Read more details about this year’s Ranger Rendezvous on page 21 and www.anpr.org.
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President’s Message

I am assuming the presidency of ANPR at a time of opportunity for our organization and our parent agency as we meet change and uncertainty with funding, demographics and a shifting political climate. It’s an opportunity to reach out to potential partners and to enhance our collaboration efforts. It’s an opportunity to train early-career employees how to solve problems and think creatively, both qualities that will help them transition into leadership positions in the future.

ANPR’s current initiatives embrace these opportunities in order to strengthen our organization, our agency and ourselves.

▶ Ranger Rendezvous XXXVII: We are planning for a strong Rendezvous Oct. 22-26 in Estes Park, Colorado, adjacent to Rocky Mountain National Park. We will collaborate with the local community and the park on service projects and community events. This venue will enhance the sense of camaraderie present at every Rendezvous with shared meals and a spectacular natural setting. The theme “Embrace the Opportunity” invites people to discuss and explore the ways that we can meet our challenges.

▶ We have begun planning in earnest for the World Ranger Congress of the International Ranger Federation in May 2016. ANPR is hosting the event. Protected area staff from around the world will gather in the United States during the National Park Service’s centennial year to collaborate and to draw inspiration from each other. We have convened a planning group comprised of members who are engaged with program development, logistical support and developing a fundraising plan for this meaningful event. It’s an event where young employees are working alongside retirees learning important leadership skills.

▶ Our organization has reached out to the NPS for collaboration on this event and our ongoing oral history project. This multi-year endeavor celebrates the NPS centennial by collecting stories from long-term NPS employees. We have engaged young oral historians with agency professionals to compile these histories and will present the first round of 26 insightful stories to be preserved at Harpers Ferry this spring.

▶ Mentoring program: Our ongoing informal program is open to all members. We are connecting experienced mentors from around the service with protégés to promote professional and personal development. In each of these initiatives — planning groups for Rendezvous and World Ranger Congress, interviewers in the oral history project and our mentoring program — we are consciously engaging young members to develop their leadership skills and tapping the experience of our longtime members.

We are pairing managers and retirees with early-career employees to collaborate and accomplish tasks while developing the next generation of leaders for ANPR and the NPS. Mentoring and collaboration are some of the most valuable benefits of our organization and play a critical role in transforming our challenges into opportunity.

I am proud of what we are doing and look forward to the coming years.

Erika Jostad
IN THIS ISSUE
In the 1930s when the Great Smoky Mountains were being considered as a national park, Director Horace Albright recalled that “national parks are not created by an act of Congress; only God can create a national park.” Park sites in the system now number more than 400.

In this issue we explore the nexus of science, religion and policy in our national parks. From the top of Mato Tipila (Devils Tower) to the creation of Yellowstone, religion continues to play a controversial role on our “holy” public land. Dr. Thomas Brewer takes us to the very genesis of the national parks idea in his historical tale, “Evangelical Park,” where religion is an unexpected force. Dr. Ross-Bryant (adjacent article) discusses the continuing need for a religious lexicon to frame our evolving national park experience.

In their article “Church and State,” park rangers Greg Smith and Susan Snow demonstrate how the Archdiocese of San Antonio and the National Park Service have found peace at San Antonio Missions National Historical Park where there are four active Catholic churches within park boundaries. But religion, spiritual meaning and land management policy can make for unruly pilgrims. Dorothy FireCloud in “Spiritual Landscape” and Frank Buono in his interview with Ranger, explain what it’s like to be present at the crossroads of religion and policy — where some roads lead all the way to the U.S. Supreme Court.

The juncture of God and religion, public policy and national parks is often considered anathema. Park managers striving to staff the visitor center, make sure meadows are unspoiled and file reports on time, try hard to keep them far apart. Yet there is almost a trinity between them, an unseen tension where belief in the National Park Service mission, our evolving cultural mandate and awe-inspiring beauty combine.

Perhaps this topic is best explored through art. Delving deeper into the national park ethos, poet and former ranger Kristina Rylands adds perspective while taking the antiview from the woods in her poem on page 12.

— Kendell Thompson, Ranger editorial adviser

A New Mythic Narrative for the National Parks?

By Lynn Ross-Bryant

People have been “searching for God in Yellowstone” since parks began. Religious language, including references to God or the Creator and to the human spirit, as well as to religious quest or pilgrimage are found in both popular and professional literature about the parks throughout their history.

There is no question as to the presence of religion in the national parks. But it is interesting to note the different forms it takes and what may be developing as national parks redefine themselves in their second century.

What “religion in the national parks” first calls to mind is the role institutional religions have played in the parks’ history, such as the chaplaincy programs that have provided worship services for various religious groups and the Easter Service that has taken place in Grand Canyon since 1935. Often, however, this relationship has been one of contention, usually over church-state or freedom of speech issues. In Grand Canyon, for example, in the 1950s some religious groups proposed to build the Shrine of the Ages Chapel on the rim, at the site of the annual Easter service. After much debate, both aesthetic and religious issues led to the construction of a smaller Shrine of the Ages Chapel away from the rim. In 1975 it was taken over by the NPS and is now called an auditorium, used as much by nonreligious as religious groups.

In the 1960s plaques donated by a religious organization on which were written passages from the Psalms were placed on the rim. In the ’70s they were taken down and then put up again because of uncertainty over whether they constituted endorsement by the park of the Jewish or Christian religion.

A slightly different issue involving religion and science in the parks concerned whether the bookstore should sell a book on creationism (obviously in conflict with the geological explanations for the canyon offered by the park). On a recent visit there I found the book for sale, but it was located in the inspiration section rather than the science section.

We can move beyond institutional religion to find other angles on religion in the parks. The term spiritual is sometimes used to describe this aspect of religion, usually indicating a personal, individual search for the divine in the created world. This is being explored in surveys of park visitors that create open-ended questions about why tourists come to national parks. Their answers often include a spiritual dimension, perhaps by referring to the sacredness of creation or the experience of wholeness one has in nature. The park photographs of Ansel Adams and his many followers still speak to this personal religious dimension. But there is a lot of beautiful nature outside the parks. Why, for example, do people go into Rocky Mountain National Park, which costs money and is more crowded, rather than finding God in nature in the nearby, and perhaps equally beautiful, Indian Peaks? The difference seems to lie in the fact that these lands are set aside, declared important and special — to some, “sacred.”

Mark Neumann, in his book On the Rim: Looking for the Grand Canyon, writes that “tourists actively engage the landscape,” their lives can be “reframed, reimagined and reinvented.” He says this opportunity for transformed living can happen “in a place of cultural import; it is as if the cultural authority of the landscapes invites them to ceremonialize their lives and relationships for themselves.”

This ceremony sounds much like a traditional pilgrimage, which it mirrors in being not only individual, but also communal.

This cultural authority is possible because the parks embody the deeply held beliefs and values of the culture. I have explored this dimension at length in Pilgrimage to the Na-

A schematic of the original Shrine of the Ages Chapel shows the panorama to the east.
National Parks: Religion and Nature in the United States. From the beginning, God the Creator was celebrated in the “sublime” landscapes of Yosemite and Yellowstone, and they were seen as a sign of God’s choosing America as a special place and a special people. The mythic narrative of the pristine “new world” that was said to exist at the time of the coming of the white man was seen to be preserved and unchanged in the national parks. The belief we see expressed was that nature, especially when not developed by human society, can rejuvenate people who are worn down spiritually by their lives in industrial-technological society. This mythic narrative as applied to the parks is stated clearly in the NPS Organic Act: that nature be preserved unchanged for the enjoyment of the people. We see it powerfully repeated in the Ken Burns national parks documentary, which, significantly, basically ends in the ‘60s, before the impact of the environmental sciences.

In the 21st century the mythic narrative may be changing, but religious language remains present and powerful. We see examples of this, for example, in Director Jon Jarvis’ address to the George Wright Society in 2011 as he identified parks as holding “lands which are sacred to us as a people” and said, “Parks have been regarded as holy places of the nation.”

Another example is the Wild and Scenic Rivers task force report in 2007: “Rivers are an important part of our nation’s natural and cultural heritage. Since time immemorial, they have provided physical sustenance and spiritual inspiration.” A final example is the Science and Natural Resource Committee Report from the Second Century Commission in 2009, which argued “the inspirational nature of a park experience” will continue to be possible only with the scientific management the report proposes.

I find this statement of particular interest because it reflects, since the turn of the century, a new incorporation of the ecological sciences, with their stress on process and change into park management. The mythic narrative of the parks — and of Western cultures and their religions generally — has valued what is timeless: think of Eden and heaven, or of the parks remaining unchanged for future generations. The change is partly due to the harder-to-ignore effects of climate change and partly, it seems, to the evolution of American culture, which the parks reflect (and what allows them to function as sacred sites).

This new mythic narrative is a story in the making. Some directions are suggested by William C. Tweed, retired chief naturalist at Sequoia and Kings Canyon. His book, Uncertain Path: A Search for the Future of National Parks, is a reflection on the national parks that he sets in the context of a “pilgrimage,” traveling from Tuolumne Meadows in Yosemite to Crescent Meadow in Sequoia.

Tweed begins, “For many Americans, national parks and wilderness areas are sacred. The ideas that support them possess the power and importance of religion,” so reflecting on the parks and what they might become makes him a “pilgrim.” Observing the changing landscape and the expectations of more significant changes from “climate change, pollution and habitat fragmentation,” he searches for how national parks might be imagined without affirming “the national park covenant — the promise that what we love will not change”— when the reality is constant change. What the new covenant might be and what form a new mythic narrative may take remains to be seen. What is not in doubt, in my mind, is that religion will continue to play a crucial role if national parks are to remain the cultural forces that they have been throughout their history.

Lynn Ross-Bryant earned her doctoral degree in religion and culture from the University of Chicago Divinity School. She taught at Chico State University in California and University of Southern California before finding her way to the Rockies where she taught at the University of Colorado in Boulder until her retirement in 2010. She published on nature poets like Theodore Roethke and literary naturalists like Barry Lopez before settling on national parks as the focus of her research.
Spiritual Landscape

By Dorothy FireCloud
Montezuma Castle and Tuzigoot

As a young girl in the 1960s, I recall evenings listening to conversations of my grandparents. Many were stories of sacred places and the inability of our people to worship in traditional ways at these and other places.

My “cousin,” a tribal elder and traditional practitioner whom I greatly respect, recently echoed my grandfather’s words when he said, “When people are alienated from their spirituality, they lose sight of their place in creation. Reconnecting our people with Mother Earth and her life-giving force is paramount to restoring the health and well-being of our nations.”

At that young age it never occurred to me that, as tribal people, we did not have the same rights guaranteed other citizens under the U.S. Constitution. Sitting there, surrounded by family, I also could not have foreseen that I would one day personally take a role in managing our restored spiritual rights in a national park.

The right to practice traditional religions was denied to indigenous people by the federal government through the 1883 Indian Religious Crimes Code. Traditional ceremonies were banned, religious events disrupted and sacred objects confiscated and destroyed. Native people were not allowed to speak their native languages. In addition, the federal government provided support to Christian missionaries to convert and civilize tribal people. Traditional practices and culture went underground for much of the next century.

Not until August 1978 with passage of the American Indian Religious Freedom Act, or AIRFA, were American Indian people provided the same guarantees under the First Amendment. AIRFA stated that it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express and exercise traditional religions, including access to sites, use and possession of sacred objects and freedom to worship through ceremonial and traditional rites.

With the restored ability to openly practice traditional ceremonies came the issue of returning to the places where ceremonies were performed, as many were no longer within tribal ownership. This was a critical factor because tribal religious practices are tied to the land. It may be best understood by an excerpt from U.S. Supreme Court Associate Justice Brennan’s dissenting opinion in Lyng v. Northwest Indian Cemetery Protective Association: “Where dogma lies at the heart of Western religions, Native American faith is inextricably bound to the use of land. The site-specific nature of Indian religious practice derives from the Native American perception that land is itself a sacred, living being.”

AIRFA was the impetus that brought American Indian interests to the attention and inclusion of federal land management activities. Reinforcement for AIRFA came through Executive Order 13007, Indian Sacred Sites, issued by President Clinton in 1996. The executive order directed federal land management agencies to:

1. Accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners.
2. Avoid adversely affecting the physical integrity of such sites.

Although the executive order required federal agencies to develop implementation plans, only in the past few years has department-specific policy on sacred sites been addressed. On Dec. 6, 2012, the secretaries of Agriculture, Defense, Energy and Interior departments, along with the chairman of the Advisory Council on Historic Preservation, signed a memorandum of understanding for improving tribal access and protection of sacred sites.

Another lesson I learned from my grandfather: When you want something, put it out for the universe to hear. A dream of mine was to work in the Black Hills as a federal land manager. In the fall of 2003, thanks to a friend who heard my desire, I was detailed as the acting deputy forest supervisor of the Black Hills National Forest. In June 2006, I was honored to become superintendent of Devils Tower National Monument. The next six years were spent fulfilling my dream. It was a time of spiritual growth where I encountered a range of some negative but mostly positive experiences—life coming full circle.

Devils Tower is located on the western edge of the Black Hills, which are considered by tribes as “the heart of everything that is.” The Tower is not only a spectacular geological wonder but of major cultural significance to numerous tribes. It is known by Plains tribes as “Mato Tipila” – Bear’s Lodge. It is the place where tribal people perform ceremonies throughout the year, the most significant time being summer solstice.

One tribal story of how the Tower was created is of a brother playing with his seven sisters. As he was chasing them, he turned into a bear. The sisters ran to a large rock and started to pray for protection from the bear. As they prayed, the rock began to rise. The bear scratched at the sides of the rock in an attempt to get at the girls, and that is how the Tower got the marks on its sides. It is also the place where the sacred pipe used in the seven most significant Lakota ceremonies was delivered by the White Buffalo Calf Woman.

In the early 1990s the National Park Service determined there was a need for a comprehensive Climbing Management Plan, or CMP, recognizing that the drastic increase of climbers was having a negative resource impact on the Tower and on the ability of American Indians to engage in solitude for ceremonial activities. The NPS began a two-year consultation process in 1992.

The first climbing management plan provided a complete ban on guided climbs during the month of June. This led to a challenge by climbers in the district court of Wyoming. The court issued a preliminary injunction against the NPS’ action, interpreting that the withholding of commercial
climbing permits as an accommodation of Indian religious practices was in violation of the Establishment Clause, often referred to as one of the “religion clauses” of the First Amendment to the Constitution.

The NPS modified its approach through additional consultation efforts resulting in a voluntary climbing ban during the month of June. Ironically, it was through the consultation efforts that tribal elders indicated they preferred park rangers to educate the visitors as to the significance of the Tower rather than institute a complete ban on climbing. It was their hope that through awareness, visitors and climbers alike would choose to respect the ceremonial activities and not climb the Tower during the summer solstice season.

The NPS would not enforce the voluntary closure but would rely on climbers and the new educational program to motivate other climbers and park visitors to gain compliance with the ban. The climbers filed suit again. They objected to the voluntary ban on climbing in June, the interpretive educational program that explains the religious and cultural significance the monument has for American Indians, and finally, the placement of signs that encourage people to remain on the trail surrounding the Tower.

The climbers further challenged the Secretary of the Interior’s approval of the CMP, arguing that the CMP violated the Establishment Clause. District court rejected the climbers claim that a voluntary ban on rock climbing was an impermissible accommodation of religion under the Establishment Clause. The court held the plan was a lawful and legitimate exercise of authority, carefully crafted to balance the competing needs of individuals using Devils Tower. The 10th Circuit Court of Appeals affirmed the district court’s holding.

When I arrived as superintendent in 2006, the CMP had been implemented for 10 years, with an update in 2005 through additional consultation with climbers, tribal representatives and community members.

A component of the CMP is to determine if the voluntary climbing ban is successful. Elements to help in this determination are:

1. A continuous, significant reduction in the number of climbers on Devils Tower each June in comparison to the number from the previous June.
2. An increase in awareness among all visitors of the cultural significance of Devils Tower to American Indians and conflicting values between recreational climbing and the sacred site.

Deb Liggett, Devils Tower superintendent during the difficult time of litigation (1994-97), worked hard to educate climbers, local residents and visitors about the meaning of the sacred site. She reflected during the filming of Toby McLeod’s “In the Light of Reverence,” a documentary about the struggle to protect the site, “Anyone on their sacred Tower during the time of their prayers or ceremonies affects the efficacy of those efforts. What we are accommodating here at Devils Tower is Indian people’s rights to their culture. They are here for the long haul and they know it. These sacred sites are central to the perpetuation of their culture. One of our jobs here at Devils Tower is to protect that right.”

I have great admiration and respect for Liggett. She stood for what was right against factions who preferred that tribal people and their ceremonies would just disappear.

Many of the local community members surrounding the Tower do not believe tribal people should be able to practice their ceremonies at the Tower. In McLeod’s film, they ask: “Why do they want to perform ceremonies at the Tower? We have lived here all our lives and have never seen tribal people there.”

Elaine Quiver, Lakota tribal elder, rebutted: “We have always been there, but we didn’t go there to be seen. It is part of our culture; if you don’t know the culture you don’t see anything. We went there, did our prayers and left. No one saw us.”

Another area of disagreement is the name of the monument. For many years tribes have requested for the name to be returned to its original name, Bear Lodge. This name appears on maps from the late 1800s. In March 2005, Superintendent Lisa Eckert proposed that the Tower itself become the Bear Lodge National Historic Landmark, in preparation for the national monument’s centennial celebration in 2006. However, the name would remain Devils Tower. Local community members saw this as an attempt to give tribal people greater control of the Tower. Unfortunately, the proposal was dropped due to opposition from Wyoming’s congressional delegation.

During my tenure, the number of June climbers continued to drop. There were 300 climbers in 2006. That number fell to 258 by June 2011. The figures support that the voluntary climbing ban continues to be effective. I give credit to climbing guides, such as Sylvan Rocks, who voluntarily choose not to bring climbers in June.

As climber John Gunnels stated: “I live and stay in Wyoming because I love it. My favorite spot on the planet is Devils Tower, it keeps me here. I go other places during the month of June, because I choose to respect Native American beliefs.”

While at the Tower, several events occurred that I hope will continue to build relationships among the three major user groups: tribes, climbers and local community members. A meal was held at a climbing guide’s home, with Chief Arvol Looking Horse, Keeper of the Sacred Bundle and community members. Similarly, Rick TwoDogs, a traditional practitioner, invited Frank Saunders, a climbing guide, to participate in a sweat lodge ceremony. Saunders found that he enjoyed both the sweat and the time spent with the tribal people.

In 2009, park staff set out to develop a Comprehensive Interpretive Plan, or CIP, for guidance on which interpretive stories to share with visitors.

A consultation meeting was held with the three user groups gathered around the table. At first it was contentious. However, through sharing of stories, barriers came down and the groups realized a common goal: the preservation and protection of the Tower.

There is still a ways to go to get these users to agree on various topics, but it is a start. The CIP was drafted, reviewed, revised and finalized through successful negotiations with the user groups. Consultation can and should take many forms. It doesn’t always have to be in a room with an agenda. Make it interactive, do site visits and get to know one another on a more personal basis. Over time, respect and trust emerge.

An aspect of being superintendent that I never anticipated was an expectation from my tribe. I believe the tribal representative felt that as an enrolled tribal member, I would follow his lead. When my decisions were based on what was best for the Tower and did not cater to any particular interest group, I was treated rudely. That was one of the hardest lessons I learned while at the Tower, but it also provided me a sense of independence.

I will always have a special connection with the Tower. It is a place of my ancestors and spirituality and where I have worked with dedicated park rangers. The work we did during those years continues to have positive impacts on the way the NPS accommodates tribal people at their sacred places. 
Church & State

A unique partnership is at the core of the management of San Antonio Missions National Historical Park.

By Greg Smith, San Antonio Missions

On a beautiful, warm Sunday afternoon there are 6,000-plus San Antonians gathered before the stage in the church parking at Mission San José y San Miguel de Aguayo, known locally as the “Queen of the Missions.”

Federal, state and city officials are poised to pay tribute to Grammy award winner, San Antonio native and living legend Flaco Jiménez. He is the star attraction of Mission Fest 2013, a church event held on the final day of Fiesta San Antonio 2013. Jiménez, a third-generation accordion master who performs a unique Tex/Mex style of music called Conjunto, is the headliner during a nearly 10-hour concert that will showcase at least a dozen other San Antonio bands entertaining the crowd under a south Texas April sky.

Months earlier park officials began meeting with Father Tony, the church pastor, and his Mission Fest committee to start planning how event logistics might impact park operations and the special-use permit that would allow church use of the National Park Service-managed parking fields to accommodate 1,500 cars expected during the event.

This is just another event in the complex life of San Antonio Missions National Historical Park where 18th century Spanish colonial history and the 21st century Roman Catholic Church partner to preserve a unique living place within NPS boundaries. There are four active Catholic churches (Concepción, San José, San Juan and Espada) located within the park boundary where the NPS promotes historic preservation, protection of resources and visitor education. The Archdiocese of San Antonio, which oversees each individual church through a parish priest, in turn serves the spiritual needs of tens of thousands of San Antonians and visitors who flock to the churches on a daily basis.

Many park visitors are surprised to learn that the churches are not just historic buildings, but first and foremost active Catholic churches where masses, weddings, baptisms and funerals are routine. The Mariachi masses held each Sunday at San José and Mission Concepción de Acuna Church are especially popular with both parishioners and tourists.

The Archdiocese of San Antonio maintains and manages the four churches, church offices and the church residences. The NPS manages everything else. This includes the grounds and buildings around the churches, the parking areas and other visitor use areas. NPS law enforcement rangers patrol the mission grounds, and interpretive rangers provide school and other programs to more than 1 million visitors annually.

While daily operations between church and state may appear smooth and seamless, it takes a lot of work and cooperation. Each partner must work to understand the role the other plays and the primary goals of that partner.

The churches remain sacred places and yet are used daily for the enjoyment and education of park visitors. Communication is paramount. All areas of common interest are discussed, including shared spaces within the park, special events, parking, security, and historic preservation of buildings and landscapes.

In addition to historic preservation, the park and the parishes partner on other park programming. The park’s annual Archaeology Day attracts more than 1,500 people, and the parish provides food at its facility just outside the mission compound walls at Mission San José.

Every year the park, along with the Mission Trails Rotary Club and Los Compadres, sponsor a historical play, Los Pastores, and the parish provides hot chocolate and other snacks for sale. In 2012 the Girl Scouts of Southwest Texas partnered with the park and the archdiocese to allow girls to earn their St. Agnes Award using the park’s education center and the church at Mission San José.

Just as the park has a friend’s group, Los Compadres, that helps fund projects, the archdiocese has Las Misiones, a fundraising group for the preservation of the mission...
San Antonio Missions National Historical Park was established in 1978 after many years of community efforts. The park was a unique new partnership that allowed four active Catholic parishes to become part of a national park. For five years the members of the San Antonio Missions Advisory Commission worked on the cooperative agreements to define management responsibilities between the National Park Service and the Catholic Archdiocese of San Antonio as well as cooperative agreements between the National Park Service and the other public landowners within the boundaries of the new national park. In 1983 the cooperative agreement was signed and San Antonio Missions National Historical Park opened for visitation. The Catholic Archdiocese of San Antonio and the parishes maintained management responsibility for all of the buildings, which were actively used for religious purposes; the NPS managed the remainder of the buildings and cultural landscapes.

The Old Spanish Missions Committee had been formed in the 1960s with the increase in tourism at the missions due to the 1968 World’s Fair (HemisFair). Archbishop Robert Lucey appointed Father Balthazar Janacek (Father Balty) as committee head. NPS staff, members of the San Antonio Missions Advisory Commission and the Old Spanish Missions, led by Father Balty, worked together to define the day-to-day operations of the park and the parishes within the broad outline of the cooperative agreement.

The coordination of historic preservation efforts has always been a complex subject. Since the 1960s, Carolyn Peterson, and Ford, Powell and Carson Architects have served as the preservation experts for the archdiocese. The operating procedures for each mission defines what areas are managed by the church vs. the park, but many of these buildings are connected to each other. In the case of Mission Concepción, they are the same building with each floor under different management authority. This makes it imperative to coordinate preservation efforts.

The Archdiocese of San Antonio contacts the park to discuss all historic preservation projects to ensure that projects meet standards for protection of archaeological resources and the Secretary of the Interior’s guidelines for historic preservation. A park representative sat on the Archdiocese’s Committee on the Interiors of the Mission Churches, which brought experts in historic preservation and Catholic liturgy together to balance historic preservation and modern liturgical needs for the sanctuaries.

Most recently the archdiocese has partnered with the NPS and other local organizations to nominate the five missions of San Antonio to the UNESCO World Heritage list. The archdiocese, the NPS and eight other partners have agreed to manage the five missions to protect their outstanding universal value. One of the values is their continued use as active Catholic parishes, carrying on the mission tradition for almost 300 years.

Susan Snow has been the archivist for San Antonio Missions NHS since 2000. She has more than 30 years of experience on archaeological sites in the United States and Latin America.
Evangelical Park
Railroads, Profit and Religion at Yellowstone

By Thomas S. Bremer

Most Americans think of national parks as places of remarkable scenery, as special destinations for enjoying nature or for appreciating the nation’s history. Rarely are parks associated with religion. This is not to say that religion is absent from the parks. Various National Park Service units feature religion as an important element of the interpretive program. Churches, for instance, stand as key attractions at Martin Luther King Jr. National Historic Site in Atlanta, Antietam National Battlefield in Maryland, San Antonio Missions National Historical Park in Texas and many other sites around the country.

The history of religious communities enter the interpretive narratives time and again at many other sites, and the contemporary needs of various religious communities, notably the religious practices of indigenous groups, are accommodated in various park units. Yet, despite its presence throughout the system, few people associate religion with national parks. In the 19th century, however, the national park idea itself had a strong religious component. In short, American national parks to a large degree are a product of 19th-century American religious culture.

The beginnings of the national parks movement in the 19th century relied on the dominant religious orientation of the American public at the time, evangelical Protestant Christianity in its various forms. Indeed, the overwhelming majority of Americans in the middle and latter decades of the 19th century held some degree of affiliation with, or at least sympathy for, evangelical forms of Christianity. Even non-Protestants, especially the sizable number of Catholics, Jews and other religious groups in America, could not avoid the dominant values of evangelical Protestantism that surged and pulsed throughout American cultural life. Moreover, this distinctively American form of Christianity blended with an aesthetic appreciation for nature that had made its way into the American cultural ethos by the middle of the 19th century. It was largely due to Transcendentalists, especially the writings of such literary figures as Ralph Waldo Emerson, Henry David Thoreau and Walt Whitman.

In the years following the Civil War, religious motives for settling and developing western territories, most commonly articulated in terms of Manifest Destiny, included an appreciation for natural landscapes as evidence of divine favor bestowed upon the American nation. It was in this cultural context, with the confluence of Protestantism and the Transcendentalist embrace of nature, that the idea of national parks gained acceptance in American political life. In particular, the establishment of Yellowstone National Park, the first reserve so designated, was made possible in part by the logic of 19th-century evangelical religious orientations.

Among the various social and cultural forces that produced the enabling legislation for Yellowstone in 1872 was an evangelical ethic to spread the Christian word and plant Christian ways of life across the continent. For many Americans, the appeal of the western territories relied significantly on a religious compulsion of conquest, settlement and exploitation, what many 19th-century evangelicals regarded as the benevolent forces of “civilization” wrought upon what most of them thought of as a wild and savage region. Thus, the attraction of western lands initially drew upon an evangelical ethic; only later did concern for conservation and preservation of wild lands become the guiding force that popularized the national parks and other scenic landscapes. In the beginning, however, a millennialist ethical orientation justified the “civilizing” of the American West, including the establishment of Yellowstone.

Banker Jay Cooke, a particularly devout evangelical Protestant, was a key figure in the religious justification of national parks. His financial interests and political maneuverings played a crucial role in securing congressional approval for America’s first national park. Cooke was by all accounts an exemplary, post-bellum evangelical Protestant, perhaps more fervent in his religious beliefs than most of his contemporary Christians in positions of power in the latter decades of the 19th century. Moreover, it seems that Cooke’s enterprises in the American West, specifically the development of the Northern Pacific Railroad, conformed well to his evangelical vision.

For Cooke, there was no gap between the spiritual and the commercial, and both were tied to the recreational. His evangelical commitments also encompassed his role in encouraging exploration of the Yellowstone...
Plateau in the early 1870s and his company’s support of legislation to establish a national park that would preserve in perpetuity the natural wonders of the Yellowstone region for the benefit and enjoyment of the American people. Certainly the new park furthered the development of his railroad and added to the financial profits of his company, but it also contributed to Cooke’s evangelical goals for the American nation.

Cooke’s impact on the course of American history is largely forgotten today, although he described himself in typically hyperbolic terms as a divine gift to the nation. He claimed for himself a place alongside Lincoln and Grant as one of the three great heroes of the Civil War, a claim that is not entirely wrong. His heroics, however, were in the battlefields of finance, not the bloodied fields of actual combat. Cooke’s genius was in banking, and he enjoyed great success raising funds for the Union cause. This made him famous among supporters of the northern forces, credited with keeping the government solvent and allowing the war effort to succeed. It also made him a wealthy man. But his interests went beyond the capitalist’s ob- session with building wealth. He also cultivated a steadfast devotion to evangelical Protestant Christianity; he strictly observed the Sabbath, a steadfast devotion to evangelical Protestant missions, with special interest in evangelists working in the American West.

Cooke focused much of his attention in the early 1870s on building the Northern Pacific Railroad; his company invested significant effort and resources toward convincing the public about the benefits of settling western lands that the railroad opened up to the advantages of Christian civilization. One element in this effort was the promotion of the American West as an attractive destination to visit and for settlement. Frederick Billings, who oversaw the acquisition and development of railroad lands for Cooke’s company, wrote to Cooke in 1871.

“The land work is threefold:
1. The getting of the lands in hand. This includes mapping, platting, examination and appraisal, clearing of fraudulent claims, procuring of patents and more.
2. The educational or missionary work. This includes advertising, publication, and the engagement of agents to preach and diffuse information.
3. The emigration work. This means providing special facilities for people to get to our lands from any part of Christiandom—taking care of them on the way and looking out for them once at their destination.”

The second part of this three-pronged effort, the missionary work, included publicizing the fabled attractions of the Yellowstone region. Rumors had long suggested a wonderland not matched anywhere else, with spectacular scenery, a stunning canyon framing majestic waterfalls, the largest high-altitude lake in North America, and especially the geysers and other thermal features. Making the public aware of such attractions would serve the railroad effort by generating interest in developing the “special facilities for people to get to our lands from any part of Christiandom.” Consequently, Cooke and his company orchestrated the campaign supporting the 1872 legislation that made Yellowstone the world’s first national park.

The subsequent story of Cooke’s involve-

ENDNOTES


3. Among the earliest to bring attention to Cooke’s role in publicizing Yellowstone and lobbying Congress to approve the act establishing America’s first national park is Aubrey L. Haines in his two-volume work The Yellowstone Story. (Yellowstone Library and Museum Association, 1977).
Anti-Establishment
Buono versus Norton, Kempthorne and Salazar

When Frank Buono, former assistant superintendent at Mojave National Preserve, retired in 1997, he didn’t take up golf. Instead, he took on the Department of the Interior. While others might wile away their golden years whistling, Buono sued the government in defense of the Establishment Clause of the U.S. Constitution, an effort that eventually led to the U.S. Supreme Court. Two years after his retirement, he brought suit to remove the World War I Memorial Cross erected decades earlier on a desert promontory deep within the boundary of Mojave. This issue set precedent not only for National Park Service policy, but for the government’s response to religious iconography across the nation.

Although now largely settled, the Mojave Cross issue still incites a visceral response both from the public and NPS managers. Ranger editorial adviser Kendell Thompson located Buono traveling in Borneo where he has finally started enjoying retirement. Ranger asked him about his motivation and experience suing his former bosses, and the consequences of his subsequent leap into the national fray over the separation of church and state. Due to Buono’s sporadic access to the Internet, only a portion of the interview appears here. Read the full interview at www.anpr.org/buono.htm.

**Ranger:** Many would say that you had both a successful and storied career in the NPS. What led you to the NPS? What was the journey that led you to the assistant superintendent position at Mojave? Was this your last position prior to retirement? Do you have a favorite park?

**Buono:** I began my career as a backcountry ranger in Dinosaur National Monument in 1972. I retired from Joshua Tree in 1997. I grew up in New York City and went to college in the Bronx. Maybe it may sound a bit unusual for a park service career. Really it is not. What better place to instill a passion for the preservation of nature than on the West Side of Manhattan? I also used to visit the American Museum of Natural History frequently. I recall the stuffed mammals and birds surrounded by dioramas of iconic scenes of America. I didn’t dream that I would one day come to work in such places. Those frozen dioramas played a large part in inspiring me. Do I have any favorite parks? Joshua Tree, of course, my last park. I had a great supervisor, Ernie Quintana, a beautiful wilderness park, a wonderful staff and co-workers. Bandelier National Monument in New Mexico was also a favorite place. I worked there as a volunteer in 1977. The high points of my career were receiving the Mather Award from the NPCA at the ANPR Rendezvous held in 1994 at Durango, Colorado. Also being ushered into the offices of Secretary of the Interior Babbitt on October 31, 1994, the day when President Clinton signed the California Desert Protection Act. The secretary invited about 30 or so folks to a reception who had contributed in some way to help with the passage of that act.

**Ranger:** Your career and post-career are thoroughly linked with your involvement with the 9th Circuit decisions (Mount Soledad Cross) and a 10th Circuit decision (Utah Highway Patrol crosses).

**Buono:** The central issue with the cross on federal lands in the Mojave National Preserve is that it raised the most serious issue of violating the U.S. Constitution. Private parties (not federal officials) erected the cross on federal public lands that became federal National Park System lands in 1994. The conduct of the federal officials that was troubling was that they had tolerated and acquiesced the presence of this religious symbol on park lands even though they did not erect it. The first lawsuit, Buono v. (Secretary of the Interior) Norton, was decided by the 9th Circuit and ended with their decision that the federal officials’ tolerance of the cross on federal land violated the Establishment Clause of the First Amendment to the Constitution. That decision was never appealed to the Supreme Court, and remains good law to this day. Consequently, Buono v. Norton has been cited in subsequent 9th Circuit decisions (Mount Soledad Cross) and a 10th Circuit decision (Utah Highway Patrol crosses).

Religious displays on public property automatically raise questions. Each such case must be examined in a fact specific way. But, as a general rule, when religious displays are permanently affixed to public lands or buildings, in the absence of other expressions of free speech, there is a good chance that the Constitution has been violated. The government defense of the cross was to argue that the cross was not a religious symbol. The 9th Circuit would not...
buy it. The cross is the pre-eminent symbol of Christianity. And it is uniquely Christian. To characterize the cross as a secular, universal symbol; one that commemorates sacrifice and death, especially on behalf of others is nonsense. It is ironic that the argument on behalf of the cross devalues the very meaning that Christians ascribe to the cross. The cross is a symbol of sacrifice and death — the death of Jesus Christ who, in Christian theology, sacrificed his life to redeem mankind. The symbol of the cross is inseparable from the Christian message. Because the cross is a religious symbol, and the Mojave Cross was on federal lands to the exclusion of all other symbols or expressions — religious or otherwise — the 9th Circuit upheld my claim completely.

**Buono:** The Supreme Court decision was not about the Mojave Cross per se. It was specifically about the remedy that Congress had fashioned to cure the constitutional violation caused by the cross. You see there were two ways to address the 9th Circuit decision about the constitutional impermissibility of the cross. You could remove the cross from federal land, or you could remove the federal land from under the cross. The local congressman (Jerry Lewis) attached a rider to a Defense Appropriations Act to mandate that the NPS trade away an acre of Mojave National Preserve to a private party. Then the cross would no longer be affixed to federal land. I sued a second time, challenging the constitutionality of the land exchange remedy. The District Court and the 9th Circuit again agreed with me (Buono v. [Secretary of the Interior] Kempthorne). Both courts found that the land exchange provision of law was itself invalid. This time, the Bush administration appealed. The Supreme Court agreed to hear the appeal from the 9th Circuit. That case ultimately came to be called Salazar v. Buono. The Supreme Court could have agreed with the 9th Circuit. They did not. The Supreme Court could have found that the land exchange provision was valid. They did not. The Supreme Court could have found that I had no standing to sue. Seven of the nine justices said that I did. In the end, a badly fractured Supreme Court, in a plurality (not a majority) opinion remanded the case back to the lower courts to be retried. Faced with several more years of litigation, I decided to settle with the Justice Department and allow the NPS to carry out the land exchange. After all, we had won the central issue of whether the NPS acted improperly to allow the cross on federal land. That was the heart of the issue. I still believe that the land exchange was an invalid act of Congress, as the 9th Circuit determined, but I was not willing to continue to fight on that matter. We had won the most important issue and you don't often win on every issue.

There is no comprehensive resolution to spirituality or religion in the national parks that differs from the nation at large. National parks, as we have been painfully reminded by the courts, must live within the confines of the Bill of Rights with regard to free exercise of religion, establishment of religion, free speech and freedom of assembly. Park managers must always strike a delicate balance between the tension of the two religion clauses in the First Amendment.

This is not always an easy task. But I like to cite the example of the Easter sunrise service at the South Rim of the Grand Canyon. There, the NPS issues a permit for the local community church — a Christian denomination — to erect a cross on the Canyon rim on the morning of Easter Sunday. A service, attended by hundreds of people, then follows. When the service is over, the cross is removed. If the NPS denied the permit, I believe the NPS would be violating the free exercise clause (assuming that the service can be conducted without impairing resources or interfering with enjoyment by other visitors). If the NPS allowed the cross to stay up 365 days a year, the...
NPS would violate the Establishment Clause. Another recent example is the deft way that the NPS successfully removed a Buddhist stupa — another religious symbol — that had occupied federal park land in Petroglyph National Monument for over 20 years as an accident of land acquisition. For too long the NPS simply ignored the stupa. However, after the 9th and 10th Circuit "cross" decisions, it was clear that the NPS was involved in another constitutional violation. Passive and nonresponsive management does not work in such situations.

The bottom line is this: Both in and out of parks, the NPS and the government must be neutral (not hostile) between religions and between religion and nonreligion. Government neutrality toward religion is a touchstone that Jefferson spoke of when he wrote of the wall of separation between church and state. Religious symbols on government lands and buildings that serve no secular purpose violate that neutrality. In the end, government neutrality toward religion is probably the best guarantor of our free exercise of religion. Justice O’Connor spoke of this when she said that as we look around the world we see societies torn apart by sectarian strife. America has avoided that by and large because our government is neutral toward religion. ⚖

NOTE: The interview continues on the ANPR website at www.anpr.org/eduono.htm.

**Invest in the future of the past**

ANPR’s oral history project needs your continued support

The Association of National Park Rangers is halfway to its goal of conducting 50 interviews by 2016, the centennial of the National Park Service.

We have interviewed 26 people so far, all with longtime association to our national parks. This spring we will donate our first set of audio recordings and oral history transcriptions to the archives at Harpers Ferry Center in West Virginia.

**Why do these interviews matter?**

ANPR’s oral history project joins a long tradition in the NPS of using interviews to preserve the agency’s cultural and historical memory. It also advances the top priorities of NPS Director Jonathan Jarvis by passing on important lessons to a younger generation of Park Service personnel. These oral histories speak to issues such as relevance, stewardship and workforce development—all of which will guide the NPS in its second century.

If you have suggestions for additional interviewees, please contact Alison Steiner and Jeremy Kaufman at anproralhistoryproject@gmail.com. Several interview excerpts have been published in Ranger and are online at www.anpr.org/oralhistory.htm.

**Why do we need your support?**

ANPR is committed to properly preserving and protecting the interviews that it conducts. It takes time and money to transcribe, edit and archived interviews. We conducted interviews at each of the last two Ranger Rendezvous (Indian Wells, California, and St. Louis, Missouri), and we intend to interview more people at this year’s Rendezvous in October in Estes Park, Colorado. Interest is growing!

**Please invest in this work!**

Support for this project comes from the Rick Gale Memorial Fund. You can donate to the fund at www.anpr.org/donate.htm.

— Alison Steiner

Board Member for Strategic Planning

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**Atheist in a National Park**

By Kristina Rylands

I don’t care what John Muir says
This is not my cathedral
My worship is wonder and
the way it colors my dreams
in blue heron and western tanager
grey green granite stained and lichen
drue way the river slows then swells
spring frazil ice, the applause of rapids
fire and flood, fire and flood

summer’s warm rum Jeffrey incense
a pinedrop, a snow plant
a rosary of paternoster lakes
a bear eating ants
the way it all unfolds and
returns after the summer trample.
This is not a cathedral.
My worship is wonder and
the way a place says, you’re home.

Kristina Rylands has worked more than 20 years as an educator at Yosemite Institute/NatureBridge in Yosemite and as a writer/editor for the National Park Service. Her poetry has appeared in journals and anthologies. She composed this poem exclusively for the spring Ranger.

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Rendezvous exhibitors help support ANPR

These exhibitors supported ANPR by participating in last year’s Rendezvous. ANPR appreciates their generous contribution.

**Colorado Northwestern Community College.** Seasonal Law Enforcement Training Program, rick.mossman@cncc.edu, 970-675-3337

**Deryl Stone,** NPS collectibles, derylstone@hotmail.com

**EnerFusion Inc.** Joe Kobus and Tom Davis, www.enerfusioninc.com, 517-783-3344

**Intoximeters,** www.intox.com, 314-429-4000

**Qual-Tron Inc.** Dan Chambers, www.qual-tron.com, 918-622-7052

**R.J. Thomas Manufacturing Co.** pilotrock@rjthomas.com

**Unicor Services Business Group.** Dean Osborn, dean.osborn@usdoj.gov, www.unicor.gov/services, 202-345-9636

**VF Imagewear,** Gwen Pettiford, www.vfc.com

**Voice Products,** Ronda Riggle, www.voiceproducts.com, 316-616-1111

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In 1985, Dick Martin became the second superintendent of Wrangell-St. Elias National Park and Preserve. His five years in Wrangell taught him how to work with local communities in the face of controversy. During an interview conducted for the ANPR Oral History Project, he reflected on the lessons he learned while living and working in rural Alaska.

The situation at Wrangell-St. Elias — it was a new park, five years old. At the time, I was the second superintendent. (The regional office told me to) report in January. Coldest month of the year in Alaska. I get up there. It’s 60 below. I can’t rent or buy a place in town because they won’t rent to the Park Service. We were the least loved people in this small town in rural Alaska. You went into the grocery store, they gave you dirty looks. You buy gas at the gas station, you’d hear snide comments from the back of the room: “There’s a goddamn parkie out there.” We were pretty much socially ostracized from polite society.

I finally found a place (to rent), a little ways out of town. A one-room cabin with a loft for sleeping. No running water. Outhouse and a wood stove. I lived there for five years.

The place was hugely controversial. I think it was one of the most controversial parks in the system at the time. There were several new parks or expanded parks in Alaska right then as a result of the Alaska National Interest Lands Conservation Act of 1980. If we’d been the one new park with 13 old ones, we’d have been fine, I think, because the regional office and the other parks could’ve supported us. But there were five others — Gates of the Arctic, Northwest Areas, Kenai Fjords, Bering Land Bridge and Yukon Charley — that were all just as new as Wrangell.

The work requirements were just plain overwhelming because of all the demands and needs of the park as well as our limited ability with staff to perform them. Every day we had to do about a hundred things, and we could only do about 10 of ’em. It was a great exercise in priority setting. A real lesson learned in dealing with the big rocks, not the little rocks.

Wrangell was, of course, the largest park in the system then by far. Thirteen million acres. It was essentially the size of the state of West Virginia.

There were a lot of ongoing uses out there that had been allowed prior to the establishment of the park that made it very controversial. One of the big ones was sport hunting. There was also mining under BLM management. There were folks that lived in the park, sometimes under permit but more often not.

I was poorly prepared, to put it mildly, for the level of controversy, acrimony, and in some cases, downright hostility to National Park Service management. Having been a ranger for 15 years at that time, I’d dealt with a lot of unhappy people and a lot of dangerous situations. But dealing with a room full of unhappy local people was something I was poorly prepared for.

It became obvious to me that there were few people I could go to in the National Park Service to provide me with advice on how to deal with this issue productively. Productively being how do we move the park forward, how do we establish NPS principles in management, and (how do we) do this in a way that does not result in a mushroom-shaped cloud of acrimony, hostility and political repercussions.

The approach that finally evolved in my mind was that my role was to listen. My role was to be sympathetic and understanding. To assure I understood what folks’ concerns were. To explain what the NPS was actually doing and proposed to do. To assure folks that their concerns would be listened to and considered. To explain that the national park program would, in fact, be established and would be followed. And that we would mitigate that to the extent we could when folks had a legitimate concern.

I decided, for lack of a good alternative, to hold regular meetings, to talk to anybody that would talk, to listen to anybody that had anything to say, to get back with folks that had questions, to promise that we would always be available to hear their concerns, and that we would respond with what we knew to be correct.

The first year I was there, we had 39 public meetings, all over that part of Alaska. Never turned down an invitation to go to a meeting, even if it was in a bar. Went and listened. Responded as best I could. And I always got back with people regarding their concerns.

And over the course of a year, I believe that we, the park staff, gained credibility with people because we were speaking facts, not fantasy. We weren’t making promises we couldn’t keep. And we were not saying things that were not true. We were speaking facts and we were responding sympathetically, understandingly.

The second year I was there, we had fewer meetings. By the third year, some amazing things began to happen. Many of the concerns that had been expressed began to be relaxed a little bit. Totally, no. But I began to feel like I was more welcome when I went to the grocery store and the gas station in the towns around (Wrangell).

I found it a tremendously rewarding experience, and a lot of fun and very inspiring. I learned a tremendous amount about dealing with controversy — tremendous amount. This helped me so much in my later career in Washington, D.C., and particularly at Death Valley. At Wrangell, I grew as an individual. I grew as a parent, I grew as a family member, and I grew as a leader.

I thank the Park Service for giving me that experience. If the Park Service hadn’t been there to trust me to succeed, I wouldn’t have been able to learn and grow.

Dick Martin is retired and lives in California. Alison Steiner is the assistant wilderness coordinator at Sequoia and Kings Canyon National Parks. She is pursuing a Ph.D. in environmental history at the University of California, Davis.

The oral history project is financed by the Rick Gale Memorial Fund. You can continue Rick’s legacy with a tax-deductible donation. Please visit www.anpr.org/donate.htm.
NPS & the National Scout Jamborees
A look back shows longtime NPS involvement in the annual event. The NPS likely has had representation at every Jamboree.

By Jeff Ohlfs, Joshua Tree

The National Scout Jamboree has been an institution since 1937 and the National Park Service appears to have played a role in every Jamboree.

The first National Scout Jamboree was scheduled for Washington, D.C., from Aug. 21-30, 1935, during the Silver Jubilee year of the Boy Scouts of America. It was expected that 34,272 Scouts and Scouters were to attend. The planning began in October 1933 with a request from the BSA to the National Capital Park and Planning Commission. It states, “President Roosevelt promised the scouts some time ago that he would do something significant for them, and he would like to see this jamboree made possible.” The initial planning team included the Army General Staff (General Douglas McArthur) and Quartermaster Corps. The initial sites suggested included five private properties in the District, two in Virginia and two in Maryland. The government properties considered included the National Mall, Anacostia, Arlington Agricultural Farm (now part of the National Cemetery) and Columbia Island, Fort Hunt, Fort Myer and the National Training School for Boys.¹

The Jamboree was officially announced by President Roosevelt in a radio address on Feb. 10, 1934. President Roosevelt and Chief Scout Executive James E. West would agree to the final location of two tracts of land along the George Washington Memorial Parkway in Virginia, Columbia Island, part of Arlington Agricultural Farm, Abingdon (plantation birth site of Nellie Custis now the Ronald Reagan National Airport), Monument Grounds, East Potomac Park, part of Fort Myer, railroad property, and some gravel company property totaling 416 acres. In addition, the Navy was providing the USS Olympia and USS Constitution for Sea Scouts. NPS Director Arno Cammerer approved the permit on Nov. 14, 1934. Interestingly, it wasn’t until July 2, 1935, that Congress gave the NPS authority to grant such a permit. The BSA planning included a 79-page organizational manual and chart describing every position to be staffed at the Jamboree, from dessert cook and orderlies to camp chief. Attached to that were 17 forms for arrivals, meals, and daily inspection and meals. The Scouts were to arrive by train from all over the country. Lord Baden-Powell committed to attending with Scouts from 16 foreign countries. On Jan. 17, 1935, a joint resolution of Congress permitted free entry into the U.S. for foreign scouts attending the Jamboree. On April 1, 1935, an act of Congress authorized the Navy and War Departments to loan tents, cots and more to the BSA for the Jamboree.

On Aug. 8, 1935, with 95 percent of the infrastructure complete, President Roosevelt, on advice from the surgeon general, canceled the Jamboree because of a spreading poliomyelitis epidemic in Virginia. The news reached Spokane as the first troop was about to board their train. The Filipinos and other foreign contingents were already in the country. Chief Scout Executive West suggested taking advantage of Yellowstone, Glacier, Yosemite and other NPS areas as an alternative for Scouts to tour.

On the planned opening night, Aug. 21, 1935, Scouts around the country sat by their radios to hear President Roosevelt address them and express his interest in the Scouting program. The final chapter on the 1935 Jamboree was closed when the NPS was satisfied with all areas having been restored. The financial loss to the BSA of $304,807 was recovered through their insurance company.

It didn’t take long before talks began (January 1936) to reschedule the first National Scout Jamboree in Washington, D.C., from June 30 to July 9, 1937. On Feb. 25, 1937, Secretary of the Interior Harold L. Ickes approved the locations for the Jamboree, essentially the same from 1935 except for the gravel company and Fort Myer, and the addition of West Potomac Park.

On March 15, 1937, 150 CCC and ECW workers were authorized to establish the Jamboree camps, and 250 workers to later remove and restore the park lands. The initial camp setup involved 6,736 man days for a cost $16,840. On March 18, 1936, Congress again approved the use of military supplies to support the Jamboree and the NPS to grant a permit for the encampment. That same day, a joint resolution passed to grant free

¹ ANPR • Association of National Park Rangers
entry into the U.S. for foreign scouts attending the Jamboree. On May 18, 1937, Acting Secretary of the Interior Charles West issued the permit to the BSA to hold the Jamboree on 220 acres of NPS lands.

By all accounts, the Jamboree was a success for the Scouts. Attendance was placed at 25,000 Scouts. There were 1,050 Scouts who left this Jamboree and sailed to Holland for the World Scout Jamboree, which began on July 29.

The NPS assigned Donald McHenry, chief naturalist of National Capital Parks, to give tours of the District of Columbia to the Scouts using taxi cabs escorted by Park Police. As for nature excursions, they were “not being patronized as extensively as we had anticipated. This is explained by the fact that the boys are having such a delightful time visiting among themselves and trading souvenirs.”

I can attest 76 years later this still hasn’t changed for the NPS.

The government concluded that such an encampment would never happen again in D.C. On Aug. 5, 1937, President Roosevelt wrote the Secretary of the Interior his concern over the loss of recreational activities by the D.C. residents and the cost to the government. He suggested future events look at Fort Belvoir or other large tracts of land outside the capital. In support of these comments, NPS records indicate 50 percent of the turf was destroyed at a cost of $94,000 to rehabilitate. They estimated 129,921 people were kept from enjoying the area. In addition, 42,071 sports players and 87,850 spectators were unable to use the various different recreational fields based on 1936 statistics.

World War II disrupted any potential second Jamboree. It was not until 1950 that the next Jamboree was held in Valley Forge, Pennsylvania. (Valley Forge was not added to the National Park System until 1976.)

I talked with Dr. J.W. Shiner at the 2013 National Scout Jamboree. He initiated the first Conservation Trail at the 1973 National Scout Jamboree. He told me the NPS has been at every National Scout Jamboree on the Conservation Trail.

At the 1977 Jamboree, the NPS added the mountain men and black powder demonstration. This was discontinued at the 2010 National Scout Jamboree. We talked further about the NPS presence prior to 1973. He told me he was a Scout at the 1950 National Scout Jamboree and the NPS was there. In addition, he was at almost all the National Scout Jamborees in the 1960s and the NPS was there. He felt safe in saying the NPS has probably had a representation at every National Scout Jamboree. For the 1960 National Scout Jamboree, the NPS produced a booklet, “Your Booklet About Our National Parks and National Monuments.”

Endnotes
1. This was a juvenile correctional facility near Fort Lincoln. A bit of trivia, Charles Manson, later arrested by a National Park Service ranger in Death Valley was sent to this school in 1951.

2. Donald Edward McHenry was the husband of the author’s kindergarten teacher, Bona May (who was my Grammy Mac). Her influence was a primary reason for my NPS career. Their son, Bruce McHenry (retired NAR chief of interpretation), staffed the NPS exhibit at the 1977 and 1981 Jamborees, which I attended. This convinced me to carry on the family’s connection at the 2010 and 2013 Jamborees.

Source List
Central Classified Files, 1907-1949 (Entry 149). Files of the Office of National Capital Parks, Record Group 79, Stack 150, Row 36, Compartment 5, Shelf 1, Box 65, File 1460-35-30-10 Boy Scouts Jamboree, 1933-42 (921 pages including diagrams and photos). National Archives and Records Administration, College Park, Maryland.


Jeff Ohlfs, an ANPR life member, is the chief ranger at Joshua Tree. He serves as the North American representative to the International Ranger Federation.

National Jamboree in 1937. Photo courtesy of National Archives.
ParksConnect™ introduces new iOS app

New iOS app focuses on preservation of Grand Canyon National Park.

ParksConnect™ has launched the Grand Canyon National Park Mobile Field Guide for iPhone and iPad, a new concept bridging the gap between field guides and smartphone technology.

Designed for explorers and visitors alike, the Grand Canyon National Park Field Guide offers a one-of-a-kind view into the rare and common plants, animals, history and geology of one of the most visited national parks in the country. From pink rattlesnakes, nearly extinct California condors and prehistoric snails to invasive European grasses and Rocky Mountain elk, each featured species has its own story.

“While there are many guide books on the Grand Canyon, nothing comes close to offering accessible, affordable and comprehensive information like a mobile field guide,” said ANPR member Andrew Englehorn, founder of ParksConnect™ and a seasonal park ranger. “There is so much more to the canyon than meets the eye. We want to educate visitors about the species living in the park in a way that makes it fun, easy and memorable. By bridging the gap of technology and nature, we aim to preserve and sustain our incredible National Parks System, and connect with young and old alike.”

Created by ParksConnect, The Grand Canyon Field Guide features images, audio and species content covering a wide range of ecology, facts, native history and geology. ParksConnect won Utah’s Business and Technology Award in April 2013 for best business innovation.

For inquiries, contact andrew@parksconnect.com, 385-202-5266.

Mentors needed

We are looking for more mentors for our popular mentoring program. Mentoring is a nurturing process in which a more experienced person serves as a role model and teaches, sponsors, encourages and counsels a less experienced person (protégé) to promote the latter’s professional and personal development.

This informal program has a flexible time commitment and includes about three to six informal calls. The two individuals can determine the next steps for themselves.

Additional program details are at www.anpr.org/mentoring.htm. Contact Roberta D’Amico, joro.boise@gmail.com, or Ken Bigley, kbigley172@gmail.com, to volunteer.
The Professional Ranger

Administration
Relief for the 2014 budget and looking ahead to FY15 — There has been some good news with the budget this year, and the National Park Service is breathing a sigh of relief for at least this fiscal year.

President Obama signed the Omnibus Appropriations Bill on Jan. 17, 2014, providing an operation budget for the NPS for fiscal year 2014 at $2,236,753,000. The NPS funding returned to fiscal year 2012 levels. That collective sigh you may have heard was the sound of America’s national park units not having to implement another year of sequestration.

Many visitor services can now be restored to a level that strikes a comfortable balance for park managers who must still remain diligent in budget planning but can afford to offer visitor services that may not otherwise have been fiscally possible.

“While this budget eliminates some of the damaging cuts to the services and programs we provide our visitors caused by sequestration, we will use the budget lessons of the past two years to think strategically and shape the organization to be a sustainable, more flexible workforce,” said NPS Director Jonathan B. Jarvis.

Although this budget is good news for now, it is only for one fiscal year. I am grateful that we now have a budget to work with as it allows for easier budget planning to finally happen using good numbers. The uncertainty of another sequestration was taking its toll on park management, especially for winter parks that had to decide on a budget level for visitor services if sequestration were to occur.

As we budget and plan for the rest of 2014, one event that some park units were spared in this year was that there was no change in locality pay. It had been anticipated that locality pay increases were to occur in 2014, and an even bigger impact was that an additional 12 new areas were identified to receive locality pay. It would have been a double whammy for those parks located in these 12 new locality pay areas to have to pay the new salary rates and have sequestration applied too.

The 12 new areas identified for locality pay are Albany, Albuquerque, Austin, Charlotte, Colorado Springs, Davenport, Harrisburg, Laredo, Las Vegas, Palm Bay, St. Louis and Tucson. Several of these areas have national park units and will need to plan ahead for a likely implementation in 2015 of these new locality rates. To read more about locality pay go to www.opm.gov/policy-data-oversight/pay-leave/salaries-wages/2014/locality-pay-area-definition/.

As the budget officer for two parks, I am cautiously optimistic as I work with the park management team to implement this unexpected windfall returning us to the 2012 budget level. The one thing these last few lean years have taught us is how to be flexible and creative with a limited budget.

Having a little extra in the budget again is a nice relief, and yes, we will be able to enhance our visitor services. It is hard to sustain the optimism, though, when we are less than six months away from more uncertainty.

— Michelle Torok
Saguaro and Tumacácori

Interpretation
“If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.” — Thomas Jefferson, 1816

In Reason We Trust — As professional interpreters we need to be vigilant about our own ignorance, irrationality and anti-intellectualism, as well as catering to the same within park visitors.

Did you know these facts?
• Only 13 percent of the public follows science news very closely.
• 72 percent of the public believe in angels whereas only 45 percent accept Darwin’s theory of evolution.
• 70 percent of the public does not know what the Constitution is.
• Two in three Americans are unable to identify DNA as the key to heredity.
• Fewer than half of adult Americans have read any work of fiction or poetry in the preceding year.
• Only 57 percent had read a nonfiction book.
• Only 21 percent of the public knows that the phrase “government of the people, by the people, for the people” comes from Lincoln’s Gettysburg Address.

To make our programs more “relevant” (the current NPS buzzword) for park visitors, should we start interpreting how many angels can dance on the head of a pin? No.

Need a few examples of how interpretation supports anti-intellectualism? How about when an interpreter creates a program that is “dumbed down” to the third-grade level of learning for an adult audience. I see and hear this often in interpretive programs. The interpreter uses techniques, such as the tone of voice, that address the audience in a childlike manner. Whether the interpreter is aware of it or not, their expectations of the audience are low. This is because too many interpreters are instantly drawn to the quaint and easily accepted persona of the elementary school teacher and not to the more rigorous nature of a scholar. On some level, this type of third-grade interpretation is no better than superficial infotainment that constantly permeates the average person’s brain through social media, television, movies and other modes of “pop” culture.

Here is an example of antirationalism: When an interpreter agrees to a teacher’s request to refrain from mentioning geological time during a geology talk because her students attend a faith-based school where belief that the Earth is 6,000 years old trumps empirical evidence and scientific knowledge.

Here is an example of ignorance: When an interpreter presents a talk on the American Civil War but is completely unaware of civil wars currently being fought elsewhere in the world. It is simple. Take Africa, which is rife with civil wars in Egypt, Sudan, Libya, Democratic Republic of the Congo and elsewhere. Not mentioning contemporary civil wars in American Civil War history interpretation is the most irrelevancy imaginable.

Ever wondered why the public is illiterate in history? Because through the interpreter’s own ignorance their well-intended program fails to connect history to current day realities, brutal and distasteful as they may be, and create globally concerned citizens out of our park visitors.

Recently I attended a interpretive walk at Redwood National Park where the interpreter referred to a coastal redwood as a “miracle.” Making such a statement is intellectually lazy, utter nonsense and certainly not interpretation or even information.

What is next? Interpreting a redwood burl that looks like the Virgin Mary? Sure, an ancient coastal redwood (Sequoia sempervirens) by its immense size, shape and age, is intimidating to the senses no matter how many times you experience one. But this experience for the visitor should not be emotionally referred to by an interpreter using a term with religious connotations.

I often hear interpreters refer to Grand Canyon as sacred to such and such culture. This religious reference may suit the subjective
opinions of the cultural relativists among the audience but has no relevancy to nonbelievers who, according to a current study, make up nearly 20 percent of the American public.

Objectively interpreting religious and spiritual history is one thing, but expressing one’s own religious, spiritual and pseudoscientific beliefs, opinions, vagaries and the language associated with it, regardless of one’s cultural background, or catering to such beliefs has no place in NPS interpretation.

NPS Director’s Order No. 6 is clear on this matter. Are you well-versed in this important agency document released in 2005?

Interpreters who are serious about their profession know that the interpretive equation, (KR+KA)AT=IO, when properly applied, creates an effective Interpretive Opportunity (IO).

Remember that KA is the interpreter’s Knowledge of the Audience. But KA should also include the interpreter’s knowledge of the audience’s lack of knowledge.


This is a serious recommendation, and the success of the NPS mission rests on every interpreter’s understanding and incorporation of solutions to this problem into their services. If not, then NPS interpretation may remain nothing more than infotainment.

Our goal as professional interpreters should always be to nurture reason and critical thinking among park visitors. Whether its natural or cultural interpretation, a sense of beauty, significance and awe in the world, past or present, can be achieved through personal and nonpersonal interpretive services without referral or implication to forms of irrationality.

Take the time every day to contemplate these words of the Roman poet and philosopher Horace and interpret for park visitors in the same manner:

“Dididium facti qui coepit habet: Sapere aude.”

“When you start to think, half the work is done: Have the courage to use your brain.”

— Pete Peterson, Grand Canyon

Protection

God’s Own Cathedrals —

“Oh, Lord, my God, when I in awesome wonder, Consider all the worlds Thy hands have made; I see the stars, I hear the rolling thunder, Thy power throughout the universe displayed.

“Then sings my soul, my Saviour God, to Thee, How great Thou art, how great Thou art!”

“When through the woods and forest glades I wander, And hear the birds sing sweetly in the trees; When I look down from lofty mountain grandeur And see the brook, and feel the gentle breeze.

“Then sings my soul... My God how great Thou art!”

These are the first two verses and chorus of the well-known Christian hymn, “How Great Thou Art,” based on a Swedish poem written in 1885 by Carl Gustav Boberg. Since that day Boberg put pen to paper almost 130 years ago, this age-old classic has been performed and remade thousands of times by countless artists spanning a wide spectrum of genres.

For me, hearing these lyrics instantly sweeps me home to the south shore of Lake Erie, where as a young boy I attended my mother’s tiny church and sang this song almost every week. We sang a lot of hymns in that charming, little church, but this one resonated with me more so than any other. I think that’s partly because it reminded me of a wild, deserted stretch of wooded shoreline that my pals and I spent every moment of free time romping around, thereby creating the requisite daily dose of adventure that every boyhood should be chock full of; and partly because even then, at age 11, I knew I wanted to be a park ranger so that I could get paid to “wander through forest glades.”

Several years ago I wrote a column for Ranger, “With A Song In My Heart,” which celebrated the pure magic of backcountry patrol amid the magnificence of National Park Service sites. I wish I could say I came up with that word picture myself, but I borrowed it from Gordon Wallace, author of his idyllic memoir of rangering in the 1930s, My Ranger Years. Wallace referred often to patrolling the high country of Sequoia and Kings Canyon “with a song in his heart.”

I know exactly what Wallace meant, drawing upon my own backcountry experiences throughout national parks across our country. It’s in these places — these primitive, untam-
Report about the Association’s Finances

The ANPR Board of Directors seeks to enhance member awareness of the Association’s finances with this report.

The primary sources of annual income for ANPR are membership dues, Ranger Rendezvous, Holiday Giving Campaign/donations and the sale of publications.

The major expenses of ANPR are the publication of Ranger magazine (including website management), business office management (including membership services), Ranger Rendezvous, Supernaugh scholarships (funded entirely by targeted donations) and the oral history project.

With annual fluctuations in membership numbers and dues, donations and Rendezvous income, ANPR fluctuates between years of excess income and those when we use savings to cover operating expenses.

Current Assets — February 2014

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inventory of publications and logo merchandise...............................</td>
<td>$ 2,686</td>
</tr>
<tr>
<td>Checking Account..................................................................................</td>
<td>$ 9,361</td>
</tr>
<tr>
<td>(includes Supernaugh/Memorial Fund, scholarships for first-time Rendezvous attendees, $381 balance)</td>
<td></td>
</tr>
<tr>
<td>Savings Account....................................................................................</td>
<td>$46,418</td>
</tr>
<tr>
<td>International Ranger Federation (IRF)..................................................</td>
<td></td>
</tr>
<tr>
<td>Dependents Account ...............................................................................</td>
<td>$ 6,246</td>
</tr>
<tr>
<td>(This fund is held on behalf of IRF for payment to dependents of those lost in the line of duty performing conservation work)</td>
<td></td>
</tr>
<tr>
<td>IRF Friends Account: Young Conservationist Award......................................</td>
<td>$ 4,122</td>
</tr>
<tr>
<td>IRF Friends Account: Eighth World Ranger Congress in 2016.......................</td>
<td>$ 4,439</td>
</tr>
<tr>
<td>Rick Gale Memorial Account, dedicated to ANPR’s Oral History Project .......</td>
<td>$ 2,393</td>
</tr>
</tbody>
</table>

ANPR has offered individual life memberships at varying cost, from $125 in the 1980s up to $2,500. The current cost of an individual life membership is $1,500. There is an ongoing cost of approximately $40 a year associated with servicing these memberships, and ANPR has endeavored in the past to invest income from life member dues and the additional donations from the Life Century Club members into interest-earning accounts to cover these costs.

In May of 2012, ANPR closed the investment accounts and moved the funds into a secure but low-interest savings account. ANPR does not currently hold any investment accounts, and the former investment funds have been integrated into the Association’s operating funds.

While it is not the intent of ANPR to be a money-making organization, it is the responsibility of the board to ensure ANPR’s financial stability into the future. We have been looking closely at our membership structure and management of the Rendezvous to ensure these contribute to our overall financial health.

We will strive to make regular reports on the Association’s finances.

— Erika Jostad
ANPR President

ANPR Board Meeting – Teleconference, Jan. 28, 2014

- Paula Alexander was approved as treasurer through the end of 2014 to replace the former treasurer who resigned in December.
- The board discussed a tiered, membership dues structure for term and subject-to-furlough employees and concerns about the lack of permanent employees becoming members.
- The board discussed concerns about rising housing costs in national park sites.
- Heard a summary of planning for Rendezvous 37. Alison Steiner is the lead.
- Board members are reviewing the Revitalization Report of 2010.
- The fundraising committee is actively recruiting members, with applications due by Feb. 20 via the ANPR website.
- Planning for the World Ranger Congress, to be held at the YMCA of the Rockies in 2016, is underway. Bob Krumenaker is the lead.
- IRF has asked for ANPR to take the lead in managing the Young Conservationist Award. — Colleen Derber, Secretary

Are you a resource manager interested in becoming a columnist in this space? Please contact the editor at fordedit@aol.com.

Resource Management

A post on the NPS Nature and Science website links to a Nature Conservancy memo on “The Language of Conservation.” Based on several national public opinion surveys done over the last decade, the authors’ recommendations left me as a scientist and resource manager feeling somewhat chagrined at the simple principles I may often forget, and at the terms I and my employees and peers use so commonly — whether or not they resonate with the public.

The conservancy lists good words versus bad words, in terms of what resonates with average citizens. They recommend not using the terms “landscape-scale conservation of ecosystems” or “riparian areas/watersheds.” Instead, the public values “large, connected natural areas” and “land along lakes, rivers and streams.” They don't like “regulations” but appreciate “safeguards and protections.” Not too surprisingly, “endangered species” and “biodiversity” may evoke strong reactions or be unclear, but “fish and wildlife” is simple to understand and like. Terms I hear or read often in NPS presentations and documents, such as “ecosystem services,” mean little to the public. And while the polled didn't view nature as subordinate to humans, they did perceive people as part of, not separate from, nature.

The basics of Maslow's hierarchy still apply: People care most about their health and safety, and they do understand and respond well to messages that emphasize connections between conservation and public health. Messages about water availability and the healthy quality of waters are important. But polled Americans also appreciate nature’s broader benefits to humans, the economy, and the environment through recreation and less quantifiable values, such as quiet and open space.

In whatever our discipline, our protection and restoration efforts will doubtless benefit when more people, especially those outside our professions and land management agencies, understand and appreciate our words and our actions. NPS resources online, and folks like Bret Meldrum of the Environmental Quality Division’s social science branch and Kirsten Bret Meldrum of the Environmental Quality Division’s social science branch and Kirsten Leong of the Human Dimensions program of the Biological Resources Management Division, can provide more information.

— Sue Consolo Murphy
Grand Teton
New insurance options for seasonals and permanents

New critical illness and life insurance options for permanent employees who work at least 25 hours a week are now available for ANPR members. These benefits, different from those offered through your NPS workplace, add value to your ANPR membership.

Voluntary critical illness insurance provides a fixed, lump-sum benefit upon diagnosis of a critical illness, which can include heart attack, stroke, paralysis and more. These benefits, ranging from $5,000 to $10,000, are paid directly to the insured and may be used for any reason, from deductibles and prescriptions to transportation and child care. Rates vary according to age: a monthly premium for $10,000 in coverage for ages 40-44 is $16.76.

The voluntary group term life insurance ranges from $10,000 to $100,000. The monthly premium for $50,000 in coverage for ages 40-44 is $11.76.

These two plans, through Reliance Standard, have an open enrollment period: now through April 30 for coverage on May 1.

We also have policies — open to all members — for identity theft protection and legal access. The LifeLock Benefit Solutions protects against identity theft. The cost starts at $9 monthly for an individual. The Legal Access Family Plan, for $14.25 a month, provides legal coverage to a member, spouse and children.

Full details and enrollment links are on ANPR’s website: www.anpr.org/other.htm

The limited-benefits health insurance plan through Transamerica also is detailed on the website. It remains an option for seasonals, although it doesn’t meet the minimum standards of the Affordable Care Act and you may be subject to a penalty after March 31. However, many ANPR members have decided it meets their needs and have kept the plan.

Other health insurance options can be obtained through a private health exchange exclusive to ANPR members at www.anpr.org/insurance.htm

ProMotive.com offers big discounts
If you’re in the market for new outdoor gear, join ANPR’s ProMotive team for deep discounts on products from more than 360 name-brand companies.

The savings could easily pay back the price of your ANPR membership. You are eligible to remain on the team as long as you continue your ANPR membership. Email fordedit@aol.com to receive sign-up information.

As an ANPR member, you believe in our mission and are the best single resource to increase our membership base. Please reach out to your co-workers and friends and encourage them to join ANPR. The most effective way to recruit new members is through word of mouth.

Help us spread the word about the projects we’re spearheading and the variety of benefits we provide our members. Included are our mentoring program, outdoor equipment discounts, and the access to a network of conservation professionals around the world. ANPR furthers the mission of the NPS and the efforts of its employees.

Talk with anyone who believes in the NPS and encourage them to join ANPR.

Thank you for your membership and support.

— Gannon Frain
Board Member for Membership Services

ask your friends and colleagues to join ANPR

As the professional organization that advocates for the employees of the National Park Service, ANPR is in a great position to foster support for the resources we work so hard to protect. The board members, volunteers and staff who conduct the day-to-day business, manage our programs and organize the annual Ranger Rendezvous do a tremendous job in supporting ANPR.

However, the real success of ANPR depends on the engagement of individual members. We always need more members, especially now, as we look forward to this fall’s Rendezvous and prepare to host the World Ranger Congress in 2016.

As an ANPR member, you believe in our mission and are the best single resource to increase our membership base. Please reach out to your co-workers and friends and encourage them to join ANPR. The most effective way to recruit new members is through word of mouth.

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Thank you for your membership and support.

— Gannon Frain
Board Member for Membership Services

ANPR ELECTION RESULTS


Secretary: Colleen Derber
Professional Issues: Ken Bigley
Seasonal Perspectives: Lauren Kopplin
Special Concerns: Wendy Lauritzen

Update — Eighth World Ranger Congress

ANPR’s World Ranger Congress Organizing Committee has hit the ground running.

The Eighth World Ranger Congress of the International Ranger Federation, of which ANPR is a founding partner, is tentatively set for May 22-27, 2016. The venue is the YMCA of the Rockies near Estes Park, Colorado. This is the same location as the upcoming Ranger Rendezvous 37 in October.

WRCOG is operating using a modified Incident Command System structure, with five sections. Meg Weesner is heading the program section; Joe Evans, logistics; Bruce McKeeman, finance; Tim Pagano, communications; and Yvette Ruan, international cooperation.

We’re in discussions with both the National Park Service and the George Wright Society, with high expectations of meaningful partnerships that will enhance the Congress.

Proposed Congress outcomes, goals and themes are being developed. In order to assure financial viability for the Congress and for ANPR as the host organization, we’re building a budget with a conservative break-even point but no fixed attendance cap. Tentative projections suggest we can expect 200-300 delegates from about 40 International Ranger Federation member organizations on six continents.

Expect the debut of a website this summer and early registration in 2015.

For more information, see the task directive at https://drive.google.com/file/d/0B7aNzHI82xqEYW9yZTJMXXYiN2c/edit?usp=sharing

You also may contact Bob Krumenaker, conference chair/incident commander, at bob.wrc8@gmail.com, or any of the section chiefs at sectionchieffirstname.wrc8@gmail.com.

— Bob Krumenaker
Since 1977, the annual Ranger Rendezvous has been held in spectacular locations, offering agendas packed with educational sessions, training options, and the opportunity for members to catch up with or meet new colleagues, colleagues who become friends for life.

What’s different about Ranger Rendezvous 37? Plenty.

First, there’s the venue. Rendezvous 37 will be held Oct. 22-26 at the YMCA of the Rockies in Estes Park, Colorado. Google YMCA of the Rockies (go ahead, Google them!) and you’ll find glowing recommendations by past visitors. A sampling of comments include: “Highly recommend for you and your family,” “Cannot be duplicated,” and appropriately for the intent of the Rendezvous, “Perfect for family vacations, reunions, retreats and conferences.”

YMCA of the Rockies is the ideal location to “Embrace the Opportunity” at Ranger Rendezvous 37 “to provide a forum for professional enrichment,” a part of ANPR’s mission statement.

Then there’s the timing. Two years shy of the centennial of the National Park Service and the World Ranger Conference and three years away from the 40th anniversary of ANPR, now is the time to “Embrace the Opportunity” and plan for the future of the organization that we love.

As to be expected, planning is already underway for a dynamic, dialogue-driven program. Invitations have gone out to senior level officials, the planning team has reached out to the staff at Rocky Mountain National Park. The Coalition of National Park Service Retirees — many of whom are ANPR’s founding members — have been invited to hold a meeting simultaneously with the Rendezvous.

Tentatively, the schedule kicks off with the ANPR Board of Directors meeting on Oct. 22, training on Oct. 22 – 23, and programming on Oct. 24, 25 and 26. Evening socials will occur nightly, and the Rendezvous will close on Sunday morning with a breakfast event to allow attendees plenty of time to explore the area or begin the trek home.

Rendezvous 37 will be a great time to have fun with your colleagues and enhance your knowledge about the NPS and ANPR’s relationship to the Service.

Excited? Great. Stayed tuned to the ANPR website for updates, additional information about registration and making your reservations at the YMCA of the Rockies. Early registration with discounted rates will begin by May 1. See you in October!

— Roberta D’Amico

Mike Anderson, deputy superintendent of Virgin Islands, retired Jan. 3 after more than 34 years with the National Park Service. A life member of ANPR, he began his NPS career in 1979 when he and his wife, the former Gail Riggs, moved to St. John for his summer seasonal park aide position at Virgin Islands. He worked a variety jobs until 1983, ending as a protection ranger at Lameshur. He then held various positions in Southeast and Northeast regions, the majority of time spent in the protection ranger ranks, including 29 years as a commissioned ranger.

Mike served in field and management level positions in nine NPS areas, including Coral Reef, Cape Hatteras (park ranger, district ranger and acting chief ranger), Fort Raleigh, Wright Brothers, Assateague Island (chief ranger), Natchez Trace Parkway (chief of interpretation and protection), Brices Crossroads and Tupelo. He also served as chief ranger for Southeast Region. In this position, he provided support, direction and leadership to NPS areas from Virginia to the Caribbean.

Mike received many performance-related awards, including two nationally significant commendations. In 1990 he received the Department of Interior Valor Award for his part in a surf rescue of five swimmers caught in the rip current and heavy surf off the coast of Cape Hatteras. In 1998 he received national recognition as the winner of the Harry Yount Award, a peer-nominated national award that honors rangers who demonstrate excellence in traditional ranger duties. Mike, Gail and their family were invited to the White House for an award presentation by President Clinton. Mike and Gail have returned to Noonan, Georgia, and are looking forward to spending more time with their 1-year-old grandson.

Tom Betts, chief ranger at Bandelier, has won the national Harry Yount Award for excellence in rangering. He and his wife, Beth, administrative technician (human resources) at Bandelier, live in Los Alamos, New Mexico. Previously they worked at Wrangell-St. Elias.

ANPR life member Mike Caldwell, a 22-year career veteran of the NPS, will serve as the regional director for Northeast Region. Previously he has been deputy regional director/chief of staff for Northeast Region.

Mark Christiano, GIS specialist at Gateway, won a 2013 Regional Director’s Award for Professional Excellence in Natural Resources. He was recognized for exceptional professionalism and accomplishments as the lead for the GIS team on the Hurricane Sandy incident management team.

Seasonal ranger Sara Sprinkle (Tower in Yellowstone) has joined her husband, life member Ron Sprinkle, to his new assignment in Vietnam. Ron is a former Yellowstone ranger, both permanent and seasonal, but currently working overseas for Murphy Oil as a project security manager. This is his first posting in Vietnam and his first residency position, which means Sara can accompany him. His prior assignments with Murphy Oil include Erbil, Kurdistan (Iraq) and Douala, Cameroon. Sara plans to return to the backcountry office in Tower for the 2014 summer season, leaving Ron behind in Ho Chi Minh City except for one home visit during his yearlong contract.
Planning underway for World Ranger Congress in 2016

Turn back to page 20 for information about the Eighth World Ranger Congress of the International Ranger Federation in 2016. ANPR is the host.

World Parks Congress this November in Sydney, Australia

The World Parks Congress is held every 10 years as one of the conventions under the IUCN. The last Congress was in Durbin, South Africa, where the IRF attended with a group of nearly 30 rangers from around the world, including rangers representing ANPR. For the upcoming Congress in Sydney, the IRF is hoping to gain a similar attendance with at least one representative from each IRF member association. ANPR will be looking at the opportunities to join in this endeavor.

Blanca Stransky named as new international chair

Erika Jostad has named ANPR life member Blanca Stransky as the new international affairs team leader for ANPR. After more than 10 years in this position, I am stepping down. I have had a great time working on behalf of ANPR with our international partners. I hope this work has encouraged some of you to become active internationally. If not, you will have a great opportunity to meet some of the international players in world parks and protected areas by attending the Eighth World Ranger Congress in 2016.

It's a big world, enjoy it. Travel well.

— Tony Sisto, Alaska

ANPR holds mid-Atlantic regional gathering

ANPR members in the Washington, D.C., area enjoyed food, drinks and good company at a downtown bar near Capitol Hill early in 2014.

Board members plan to hold another event, most likely a cookout, in the spring. They will start planning when the weather turns warm.

Several members in Alaska also are thinking about setting up a regional meeting in the next few months.

If you want to organize a regional gathering in your area, contact Teresa Ford, fordedit@aol.com, for assistance in publicizing the event to nearby ANPR members.

Thanks, Jason Wickersty

Thank you to ANPR member Jason Wickersty of Gateway for donating to ANPR more than $400 in proceeds from the sale of his “I Am Not Ashamed” products. He designed the logo for imprint on many items, including mugs, T-shirts and more. They gained popularity during the government shutdown last fall. We appreciate Jason’s generosity.

YES!

You are welcome to join ANPR even if you don’t work for the National Park Service. All friends of the national parks are eligible for membership. We even have special student rates and gift memberships. Join today — online at www.anpr.org or the form in this issue.

Life Century Club Members

Life members who contribute an additional $125 are recognized in the Second Century Club. Third Century membership can be attained by contributing an additional amount to bring your total life membership to $500; Fourth Century membership can be attained by contributing an additional amount to bring your total life membership to $750; Fifth Century to $1,000; and Sixth Century to $1,250 or more.

If you are a life member, consider raising your contribution to the next level.

2nd Century Club
Lawrence Belli
Tony Bonanno
Jim Brady
Paul Broyles
Rod Broyles
David Buccello
Patricia Buccello
Robert Butterfield
Michael Caldwell
William Carroll
Cliff Chetwin
Bruce Collins
Bruce Edmonston
A.J. Ferguson
Mitch Fong
Hal Grovert
Dr. Russell Clay
Harvey
Larry Henderson
Keith Hoofnagle
James Hummel
Steve Hurd
Craig Johnson
Margaret Johnston
Ron Konklin
Bob Krumenaker
Mary Kimmitt Laxton
Tomie Patrick Lee
John Mangimeli
Colleen Mastrangelo
Jack Morehead
Rick Mossman
Aniceto Olais
Tim Oliverius
Cindy Ott-Jones
Bundy Phillips
Bill Pierce
Tom Richter
Bryan Swift
Mark Tanaka-Sanders
Dale & Judy Thompson
Victor Vicira
Karen Wade
Philip Ward
Kathy Williams
Janice Webbenhorst

3rd Century Club
Erin Broadbent
Carl Christensen
Kathleen Clossin
Maureen Finnerney
Rebecca Harriett
Steve Holder
Mary Karraker
Dave Lattimore
Dan Moses
Alden Nash
William Quinn
Teresa Shirakawa
Ron Sprinkle
Barry Sullivan
John Townsend
Phil Young

4th Century Club
Deanne Adams
& Tony Sisto
Vaughn Baker
Dennis Burnett
& Ginny Rousseau
Jonathan Lewis
Deborah Liggert
Jay Liggert
Scot McElveen
Bruce & Georjean McKeeman
Edward Rizzotto
Jean Rodeck
Rick Smith
Nancy Wizner

5th Century Club
Rick Erisman
Butch Farabee

7th Century Club
Dick Martin

9th Century Club
Wendy Lauritzen

10th Century Club
Stacy Allen

11th Century Club
Bill Wade
Holiday Giving Campaign for 2013
ANPR members generously gave to the annual Holiday Giving Campaign from mid-November through December 2013. The total of $7,545, when combined with donations earlier in 2013 before the campaign began, made a grand total of $9,318 in 2013. Funds will be used for ANPR’s operating costs this year. Thank you for your outstanding support.

**Ranger Level — under $25**
- Lauren Carter
- Katie Dambrun
- Laura & Sasha Jevtich
- Jamie Richards
- Sara Sprinkle
- Dr. Ben Tholkes
- Wendy Watson
- James Cox
- Roger Goldberg
- Tim Pagano
- Seth Tinkham
- Lauren Kopplin
- Kate Sullivan

**Acadia Level — $25+**
- Wendy Allison
- Heather Boothe
- Bob Bryson
- Alec Chapman
- Mark Christiano
- Colleen Derber
- Larry & Jeri Frederick
- Deny Galvin
- Greg Galloway
- Amy Gilbert
- Burke Greear
- Lola Henio
- Robert Laine
- Deborah Liptzin
- Emily Prud’homme
- Cheryl Schreier
- Sally Webster
- John Case
- Rebecca Cumins
- Don Daniel
- John Hayes
- Arnold Steiner

**Grand Canyon Level — $50+**
- Warren Bielenberg
- Jerry Case
- Roberta D’Amico
- Katharine Hartley
- Carol Hegeman
- Steve Hurd
- Christina Mills
- Rick Smith
- Alison Steiner
- Michelle Torok
- Phil Young
- Suzanne Kerrigan
- Johann Ott

**Shenandoah Level — $75+**
- Rebecca Harriett
- Dave Roberts

**Yosemite Level — $100+**
- Vaughn Baker
- Ken & Lisa Bigley
- Micaela Hester
- Fred & Debbie Koegler
- Jonathan & Susan Lewis
- Brian Marvin
- Rick Mossman
- Tim Oliverius
- Martin O’Toole
- Noel Poe
- Noemi Robinson
- Bill Sanders
- Helen Scully
- Ron Sprinkle
- Nancy Ward
- Alexander Williams
- Donald Weir

**Mount Rainier Level — $150+**
- Scott Chapman
- Walter Dabney
- Deb & Jeff Ohlfs

**Sequoia & Kings Canyon — $175**
- Craig Axtell

**Everglades — $200**
- Gregg Fauth & Jenny Matsumoto
- Meg Weesner
- Phil Young

**Death Valley Level — $250+**
- Dennis Burnett
- Rick Erisman
- Dick Martin
- Ed Rizzotto
- Ginny Rousseau

**Denali — $300+**
- Deanne Adams

**Yellowstone Level — $500+**
- Tony Sisto
- Ron Sprinkle
- Bill Wade

These people/organizations donated to ANPR (a total of $1,773) in 2013 before the Holiday Giving Campaign began:
- Victoria Allen
- Bruce Bytnar
- John Case
- Julian DuPont
- Tom Engberg
- Lise Friisbaastad & Dean DeRizzo
- Heidi Graham, in memory of life member Al Veitl
- Rebecca Harriett
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- Liam Strain
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Link to iGive or Expedia from the ANPR website, then go to your preferred shopping sites. A portion of your sales will go back to ANPR. Nearly 700 brand-name online retailers are represented. Start at www.anpr.org.
MEMBERSHIP APPLICATION — Association of National Park Rangers

☐ New Member(s) ☐ Renewing Member(s) Date ______________

Name(s) __________________________ Name(s) ____________________________________ 4-letter code of park / office where you work ___ ___ ___ ___

(Retiree=RETI, Former NPS Employee=XNPS, Student/Educator=EDUC, Park Supporter=PART)

Address _______________________________________________ Home phone _________________________

City ______________________ State _______ Zip+4 __________ Personal e-mail address ____________________________________________

ANPR will use e-mail as an occasional – but critical – communication tool. We will not share your information with any other organization. It is our policy not to conduct ANPR business via NPS e-mail or phone.

Type of Membership (check one)

NOTE: The annual membership renewal notification is each fall with an annual membership period of Jan. 1 to Dec. 31. Membership for those who join Oct. 1 or after will last the entire next year.

Active Members
current & former NPS employees or volunteers

• Seasonal/Intern/Volunteer ☐ $45 ☐ $85
• Permanent or Retiree ☐ $75 ☐ $145

Associate Members
not an NPS employee or representative of another organization

• Sustaining ☐ $70
• Full-time Student ☐ $45

Life Members (lump sum payment)
ACTIVE (all NPS employees/retirees) ASSOCIATE (other than NPS employees)

Individual ☐ $1,500 Individual ☐ $1,500
Joint ☐ $3,000 Joint ☐ $3,000

OR life payments made be made in three installments over a three-year period. Rates are $515 per year for individual or $1,025 for joint. If full payment isn’t received by the third installment due date, the amount paid shall be applied at the current annual membership rates until exhausted. At that point the membership will be lapsed. Check here if you want to make payments in three installments _______.

Gift Membership ☐ $35 (please gift only a new member other than yourself, one year only)

Name of person giving gift __________________________

Library / Associate Organization Membership
(two copies of each issue of Ranger sent quarterly) ☐ $100

It costs ANPR $45 a year to service a membership. If you are able to add an additional donation, please consider doing so. Thank you!

☐ $10 ☐ $25 ☐ $50 ☐ $100 ☐ Other ______

TOTAL ENCLOSED: ___________

Membership dues in excess of $45 a year may be tax deductible. Consult your tax adviser.

------ Share your news with others! ------

Ranger will publish your job or family news in the All in the Family section.

Name __________________________

Past Parks — Use four-letter acronym/years at each park, field area, cluster (YELL 98-02, GRCA 02-07)

______________________________

New Position (title and area) ____________________________________________

Old Position (title and area) ____________________________________________

Address/phone number (optional — provide if you want it listed in Ranger) ____________________________________________

Other information ____________________________________________

Payment by Visa or MasterCard accepted:

Visa _____ MasterCard ______

Card # ____________________________

Expiration date ________________

Name on Account ____________________________

Signature ____________________________

Please mark your job discipline:

___ Protection
___ Interpretation
___ Administration
___ Resources
___ Maintenance
___ Concessions
___ Park Partner
___ Other – list: _______________________

Special Supporters
Contact the president or fundraising board member for details on special donations. Check the website at www.anpr.org/donate-ack.htm

Return membership form and check payable to ANPR to:

Association of National Park Rangers
25958 Genesee Trail Road, PMB 222
Golden, CO 80401

Send news to:
Teresa Ford, Editor
fordedit@aol.com or
25958 Genesee Trail Road, PMB 222
Golden, CO 80401

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Past Parks — Use four-letter acronym/years at each park, field area, cluster (YELL 98-02, GRCA 02-07)

______________________________

New Position (title and area) ____________________________________________

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