

Spectrum

FOREST BREEZE

BY CHRISTINE LOHR

Why I think clearcuts are beautiful

There is no denying it—most of us really hate the looks of a clearcut. No matter how carefully planned and executed, the clearing of a once lush and majestic forest fills most people with a feeling of loss. Well, I think clearcuts are beautiful.

I do realize, however, that humans have been largely responsible for the degradation of the environment. And in response, we now criticize almost anything that alters natural ecosystems. It has come to the point where our mere presence seems to corrupt nature. This is because many people feel that human activity on wild land is artificial. Here, I disagree.

Human beings are made of DNA like every other living thing on this planet. Since we have evolved as successful biological beings, we are by rights, "natural." Our actions upon the land, therefore, must also be natural. Although we have done things to the planet which may prove to be our own demise, clearcutting is not necessarily one of them. Just like some ant species colonize aphids to later feed on them, we also colonize parts of nature to later consume them. We're not all that different from other organisms: we must utilize the planet's resources for survival.

From a forestry point of view, clearcuts can be the achievement of years of planning, and the tool for creating future forests. Many people criticize clearcuts, yet have wooden tables, adore their hardwood floors, and look forward to a good campfire. The intelligent cutting of a forest to obtain this wood is definitely a beautiful thing to many foresters. But when I say clearcuts are beautiful, I don't mean it in a scientific way. It is just a feeling I get when I see one.

For example, I think it's really neat the way a clearcut allows me to see where I am relative to the rest of the land. I know it sounds absurd to those who have not had the opportunity to travel in the woods without any trails. Approaching a clearing is very comforting after walking amidst tall trees all day, and when every tree trunk begins to look the same. Clearings, whether large or small, are very handy landmarks to help you stay oriented on the landscape. On a clearcut, you can look far into the distance.

A clearcut allows one to really see the terrain. If the clearcut is large enough, say 100 hectares, you can see the undulations of the land. Sometimes, you can see where the glaciers ages ago carved up pieces of rock and then dropped them in heaps

somewhere else. When the trees are there, the secrets of the land's origin are hidden. On a clearcut, you can see the sun on the horizon—and on a cool day, the sun can warm your face.

After a forest is clearcut, you can often see the rapid recolonization of plants. Like other "natural" disturbances, clearcuts offer openings of growing space. There is no longer an interruption of sunlight, water, root and crown space from the overstory trees. Suddenly, the land is open to colonization by the species that could not survive under the intense competition from the trees above. The competition for growing space is a matter of life or death in the forest. Only the most successful will survive. Those that cannot compete, die. A clearcut is often much more diverse in species composition than a mature forest. You see pioneering species such as alder, grey and white birch, red maple, raspberry, grasses, sedges, trembling aspen, etc.—all kinds of shade-intolerant species which had died out when the canopy closed in the forest that existed before. Some species, like pin cherry, die out quickly when the canopy closes; nevertheless, their seeds remain dormant in the forest floor for decades. These lie in wait for the next large disturbance that will allow germination and growth. A clearcut may also have shade-tolerant species such as balsam fir in the regeneration. These seedlings will be able to compete under the shade of the faster growing pioneers, and will eventually dominate the canopy once again. To me, seeing the diversity of regeneration on a clearcut is like watching the product of ages of evolution develop in front of my own eyes.

Another reason I love clearcuts is because you can usually see deer or moose there. These animals take advantage of clearcuts because they provide the low vegetation that they can browse on. If you ever walk through a clearcut and do not see a deer, you can still often find evidence that they were there. You can find pin cherry, red maple or dogwood stems that have been browsed in the summer for the leaves, and in the winter for their buds.

Clearcuts also often produce sudden waterfowl habitat. This is because when a large amount of trees in one area are removed all at once, the water table rises. A tree's root system absorbs an amazing amount of water each day, and releases much of it back to the atmosphere as tran-

spiration. When the trees are removed, the water table rises because there is no longer anywhere for the water to go. Once a new cover of vegetation is established, the water table moves back down. But the temporary increased water is very alluring to waterfowl. I've intruded upon geese, sandhill cranes,

swans, and mallards who were all co-existing on a flooded clearcut.

It is amazing to see that wildlife can enjoy a human manifestation—the clearcut. Is it not amazing that a clearcut, so seemingly devoid of life, can actually produce a situation that deer, ducks, and pioneer veg-

etation can utilize to thrive? I look at it this way: we need to use our resources in order to survive. Some clearcuts have detrimental effects on the environment, but a well planned one is not only a benefit for humans, but also a beautiful thing.

METANOIA

BY JOHN VALK

Deadhead spiritual

I was rather intrigued by the "Deadhead in Paradise" review written by Pam Fitzpatrick in the Oct. 8 *Brunswickan*. This well written article described in eloquent detail her experience of a recent Grateful Dead concert at the Boston Gardens. Taken in by the euphoria, her parting words to the reader were that, given the chance, we should all go "see a live Dead Show". I had to stop to consider why I should take that advice.

My familiarity with the Grateful Dead goes back to quite a few years. I was never much attracted to them though, as I was to other bands. But, tastes are personal, we convince ourselves. Nonetheless, I was surprised to hear that the "Dead" were still alive.

What intrigued me most about the article was its use of the word spirituality, mentioned on two occasions. That the term spirituality is gaining currency is a positive step. At least more are acknowledging its relevance. Unfortunately, its meaning is not often clear. From my understanding of the term, I wondered whether it was indeed a suitable choice.

Emile Durkheim, 19th C. French sociologist and father of functionalism, would have interpreted the Grateful Dead concert, at least from Ms. Fitzpatrick's descriptions, as having many religious overtones. Ms. Fitzpatrick herself uses the word "cult". At the concert there was "frenzy" (he termed it effervescence), an emotional fervour produced no doubt by the feverish pitch of the

music and the intensity of the intermittent lighting. Further, the "crowd" came with particular attire (t-shirts, bootleg shirts, stickers and other paraphernalia), participated enthusiastically (dancing, clapping, singing), experienced euphoria ("perhaps even exhaustion"), and left with a mission message ("if you ever get a chance to see a live Dead Show definitely go").

Was the concert a religious gathering? Some would strongly argue the case, for spirituality is connected to the religious. Nonetheless, I for one find such "Dead" spirituality rather perplexing, if not contradictory.

One finds reference to the term spirituality, or more specifically spirit, among many ancient peoples. It is recorded in the earliest of the Hebrew biblical writings. In the book of Genesis, spirit (ruach) refers to "life-breath", or "vigorous life". It has to do with that which gives us life — life's animating principle. What God "breathed" into our first forebearer was spirit or life.

Spirit then is what distinguishes life from death. Dead people or things have no spirit or spirituality. That is, the spirit (of God) has left them. Is it ironic, or telling, that spirituality would be used in connection with terms such as "Deadhead", "Dead Show", "Grateful

Dead"?

The spiritual is that intangible reality at the core of human personality. Some strongly affirm that spirituality suffuses all actions: "it can be uncovered in what is said and not said, in the way one moves and holds oneself, the way one enters into intimate and distant relationships, the way one uses time and money." (Elizabeth Liebert, *Changing Life Patterns*, 9). How does "Deadhead" spirituality in fuse or fill our actions, and are our lives better as a result of it?

The title of the review included the word "paradise". In the Christian tradition, paradise has to do with complete and full human life with God. Some of this can be experienced in this life, but much of it is the hope of a life to come. It is where the "fruits of the spirit" (love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self control: Galatians 5:22) are fully evident. As such, it would oppose the "skeleton images", which Ms. Fitzpatrick asserts "have made the Dead famous". Further, existence with God, even in the here and now, is anything but dead. It is a paradise replete with life and freedom. What then is the nature of a Dead paradise that would cause "states of eupho-

Continued on page 9...

THE HAIR COMPANY

Are you tired of not getting the right hairstyle or not being able to talk with your stylist? If so, call for your free consultation with any of our Hair Designers.

UNIB CAMPUS
WINDSOR STREET

THE HAIR CO. X
ALBERT ST.

REGENT STREET
DUNDONALD

WE USE AND RECOMMEND

Matrix

ESSENTIALS

STUDENT DISCOUNTS

452-0110

604 Albert St.

SWEET DEAL!!

...an even sweeter deal!!!

\$ 15.95

*Plus taxes and deposits where applicable.

- One 12" Grecoworks Pizza (or any 5 toppings)
- One 12" Garlic Fingers (with dipping sauce)
- Two litres of Pepsi
- Four Snickers Bars



GRECO

452-0033

Small Town, Canadian-Owned Computer Company, Serving Canadians with pride since 1988

Atlantic 386SX/40	\$ 895.00	386SX Economy
Atlantic 486SX/25	\$1045.00	386SX
Above systems include 2 MB RAM		
Atlantic 486DX/33	\$1425.00	1MB RAM
Atlantic 486DX/66	\$1695.00	40MB HARD DRIVE
Above systems include 4 MB RAM		
		VGA Monochrome
		1.44 Floppy Drive
		101 Enhanced Keyboard
		\$ 525.00

Do-It-Yourself Upgrades Made Easy

386SX/40 - 2 MB RAM Kit.....	\$275.00
486SX/25 - 2 MB RAM Kit.....	\$375.00
486DX/33 - 4 MB RAM Kit.....	\$695.00
Add \$40.00 for Pick-Up, installation and delivery (Anywhere in Canada).	

Parts Pricing

1MB Memory Modules	\$ 60.00
120MB Hard Drive kit.....	\$250.00
170MB Hard Drives kit.....	\$275.00
200MB Hard Drive kit.....	\$310.00
245MB Hard Drive kit.....	\$350.00
345MB Hard Drive kit.....	\$450.00
486SX25 CPU.....	\$125.00
486DX33 CPU.....	\$365.00
486DX2/66 CPU.....	\$625.00
486 Local Bus Motherboard with 128k cache.....	\$140.00
2400/9600 Modem/Fax kit.....	\$ 90.00
14.4K Modem/Fax kit.....	\$250.00
Hard Drives include controller, cable etc.	

The MultiMedia Happening

Have an educational entertainment centre installed in your computer.

MultiMedia Kit only \$435.00

Includes CD-ROM, Sound Card, Speakers & CD Encyclopedia. Add \$40.00 for pick-up, installation and delivery. (Anywhere in Canada).

NOVELL/CSA/DOC/FCC Approved
Warranty: One-Year Parts & Labour
30-Day Money-Back Guarantee
Business Hrs: 8:30 am - 4:30 pm AST.
Resellers Welcome

Atlantic Computer

1-800-565-8334
Fax# (506) 446-6981