

# BLOOD & THUNDER

Letters to the Editor reflect the views of our readers and not necessarily those of the Brunswickan. Letters may be sent to Rm. 35, Student Union Building. Deadline: 5 p.m. Tuesdays. Maximum length: 300 words.

## D'Avray Disaster

Are you serious? A walkway through the traffic circle? What have four to six years of university taught you? Every day I have walked up to Marshall D'Avray Hall from the SUB and never have I once lost my way through the little, tiny gathering of a few sparse trees and bushes located in the center of the traffic circle. I have not died of exhaustion taking the few extra steps it takes to walk around the edge of the traffic circle. I have however seen many other problems confronting students of this university. Students in wheelchairs unable to mount the steps found on the walkways or the fronts of the buildings on campus. Students that have to bring their children to class due to the lack of a campus daycare. A lack of special equipment, such as computers and auditory equipment to aid those with physical and learning disabilities. A lack of books and reference materials in our libraries.

Come on Grad Class, lets get serious now. Don't you want to be remembered as the class that actually made a worthy and useful contribution to your university? Or are you just too concerned about having the opportunity to purchase a brick with your name on it? Well at least the future students of UNR

can look at this useless waste of money and know who to blame!

For the sake of the students who are to come after you, TAKE ANOTHER VOTE!

A future grad who still has a grip on reality.

Kathleen Johnson-Tracy

## The Lease of Nature

Andrew Crisp's article, 'Man as Steward' was right on the mark, and not at all a waste of time. 'Man as Master' was made palatable circa 1688 AD by an English thinker, John Locke. The consequences, however, are more far-reaching than Mr. Crisp suggests.

Environment deterioration is not the sole result of the adoption of Locke's philosophy. The most widespread incarnation of Locke's doctrine is that of consumerism. Since we have swallowed this dogma hook, line, sinker, pole and fisherman, to return to a 'Man as Steward' lifestyle would be contrary, radically contrary, to our basic beliefs.

Locke promoted a method of self-knowledge based on selfishness. It included a natural right to self-preservation and a natural right to the unlimited acquisition of property. We would no sooner relin-

quish our natural right to be consumers than we would any of our inalienable rights. (q.v. *The Canadian Charter of Rights and Freedoms*)

Our natural right to unlimited consumption extends to include a right to the unlimited exploitation of nature. The right to the ends, self-preservation, give the right to the means. The same doctrine that preserves our inalienable rights of freedom of expression, movement and association, necessitates that we consume, consume, consume. If we do not consume and acquire property, we are not exercising our fundamental human rights and consequently, are less than human.

Read the fifth chapter of Locke's *Second Treatise of Government*, entitled 'On Property'. It was the most unnerving ten pages I have ever read.

Exploiting nature indiscriminately is as natural, dutiful and necessary to us as anything our liberal democracy stands for. ("Peace, order, good government" & "Life, liberty and the pursuit of happiness"). In suggesting that we can return to a 'Man as Steward' lifestyle, Mr. Crisp, you show that you are a dreamer. Perhaps you're not the only one.

Jon Sears

## Did you know?

- When the term "Student Union" is uttered, the reference is not to the thirty or so people who are councilors, but to *you* and your fellow students.
- You are the Student Union. You are a member of that body
- You can attend Student Union meetings; yes you; and actually speak!
- You can demand help from your representatives. Yes, you! AND THEY WILL LISTEN.
- So, the next time you hear the term "Student Union" uttered, remember, it is of you they speak.



To my mother, the thirties are like the sixties are to me.

To her father, the 1890s were like the sixties are to me.

To his mother, the 1860s were like the sixties are to me.

What if they'd talked to each other a lot, passing from generation to generation the freshness of the past; what incredible stories I could tell today.

*The elderly are living history books  
Read them well.*

Courtesy of Take a Deep Breath Inc.

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