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Brian Wimmer (right), Peter Berg and Marcia Gay Harden star in "Late for Dinner."

## Dinner

Continued from Page 9

lagger), a crooked real estate developer.

Frank, who is mentally slow because of deteriorating kidneys, accidentally takes Freeman's 3-year-old son home with him after a meeting between the elder Freeman and Willy.

The elder Freeman accuses the two men of kidnapping. When Willy and Frank try to return the child, the child's father shoots Willy.

Willy and Frank then flee from the authorities to California.

Because Willy is suffering from a gunshot wound, Frank must take care of both of them. The two meet a doctor who tells Frank that he can get him a new kidney by shutting down his body until the new organ is available.

Frank agrees to the procedure for both himself and Willy, who is under anesthesia and cannot speak for himself. The procedure, called cryonic life-extension, shuts the men's bodies down. Their frozen bodies are put in barrels and stored for 29 years.

Richter must have realized that the audience would be skeptical of this time-saving procedure because he did

not focus the direction of the movie on the surreal, bogus life-extension.

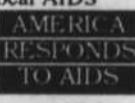
It is easy to call the second half, the '90s half, of the movie a tear-jerker as Willy and Frank try to get their lives back. Emotions run high as Willy searches for the family he unknowingly left behind.

Writer Mark Andrus mixes drama with humor as the mentally slow Frank encounters 1990 technology and culture.

And, with that intelligent writing, Andrus creates a movie about a dream of the return of missing loved ones.

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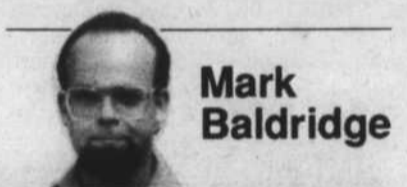
## Group driven to hide past, polyester

I'm here today to talk about a hidden minority among us, an invisible and disenfranchised group who hide in the shadows but deserve our pity, our help.

These people, both men and women, often are ashamed to invoke their rights. They must rely on me and people like me, to inform others of their predicament. I'm talking about '70s people.

They're entering their early thirtysomething years — that special time when one is given the opportunity to look back on one's life and to reflect on what one has accomplished. But '70s people are denied the opportunity to be proud of their accomplishments.

Their older siblings may have been '60s people, hippies, Jesus freaks or Ho Chi Minh supporters, growing their hair long, wearing holes clear through their jeans in protest. People of the '60s created some of the current clas-



**Mark Baldrige**

sics of rock 'n' roll, then suddenly became investment bankers and made a killing on the market.

In their wake, '60s people left a legacy that today's young people are looking to for inspiration. When today's generation looks back, they find in the '60s a decade of disruption any century would be proud of.

But looking back at the '70s, today's generation finds double-knit. People of the '70s danced to the Village People and the Bee Gees. Theirs was certainly a decade of indulgence. And that's something to be proud of.

But '70s people indulged without the thin, but necessary, patina of idealism. They refused to preach. Yet, they may have had more sex than any previous generation. For this, they can never be forgiven.

Think about it. There must be millions on the straggling end of the baby boom for whom the '70s were the happiest times of their lives. It was a peacock decade, a time to strut your stuff.

For homosexuals, it was time to come out of the cramped closet that had wrinkled their clothes suspiciously. Now, they could put on their '70s

gold lamé and bad toupees and shake their booties with the best of them.

Forgotten in the dust was "Give Peace a Chance," admittedly, an annoying mantra. Now was the time for "Staying Alive."

Where are those '70s people today? One occasionally finds a bedraggled, aging hippy with authentic red, white and blue peace patches holding ancient denim together. I've run across these creatures and felt a little like Billy Pilgrim come unstuck in time.

But where are the decaying leisure suits? Where are the sideburns and wide collars that looked like something from "The Flying Nun?" All this wealth has been bequeathed to the Elvis impersonators and other consignment store crazies.

Today a man in a polyester shirt is the subject of ridicule. Look at all the sitcoms. Everything in our culture says to the '70s generation, "Renounce the '70s or be ostracized."

In films and novels, the '60s are glorified. One would almost forget, if one's memory was short, that the same people now saying no to drugs once said, "Yes, yes, yes. Oh, a thousand times, YES!" Hippies were often dirty and disrespectful, unproductive citizens. They were experts at minding other people's business, both personal and political. They were sometimes bad people, following personal agendas and using "mind games" and coercion to get their way.


The '70s, by contrast, was the live-and-let-live era. True, drug use was rampant, but it less frequently interfered with the ability to work, to perform tasks useful to society. Rather the point, don't you think?

Obviously, there are good and bad things about any generation. So why must the children of the '70s suffer? They are forced into hiding. They gave up their beloved "Xanadu" eight-tracks long ago.

But that was not enough. Now they are told they must publicly ridicule their former joy, cutting off the possibility of fond reverie.

I call on the humanity in each one of you. Stop the senseless persecution of a more innocent age. Let's create an atmosphere of acceptance for our friends who, in their heart of hearts, never gave up their will to "boogie" or their platform souls.

Mark Baldrige is a senior English major and a Daily Nebraskan columnist.



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