## Sudoku solution

2	4	8	6	3	5	7	9	1
7	5	1	2	8	9	6	4	3
9	6	3	4	7	1	8	5	2
1	3	5	9	4	7	2	6	8
4	8	2	3	5	6	1	7	9
6	7	9	1	2	8	5	3	4
5	2	4	7	1	3	9	8	6
8	1	6	5	9	4	3	2	7
3	9	7	8	6	2	4	1	5

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# A spiritual foundation for political and social action

by Rev. Mark Hayes

There are some compelling reasons why some of us may shy away from mixing religion and politics. Foremost among these is the notion of the separation of church and state. However, separation of church and state is not the same as separation of religion and politics. We can acknowledge the danger of churches becoming enmeshed in the workings of government or political parties, and still recognize that most, if not all, political issues have a religious or spiritual dimension. Therefore, it is appropriate that religious folks should have something to say about them.

I spent part of my Sabbatical Leave last year exploring issues of religion and politics. One exciting experience along the way was a large conference in Washington, D.C. on "Spirituality and Politics," convened by Jim Wallis, editor of *Sojourners* magazine and author of *God's Politics*, and Richard Rohr, a Franciscan who runs the Center for Action and Contemplation in New Mexico. Both have worked for many years to bring progressive spiritual values into the national political dialogue.

Several insights came out of the conference. First, spiritual experience and politics have always been linked. In the Judeo-Christian tradition, it goes all the way back to Moses and his encounter with God, continues through the Old Testament prophets, through the ethical teachings of Jesus, all the way up to Martin Luther King Jr and beyond. Rohr suggested that politics is what you do publicly, while spirituality is why you do it personally. That is, your spirituality gives you the foundation for what you do politically.

Another insight had to do with depth. One speaker suggested that we should focus not on moving to the right or to the left, but rather on moving deeper. That means going beyond ideology, of the right or the left, which the speaker characterized as "conclusions without the journey". Ideology is a shallow and weak foundation for a life of spiritual and political integrity.

Jim Wallis observed that Martin Luther King, Jr. did not endorse candidates. He asked them to endorse his agenda. It is the issues, and not political personalities, that are key. Wallis believes that what we need to do is change the wind – not just replace

wet-fingered politicians. Change the wind, and the politicians will follow.

There is no doubt that social movements with spiritual foundations can change history. It has happened before, and it can happen again. One key to success is to let go of the old choice of belief vs. secularism and understand that the real choice is between hope and fear or cynicism. Hope is a choice, not a state of mind. We must choose to act out of hope. But maintaining and acting out of hope in these times requires spiritual resources of the first order.

Wallis expands on these ideas in *God's Politics*. Wallis identifies as an Evangelical Christian, and his analyses of the issues are strongly biblically based, but not in the narrow, selective way that some mine the scriptures for obscure, out-of-context condemnations of this behavior or that. Wallis is more of a spirit rather than a letter-of-the-law kind of guy. He identifies particularly with the Old Testament prophets who continually called the powers that account for straying from important fundamental values. Here are a few of what he believes are important political and religious issues, and some of the key questions that need to be asked:

- Poverty: caring for the poor and vulnerable. Do budget and tax policies reward the rich or show compassion for poor families?
- The environment: caring for God's earth. Do policies protect the creation or serve corporate interests that damage it?
- War, and our call to be peacemakers: Do policies pursue "wars of choice" or respect international law and cooperation in responding to real global threats?
- Human rights: respecting the image of God in every person. How can we change

attitudes and policies that lead to abuse and torture?

I will repeat that sustained efforts to address these important issues require substantial spiritual resources. That may mean the biblical record. It may mean guidance from religious leaders. It may mean espoused religious principles, such as those of my own Unitarian Universalistic tradition, which recognize the inherent worth and dignity of all people and calls for justice, equity, and compassion in human relations and for respect for the interdependent web of all existence.

However, I do not believe we take a particular position, or particular actions, because our principles or our leaders tell us we should. I think we act because our own deepest values and convictions call on us to do so. Our principles and our leaders are expressing values that we already embrace. Their reminders of those shared values may indeed inspire us and spur us on, but ultimately, our spiritual foundation lies within us in the form of those core values that we have developed based on our life experience and reflection.

So, if you want a strong spiritual foundation for your efforts for social justice, look deeply within yourself to discern what spiritual values provide your deepest motivations. And if you determine that those are things like love, compassion, a vision of what can be, or a sense of unity and interconnectedness, then you must further discern what course of action can best bring those values to life.

*Rev. Mark Hayes is the minister of the Unitarian Universalist Fellowship of Centre County.*

## Whitey Blue says ban the booze

by David Silverman

The other day, I was talking with Whitey Blue, longtime Centre region resident and hard nose.

Whitey, do you have any thoughts about all these young people getting in trouble in downtown State College – fights, thefts, rapes, etc.?

"I sure do! Close all those beer and liquor-serving joints down there."

But a lot of restaurants down town also serve alcoholic beverages.

"Take away their liquor licenses."

Many adults like drinks before and with their meals, why deprive them?

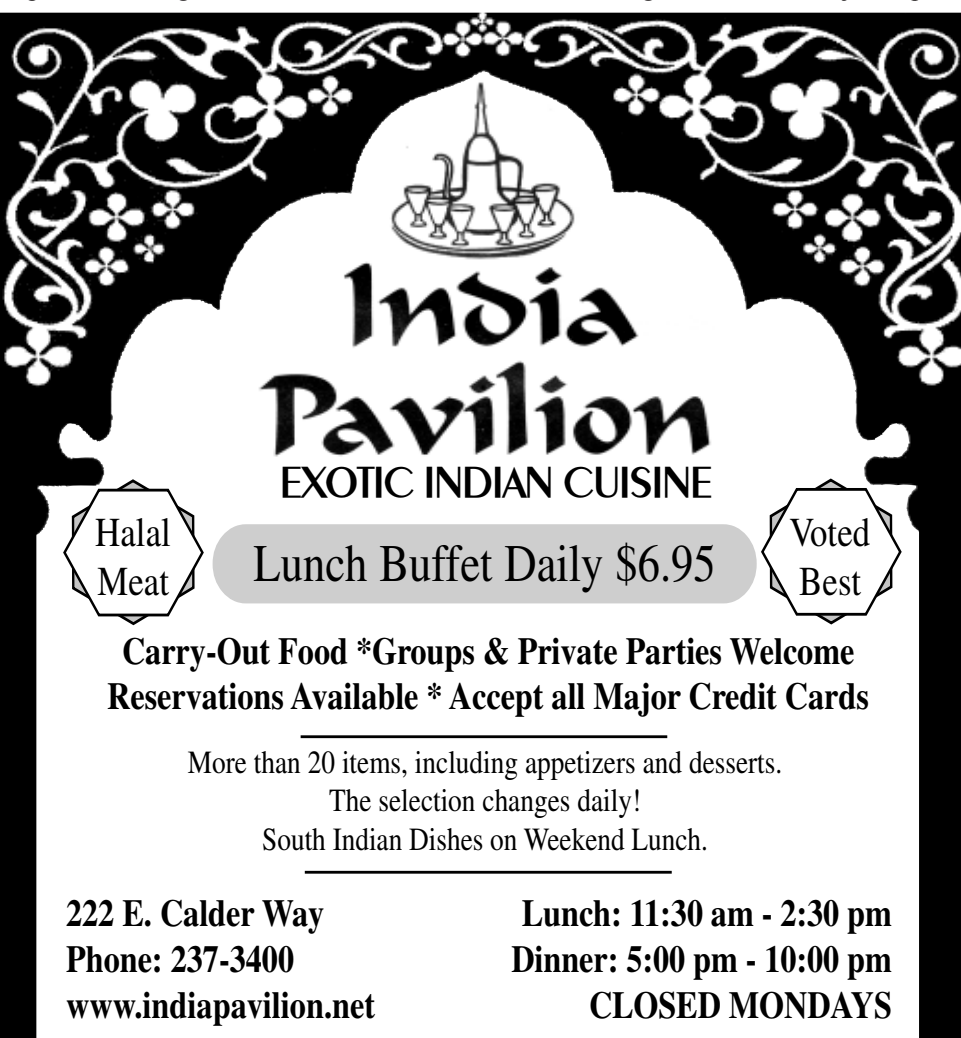
"Let 'em drive to places out aways."

Quite a few students have cars and would drive out to them, too. How would you stop that?

"Impose a curfew on all students - 10 PM for guys and 9 PM for gals."

Some students have jobs where they must work at night, and they need to work to afford to stay in school. What would they do?

"Issue special passes to them after they are thoroughly investigated. Any infractions whatsoever and they lose them."



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# ASK *Cosmo*



Dear Cosmo,

There have been reports of famous labels like Macy's, Calvin Klein, and Sak's Fifth Avenue selling fur coats that turn out to be DOG fur. How do you feel about this? I think this is criminally outrageous! Do you think those companies should be officially sanctioned? Signed, Fur Mongers Must Die!

Dear Must Dye Mongrel Furs,

What do you mean "officially sanctioned?" Like the NCAA does for bowl games or the NFL does for sports merchandise? Who should sanction them, The National Seal-clubbing Association? Mink Farmers Anonymous? Eukanuba Kidney-Crashing Crunchies?

How do I feel about dog fur coats? Well, I'm kinda attached to mine, and I wouldn't want to part with it anytime soon. When I'm done with it, I hope everybody else is, too. It might be flattering if my human took me to a taxidermist after I shuffled off this canine coil, but how totally creepy! I shudder at my possible poses in final effigy, like drinkin' out of the toilet, or "grooming" myself, or doin' the worm scootch across the livin' room rug leavin' skidmarks. Death with dignity? Shoot me out of a can-

non!

To my knowledge, animals don't decorate themselves beyond what their owners gave them. Sure, some puff up, fluff up, strut or change colors, but that's mainly for either fightin' or sexin'. It's people who place human attributes on animals. People characterize peacocks as "proud." Frankly, I think they're loud, annoying, anti-social, and probably suffer from low self-esteem. OK, I can see how you could get "proud" out of that. Bad example. Are owls really wise just because they know how many licks it takes to get to the center of a Tootsie Roll Pop? Are lizards with British accents more shrewd judges of car insurance than little dogs with Mexican accents are of *culinario rapido*?

People enjoy giving animals human char-

acteristics as a way of pretending they adore and understand them. I'm referring to the stupid outfits, not the more meaningful gestures like newspaper columns. It wasn't a dog who invented those nauseating poodle cuts. Our natural habitat is not a handbag, and we don't typically wear bows or barrettes. If only you knew the gamut of muttered invectives you have midwived via the dreaded doggie sweater menace, it would cause you the shivers you think you're sparing us. Giant clown sunglasses on a cow? Yeah, real original. Makes it seem like a jolly little picnic to keep her constantly pregnant, pimp the daughters out to the family business and send the little boys off to veal camp. And when she's worn out? Dog food and leather jackets for everybody!

It's people who aren't satisfied with their own appearances, not the animals. It's not my fault you ate from the wrong tree and have been barking up the wrong one ever since trying to improve on the fig leaf. A global industry has sprouted from the human decorative gene's quest to transform the merely functional to the clearly fabu. Sometimes this just means wardrobe, and sometimes, additional décor is required, like hair sculpture, beard topiaries, tattoos or piercings.

Chameleons use camouflage to avoid predation. Humans use camouflage to perform it. Chameleons change color to blend with surroundings. Humans change colors to stand out from them. Birds, lizards and insects come in iridescent hues, but not any mammals other than humans, and only

because those contrive to do so.

And we animals don't intentionally change our pigmentation in the off-season, either through the carcinoma-producing tanning booth, or that nice-try shade of pumpkin I saw some pedestrian sporting this week. Apparently it was a cloudy Spring Break, and the victim used some of that suntan-in-a-bottle stuff. Skin cancer be hanged, the intensive UV's at least can produce a result that would make her look less like a lobster with cirrhosis.

What's all natural? Eating meat? Wearing clothes? Do we have to slap you around with kid gloves? Pick a side, folks. You like sausage but don't want to know how it's made. You like eggs but don't want to know the chicken's name. Your quest for beauty always displaces something else in the natural order. You de-tusk great mammals for carvings, gut mollusks for pearls, and blind little lab bunnies in the name of safe mascara. Is it some fur, no fur? Some skin, no skin? Just reptiles? Just rodents? Rabbits but not rats? Leopards but not Lhasa Apsos? Cows but not horses? Calves but not kittens?

You're the ones who spend the weekends watchin' 'em toss around the ol' pigskin while you're here getting' your sheepskin. Are you really splitting hairs at all if it's still the whole pelt you're taking from somebody? Hell, you don't understand the first thing about making yourself attractive by rolling in dead things. And yet, ironically, you're simply rolling in dead things...gimme some skin, dude!

## Sudoku

2	4			3		7	9	
		1				6		3
					1		5	2
	3		9	4		2		
4					6			9
		9			8			
		4	7				8	
					4			7
3				6				5

### How to play:

Fill in the grid so every row, every column and every 3 x 3 box contains the digits 1 to 9. there is no math involved. You solve the puzzle with reason and logic.

Thanks to Peter Morris for contributing this puzzle.

The solution to this month's puzzle can be found on pg. 22 of this issue.

## from Ethics, pg. 21

endeavors, therefore, must increase their profits. Corporate capitalists have translated social interests in benevolent business into economic tactics to boost their profits.

If "Ethical Capitalism" is a lost cause, then how ironic that Penn State's very own Ethics Institute is the product of capitalist profit. The Rock Ethics Institute was established by a gift from Doug and Julie Rock.

Rock is a Texas businessman who graduated from Penn State in 1968. According to Forbes.com, Rock directed both Moneygram International, Inc., and CE Franklin Ltd., before becoming president, CEO, and Chairman of Smith International, Inc. In 2001, Doug and Julie donated \$5 million to Penn State's Department of Philosophy and College of Liberal Arts.

Since then, the Institute has hosted numerous, diverse presentations and lectures, supported grants to Penn State faculty and students, and created and maintained a series of initiatives. Currently, the Institute is focusing on speakers in the

fields of bioethics, climate change, engineering, and the social sciences.

The Rock Ethics Institute cannot be viewed as the unselfish contribution many consider it to be. Though the laws governing corporations do not apply to the actions of individual capitalists, the single-minded mission of increasing profits does. Undoubtedly, the decision to donate was the product of some cost/benefit analysis: a \$5 million gift provides for a substantial tax deduction.

The Institute recently hosted a presentation entitled, "Is Ethical Capitalism an Oxymoron?" by Joan Acker, professor emeritus of Sociology from the University of Oregon. At her January 29th talk, she argued that capitalism builds inordinate amounts of wealth for some people only at a terrible social cost. The underlying message throughout her presentation was a resounding affirmation of her title question—there can be no ethical capitalism.

If "Ethical Capitalism" is an oxymoron, then what of "Rock Ethics"?

*Aaron Troisi is a Penn State student.*