



Tehipite Topics

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Environmental Historian Roderick Nash Speaks to Fresno on the Intrinsic Value of Wilderness

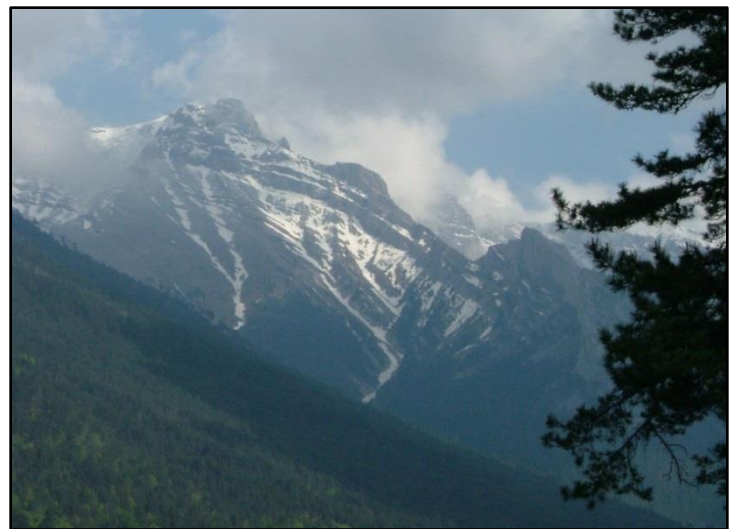
Wild lands have value in and of themselves, for themselves, and by themselves, regardless of the presence of humans on the scene of Earth. This was one of the messages conveyed by guest lecturer Professor Roderick Frazier Nash of the University of California Santa Barbara on April 10 to an audience of nearly two hundred, which included many young community college students. The event, one of many in celebration of the 50th anniversary of America's Wilderness Act, was arranged by the Tehipite Chapter of the Sierra Club and was co-sponsored by the History Department of Fresno City College.

Speaking on the ways in which Americans and humanity in general have viewed and valued wilderness over the millennia, Prof. Nash outlined the historical trends that led to the establishment in American law of the first government-authorized wilderness preservation system in 1964. Americans invented the national park, an idea that has taken root in numerous other countries across the globe. Like baseball, jazz, and free public education, the idea of a system of large, publicly-owned parks to preserve and enjoy wild nature is an aspect of our legacy that Americans can look back on with pride.

Nash began his talk with a mild dig at Fresno's propensity to expand and eat away at the rural lands that surround the city, turning streams into canals and agricultural fields and orchards into housing developments, by reminding the audience of the city's namesake Fresno Scraper, an implement to straighten and level agricultural fields and construct irrigation canals and ditches. As the Bible says, "Make the crooked straight and the rough places plane."

This, of course, calls to mind how people viewed wild lands in ancient times, as areas to be subdued and tamed, so they could be applied for human purpose.

Originally, there was no concept of wilderness. The wild was where human beings lived and foraged, like all



THE ONCE FEARFUL AND FORBIDDING HEIGHTS OF MOUNT OLYMPUS IN GREECE

PHOTO BY ALINA ZIENOWICZ

other animals in nature. Once agriculture and towns came into existence, there came a reason to distinguish between the wild and the controlled, with the use of fences and corrals, the channeling of water, and the domestication of plants and animals. Ten or twelve thousand years ago, humans divided the world into wilderness and civilization, and the wild was a region to be feared. People didn't go beyond the fence, beyond the town walls, for recreation. They hurried back from it, scared. To many an ancient traveler through the woods, tree limbs became grotesque grasping arms and the sound of the wind was an anguished scream. The word "panic" originates in the blinding fear that came upon hearing strange cries in the wilderness, signifying the approach of Pan, the wild god of nature and lord of the woods.

The word "wilderness" contains "wild," but less

– CONTINUED ON PAGE 11 –



Explore, enjoy and protect the planet



Bear in mind the consequences.

The Yellowstone grizzly bear is an irreplaceable part of America's natural heritage, a symbol of the independence that defines the American character and an icon of all that is wild and free. The Bush administration set forth a proposal that would remove federal protection for the Yellowstone grizzly bear. Help Sierra Club protect our forest friends; they prefer the woods than being on display.

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**Tehipite Chapter
of the Sierra Club**
P.O. Box 5396
Fresno, California
93755-5396

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Chapter Phone (559) 229-4031
Web Site www.tehipitesierraclub.org

Tehipite Chapter Officers:

Chapter Chair

Bill Fjellbo (559) 642-4511
bjfjellbo@sti.net

Chapter Vice-Chair

Gerald Vinnard (559) 431-5740
gvinnard@hotmail.com

Chapter Secretary

Chip Ashley (559) 855-6376
wattsvalleypreservation@gmail.com

Chapter Treasurer

Wayne Dill
wd@whcpafirm.com

Executive Committee Members:

Chip Ashley (559) 855-6376
wattsvalleypreservation@gmail.com

William Fjellbo (559) 642-4511
bjfjellbo@sti.net

Daniel Gibby (559) 308-8606
dgibby024@gmail.com

Bruce Gray (559) 868-4400
olenski01@gmail.com

Karen Laws (559) 473-9618
karen3245laws@gmail.com

Ron Mackie (559) 683-0293
rmackie@sierratel.com

Trudy Tucker (559) 683-6230
trudyt@cvip.net

Gerald Vinnard (559) 431-5740
gvinnard@hotmail.com

Merced Group Appointee

Rod Webster (209) 723-4747
rwebster@elite.net

Chapter Committee Chairs:

Environmental Education

Heather Anderson (559) 681-6305
heather.anderson8@comcast.net

Hospitality

Karen Hammer (559) 298-5272
ecuagirl45@yahoo.com

Membership/Newsletter Distribution

Marian Orvis (559) 226-0145
forvet@comcast.net

Outings and Outings Leader Training

Daniel Gibby (559) 308-8606
dgibby024@gmail.com

Political Committee

Bill Fjellbo (559) 642-4511
bjfjellbo@sti.net

Programs / Honors & Awards

Heather Anderson (559) 681-6305
heather.anderson8@comcast.net

Publicity

Karen Hammer (559) 298-5272
ecuagirl45@yahoo.com

Tehipite Chapter Website Editor

open

Tehipite Topics Editor

Bob Turner (559) 203-0714
robertsturner52@gmail.com

Wilderness Committee

Heather Anderson (559) 681-6305
heather.anderson8@comcast.net

Conservation Committee:

Conservation Chair

Gary Lasky (559) 790-3495
data.nations@gmail.com

Energy / Climate

Chip Ashley (559) 855-6376
wattsvalleypreservation@gmail.com

Kings Canyon National Park

Bob Turner (559) 203-0714
robertsturner52@gmail.com

National Forest Chair

Trudy Tucker (559) 683-6230
trudyt@cvip.net

San Joaquin River

Chris Acree (559) 709-4913

Land Use / Air Quality

Gary Lasky (559) 790-3495
data.nations@gmail.com

Water / Kings River

David Cehrs (559) 875-9495
dcehrs@juno.com

Desert

Ron Mackie (559) 683-0293
rmackie@sierratel.com

Yosemite National Park

George Whitmore (559) 229-5808
geowhit1954@comcast.net

Council of Club Leaders:

CCL Delegate

Gary Lasky (559) 790-3495
data.nations@gmail.com

California/Nevada Regional

Conservation Committee:

CNRCC At-Large Delegate

Gary Lasky (559) 790-3495

CNRCC Delegates

Chip Ashley (559) 855-6376
Daniel Gibby (559) 308-8606

CNRCC Alternates

Heather Anderson (559) 681-6305
Ron Mackie (559) 683-0293



**Merced Group
of the Sierra Club
Box 387
Merced, California
95341**

Group Chair
Rod Webster (209) 723-4747
rwebster@elite.net

Group Vice-Chair
Jon Hawthorne (209) 723-5152

Group Treasurer
Lisa Kayser-Grant (209) 384-1016

Group Secretary
Annette Allsup (209) 723-5152

Member-at-Large
John Magneson
jmagneson@gmail.com

Conservation Chair
open

Publications
Annette Allsup (209) 723-5152

Agriculture
Charlie Magneson (209) 394-7045

Membership
Herta Calvert (209)384-1350
fog51city@gmail.com

Publicity
Rod Webster (209) 723-4747
rwebster@elite.net

Population
open

Merced Group Conservation & Executive Committee Meetings

The first Wednesday of each month at 7:00 PM — Rod Webster's home, 345 E. 20th St., Merced
Conservation meeting is first and can last 30-40 minutes.

Anyone with an interest in local, state, or national conservation issues is welcome to attend.

Merced Group Monthly Meetings/Programs

Meetings are on the 3rd Thursday of each month. The public as well as members are cordially invited.
Same time and place as last year: 7:00 PM in the Fireside Room at Merced United Methodist Church.

It is located at 899 Yosemite Parkway (also known as Hwy 140 to Yosemite).

Park in the lot off of Cypress Avenue and use the entrance there.

Thursday, June 19, 7:00 P.M.

***"Vietnam and Cambodia"* by Cathy and Don Weber**

In April 2013 Don and Cathy Weber went on a 16-day trip to Vietnam and Cambodia. Seven of the days were spent on a boat on the Tonle Sap and Mekong Rivers with one or two shore stops each day. Though the Webers will present a slide show giving a small glimpse into the countries, their peoples' lives and how resources are used, they will encourage audience interruption throughout in order for the whole presentation to become a group discussion.

This will be our last general meeting before our summer break.

There are no general meetings in the months of July and August.

Merced Group News

UC Merced Scholarships Awarded

Several years ago the Merced Group created a scholarship fund in honor of former members Jake and Fran Kiriara. They were among the original founders of the Group, loyal and active members, and exemplary community advocates for the environment, peace, and the rights of the underrepresented.

Each year two UC Merced students are selected who exemplify personal qualities of caring and commitment and who have shown promise as future stewards of our wild lands. This year's selections were made with the help of National Park rangers Maynard Medefind and Jesse Chakrin. Both have been integral in establishing and staffing the Wilderness Center on campus. In addition Maynard runs the Yosemite Leadership Program which mentors selected students to become rangers and to do community outreach and education for the Park.

Congratulations to this year's recipients:

Moses Chun and Bao Xiong

Moses is a sophomore from Fullerton, CA, majoring in Materials Science and Engineering. As a young teen he volunteered for clean-up projects at local beaches and city parks. He was drawn to UC Merced by the Yosemite Leadership Program that it offers. This year as part of that program he

helped design a short unit to reach out to elementary school kids in the area. His team decided to target 5th grade students and use the vernal pools adjacent to campus as a focus. They hosted the young students on campus, taught them ecology at the pools, visited science labs at the UC, and did a follow-up art project at the elementary school classroom. The hope was that their young charges would see college as interesting, fun, and a viable educational pathway right at their doorstep. Last summer Moses served as an intern in Yosemite working in the Superintendent's Office. This summer he has applied to once again work in the Park.

Bao Xiong is also a sophomore at the UC. She hails from Merced, though she is originally from Thailand. She is majoring in Biochemistry with a minor in Art. Bao recounts that she first visited Yosemite on an 8th grade field trip and fell in love with its majestic scenery. She has visited many times since and has developed an interest in protecting the environment and special places like Yosemite. She chose UC Merced partly because of the Yosemite Leadership Program (YLP) and partly to take advantage of the school's research opportunities. Being a new and smaller school it is much easier even for undergrads to become involved in academic research. She hopes that will position her well for grad school and ultimately help her pursue a medical-related career.

Tehipite Chapter Meetings in 2014

Celebrating the 50th Anniversary of the Wilderness Act

Tehipite Chapter Conservation & Executive Committee Meetings

Second Wednesday of each month ~ Open to the Public

June 11, September 10, October 8, November 12, December 10, January 14, February 11, March 11

The Conservation Committee meets at 7 PM. The Executive Committee meets at 8 PM.

University of California Center, 550 E. Shaw Avenue, Fresno (between First and Fresno Streets)

Tehipite Chapter General Meetings

**Monthly meetings are on the third Wednesday of each month from 7 to 9 PM
except in July, August, and November**

MEETINGS ARE FREE AND OPEN TO THE GENERAL PUBLIC

University of California Center, 550 E. Shaw Avenue, Fresno (between First and Fresno Street)

Wednesday, June 18, 7:00 PM

Tom Cotter of the Climate Reality Leadership Corps Speaks on Extreme Weather and Climate Change



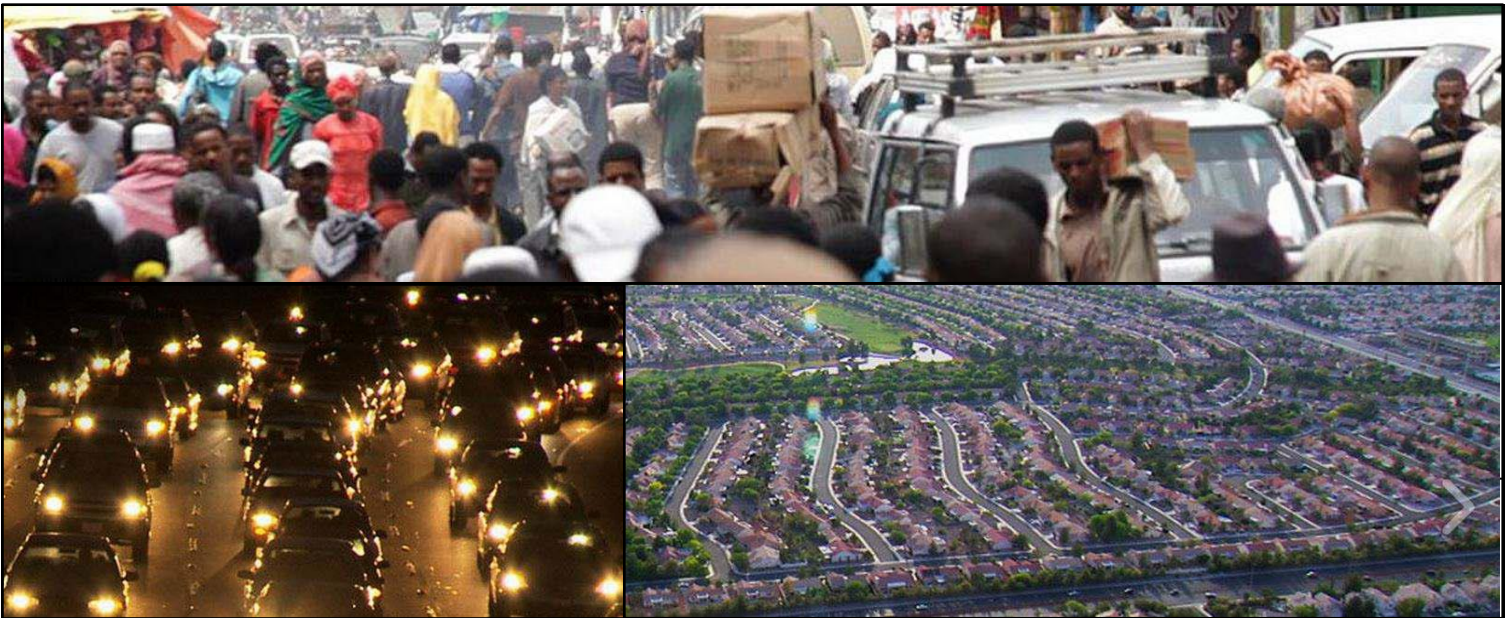
The science is settled. Our planet is heating up, and carbon pollution from dirty energy is to blame. The fossil fuel industry burns oil, coal and gas, sending heat-trapping emissions into the air. Ninety million tons of carbon pollution enters the atmosphere every day. That means a hotter world for all of us. It also leads to dirty weather, from extreme rainstorms to prolonged drought.

The California drought we are living through is historic and devastating on many levels. The past year has been the state's driest on record since 1895. There has been a lot of news coverage on how the lack of rain and snowfall over the last three years is impacting farmers, ranchers, fishermen and small communities. Even large cities are suffering. Climate change is exacerbating the drought.

On Wednesday, June 18 at 7:00 PM, Tom Cotter will be sharing the updated multimedia slide show on Extreme Weather and Climate Change that was featured in the Academy Award-winning documentary "An Inconvenient Truth."

Learn about different kinds of extreme weather related to a warming planet, the causes, ten climate change myths, and solutions at hand. There will be a special focus on Citizens Climate Lobby (<http://www.citizensclimatelobby.org/>) for follow up action.

As a Climate Leader in the Climate Reality Leadership Corps, Tom educates people through free multimedia presentations about the impacts and solutions of climate change. Request a presentation for your group at <http://presenters.climateproject.org/>.



Tehipite Chapter September General Meeting

Wednesday, September 17, 7:00 P.M.

Film Program: “Mother...Caring for 7 Billion”

Our program is a multi-award-winning 60-minute film that tells the hopeful story of two families as they make decisions to improve the world for their children.

“Mother...,” the film, breaks a 40-year taboo by bringing to light an issue that silently fuels our most pressing environmental, humanitarian, and social crises — population growth. In 2011 the world population reached 7 billion, a startling seven-fold increase since the first billion occurred 200 years ago.

Today, nearly 1 billion people still suffer from chronic hunger even though the Green Revolution that has fed billions will soon come to an end due to the diminishing availability of its main ingredients — oil and water. Compounded with our ravenous appetite for natural resources, population growth is putting an unprecedented burden on the life system we all depend on, as we refuse to face the fact that more people equals more problems.

This film illustrates both the overconsumption and the inequity side of the population issue by following Beth, a mother and a child-rights activist as she comes to discover, along with the audience, the thorny complexities of the population issue. Beth, who comes from a large American family of 12 and has adopted an African-born daughter, travels to Ethiopia where she meets Zinet, the oldest daughter of a desperately poor family of 12. Zinet has found the courage to break free from thousand-year-old-cultural barriers, and their encounter will change Beth forever.

Overpopulation is merely a symptom of an even larger problem — a “domination system” that for most of human history has glorified the domination of man over nature, man over child, and man over woman. To break this pattern, the film demonstrates that we must change our conquering mindset into a nurturing one. And the first step is to raise the status of women worldwide. For more information about the film, go to <motherthefilm.com>.





U.S. Forest Service
Sierra National Forest
1600 Tollhouse Road
Clovis, CA 93611
Voice: 559-297-0706
Web: www.fs.usda.gov/sierra/
Twitter: @sierra_nf

Media Contact: Dirk Charley
559-297-0706 ext. 4805
dcharley@fs.fed.us



U.S. Forest Service Pacific Southwest Region Reschedules Workshops on Forest Plan Revisions

CLOVIS, Calif., May 16, 2014 — The U.S. Forest Service will host a series of public workshops for forest plan revisions on the Sierra, Sequoia, and Inyo National Forests. The meetings were originally scheduled for April 7, 8 and 10.

These workshops follow those the Forest Service hosted in January. At those workshops, the public provided feedback on the Forest Service's preliminary Need to Change, Draft Roles and Contributions, and example Desired Conditions.

"The public and our partners asked for more time to understand and engage with us on the Need to Change and we listened," said Regional Forester Randy Moore. "We are committed to ensuring that the public remains engaged as we move forward with revising these three forest plans."

The public is welcome at any of the three upcoming workshops:

- **Sierra National Forest:** Monday, June 16, 2014
 - Holiday Inn Fresno Airport, 5090 E. Clinton Way, Fresno, CA
- **Sequoia National Forest:** Tuesday, June 17, 2014
 - Woodrow W. Wallace Elementary School, 3240 Erskine Creek Rd., Lake Isabella, CA
- **Inyo National Forest:** Thursday, June 19, 2014
 - Cerro Coso Community College, Eastern Sierra College Center, 4090 W. Line Street, Bishop, CA

Each workshop will be held from 5 – 8 p.m. with presentations by Forest Service staff. The public will have time to visit topic-specific stations and to talk with Forest Service staff. Additionally, the public is invited to bring an 8 ½ x 11 inch copy of a photo depicting Forest Service lands they have strong feelings about. This photo may be recent or historic. Photos will be shared at the "Desired Conditions" station and the public should be able to answer the following questions regarding their photos:

1. Where was the photo taken?
2. When was the photo taken?
3. What do you like about this place?
4. Does this picture need to change? If so, how and when should this happen?

For more information regarding forest plan revisions visit the Pacific Southwest Region's planning website at: <http://www.fs.usda.gov/main/r5/landmanagement/planning> . Pertinent information for the June workshops will be posted there prior to the meetings.

For forest-specific information, please contact that forest directly:

- Sierra NF: Dirk Charley at 559-297-0706, extension 4805 or dcharley@fs.fed.us
- Sequoia NF: Maria Ulloa at 559-784-1500 or mtulloa@fs.fed.us
- Inyo NF: Deb Schweizer at 760-873-2427 or debraaschweizer@fs.fed.us

The Sierra, Sequoia and Inyo are three of eight national forests that were selected as "early adopters," meaning they will be the first to revise their land management plans using the new National Forest System Planning Rule, completed in 2012. The planning rule provides the framework for Forest Service land management plans across the nation.

AMERICANS WITH DISABILITIES: In compliance with the Americans with Disabilities Act, if special assistance to participate in this meeting is needed, please contact the appropriate National Forest. Notification at least 48 hours prior to the meeting will enable the Forest Service to make reasonable arrangements.

USDA is an equal opportunity provider and employer.

Potential Wilderness Areas and a Wild and Scenic River in Fresno County

By Chip Ashley

Why not celebrate the 50th anniversary of the 1964 Wilderness Act by creating wilderness in Fresno County? Tehipite Chapter members can lobby for new nearby wilderness areas under the Wilderness Act and protect Dinkey Creek as well. We have two potential wilderness areas in Fresno County, just northeast of Pine Flat Reservoir. One of these is the Cat's Head Mountain WEA (Wilderness Eligible Area); the other is the Sycamore Springs WEA. Dinkey Creek is a potential wild and scenic river under the Wild and Scenic Rivers Act.

Both Cats Head Mountain WEA (also PWA—Potential Wilderness Area) and Sycamore Springs WEA were included in the 1977 RARE II (Roadless Area Review and Evaluation). Roadlessland.org has a good interactive map, which provides some useful information on various roadless areas. (Unfortunately, Cats Head WEA does not appear on it.)

Cats Head Mountain WEA

The Cats Head Mountain WEA is accessed via Trimmer Springs Road, which runs along the north side of Pine Flat Reservoir. The south boundary of this area starts just east of the Sycamore Creek Bridge and runs roughly to where the road crosses Secate Ridge, the divide between Big Creek and the north fork of the Kings River. The area is divided by Big Creek, from the Big Creek Bridge, just north of Pine Flat Reservoir, to just south of Haslett Basin. The northern boundary is formed by the Big Creek Road and the Soaproot Saddle Road. These roads also provide access to the area.

The Cats Head Mountain WEA (local old-timers call it Cathead Mountain) includes approximately 10,500 acres and, according to a comment written by Sierra Forest Legacy, contains the following social and ecological values: "The WEA is something that is quite rare in the Sierra Nevada: a low-elevation roadless area on public land. Most federal wild places are at mid to high-elevations because of the homesteading, logging, mining, and other development activities that early on removed low-elevation lands from the public domain. The WEA ranges in elevation from 3,460 feet atop Cats Head Mountain to 1,124 feet near Sycamore Creek. The area's rugged slopes are covered with oak woodlands, grasslands and chaparral, with small groves of cedar and ponderosa pine in shaded pockets. Given its low-



**CLIFF BRAKE FERN (*PELLAEA ANDROMEDIFOLIA*)
ALONG UNNAMED STREAM
IN CATS HEAD PROPOSED WILDERNESS**

PHOTO BY CHIP ASHLEY

elevation and plentiful forage, the area is important winter deer habitat. Deep Creek [a.k.a Rush Creek] dominates the central portion of the area, and despite its seasonal nature, pools of water can be found in the canyon year-round. According to the California Department of Fish and Wildlife's (CDFW) Natural Diversity Database (NDD), the following species of interest have been either recorded or have suitable habitat in the region: bald eagle, California condor, California spotted owl, Cooper's hawk, Farnsworth's jewel-flower, Pacific fisher, Fresno ceanothus, great gray owl, northern goshawk, osprey, prairie falcon, sharp-shinned hawk, streambank spring beauty, thread-leaved beakseed, western mastiff bat, and western pond turtle. The WEA contains the popular Deep Creek Trail and Bobs Flat Trail [or as local old-timers call it, Bob Flat]. Unlike many of the SNF's trails, these routes remain open when other trails are covered in snow."

Sycamore Springs WEA

Dinkey Creek runs through this WEA, which is bounded roughly by the Blackrock Road on the southeast,



THIS STREAM SOUTH OF CATS HEAD MOUNTAIN (ABOUT 2 MILES NORTH ON THE BIG CREEK ROAD FROM THE BRIDGE ON TRIMMER SPRINGS ROAD) OFFERS A FAIRLY EASY HIKE ON A PRIMITIVE TRAIL, WITH OPPORTUNITIES TO “BOTANIZE,” AS JOHN MUIR USED TO SAY.

Ross Crossing Road and the Helms-Gregg transmission line on the north, the Ross Crossing Road on the West, and the Sycamore Springs Road on the south. On the west, it nearly touches the Cats Head Mountain WEA. Elevation drops from a little over 4200 feet at Ross Crossing to about 1500 feet on Dinkey Creek just above Balch Camp. The terrain is mostly steep and rugged canyon country, with lots of chaparral, manzanita, ceanothus, canyon and interior live oak, blue oak, and bull pine, with some sycamores in wetter areas along streams. In higher elevations, some old growth stands of ponderosa pine are found.

Dinkey Creek Potential Wild & Scenic River

Friends of the River (friendsoftheriver.org) makes the following comment to the 2012 Forest Plan Revision Assessment Process: “Although Friends of the River is gratified that the wiki documents [see <http://livingassessment.wikispaces.com/>] the independent study conducted by Friends of the River and others in 1990 concerning the eligibility of Dinkey Creek for possible Wild & Scenic River protection, this wiki discussion begs the question as to whether the Forest Service intends to comply with the commitment made in the 1992 ROD to conduct a comprehensive assessment of non-NRI rivers on the Sierra Forest. Such a comprehensive assessment, which is the standard

required in the Forest Plan Rule and Forest Service Handbook, has never been completed for the Sierra Forest (despite the three year deadline promised in the 1992 ROD). Friends of the River expects that the Forest Plan Revision shall include a comprehensive assessment on non-NRI rivers, including Dinkey Creek. It should be noted that the 1990 study report for Dinkey Creek requires significant updated with relevant new resource information.”

Also from Friends of the River, this description of Dinkey Creek: “Surrounded by 10,000 foot-high peaks in the western Sierra, a series of alpine lakes feed into a small stream known as Dinkey Creek. From its sources high in the Dinkey Lakes Wilderness, this soon to be not-so-small creek flows 27 miles through rich forests and precipitous granite canyons, eventually to meet the North Fork Kings River in the oak-studded foothills of the Sierra Nevada.

CREDIT: CHIP ASHLEY

“Along the way, Dinkey Creek alternately offers some of the wildest and yet most accessible recreational opportunities in this magic mountain range. The upper



PACIFIC POND TURTLES (*ACTINEMYS MARMORATA*) IN STREAM IN CATS HEAD PROPOSED WILDERNESS

CREDIT: CHIP ASHLEY

Creek is a popular trail route into the Dinkey Lakes Wilderness. Downstream, the creek flows past the granite splendor of Dinkey Dome through a canyon



**CANYONEERING ON DICKEY CREEK
IN THE SYCAMORE SPRINGS PROPOSED WILDERNESS**

GOOGLE EARTH PHOTO BY TRAVELWITHPAVEL.COM

accessible only by trail.

“The small summer community of Dinkey Creek along the middle segment of the creek is one of the most popular family recreation destinations in the Sierra. Generations of Californians have been introduced to the wonders of the creek at the City of Fresno Family Camp, public campgrounds and picnic areas operated by the Forest Service, and numerous vacation cabins. In addition, the El-O-Win Girl Scout Camp on the creek introduces more than 1,000 girls to the great outdoors every year. With upstream and downstream trails, the Dinkey Recreation Area is a popular beginning point for hikers, backpackers, rock climbers, swimmers, anglers, and equestrians.

“Downstream of the Dinkey recreation area, the creek again enters a rugged canyon, eventually flowing past the last road access at Ross Crossing. Below here, the creek carves its way through a remote trail-less canyon tumbling over bare granite slabs between vertical walls of rock adorned by a few pine trees. This segment is explored only by a few expert kayakers, who challenge its class IV-V whitewater every spring. As lower Dinkey Creek approaches its confluence with the North Fork

Kings River, it again becomes accessible to hikers and anglers who hike upstream from historic Balch Camp and the Black Rock Road.

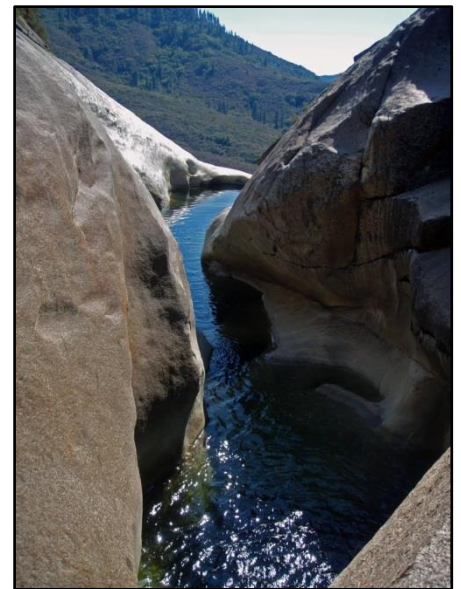
“In addition to its obvious outstanding recreational and scenic values, Dinkey Creek drops 7,000 feet in elevation through four separate plant communities, including old growth mixed conifer forest providing excellent habitat for the sensitive California spotted owl. These diverse vegetation communities also support at least three rare plants. The creek also sustains a native wild trout fishery that attracts anglers from all over the region. The creek canyon is a critical migration corridor for deer and supports seasonal populations of bald eagle, peregrine falcon, and willow flycatcher.

“The California Wild Heritage Act proposes to add 27.8 miles of Dinkey Creek to the National Wild & Scenic Rivers System.”

It must be noted that Dinkey Creek and the Sycamore Springs WEA remain under threat of damming. PG&E conducted a study in the 1970s to dam a portion of Dinkey Creek because of its potential to create hydroelectric power. For similar reasons as well as potential water storage, the Kings River Conservation District opposes Wild and Scenic status for Dinkey Creek. This is—from the engineer’s perspective—an ideal

location for hydroelectric generation because of the rapid drop in elevation — the very same reason the creek attracts canyoneers and kayakers. This threat will worsen as droughts increase with climate change and the crescendo of fear builds around the lack of water for agriculture and municipal use.

Please watch the *Tehipite Topics* and TehipiteSierraClub.org for opportunities to support the creation of wilderness areas and wild and scenic rivers. Oh! And please contact your political representatives on this issue!



**DINKEY CREEK IN THE SYCAMORE
SPRINGS PROPOSED WILDERNESS**

GOOGLE EARTH PHOTO
BY TRAVELWITHPAVEL.COM



2014: WILDERNESS 50

CELEBRATING THE FIFTIETH ANNIVERSARY OF THE WILDERNESS ACT

Why Wilderness? (Hint: It's not all about us!)

by Roderick Frazier Nash

As a species, we have been lousy members of the ecological neighborhood. We've followed with a vengeance the Old Testament advice to make the crooked straight and the rough places smooth. That means conquest and control, breaking the will of self-willed, or wild, land. What's left are remnants — islands in a sea of modified land. At present in the contiguous United States the amount of protected or designated Wilderness is very close to the amount of pavement — about two percent each. And you know which way the wind is blowing. Wilderness is an endangered geographical species, and our generation needs to appreciate its accountability.

Laws protecting wilderness (notably the Wilderness Act of 1964) were an American invention and one of the best ideas our culture ever had. The traditional argument for them was very anthropocentric. Whether involving scenery, recreation, tourism economics or nature's "services," it was all about us. But a new, ecocentric argument looks at protected wilderness as a long overdue demonstration of restraint on the part of a species notorious for its excesses. This way of thinking sees nature as a community to which we belong, not a commodity we possess. It understands that natural rights philosophy could extend to the rights of nature. This means that humans should — in some places and in some ways — stand down.

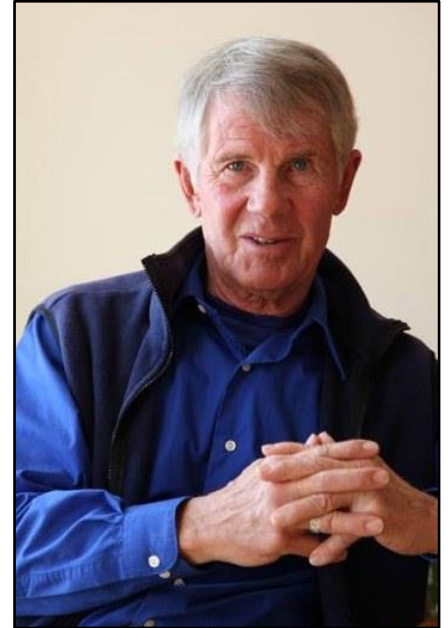
When we defend or extend the National Wilderness Preservation System we deliberately withhold our technological power. We put limits on the civilizing process. Think about self-willed land: we didn't make it, we don't own it, it's not "about" us at all! When we go to designated Wilderness we are, as the 1964 Act says, "visitors" in someone else's home. As such there are house rules to be followed. Some of them concern what we bring into

those places where the wild things are. Of course this restraint means some conditioning of our freedom but that's the price we pay for membership in a community or society. We pay

it, for instance, every time we pause at a stop sign or observe a speed limit. In this case the limitations have to do with other forms of life and how we share the planet. John Locke's social contract could and should become Aldo Leopold's ecological one.

Wilderness is a place to learn gratitude, humility and dependency. It's where we put our species' needs and wants into balance with those of the rest of the natural world. Even if we never visited them, wilderness areas have value as symbols of unselfishness. They are gestures of planetary modesty on the part of the earth's most dangerous animal. A nation that creates and maintains protected wilderness is showing capability of a kinder, gentler and more sustainable relationship with this planet. Can anything really be more important?

Dr. Roderick Frazier Nash, Professor Emeritus of History and Environmental Studies, University of California Santa Barbara, is author of *Wilderness and the American Mind* (First Edition, 1967, Fifth Edition, 2014: Yale University Press) and *The Rights of Nature: A History of Environmental Ethics* (1989: University of Wisconsin Press). He can be reached at canyondancer@earthlink.net.



Roderick Nash Event — Loving Wilderness for Its Own Sake

– CONTINUED FROM PAGE 1 –

known is that the root word for “wild” is “will.” Wild land is self-willed land, untamed and unbroken by humans. As a person breaks the will of a horse to impose his own human will upon it, so the land is enslaved to human purposes when it ceases to be wild anymore.

Nash suggests that we should not see the world as divided between pure wilderness and civilization. Rather, think of a gradation in the combination of the two, where much of the rural world has elements of self-willed nature living among our tamed fields and canals, island groves and manicured stream sides. Literature from classical Greece and Rome extols this pastoral blend of wild nature and managed nature, which never felt as threatening as the bewildering rocky heights of Mt. Olympus or the Alps.

In later, more enlightened times, as scientific advances discovered cosmic order in bare nature, romantic writers and painters began to see a beautiful sublimity in wilderness that went beyond the mere picturesque. The panicked fearfulness of mountainous heights, empty desert vistas, deep jungles, and the endless sea was replaced with awe of their grandeur and mysterious order.

This was of particular importance in America, where so much of the land was still wild, inhabited by the

remnants of a native population in the pre- or early agricultural stage. The expansion of civilization across the wilderness, with what was seen as manifest destiny, was instrumental in defining the national character. Our encounter with the wild was believed to be the source of American vitality and our innovative spirit. Those who experienced the wilderness were more vigorous and creative. Living without that contact made a person weak and dull. With the inevitable and rapid closing of the frontier, Americans suddenly felt the impending loss of something integral to our heritage, and a movement developed to preserve the best of what was left of our wild lands.

A descendant of Canadian river explorer Simon Roderick Nash, Roderick Nash combined the professional and recreational aspects of his life as one of the first commercial river guides in the American West. Many of his journeys down the Colorado River were by traditional dory, the same kind of craft taken by John Wesley Powell in his initial exploration of the Grand Canyon.

As a graduate student in history at the University of Wisconsin, Nash proposed to write his thesis on the subject of wilderness. At first rebuffed, with his advisor telling him the subject was more suitable for the biology or geology department, Nash explained that the subject was not so much wilderness itself, as the idea of



THE SUBLIMITY OF THE GRAND CANYON FROM A DORY

PHOTO BY JAMES KAISER (<http://jameskaiser.photoshelter.com/>)

wilderness and how it has changed over time. This initial work became the book, *Wilderness and the American Mind*, now in its revised fifth edition and still considered one of the most important and influential books of our time and a classic of environmental literature.

Nash had the extreme good fortune to begin his history of the wilderness idea at a time when there was a groundswell of interest in the subject. "I caught the wilderness wave as it began to crest and became the beneficiary of the very intellectual revolution I described." As Nash moved on into academia in 1964, preparing his manuscript for publication, Rachel Carson was educating the American people about ecosystems and the cascading effects of pollutants, while the public was rediscovering earlier writers of wilderness like Henry David Thoreau, John Muir, and Aldo Leopold, with no little help from the Sierra Club and other conservation organizations. This interest in wilderness culminated in the passage of the Wilderness Act of 1964, which offered the greatest level of administrative protection yet to America's wild lands. Nash's book, published in 1967, both benefitted from and pushed along the movement for wilderness preservation.

In this regard, Nash compares his career to that of Muir, who also benefitted from good timing. Unlike Thoreau, who was largely ignored by the general public in his time, Muir was a popular magazine essayist and his books were best sellers, despite the fact that in philosophical terms Muir was echoing many of the same sentiments expressed forty years earlier by Thoreau and the Transcendentalists.

Why do we keep wilderness? Many will cite various aspects of its value to us — for its beautiful and spectacular scenery, with unrivaled opportunities for recreation, as watersheds to protect our most valuable natural resource, as a laboratory and control for scientific research, as an important part of American history and culture, as a place for creative inspiration or to experience spiritual transcendence, as a refuge from the dysfunctions of civilized society. And yet, all of these reasons for saving wilderness derive from human needs and desires, and are thus an expression of human self-importance.

Yellowstone, the world's first national park, was created by Congress in 1872 as a "pleasuring ground for the benefit and enjoyment of the people..." Later, when the National Park Service was created, Congress declared that the fundamental purpose of the parks was to conserve scenery, natural and historic objects, and wildlife in order to leave them unimpaired for our enjoyment and the enjoyment of future generations.

Even the Wilderness Act of 1964 enshrines similar anthropocentric sentiments. "It is hereby declared to be

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but Nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all
conceal.

— George Gordon Byron (1788-1824)

[from "Childe Harold," Canto IV, Verse 178]

the policy of the Congress to secure for the American people of present and future generations the benefits of an enduring resource of wilderness." And elsewhere in the Act: "Wilderness areas shall be devoted to the public purposes of recreational, scenic, scientific, educational, conservation, and historical use."

There is a more profound reason to preserve wilderness beyond the aesthetic, religious, and utilitarian. We do so because of love — love for the earth and the life that is on it. Just as we value the people we love for their own sake and not because they can be of service to us, so we should look upon the earth and nature with the same unselfish attitude, finding its intrinsic value, its right to exist for its own sake, and not for ours. When we really preserve wilderness, we let it be wild, unmanaged, self-willed. We allow natural processes to go on there without human control. Our impact as visitors is kept to a bare minimum.

When we preserve wilderness as self-willed land, we are exercising restraint in controlling it, in breaking the will of nature. It is a gesture of human modesty, a recognition that we humans share the planet with other creatures and other forms of life, and even non-life — with rivers and with rocks — and that these have a right to exist no less than that of humans.

Personals ad: "Temperate but endangered planet — enjoys weather, glaciation, photosynthesis, evolution — seeks caring, long-term relationship with intelligent life form." <eharmony.com/universe>

Our designated wildernesses are technically "ours" because they are publicly owned, but we do not possess them. Wilderness belongs to those for whom it is home

—to the animals and plants and microorganisms that live there. Preserving these regions of remaining wilderness is not about us, it is about the interests of all the other species. We preserve it to respect the rights of others.

The first sentence of the Wilderness Act asserts the danger of an increasing population leaving no lands in their natural condition. E.O. Wilson states that “Darwin’s dice have rolled badly for Earth.” The random mutations that proved beneficial to our species and were preserved in our human nature have led to a creature that uses credit cards and the Internet. Much of the environmental movement of the 1960s got sucked into the computer culture. We didn’t have many people living their lives on computers fifty years ago. But advocates for wilderness

will tell you that we are grateful for its existence even if we never see it in person. Even if we merely touch the edge of the wild, or penetrate only a little way beyond its borders, we are glad for its preservation.

While extolling the intrinsic value of wilderness may not be the most politically expedient argument to present to the public in support of more wilderness preservation, it is an attitude worth cultivating in our society and teaching to the generations who will take over from us. The environmental movement is now stronger than ever and there are a lot of young people out there today enjoying the wild country. In closing his remarks to the assembled Fresnoans, Professor Nash stated, “I think we are in for a renaissance of interest in wild lands.”

Seven Values of Wilderness

by Vicky Hoover, from a talk given in Fresno, May 21, 2014,
based on a portion of Rod Nash’s article “Why Wilderness,” from *Plateau Journal*

It’s worth talking a bit about wilderness values, because the discussion of these goes on today, and is a big part of our promotion of wilderness in this year of the 50th anniversary of the original Act.

First of all, let me say one thing about what wilderness is NOT. Although most wilderness areas seem beautiful to us, maybe because they are so natural, and of course we admire that beauty, wilderness is not valued as scenic beauty *per se*. We don’t designate an area as wilderness because it is beautiful. We do it because it’s WILD — free of technological, human-made “civilization” and its principal symbols, roads and machines and buildings and commerce (commerce meaning commercial enterprise, the making of money). That absence of human dominance is what most of us think of as “wild” or “natural.” In wilderness, human developments are to be “substantially unnoticeable” and nature and its processes are to dominate. That’s what wilderness is all about.

Another thing wilderness is NOT. It’s not principally about recreation. Yes, wilderness recreation is important. People can and do recreate and enjoy doing so in the wild outdoors. Certainly I have enjoyed it and still do, but that is not the principal or only reason for setting aside areas to be wild and undeveloped forever.

And it’s not about economic reasons. Frequently, to justify or promote wilderness, economic studies are used to show that communities near wilderness gain economically from the value people attach to these areas and the benefit of having them nearby. But, it never works to use that as the principal argument to set aside wild areas from development.

So let me go over seven reasons, seven fundamental but non-tangible reasons for why our country sets aside wilderness, and why wilderness as a concept and as an institution has for 50 years been ‘wildly’ successfully in America. (We can no doubt all think of even more reasons, and it is fun to try to do so.) I have seen numerous statements of these “values” or reasons for wilderness, but this particular version comes from Dr. Rod Nash, of Santa Barbara, whose book “Wilderness and the American Mind” serves for wilderness advocates around the country as a “bible” of the why, what, and how of wilderness.

- 1) **Scientific value:** Wilderness is a reservoir of normal ecological processes of nature as well as a biological “safe-deposit” box for the many forms of life — for the web of life that exists. Wilderness can serve as a yardstick, a measuring rod, to compare the places that have been changed by humans with those that are not at all or very minimally altered. This includes the utilitarian concerns for wild places as sources of medicines and “cures for cancer” and other illnesses. More broadly, science urges humans to refrain from disturbing natural ecological processes. We have modified the planet enough and in enough places. Leave some places alone.
- 2) **Spiritual value:** this is an important one. Note that the environmental leaders whose thinking led us to the Wilderness Act were not generally scientists. Their training had religious grounding. As fellow Californian Fred Krueger, who is with the Religious Campaign for Wilderness — part of the National Religious Coalition on Creation Care — points out, “If we look back at the people who pushed that bill, they were far more concerned with the spiritual values of wilderness. Howard Zahniser, for instance, who was the chief architect of the Wilderness Act, and drafted its many Congressional versions, was the son of a Methodist minister. Sigurd Olson

was the son of a Baptist minister. Going back further, even John Muir was shaped by his religious roots. This awareness should certainly be part of the recognition that goes into understanding how the Wilderness Act emerged.”

For many people, wilderness is, indeed, a temple, arousing reverence. Commonly, from aboriginal people on, the silent, sacred spaces where the divine message was most clearly heard were wilderness places, far from the distractions and harassments of daily civilized routines. Some have worshipped nature outright, some find evidence of God or other divine presence in nature, and some simply turn to wilderness as the best place to reflect and pray. Thoreau and Emerson, American Transcendentalists, believed that nature, with its order and its symmetry, was the symbol of the spiritual world. John Denver has sung about “cathedral mountains.” Around the world, the deserts and open, unsettled places have been the source of many of the world’s great faiths.

George Washington Carver, who taught science and the connections between science and nature, used scriptural quotes to show these connections. He quoted from Job, “But ask now the beasts and they shall teach you. Or speak to the earth and it shall teach thee.” He also frequently took his students outdoors. For him nature was where to look for spiritual connections, and what science taught him seemed evidence to him of the divinity of creation.

- 3) **Aesthetic value:** The Romantic movement of 17th and 18th centuries called it “sublimity.” This involved human awe in the face of large, unmodified natural forces and places such as storms, mountains, waterfalls, and deserts. There is a splendor in wild nature that surpasses mere scenic beauty and cannot be duplicated in gardens or pastoral settings. If the destruction of beauty is to be avoided, then wilderness should be preserved. The uses of art to portray the sublime in nature to inspire people to care about wild places have been too numerous to count.
- 4) **Heritage value:** Wilderness is viewed as part of the special American historical and cultural heritage. The awareness of that heritage value and of the consequent need of wilderness as vital to our national heritage, is one way of looking at the Wilderness Act. The Heritage Value includes the idea of preserving it for future generations — for our children, and our grandchildren, and theirs — as part of their heritage. The passing on of wild nature is a bequest to one’s descendants. Indeed, this is sometimes referred to as the “Bequest” value of wilderness, and it is important for many people, even if they themselves never expect to set foot into wilderness.
- 5) **Psychological value:** Physical health does not require wilderness. You can go to an urban gym and become very fit. But wilderness has psychological value due to the contrast it offers with people’s regular and usual surroundings. Wilderness offers psychological renewal, or a refuge to the spirit — literally re-creation, rather than recreation. This psychological grasping for a contrast, a refuge from the complexities of one’s normal civilized routines, is closely related to the spiritual benefits. As more and more of our population becomes urbanized, and as our lives become more and more dependent on gadgets and technology, these psychological benefits loom larger than ever. One example is the simple one of silence. Have you ever gone out in the city and tried to encounter or experience silence? Try it.
- 6) **Cultural value:** The wild world, wild nature, is cultural raw material. Artists, musicians, poets, and writers have turned to nature repeatedly in their quests to shape a distinct and distinguished American culture. American literature abounds with writings depicting wilderness and heroes that go into the wilderness. Writers such as James Fenimore Cooper started our tradition of portraying frontier heroes imbued with the qualities that wilderness living gives — heroes who reject civilized values. Maybe Huck Finn is an ultimate example of this kind of American icon. The early 19th century artist George Catlin was perhaps the first to propose a national park. Later painters such as Thomas Cole, Thomas Moran and others of the famed 19th century Hudson Valley School of Painting portrayed the American Wild West in a romantic and attractive way that formed the ideas of generations of “civilized” urban Americans about wilderness. For many, wilderness is intimately associated with the nourishing of the creative process. If we preserve wilderness well, it can continue to inspire generations of artists, poets, writers, musicians, and photographers. It is not surprising, perhaps, that among various types of events planned around the country for this wilderness anniversary year are photography and art exhibits portraying nature.
- 7) **Intrinsic value:** This is the least anthropocentric wilderness benefit and it could also be called Ethical value, or Moral value. The idea is that nonhuman life and wild ecosystems themselves have an intrinsic value and a fundamental right to exist. Humans, who have the formidable ability to alter the world, have also the ethical obligation to care for the whole of creation, to assure that the non-human elements of the world remain healthy and safe. From this perspective, a designated wilderness is a symbol of human restraint and a gesture of planetary modesty to show that humans are members, not masters, of all of creation’s community of life. But this intrinsic, or ethical, value of wilderness is perhaps the hardest one to convince politicians to consider. And achieving wilderness is a very political process.

Theodore Roosevelt — Naturalist & Conservationist

Teddy Roosevelt (1858-1919) has always been one of my heroes. His intelligence, energy, enthusiasm, passion, and love of the natural world are qualities I admire. So when I met his alter-ego at a Sierra Club Summit in San Francisco, I had to stop and talk with him. He was really a volunteer from the East who enjoyed dressing like Teddy and representing his environmental views.

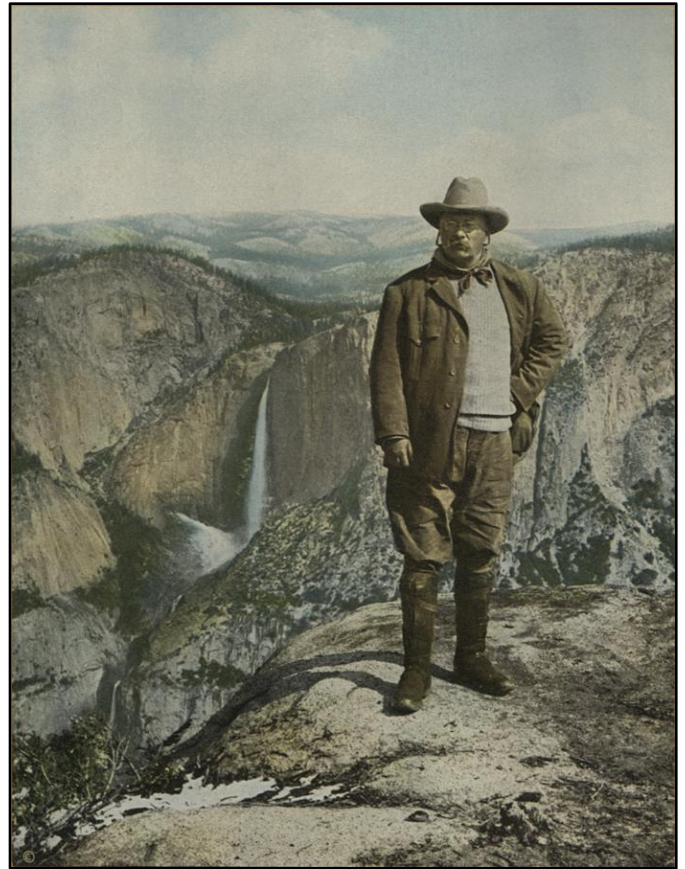
At the early age of eight, Theodore collected, skinned, mounted, and later donated specimens, first to his own Roosevelt Museum of Natural History, and later to the Smithsonian. He became a skilled taxidermist, and studied natural history at Harvard before entering politics. While on safari, he kept a careful log of his descriptions, studies, and details of animals collected, often turning his hotel room into a virtual zoological laboratory.

His interest in the natural world did not end there. By the mid-1800s, a national conservation ethic had begun for the protection of wildlife and habitat, and Roosevelt eagerly joined the fight. Working with naturalists and their early groups, he helped win the battle in 1894 to protect the new Yellowstone National Park from commercial exploitation.

Although Roosevelt was known as a hunter and sportsman, how many know the extent of the heritage left to us by this president? He signed into permanent protection some of the most unique natural resources and habitat in the country, totaling some 230,000,000 acres. These included: five National Parks (doubling National Parks to ten by 1906), 150 National Forests, 55 National Bird and Game Preserves, 50 Wildlife Refuges, 18 National Monuments, and 24 Reclamation Projects. In addition, Roosevelt set up seven Conservation Conferences and Commissions, including a Public Lands Commission and Inland Waterways Commission.

With a love of nature and an eye for beauty, he had a vast variety of friends, from national park superintendents to authors, naturalists, and cowboys. During a memorable camping trip with John Muir, and after learning about vital conservation issues, Roosevelt added Yosemite Valley and Mariposa Sequoia Grove to Yosemite National Park. An iconic photo shows these two conservationists together.

He credited his well-being and strength to the strenuous two outdoor years he spent as a “cowboy” at his cattle ranches in the Dakota Badlands. Despite the fact that the cowboys poked fun at him as four eyes, he soon became one of them, kept up with them, gained their respect, regained his health, and returned to Washington and politics. He remarked that he never would have become president without that experience. He also cherished his experience as leader and lieutenant colonel of the Rough Riders, a volunteer cavalry of hunters and



A HAND-TINTED GELATIN SILVER PRINT OF PRESIDENT THEODORE ROOSEVELT ON GLACIER POINT, YOSEMITE IN 1903, TAKEN NEAR THE TIME OF THE NOW MORE FAMOUS PHOTOGRAPH OF TR AND JOHN MUIR

FROM THE LUDMILA DANDREW AND CHITRANEE DRAPKIN COLLECTION

cowboys of the West during the Cuban War.

Before becoming president, Roosevelt was Governor of New York, Assistant Secretary of the Navy, Colonel of the Rough Riders, and Vice-President. He wrote twenty-six books, over a thousand magazine articles, and many thousand letters and speeches. He often read a book a day, and he could quote from a book he had read five years earlier. Energetic himself, he raised a family of six rambunctious children. When chided for not keeping his eldest daughter in tow, he remarked that he could either control Alice or govern the nation, not both. An authority on large American mammals, he led two major scientific expeditions for American museums.

After leaving the presidency in 1909, he led one more trip to Africa to collect specimens, giving most to the Smithsonian Institution. Then he took a last major trek into the wilderness, for 1000 miles on the Amazon's unexplored tributary, the River of Doubt (as described by Candace Millard in *River of Doubt*). Sustaining a leg injury and malaria fever, he almost didn't make it back.

A crowning achievement of his life was the award of the Nobel Peace Prize. For me, his greatest contribution remains his work for conservation. Like Muir, he died, having lived a “bully” life.



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PHOTOGRAPHS OF WILDERNESS

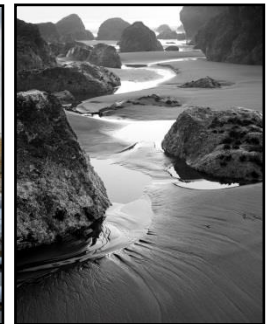
FRESNO ART MUSEUM — May 15 to August 24

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2014 is the year of Wilderness, celebrating 50 years since the signing of the Wilderness Act in 1964. In Fresno we are celebrating *Wilderness and Art*, along with other venues of wilderness walks, talks, and displays. It started with Heather Anderson’s show of paintings, *Wilderness*, at Fig Tree Gallery in February and will continue with Spectrum Art Gallery’s exhibition, *Photographs of Wilderness*, May 15th through August 24th at the Fresno Art Museum. Spectrum has been a non-profit cooperative providing fine art photography for the community since 1980. These photographic images were made within our National Wilderness Preservation System including lands as diverse as deserts, tundra, lava beds, swamps, alpine meadows, and coasts. In addition to federally designated wilderness areas, seven states, including California have state wilderness systems. Even some Native American groups have designated tribal lands as wilderness — so our wild lands are never far from any American, or any photographer. In the early part of the 20th century dedicated individuals saw that wilderness was fast disappearing and they came to realize that only through the power of law could open spaces be protected in a natural state. In 1964 when President Lyndon Johnson signed the Wilderness Act, an initial 9 million acres was set aside for the use and benefit of all Americans. Today about 110 million acres of national Parks, Forests, Fish and Wildlife and Bureau of Land Management lands are protected. The artists on display are visually presenting some of these wonders. You won’t want to miss this exhibit.



FRANKA GABLER



RICK PRESTON