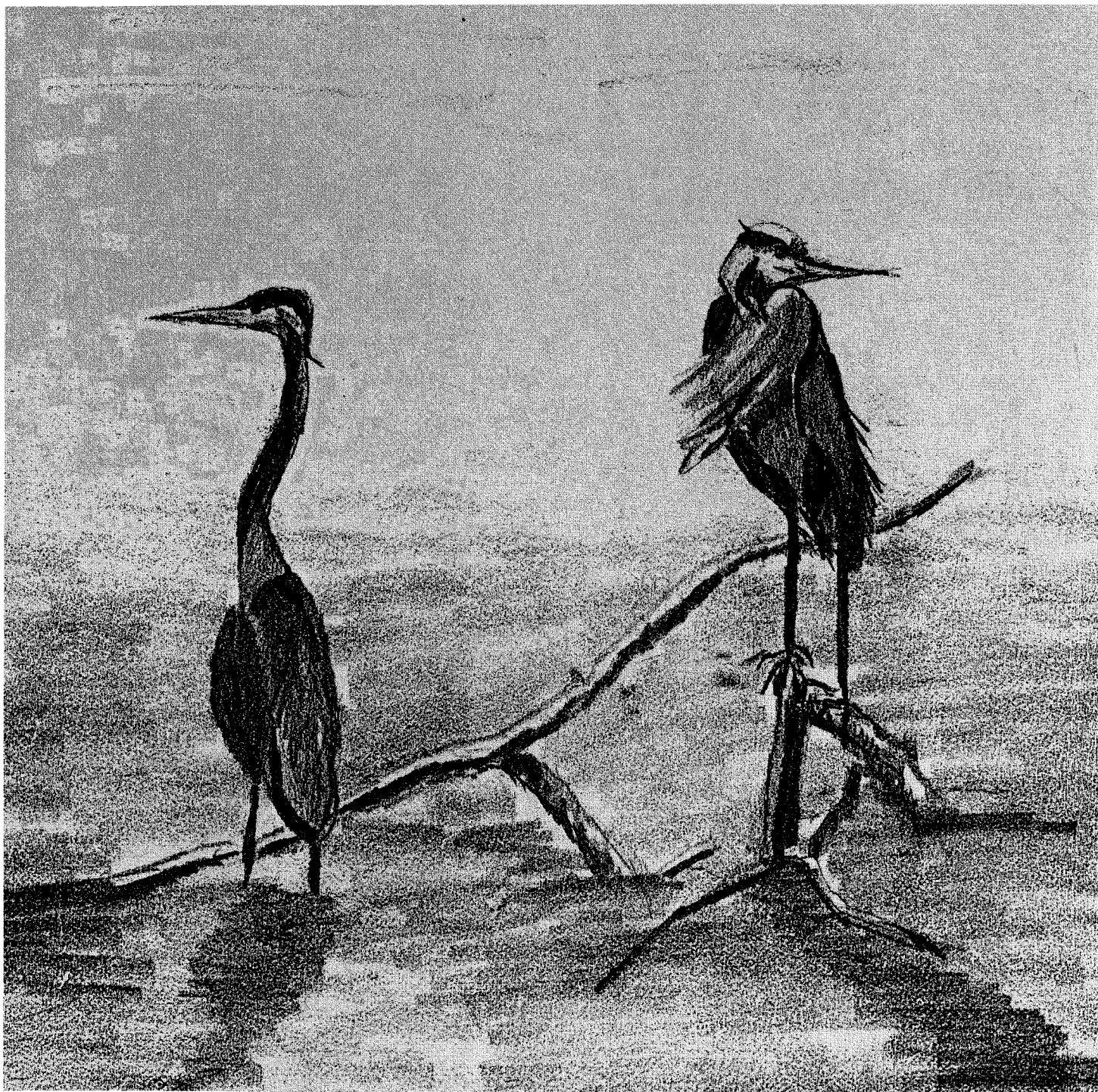
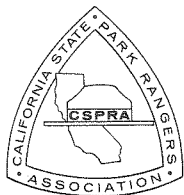


The California Ranger

A JOURNAL FOR PARK PROFESSIONALS



SPRING 1988

FROM THE EDITOR'S DESK:

In this issue of the California Ranger, I have attempted to present some background material on the philosophy of parks and what they represent to many of us. It needs to be pointed out that Rick Parmer was instrumental in the concept behind this issue. Without his help and encouragement, this issue would not be as exciting as it is!

We begin this issue with an article first published in the California Conservationist in January of 1936 by Mr. John H. Covington, the Executive Secretary of the California Division of Parks. This article reflects some of the basic philosophical values of the California Department of Parks and Recreation. Mr. Covington's writings still ring true 52 years later. Let's hope we have not forgotten his message.

Next we will take a brief, but insightful break with a wonderful writer from the south end of this fair state, Mr. Hank Nicol. Hank submitted several pieces for consideration and I found them all to be wonderful. I hope to use many of them in the future. I hope you will enjoy this first story, "A Grimm Fable", as much as I did!

We are able to present a short speech by Mr. Freeman Tilden thanks to the efforts of Rick Parmer. I found it to be inspiring - after all it is Tilden.

I first met Gary Fregien in 1976 at Folsom Lake. Gary has always proven to be an honest and frank mentor for me. His article in this issue on the Philosophy and Values behind the California State Park System is another fine lesson. Thank You!

In reflecting on the closing article by Earl P. Hanson, we are able to gauge how far we have come as a profession in such a very short time. Hopefully this self-reflection will allow us to consider where we are going as a profession and why! We owe much to those who have gone before us. We owe even more to those who will follow us! Failure to foster less than our finest, is a failure of our profession.

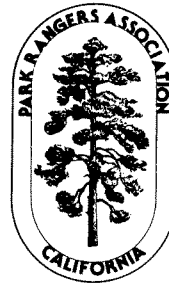
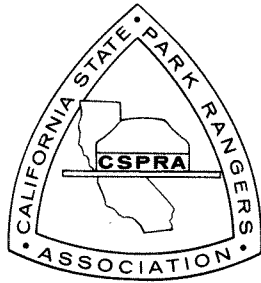
Looking forward to seeing you at the 1988 G.E.C in Sacramento!

Edward L. Stuckrath

Big Basin Redwoods State Park
21600 Big Basin Way
Boulder Creek, CA 95006

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STATE PARK SYSTEM NATURAL PLAYGROUND

California Division of Parks

by

John H. Covington, Executive Secretary
The California Conservationist, January, 1936

The article below from The California Conservationist, January, 1936, provides a wonderful insight into the philosophical concepts which shaped the California State Park System into what it has become today. Fifty-two years later the message about the social and cultural role of our park system is still a valid one. Let's hope we have not lost sight of this message!

-ed.

It is the aim of the State Park Commission to so beautify and conserve the seventy state parks and historical monuments that are under its control, that future generations may have at least a glimpse of original California, and that children and grown-ups of today may have the privilege of enjoying these magnificent facilities that have already been provided for them.

Already a number of scenic spots in this state have been saved from the destructive hand of commercialism, their development and improvement having been limited to actual necessities so that the face of mother nature would retain its original glory. This means that great virgin timber tracts will be preserved for all time, to thrill the millions who will inhabit the great cities of today and tomorrow. Colorful ravines will be ever accessible for the inspiration of the residents of the flat country. Broad lake shores and magnificent ocean frontages have been set aside for the benefit of everyone in California.

The public estate managed by the State Park Commission is now in excess of two hundred thousand acres and has an estimated valuation of more than fourteen million dollars. The acquisition of these redwood parks, lakes and lagoons, rivers and waterfalls, mountain parks,

rocky coast, sandy beaches, tidelands, desert locations, ocean frontages, and historical monuments, was made possible through an act of the legislature, whereby six million dollars was set aside for the purchase of these various monuments of nature. The proviso was made, however, that when each particular section or tract was acquired by the state, at least an equal amount in either land or money, should be donated. Careful examination of these properties and more careful bargaining, and donations from public-spirited citizens, have therefore brought to the state this huge total valuation.

INVESTMENT INCREASE

The work which the State of California does in the direction of management of these properties has long passed the experimental stage and has reached the dignity of a well managed estate of definite value and service. The park commission, owing to strict business principles prevailing, will enjoy not only the confidence, but the actual support of public-spirited individuals, organizations, and county governments. The investment, if properly protected and administered, will increase in value as the years go on and will pay rich dividends in happiness and health. It will have large educational and inspirational value, and a substantial monetary return to the state,

"Any plan which is involved for the use of these parks by visitors must be subordinate to the policy governing their establishment and development. Namely, the preservation of a portion of the state's original domain in its primitive condition now and forever."

also. The tourists bring into California many millions of dollars each year, and as this park system which reaches from the northernmost part of Humboldt County, down into San Diego County, becomes better known, more millions will enjoy their facilities. The preserving of these historical and beautiful places as an attraction has therefore a sound purpose as well as a significant social value.

The real problem of state park management is intelligent utilization of the areas for service to the public. Any plan which is involved for the use of these parks by visitors must be subordinate to the policy governing their establishment and development. Namely, the preservation of a portion of the state's original domain in its primitive condition now and forever. For that reason, automobile roads are restricted to the lowest possible degree, and intimate acquaintance with land and nature may only be obtained by going on foot. To that end we have built trails traversing the entire park areas and leading to points of particular scenic and natural interest, such as big trees, long views, unusual formations, and rare natural beauty.

NATURE GUIDE WORK

That many people may be attracted annually to use the trails within our parks, we are developing as rapidly as personnel and funds will permit, our nature guide work. This has had its highest development to date in California redwood parks. Each day parties are led over the trails to many points of interest, and the development of flora and fauna pointed out along the way. We have found that practically all individuals have an intense desire to become more versed in nature lore, but they have had little opportunity to do so.

In the days when the greatest number of our people lived either in rural districts or in villages or towns, children automatically picked up a great deal of nature lore, which

now is available to the city children only in book form. The work of these nature guides will give such people a real interest in the out-of-doors. Ever keeping in mind the basic plan of the preservation of primitive landscape by forever striving to make this landscape beautiful and interesting, we are doing all that we can do to develop the state parks into real agents of social service.

It is our aim to emphasize the historical and educational value of parks especially the proper use of leisure time. Our parks and preserves are not merely picnic places, they are large storehouses of memory. They are guides and councils to the weary and faltering; they are bearers of wonderful tales to those who will listen; a solace to the aged; an inspiration to the young. And if all of this is true at present, what will it be in the future, when the congestion of an ever-increasing population in those days has changed everything else in California? These state parks will be one of the most priceless possessions of our people.

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A GRIMM FABLE

Hank Nicol

Notes From the Naturalist - Torrey Pines State Reserve
October 15, 1984

Once upon a time there was a dryad. She lived on the Feldberg, a mountain clothed in fir at its summit and skirted by beech and oak. This "Black Forest" was sparsely populated by human people, and by elves, and by gnomes, and by trolls. The human people made lumber, charcoal, musical instruments, and cuckoo clocks. The elves, the gnomes, and the trolls made trouble. None of this bothered the dryad because she was a tree spirit. As long as trees flourished the dryad and all of her sisters had homes, and their hearts were content. She did not really mind when the human people cut down a tree to build a house, a zither, or a wooden clock. Trees always grew where trees had grown before. The whole forest had regrown four, or five, or six times since the human people called "Romans" made a brief invasion many centuries ago. The elves, the gnomes, and the trolls never cut trees. Well, out of sheer meanness, the trolls chopped one down now and then. When this happened, the dryads exacted a revenge that a sensible troll did not soon forget.

Ages passed: the ancient, the middle, the renaissance, the modern. The changes came so gradually that, for a long time, the dryad took no notice. Other human people lived along the Saar and Ruhr Rivers to the northwest. These were not like the easy going human people in the Black Forest. The people of the Saar and the Ruhr did not believe in elves, or gnomes, or trolls, or dryads. They believed in Progress. Saar-Ruhr influence seeped into the Black Forest. The human people began to make the elves, the gnomes, and the trolls disappear simply by not believing in them. The human people did not believe in dryads either, but the dryad

believed in herself. Serenely she lived on . . . for awhile.

The human people of the Saar and the Ruhr were ambitious. They built roads. They built railways. They built factories where they made steel for buildings, steel for bridges, and steel for cars. They manufactured chemicals for industry, chemicals for medicine, and chemicals for agriculture. They made plastic for bottles, plastic for pipe, and plastic for ball point pens. Some of the side effects of all this industry was befoulment of the Saar and Ruhr Rivers, but that was human people's affair. Some of the waste from industry got into the air. That became a problem for the dryad and her sisters. It was no problem for the elves, the gnomes, and the trolls. They had all vanished.

The fish in the lakes, and rivers, and ponds, and creeks began to die. No one knew why. Then a human person, a professor from a university in a large city, came and discovered that the lakes, and rivers, and ponds, and creeks were turning into acid. The very rain was becoming acid. This was very disturbing to the human people who liked to go fishing, but the dryad paid no attention. . . . Then the trees began to die

Trees have always died. Nothing that is alive lives forever. When a tree dies a seedling sprouts and grows and lives on. But not any more. The old trees died, but the young trees did not grow. First the firs died at the top of the Feldberg and at the tops of Kandel, Belchen, and Hornisgrinde. The evergreen needles of the firs had to suffer the befouled air and the acid rain all though the year. The beech and oak trees could renew their leaves each

spring, but then they, too, began to die. Messages came to the dryad from her sisters all over Europe. Millions of trees were dying in the Harz Mountains of Czechoslovakia. The southern half of Sweden was losing its pines. The trouble seemed to be coming from all industrialized areas of all nations.

The dryad was desperate. She could not live without trees. She was a spirit of trees. What could she do? She saw what some of the human people were doing. She thought she could do the same. She would emigrate to America.

* * * * *

"Passport please. Hmm. Federal Republic of Germany, Mr. Hansel Schmidt. Is the lady with you . . . ? Oh, your sister Gretel. What do you intend to do in America Mr. Schmidt . . . ? Oh, you bake cookies, huh? Well, good luck . . ."

"May I see your passport please? Ah, Mrs. Rapunzel von Prinz . . . My that's certainly quite a collection of combs and brushes, and that's the biggest blow dryer I've ever seen . . . Welcome to the United States."

"Hello Miss . . .uh . . .Hama Dryad . . . I see your from Feldberg, West Germany. My, my, there have been a lot of your countrymen coming in. The Schmidts were just through, and Mrs. von Prinz, and there was that little tailor . . . I forget his name, and last week that grumpy Mr. Rumpelstiltskin . . . What brings you to America?"

Hansel and Gretel's bakery and candy shop in Essex Junction, Vermont made money right from the start. Their witch-shaped gingerbread cookies were especially popular, and they branched out into giant chocolate chip cookies (German chocolate, of course). Hansel fell in love with, and became engaged to, the mayor's old maid sister. He joined the Rotary Club. Gretel was courted by the most eligible middle-aged bachelors and grass widowers of

Chittendon County. Their business and personal lives seemed secure. Then came disturbing news. Up in the Green Mountains acid rain was falling.

Rapunzel von Prinz traveled extensively before she settled in the small town of Spruce Pine, North Carolina. It reminded her of home. While she was waiting for her husband, who was clearing up some business back in the Black Forest, she opened up a hairdressing shop. Her experience and her European manner soon made her shop a great success. She began to think she could very happy in America. Her husband, Major Hansoem von Prinz arrived. He liked western North Carolina too, but he was better educated than his wife. He read the scientific magazines. He knew that up on nearby Mount Mitchell the red firs were dying. It seemed to him that recent history was about to be repeated.

The dryad knew that acid rain had caused her woes in the Black Forest. She made up her mind to go to a land of little rain. She heard of such a place. Southern California seemed to be either megalopolis or desert, but eventually she found a small woodland along the coast near San Diego. The trees were well spaced out and sparse, not at all like the fir canopy that blotted out the sun back home. They were wind blown and salt scorched, but they had their own kind of beauty. Best of all, it did not rain much at Torrey Pines.

The dryad sang in the tree tops and danced on the fallen pine needles. She heard about a forest to the east called "Cuyamaca." She wrote to her sisters. Some of them came.

She was very happy. She did not know that a few miles north, at a place called "Los Angeles," a scientist had discovered that the fog was acid as vinegar

HANK NICOL

HERE WE ARE. WHERE DO WE GO?

By
Freeman Tilden

This is a speech Freeman Tilden never gave. He prepared this talk in 1968 for a presentation at Texas A&M University's "Recreation Management Insitute" co-sponsored by the National Park Service.

You are my fellow workers, and I have not come here to talk at you, or even to you, but rather to talk with you. In the very nature of the occasion - a happy one for me - this is, of course, a monologue, but I should be pleased if we all felt that it has the flavor of a symposium, or round table.

We are at the month of September, 1968. Let's face it. This is certainly not one the happiest moments of human history. Nature smiles upon us, as ever. But I do not hear much spontaneous laughter among people. There is doubt, fear, frustration and disordered attempt to escape along avenues that prove to be dead-ends. Our merriment seems to be the canned sort. We think if we laugh in the mass at the bitter sort of repartee that passes for humor on the part of morose comedians of television, that we are burying our doubts and forebodings. Oh, no. Not at all. It won't work. From these flounderings of the spirit come the most unlovely productions of modern art and literature. Over-emphasis on sex, on obscenity, on brutality, on making the trivial look like essence. I shall not enlarge further. You know these things. I merely sum up that it is a distracted world in which you and I still have a job to do.

How come? Who is the culprit? When an individual finds himself in a mess, if he happens to possess more anger than imagination, he looks around himself and cries: "Who done this to me?"

The individual with better reasoning power, viewing his personal wreckage, is capable of some philosophy about it. He may say, "Maybe I did this to myself."

But there are individuals who will have [an] even better philosophy. They will say, "I must have gone wrong, somehow. I have been indulging in a fallacy. Perhaps a number of illusions. I had better find out what what they are."

The world made up of these frustrated individuals has been obviously misled by some fallacious opinions. Let me tell you, for what it is worth, what I think the major fallacy may be. It has beguiled humans since their first thinking stages. It is this: that because a little of something is good, a great deal of the same thing is necessarily better. This results in the conclusion that BIGNESS is desirable per se-- for its own sake. No. Bigness, like any organism, carries the seeds of its own destruction. Empires have collapsed from bigness. The enemies ceased to be those of the frontier. They have acted at home. Perhaps the Saurians of the Cretaceous disappeared because they become structural impossibles.

One of the Seven Sages of Greece had for his particular aphorism "Nothing in excess." As a matter of fact, all seven probably said the same thing. Nothing in Excess. Aristotle's Golden Mean is just that. The concept is clearly derived from an observation of Nature. Nature aims to maintain a nice balance. It is, of course, a quivering balance. It never amounts to perfection, which could be stagnation.

There IS an escape route for the frustrated individual in his frustrated world. It will not be easy. You must not look for immediate results.

But it is the primary way . It is to observe, to trust, to learn from and indeed to regard Nature again as a mother, as did primitive mankind, and to stop trying to treat her as a prostitute to be employed at our whim, discarded at our will. This remark is unscientific - but I like to retain a touch of sentiment. I don't want everything revealed to me. I might be uncomfortable.

Very early I knew that my interest--aside from a personal visual and spiritual delight in the parks, would be in Interpretation. The time came when a generous grant from the Mellon Fund enabled me to make a long study of Interpretation, from which arose a working definition (it is subject to improvement as we go)--of interpretation, and the enunciation of some principles (as I regard them) which should govern our activity, let the spot practices be what or where they are. I make you this bold prediction: that our influence, as administrators and interpreters of parklands upon a world of troubled, puzzled and uncertain human beings will be an indispensable and maybe a decisive instrument. My book, "Interpreting Our Heritage" has had a general acceptance. It is NOT the final word. Far from it. This is--I hope an endless search for the flying perfect.

We bring people into our scenic areas, and our prehistoric and historical places, and they see and hear beauty, take zest from unpolluted air, get perhaps a taste of wilderness, risk small dangers, take some refuge from the world of yawn-and-conform. All good. All excellent. If it were no more than that it would be a boon. But there is the more important more. Through Interpretation we have the medium to bring man into a clearer recognition of what he is; what his capacities are of fulfilling a royal role such as envisaged by men like Emerson. To know himself. To know himself, he must return to the forest, the sea, the hills, the rivers, and to MUD. Clean, almost edible mud, not the mire of the streets. The mud of the clamflat has a tonic that rouses the spirit--and if you don't like the odor at first, you will as soon as you deserve to. We have

become delicate, my friends. We strive to avoid stinks. But distinguish. There is the oil refinery. There is the sulfur spring. There are therapeutic stinks.

To understand himself, man must not merely enjoy the beauties of a holiday visit to the natural scene or to the shrines of our pioneer days. He must understand the greater beauty of the natural order and the occasional flashes of noble conduct.

I have many times stated, and still believe, that Beauty of the visual, the sensuous aspect, needs no interpreters. That Beauty interprets itself.

Nay, I go farther. In the places of overpowering scenic natural beauty the

**"I have many times stated, and still believe, that
Beauty of the visual, the sensuous aspect,
needs no interpreters.
That Beauty interprets itself."**

interpreter should only be a guide to admirable stances. I would have him refrain even from using the word "beauty." The appreciation of visual grandeur is a precious personal possession. It is the individual's shock, his apprehension, his discovery, and what he discovers is more than what he sees. He has discovered something of his inner self, hitherto unrealized. We do not interpret that aspect of beauty.

But I have come to believe that our introduction to Beauty through the senses is only a prologue to the raising of the curtain which reveals greater beauties behind what one sees or hears. I am convinced that there is an Abstract Beauty in the Universe-- the Cosmos--that we attempt to describe by out verbal abstractions like Order, Harmony, Justice, Truth, Love. We are here in the realm of metaphysics. I am not expecting you will follow me implicitly. I expect you may find objections. Anyway, you will perceive that the idea is not original with me. Plato was proposing this hypothesis 2500 years ago. I am not enlarging upon it here. But if there be merit in the

concept, the implication is that behind the Beauty that we sense there is also the Beauty of the Adventure of the Human Mind; the Beauty of the Artifact--man's attempt to create beautiful things; and the Beauty of Human Conduct--of behavior, of which Man in his best moments has shown himself capable. And, if this be granted, here lies the real opportunity of the Interpreter.

You and I are concerned with what we custodians of Beautiful Places may contribute to the clearer thinking of a perplexed world of men, in which we have produced so much material comfort and welfare, at the expense of a moral and spiritual sag. Let me then discuss for a moment what I think makes up our Way of

"Through Interpretation we have the medium to bring man into a clearer recognition of what he is; what his capacities are of fulfilling a royal role such as envisaged by men like Emerson. To know himself. To know himself, he must return to the forest, the sea, the hills, the rivers, and to MUD. Clean, almost edible mud, not the mire of the streets. The mud of the clamflat has a tonic that rouses the spirit--and if you don't like the odor at first, you will as soon as you deserve to..."

Life--the elements of which our Civilization is composed. There are, obviously, four distinct patterns. The pattern of Behavior, of Emotion, of Belief, and of Technologies.

Technologies. We can do little about them. They are here, we make use of them, perhaps deplore some of them, but are quite helpless. The electric toothbrush is likely to survive you and me.

Belief. Insofar as patterns of belief have to do with religious dogmas, they are none of our professional business. There are people who are happy with the Book of Genesis. Science offers other explanations of the precise

progression of creation. However, if a pattern of belief is based upon the "broad religious spirit," felt by practically all mankind, our efforts will be felt in that province.

Patterns of Behavior we must also largely accept, though we can affect them. Smokey the Bear has had a great effect. Fewer people in the whole number, every year, scatter litter in public places. We affect, slowly, the behavior toward wild creatures. Even that naughty mammal the Wolf gains a few friends every year.

But primarily, I believe, we work in the pattern of Emotion, and must always do so. The earliest thinking Man looked about him and had two basic emotions. He was awed by natural manifestations. And he was filled with wonder. We are still awed, even though we do not have a special god for Thunder and Lightning. And we still wonder, and the Interpreter provokes further wonder and is equipped to answer most of the questions.

WE CAN introduce to our visitors new and good emotions. We can and do combat illusory emotional conclusions. There are millions of people--many of them adult, who believe that their drinking and tub water originates in the faucet. Or that their milk originates with the deliveryman. Or that their meat is a butcher's frozen secret. Or that if a crocodile ate a beautiful woman, he would be a criminal, whereas a beefsteak is a natural human right. In other words we teach that there is a food chain, with Man on the happy end of it because he is Man Thinking, not Man Natural. But perhaps the chief emotion we invoke is that Man divorced from Nature will wither away. His brain may prosper, but it will look queer when you see it detached. You smile. Yet you know he is losing the use of his legs.

Alfred North Whitehead commented on "the faintness of GENERAL IDEAS upon the human mind." True, but we work in the very places where we promote general ideas, even if we

risk that bogeyman the scientist calls "over-simplification." I say we Interpreters do not need to know everything. You cannot teach what you do not Feel, but you do not need to know it all before you teach. You may learn in the process of teaching. The pupil will sometimes find a means to enlighten you. But he can't do this unless he knows you are in love with your subject.

We can and do teach respect for wild creatures. Until that respect is acknowledged, we can't deal properly with wild human beings.

I am an unblushing purist. I would preserve wilderness if no human foot ever entered it. In fact, my friend Gordon Fredine said to me the other day that he had begun to think that the only people allowed in wilderness should be those who go barefoot. Gordon was not wholly serious, of course, but there IS a point. I would preserve wilderness because it IS wilderness, and because it would be tragic for coming generations not to possess it, even if they never, as individuals, saw it. Wilderness is our alphabet. We spell all out Interpretive words from it. I would not say all this in general publications--at least not that way. It would be misconstrued. But to you I say a counterpart of this preservation is the copy of the Gutenberg Bible in our Library of Congress. I myself happen to have seen it, and bowed in reverence before it. It really has not been seen by many: but it is there!

For the moment, wilderness is strong medicine for the average man. He has temporarily lost his right to be happy in it. It frightens him, because it finds him wanting. There are expectations. They have somehow escaped the general imbecility--I'm using that word in its original sense--weakness. But man can acquire the privilege to consult wilderness by serving a humble apprenticeship. First the tamed outskirts where he can be near a telephone, but see a lake and some trees and hear an owl hoot. Then the fringe, where he is a little more on his own, and has to go without television--in color! Then, as my friend Gordon suggests, ---take off his

shoes.

The Interpreter has his place here. Not explaining the processes of nature. No: explaining why we should have parks, preserve them with fierce jealousy. Explaining, endlessly telling, what they mean to genus homo: making them a part of his life and thought. We have it to do, my friends. From it will come mental health for the millions.

CHANGING YOUR ADDRESS ?

NAME _____

OLD ADDRESS _____

NEW ADDRESS _____

Send to Doug Bryce:

P.O. Box 28366, Sacramento, CA 95828

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Edward L. Stuckrath, Editor
21600 Big Basin Way, #9
Boulder Creek, CA 95006

November 11, 1987

Ed,

I talked to Rick Parmer recently about a solicitation he made in a recent CSPRA letter he sent out to the membership.

In the letter, he requested submissions dealing with the subject of "philosophy and the values behind the State Park System."

The Department is currently involved in a controversial general plan for Mt. Diablo State Park. The Department (staff) wants to drastically reduce cattle grazing in the park, but the lessee rancher and supporters in the cattle industry have mounted a massive campaign to put pressure on the Department including through the legislature.

To establish the Department's position I and others have put together some papers dealing with this issue. They deal with the roots of the park movement and how parks differ from other public land reservations set aside for purposes different than preservation of scenic, natural and cultural values that the parks system protects.

So, I think excerpts from the first paper, especially, may be very useful in a California Ranger article - dealing with understanding the development of park philosophy, values and precedent.

Gary Fregien

I found Gary's paper to be both timely and informative. for this reason I included it in its original length and form.

- ed.

Introduction

Grazing is generally considered to be incompatible with the management of resources in state parks in that it is fundamentally inconsistent with the most basic purpose and meaning of park establishment. The reasons are both philosophical and legal. The philosophical reasons are the ideas and thinking that led to the creation of our state and national park systems (the "park movement"). The laws that govern state park management today implement the park ideal, and lay the foundation for their management.

Philosophical Roots

Familiarity with the origin of state and national park systems and the early thinking that led to their creation is helpful in understanding the reasons why grazing is most often considered inimical to state

park management.

The concept of park reservations was born out of conservationist efforts of the mid 19th century that fostered the feeling that "the United States was committed to preserving its finest western scenery not for the short-term private profit of a few, but for the continuing, long-term benefit of the whole population." these ideas and goals have shaped the park movement from the beginning.

Not surprisingly, California with its wealth of natural values, was the first state in the nation to receive a land grant from the federal government specifically for the purpose of setting aside a large natural park "for the preservation of natural conditions and protection of natural scenery," and made "upon the express condition that the premises shall be held for the public use, resort, and recreation, and shall be

inalienable for all time". Thus, the park movement arose in California with the establishment of the "Yosemite Valley and the nearby Mariposa Big Tree Grove" as a state park after the grant was signed by President Abraham Lincoln in 1864.

From this beginning, the concept and philosophy of the park movement developed, in large part due to the resolve and persuasion of people like Fredrick Law Olmsted and John Muir. Olmsted was instrumental in the establishment of the federal grant to the State of California giving over Yosemite Valley. Olmsted's philosophy expressed the preservation ethic in its early inception in this country, which has persisted through time. He believed "this duty of preservation is the first which falls upon the state under the Act of Congress, because the millions who are hereafter to benefit by the Act have the largest interest in it, and the largest interest should be first and most strenuously guarded In permitting the sacrifice of anything that would be of the slightest value to future visitors to the convenience, bad taste, playfulness, carelessness, or wanton destruction of present visitors, we probably yield in each case the interest of uncounted millions to the selfishness of a few individuals."

John Muir was an eloquent and appealing spokesman for the movement which eventually helped create what is known today as Yosemite National Park. His writings are a legacy of the environmental ethic so inherent in the park movement throughout this nation and the world.

Yosemite and other early national parks, then, were set aside with the specific intent of withdrawing those lands from private uses and commercial exploitation in favor of making them available to the general public, now and in the future, as exemplified by the language used to dedicate Yellowstone National Park in

1872 "as a public park and pleasuring ground for the benefit and enjoyment of the people."

The early "conservationists" were united in their resolve that the substantial tracts of public land should be held by the people. However, as the movement gained public attention, there became differences of opinion on the ultimate purpose for, and use of, these lands.

The park movement evolved as one facet of the conservation ethic of the time. Conservation on the national level was being defined as "the wise use of the nation's resources" and while use meant recreation and retreat in the park context, it also meant utilization to those with other needs and desires.

Gifford Pinchot, a leading spokesman in the public land debate, articulated a differing philosophy from Muir. Pinchot, who had studied forestry in Europe, had learned in Germany that "trees could not only be protected but managed for sustained yields." In the debate over resource allocations, Pinchot insisted to Muir, "the whole question is a practical one." Pinchot viewed ". . . nature as a commodity - - the world made for man . . ."

As a counterpoint, Muir spoke of intangibles. "Thousands of tried, nerve-shaken, over-civilized people are beginning to find out that going to the mountains is going home; that wilderness is a necessity, and that mountain parks and reservations are useful not only as fountains of timber and irrigating rivers, but as fountains of life."

As exemplified by the writings of Pinchot and Muir, "a split emerged between those for whom ideas of the public good were based on a utilitarian, materialist humanism and those whose ideas were grounded more in a sense of aesthetics or mystical reverence for nature." While Pinchot offered the material means of

satisfying modern life, what Muir offered in his writing, and what he hoped to create through his preservation efforts, were psychic and physical antidotes for what he saw as the dehumanizing and anti-spiritual aspects of modern industrial and urban society."

The differing philosophies created a dualism in the American conservation movement. At the national level, a bitter debate emerged. Nonetheless, the validity of both philosophies were later recognized. To the followers of Pinchot, the National Forests were created. To the followers of Muir, a system of national and state parks evolved.

As directed by Congress, the renewable National Forest resources -- water, timber, forage, wildlife, recreation -- became managed under the principles of "Multiple Use" and "Sustained Yield." Multiple Use means that resource management is coordinated so that areas of land produce a combination of values that best serves the American people. Sustained Yield means that resources are managed so as to provide services and products at a level of use that does not diminish the ability of the resource to continue to produce at the same level.

This is quite contrary, however, to the direction given the Park Service by Congress, which was established to administer a system of parks to "promote and regulate the use of the . . . national parks, monuments and reservations to conserve the scenery and the natural and historic objects and the wildlife therein . . . by such means as will leave them unimpaired for the enjoyment of future generations."

Parks were set aside to be preserved and appreciated for their intrinsic values -- not utilitarian values -- not managed or manipulated for commodity production or commercial benefit. In the park context, trees are not timber, wildlife is not game, and grassland is not forage for livestock production.

After creation of a number of state parks in the first quarter of the 20th century, a bill was passed by the California Legislature and signed by the Governor establishing a system of California State Parks. The California State Park System (SPS) was patterned very much after the National Park System with the same basic philosophy, but more locally focused missions. Major expansions of the SPS soon followed to increase the scope and variety of units, which was facilitated by a \$6 million bond act passed by the voters in 1928.

Fredrick Law Olmsted (Jr.) was retained by the newly created State Park Commission to conduct a "State Park Survey" for the express purpose of identifying and recommending suitable areas for inclusion into the system

After the initial expansion, Olmsted was again requested to investigate and prepare a report on "Potential State Park and Recreation Areas", which he presented to the Commission in 1950, after five years of research and preparation. Within that report, there are discussions about the purpose and functions of the SPS. Olmsted cited various reports which characterized the SPS as "California's continuing effort to preserve, in perpetuity, areas of outstanding natural, historical, and recreational interest of which the people otherwise would become deprived." Olmsted related this statement to the most pressing reasons for establishing SPS units, which are precisely state as: "(1) Preserving and protecting notable existing features of wide-spread (as distinguished from narrowly local) public interest and recreational value because of scenic, historic, scientific or other characteristics that are mentally or spiritually significant, and in that sense of 'recreational' value for appreciative visitors, with or without accompanying active physical recreation of appropriate kinds; and (2) promoting enjoyment by the public of the characteristic values of each feature thus selected for the preservation by such means and methods as

will keep them unimpaired for the enjoyment by future generations."

Thus, today our national and state parks systems began and still are different in purpose than those of our other public resource lands managed for multiple uses. The differing philosophies of early conservationist had wisely recognized the values of public resources for utilitarian, as well as the less tangible intrinsic values.

Legal Mandates and Grazing

The laws and policies that govern management of the State Park System were created to implement the very ideas and purposes for which the parks have become established. This philosophy of parks is in law, State Park and Recreation Commission policy, and executive action.

The Public Resources Code states:

"Commercial exploitation of resources is prohibited in State Park units."

The term "commercial exploitation" refers to the utilitarian uses of State Park System resources. That is, the multiple use objectives of other public resource management agencies are not appropriate including such activities as timber harvesting, grazing, or extraction of minerals, if the purpose is essentially for monetary gain. Likewise, the State is generally prohibited from developing resources in the State Park System simply to raise money.

The Public Resources Code also states:

"Each State Park shall be managed as a composite whole in order to restore, protect and maintain its native environmental complexes."

"Composite whole" means that State Parks are to be managed so that the entire ecosystem is given equal consideration including all

organisms and their interrelatedness, and the natural processes that perpetuate them. Generally, preference is not given to one resource (plant, animal, or other) over another. The natural resources are not manipulated for a special purpose.

The California Department of Fish and Game, for example, may manage sport fish, such as trout, by developing hatcheries and a fish-planting program to increase public fishing opportunities. Aquatic ecosystems within State Parks are managed to promote the flourishing of natural ecosystems that promote all native fish and aquatic organisms irrespective of fishing opportunities.

Similarly, all natural communities within State Parks are given equal consideration. Grasslands are as important as forestlands, wetlands, woodlands, and shrublands. The Department does not consider the harvesting of grasses any more appropriate than the harvesting of trees.

The Department defines the term native to mean those plants and animals, conditions, and processes that evolved over centuries in California prior to the intervention of Euroamericans.

It is recognized that some of the organisms that were present prior to modern influences are gone, and the possibility of reconstructing an intact ecosystem is unrealistic. In addition, some of the processes that support these organisms are continuing to be modified by modern society.

In restoring, protecting, and maintaining native environmental complexes, the Department first considers the natural processes, allowing them to operate inasmuch as possible without manipulation or human influence, and to restore them where possible. Secondly, the Department considers the removal of non-native organisms and their

influences and the reintroduction of native organisms. The extent to which these objectives are met constitutes the natural ecosystem or native environmental complex.

Livestock, which are domestic, non-native animals, are considered detrimental to restoring native process even when some native grazers are missing. Livestock can also adversely affect the native environment and native organisms that did not evolve with them.

Commission policy states:

"Generally, grazing or agricultural leasing is considered incompatible in units of the State Park System. However, the director may permit grazing in the State Park System when it is for the benefit of the plan and purpose of the State Park System and the Commission is advised of this action. The director shall carefully weigh the environmental consequences of grazing and agricultural leasing on the natural or cultural resources of any unit."

Up until the 1950s grazing was used as a management tool in some parks for the supposed benefit of fire hazard reduction. But when results (large wildfires) began to prove this not so, and with the increasing evidence of livestock damage, the Commission took action. It began in 1957 by prohibiting grazing in the most heavily grazed park at the time, Cuyamaca Rancho State Park.

During the 1960s, grazing leases were phased out of other parks and by the early 1970s the Commission took blanket action.

In 1973, then Director Mott affirmed that general purpose grazing in the State Park System "is therefore now illegal." Other directors that have followed have reaffirmed this policy. In 1977, Director Cahill wrote to the Cattlemen's Association reminding them "that although grazing was conducted in several units for many years, this practice is now recognized as being inimical to the best

interest of park units and their visitors."

Conclusion

No single law or policy explicitly prohibits livestock grazing on State Park System land. Instead, those laws and policies which apply regulate the intent under which livestock grazing would be considered. The intents which are prohibited are the results of the historical roots and purposes for which State Park System lands have come to serve the people.

Grazing can be, and still is, considered in the management of State Park System units when it serves State Park purposes, such as short-term acquisition agreement or historical interpretation of ranching in California.

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KEYNOTE ADDRESS
FIRST ANNUAL GENERAL COUNCIL BANQUET
CALIFORNIA STATE PARK RANGERS ASSOCIATION

by
EARL P. HANSON
Asilomar State Beach, October 11, 1965

11/10/87

Dear Rick,

In response to your recent letter, I am enclosing my "Keynote Address" of October 11, 1965, 22 years ago. It was at that meeting and banquet that the first Honorary Memberships was awarded. Walt Disney flew up in a private plane to receive his and departed before the banquet closed.

Sincerely,

Earl Hanson

Mr. Chairman, Honored Guest, Ladies and Fellow Rangers:

I have been sitting in on your meetings all day and found them to be highly interesting and constructive. The excellent work done by your committees and the deliberations of your delegates reveal the soundness of our organization. I am highly privileged to be eligible for membership. I feel assured that our organization will surely succeed under the able leadership of the officers and chosen delegates.

It feels great to be here with you at Asilomar. Mrs. Hanson and I have just returned from the 45th Annual Meeting of the National Conference on State Parks. As a prologue to the meeting, we visited [the] parks and historical places, of the provinces of Ontario and Quebec. The personnel of the Provincial Parks and Monuments graciously demonstrated that park employees everywhere are truly dedicated. Certainly, they are deserving of professional

status such as this organization is seeking.

Although it is seventeen years since I was a Park Ranger, I still mentally carry a pickup stick when I see litter and lacking one, I usually bend over to retrieve the litter. Such a gesture is also beneficial to the waistline. I also find myself adjusting running toilets in public restrooms, as was the case in an Ontario restaurant recently. Believe me that is truly dedication. Clogged shower drains at home still baffle me, however.

To be dedicated is to give oneself up to a sacred or serious use and to serve that use with understanding and devotion. In a few quarters, dedication is considered of low estimation or is disdained. It is interpreted as resisting change or progress. This is true if you are one seeking to build a high-rise apartment houses in Huntington Beach State Park, or to keep your noiseless and inoffensive poodle in the campground overnight. But it is not true of the Ranger who risk his life, while suspended on a rope, to bring up crushed bodies from the base of a cliff; or of the Ranger who single-handedly rescued several persons from drowning in the Salton Sea. The pages of "News and Views" are replete with similar acts extolling such dedication. Does dedication to the service of providing enriched experience to the park visitor in the out-of-doors deserve professional status? I for one urge that it does.

For years, employees and agents of park organizations have been endeavoring to have their services recognized as professional. They contend that park business requires unique professional talents in the fields of administration, planning and field management. It is logical, they state, that long experience in observing and working with the public, is necessary to provide for the present and future needs of the visiting public. In recent

years, park planning, park management and park administration have become courses in college curricula. At the present time, only a few colleges give degrees which includes the name "park." Some of you have had a part in the establishment of the Park Management Course at Sacramento State College, which has been successful in producing trained park personnel. It will be many years before the results of such training reveal the "professional" status of the trainee. There are graduate foresters from many colleges, but none has produced a "parkster." Schools of architecture and landscape architecture have not as yet graduated a "parkitect." Nor are there "parkineers" or "parkecologist."

In the administration of park systems, top

"How can one contemplate the magnitude of the universe, other than sleeping under the stars? How can one realize the significance of water, until he sits besides a running stream?"

management may be chosen because of management or technical experience, but rarely because the candidate is a man of professional park training. We hope to see this practice change.

There are several movements in the United States directed toward professionalizing park services. The National Conference on State Parks, basically a lay organization, offers professional membership. Affiliated with the Conference is the American Association of State Park Directors, stressing the professional aspect of park administration. The American Institute of Park Executives offers membership to both lay and professional people, engaged in the park and recreation business.

It may well be that after concentrated efforts on the part of those who believe in park professionalism [we may] be ultimately recognized and respected.

What are some of the steps we must take to accomplish this?

First, we must recognize the dynamically expanding programs in the field of out-door-recreation, and the enlarged responsibilities that ensue. The one-man park, the carefree camper, the rowboat fisherman, the primitive stream, the quiet lake of the early parks, have been joined by the multi-use recreational area, including the competing uses of powerboating, water skiing, houseboating, meat fishing, vacation trailer and pickup camper, the trail motor bike and the sand buggies.

We must meet the management demands of such ruggedly competing outdoor recreational activities. We cannot complacently retire to the management of a quiet park-like atmosphere, crowded only in the summer and providing a personal retreat in the winter. Outdoor recreation is year-around. We must grow with the demands.

The newly appointed supervisors of Oroville and San Luis recreation areas will each be managing an area which will eventually have more facilities and visitors than several of our park districts now enjoy. Concession service will multiply and special uses increase. You must prepare yourself to meet these management problems. And as you do you will be gaining experiences needed to compete for top management in the park field.

Imaginative thinking is needed to cope with the great masses of people who need guidance [in a park setting] so that the enjoyment of none will be impaired or spoiled. We must double our educational and interpretive efforts to aid people in enjoying their outdoor experiences. Many who take to the out-of-doors today have never lived in the woods, or the fields or mountains. They need indoctrination in how to get the most from their out-of-doors experience. And we must be their teachers and guides.

This must be done without confusing amusements, or spectator sports. or just ordinary divertissement with recreation in the out-of-doors.

How can one contemplate the magnitude of the universe, other than sleeping under the stars? How can one realize the significance of water, until he sits besides a running stream? Unless you conceive the majesty of the forest, how can you understand how much of it is needed to house populations, to manufacture paper bags, and what is more critical, to prevent serious floods? How better can one appreciate concrete than watching sand and gravel in the making in a stream beds?

In the words of Malcom MacDonald, son of a British Prime Minister, who wrote a delightful book "The Birds of Brewery Creek," "I wonder how many inhabitants of Ottawa realize that more than 170 species of birds can be found during the year in a small area on the edge of the city. It is charming to know that so near the East Block of Parliament, where civil servants prepare Acts of Parliament, the love life of the Spotted Sandpipers is also being enacted; that within spitting distance of diplomatic cocktail parties in Rockcliffe Park, many kinds of Warblers, Vireos, and Finches also hold their social gatherings; and that not far from the mumble of legislators' oratory on Parliament Hill can be heard the querulous screams of the Yellow-bellied Sapsucker."

May we not forget the Malcom Mac Donalds, the John Cambell Merriams, the Stephen Mathers, the Guy Flemings and the many others who have initiated and guided the park and recreation movement we take for granted today.

And may we be mindful of pioneers in our organization or those who have affiliated themselves with it when supporters and rewards were few. It is a great tribute to some of these persons to be honored by your organization tonight.

Let us then rededicate ourselves to the causes they sponsored and to the larger task laid before us by those who are further building on the foundations they laid.

PUBLICATIONS FOR PARK PROFESSIONALS

SIGNS ALONG THE RIVER: *Learning to Read the Natural Landscape.* Kayo Robertson.

Kayo Robertson has spent over thirty years teaching himself the ways of nature, from managing his own bee farm to accompanying a biologist on a mountain lion study. A careful observer of both the large and small miracles that occur in the out-of-doors, his sensitive drawings invite children and adults alike to participate in the wonder of the natural life of a river valley.

Through words and pictures Signs Along the River tells one how to sense the presence of several common types of plants, mammals, and birds, whether their detection is made by hearing, touch, smell, or sight. Deer tracks and scat, abandoned bird nests, the the construction of a beaver dam, and the scent of fire weed are just a few clues offered for the interested beginner-naturalist. In order to make these signs more meaningful, Robertson has presented his subjects in a sequence and with a text that reinforces the interdependence of the various parts of an ecosystem.

This delightful book will not only assist those who are already curious about the natural world around them, but also entice the uninitiated into looking more carefully for nature's signs.

Roberts Rinehart, Inc. Publishers P.O. Box 3161, Boulder, Colo. 80303
April/ ISBN 0-911797-22-x (paper)/ 64 pages, Illustrated, 7x9.25/\$4.95

A WORD TO THE WISE

The words of Newton B. Drury below were discovered during a file-purging session at the Monterey Area. It occurs to me that there is real wisdom here. This material was submitted by Gary Fregien. - *ed.*

BEWARE OF

Pressures of SCENIC SHOWMANSHIP, which measures success in terms of revenue or attendance.

RECREATIONAL ENTHUSIASM which considers that piece of level land wasted if not teeming with citizens engaged in healthful and innocent outdoor sports, regardless of their appropriateness to the site.

VIRTUOSITY, the aim of which is to "gild the lily" or remake nature's design in keeping with the preconceived notions of well-meaning individuals or groups, for the glory of themselves and their techniques, or merely to satisfy an itch to monkey with the landscape.

MAKEWORK PROJECTS, exulting in new-found resources, more designed for expenditure of money than expenditure of thought.

DEMOCRACY COMPLEX, which holds that if a piece of property belongs to the public, they have an inalienable right and limitless right to use it, even if they use it up.

LETTERS TO THE EDITOR:

A response to Dave Carles last article-

HEY DAVE! WAKE UP AND SMELL THE WHITE-OUT! There are bunches of us folks out here who have been working for lots of years and feel that there just *might* be, just *perhaps*, just *maybe*, bigger problems to solve than the lack of interpretive desire on the part of the field staff.

It *might* be that the Ranger I's are sick and tired of hearing, "we are going to enhance the interpretive effort in this district", from supervisors and managers who do nothing to enhance the same program except [to] discourse windily. The rank-and-file [have] heard this for uncounted [number] of times as managers come and go on their way up the ladder of promotion, and think--- "When he says, 'we', he means ME."

It *might* be that the Rangers are sick and tired of putting in their own time to produce a program and getting nothing out of it except a feeling that all, "all I've done is enhance the resume of a management person who could care less about what I've done--- it's just another line in his promotion jacket.

It also *might* be that this Department does nothing to reward employees who do the grunt work of the field interpretation despite these drawbacks, but actually penalizes us by raising our rents in ramshackle housing, ignores the staffing problem, and insist that we can do more-with-less and, by the way, you ought to be happy with what you've got and to be wearing the uniform of a

LETTERS TO **THE EDITOR;** *continued*

STATE PARK RANGER!

As you say in your article--- LET'S FACE REALITY. So why don't we? Reality is crummy pay, late shifts, missing your childrens' soccer and baseball games. Reality is living in a resort area and being unable to afford even the meanest abode while management personnel get a 50% break on their rent while making thousands more each year. Reality is District Superintendents living in the best-located, best-maintained residences while rank-and-file try to get a new sink. Reality is kid's shoes at fifteen bucks a pop (and buying a car to fit those growing kids into) while *still* making the crummy pay and fighting off citizens' complaints (which are gleefully prosecuted by I.A. trained, upwardly-mobile supervisors) and then you, Mr. Carle, think that we should sit down and use our "catch up time" for the glory of this Department? Hey---have a couple of children, spend thousands on getting them to adulthood safely, learn to do long division again, suffer through plural possessive practice, worry about the cost of college, wander through the halls of financial disaster caused by a runaway dryer or an exploding washing machine, and then, **only then**, come to me with your tales of woe about the sad state of interpretation efforts in the [California] State Parks.

I felt that Bobs letter carried a lot of his feelings and should be presented to others in our organization. It is my hope that this publications will and can reflect the

*heart and pathos of our profession.
There is a lot of pathos out there!*

-ed!

Mr. Stuckrath,

Please consider using these drawings (*please see cover*) in a future publication.

Barbara Angersbach - Park Aide
Salton Sea

Thank You very much! In the past I have used cover drawings from old "News and Views" publications from the mid to late 1950s. It is really a pleasure to be able to show case your work. Please share more with us in the future.

While we are on this subject, I would loved to use the readers original art or black and white photos for up coming issues. Please feel free to contact me if you wish to submit materials.

Its been said that in a democracy you can believe it or not! In a dictatorship you can believe it or else!

PRAC INTERPRETATION CLINIC

EVENT

**BASICS OF INTERPRETATION &
INTERPRETING FOR CHILDREN**

DATE

April 25, 1988 Monday 9am till 5:00

PLACE

**PARK PLACE 1395 Civic Drive - Corner of Civic and Broadway
Accross from City Hall in WALNUT CREEK.**

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INTERPRETATION FOR CHILDREN - 9 am til noon
Instructor: **Elizabeth Cooper Terwilliger** - naturalist for 40 years
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Instructor: **Ranger Hoedins** - 6 years as a naturalist/interpreter
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COST

\$15.00 PRAC/CSPRA Members
\$20.00 Non-members

For further information contact: **Cliff Lindquist, (415) 944-5766, 2161 Youngs Valley Rd,
Walnut Creek, CA 94596.**

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