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would say, well I had things of great value in there, I had money, I had securities, I had jewelry, and the landlord will say, well I'm sorry, I didn't see any of that in there. But the landlord, in fact, saw all of those things and stole these things. And if the tenant has gone to somebody at law, which is a long shot, say that you reach the point where the landlord is going to be challenged and the landlord is asked, well where did you destroy this valise and how? The landlord will say, well I threw it in the furnace, I have one of those "old-timey" furnaces where I burn coal, and I threw it in the furnace and burned it up. So they say, well we're going to sift through those ashes and see what we find. And they shift through the ashes and, sure enough, they find a somewhat misshapen buckle, a clasp and maybe some little brass fittings that would go with a valise of the description involved in the case. And they don't find any evidence of jewelry, money, security, anything unburned that would suggest that what the tenant says is true. So we are left with one of those he said, she said situations, and the landlord will win. None of that will be changed by this amendment that I'm offering. The landlord can still steal, the landlord is still encouraged to steal. The landlord is protected by the law when stealing occurs at the hands of the landlord. So what is the purpose of the amendment that I'm offering? I'm adopting the philosophy of the Hippocratic Oath, the one imposed on doctors, first do no harm. What I would do with this amendment is hold the patient harmless based on the current state of the law. The current state of the law is unfair. But what LB 175 attempts to do, and the committee amendments would also do the same thing, is to make a bad situation worse. Some people...maybe John Donne had this in mind when he talked about even if a clod falls in the ocean. And, Senator Cudaback, when he said a clod, I think he meant a piece of earth, but some people in America refer to an individual as a clod, but either way we take it, it means that the small is not so inconsequential that it has no value whatsoever. So there are some people who genuinely are concerned about the small, genuinely concerned about the hungry and the sick and those who cannot otherwise look after their own interests. Where is the place that they should be able to go to have their interests looked out for? They should be able to go to the legislators. And if the legislators are not going to correct an existing ongoing evil, they certainly should not add