

## Letters

### Ask again

I don't know why I expect something more enlightened from one whose name is followed by the word *philosophy*, but I do. I'm referring to Dan Hawkins' letter (ODE, May 15) calling for an end to graffiti on campus.

My guess is Hawkins is white, male, not gay, not poor — not in any way uncomfortable living in this society, which is after all made for *him*. He asks: "Are these individuals so helpless that they have to sneak around and voice their views destructively, not to mention illegally?" To anyone who doesn't fit the above description (white, middle class, male, etc.), the answer to that is obvious.

Hawkins' professed concern for property bothers me (again, I'm haunted by that word *philosophy*). I could have a long "philosophical" discussion with Hawkins about the meaning of property within the context of a public institution (i.e., Whose property does he wish to protect, and from whom?). Besides, graffiti rarely causes real damage.

I'm extremely suspicious of reverence for the built environment as a symbol of power. My fear is that this unconditional reverence for the physical trappings of this campus might also be extended to its professors.

Hawkins' aesthetic sensibilities are offended by this "incredible eyesore," or more likely those "helpless" individuals represented by it. Perhaps he should examine his own strong reaction to it and ask himself again if graffiti really doesn't work.

Steve Hanson  
Landscape architecture

### Hideous act

Human rights supporters take note: Cruelty has reached a new high in one nation. Prisoners are subject to being awakened, stripped and sprayed with abrasive chemicals that burn off their skin.

Many of these hapless individuals don't die quickly; they lay in their cells choking and suffering extreme pain. Jailers let them kick around in their cells up to 24 hours. Then the prisoner is removed. They've usually died of shock and/or

hypothermia, but dead or not they're disposed of, sometimes in an incinerator.

Pretty disgusting, isn't it? Welcome to reality, folks. That's about as close an analogy one can describe saline abortions with, the only difference being the baby's in a womb; the rest (burning off skin, pain, duration of agony) is the same.

Abortion activists don't like to talk about the approximately 16,000 post-20 week abortions done annually in America. Saline abortions are common when the baby is too large to cut up and suck out in a vacuum. Late term examples illustrate the hideousness of today's permissive abortion laws.

Nobody can say a 20-week pre-born isn't human because it isn't big enough, especially since some babies born around this point survive. And some late-term abortions have resulted in live births. That's called a "complication."

If one really wants to defend abortion, then at least one should be aware of what this policy results in.

Michael Cross  
Graduate



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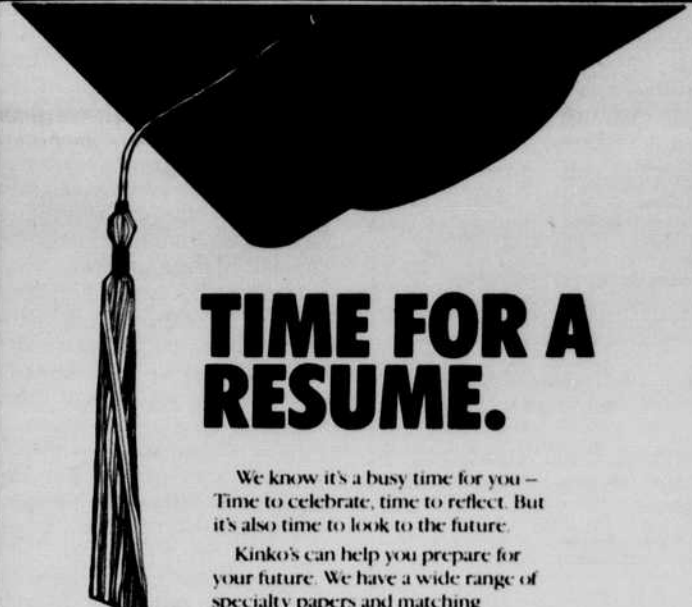
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