*The Lord giveth, and the Lord taketh away, but He is no longer the only one to do so*

*—*Leopold (67)

From the *very* first line of text, Aldo Leopold reminds readers of the dominance of divine functions that create or destroy (68). The advancement of technology gave earlyman the axe and the shovel to employ as tools (67). Using these tools have allowed Leopold, a wielder of the axe to write “his signature on the face of the land” (68).

Stewardship is the constant effort to reduce our impact on the environment, a slight alternative, yet equivalent to Berry’s: “the responsible use of nature” (517)

Both Leopold and Berry employ stewardship, while struggling with sustainability in a new ecological model. However, in this brief analysis, **I argue** they do it in very different ways. Leopold emphasizes the need to carefully exercise our divine functions, and Berry suggests careful stewardship of the value of the land.

Wendell Berry, due to his own “manner of thinking and philosophy—which knows that all men, by what they think about and wish for, in effect wield all tools” (Leopold 68) suggests that he is forever a wielder of an axe and shovel.

Ultimately, Leopold prunes this birch because he wishes to sustain his land in the future. If we interject berry into this situation, we can argue that he would choose similarly. However, their wishes, or manner of thinking are different.

Put quote

When presented with a choice between “nature extremist’s” and “technology extremist”, he is forced to side with the nature extremists. This is due to the inescapable fact of human perspective. However, because mankind is homocentric in nature, this side does not exist: “but this choice seems poor, even assuming that it is possible” (Berry 517) Therefore, this places him back in the center of the battle between Ecocentrism and anthropocentrism.

*Birch competition is a minor affliction compared with this weevil, whose progeny kill the pine’s leader and thus deform the tree. (Leopold, 70)*

While Leopold does what he does for the “good of the land”, Berry does what he does out of the human need to wield nature. If Berry was interjected in the situation where Leopold encounters the affliction of a weevil on page 70 of the Leopold text.

We can see that they ultimately would have the same bias to prune the birch.

Put quote

On page 529, Berry notes “humans should learn to behave properly with respect to nature so as to place their domestic economy harmoniously upon and within the sustaining and surrounding wilderness ” and that is “how the branches intertwine ” and tie the knot between Mother Nature’s “respectable husbanding” and the Lord’s “signature on the face” (Leopold 67) of the land. (67)

On page 525, wh

Now, I must attempt to interject Leopold into the governing walls of Berry. I still must meet the challenge of examining Berry’s possible actions, perspective or motivations.

1. *What is here?*
2. *What will nature permit us to do here?*
3. *What will nature help us to do here? (Berry 525)*

According to Berry, it is vital that I consider the possibilities available to Leopold and the provisions, as well as assistance granted him by nature (Berry 525).

However, I argue that Leopold does not demonstrate the same need for agricultural economics that Berry does.

Through Mother Nature’s gift of a *particular tool*, it appears as if I have finally reconciled Leopold’s stewardship, and given a sustainable balance to Berry without breaking the fundamental rules present in both essays. I conclude hastily with Leopold and Berry take two distinct paths, they ultimately equally value the land.

Environment, persistence, agricultural economy, sustainability.

“I always cut the birch to favor the pine” from that I cite Leopold (69)

Be appalled so am I, More often than not he lacks just a dime.

“If I . . . rub the pine [and give the] terminal buds ” a whine (Leopold sixty-nine)

More often than not we can see the divine. Just think of this, as my “wasteful time”.