MICHAEL FROME

WILDERNESS RESOURCE

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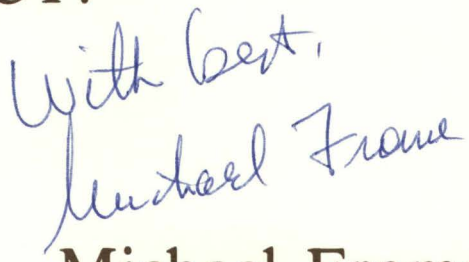
BATTLE FOR THE WILDERNESS: OUR FOREVER CONFLICT?



Michael Frome

UNIVERSITY OF IDAHO WILDERNESS RESEARCH CENTER

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Introduction

TERRY R. ARMSTRONG

It gives me great personal pleasure to welcome you tonight to the sixth in the annual series of Wilderness Resource Distinguished Lectureships. It is sponsored by the University of Idaho Wilderness Research Center. The Center is working to foster research and educational activities which will lead to a broader understanding of wilderness and natural ecosystems and man's relationship to them. In what has become a fine academic tradition, the Wilderness Research Center has sponsored the Lectureship to encourage constructive dialogue and to broaden our understanding of the management of wilderness resources. Speakers of national prominence have been invited on the basis of their contributions to the philosophical and scientific rationale of wilderness management.

Tonight we are fortunate to continue this tradition with author and conservationist Michael Frome. He is currently serving as a Visiting Associate Professor in the School of Communication and the Department of Wildland Recreation Management at the University of Idaho.

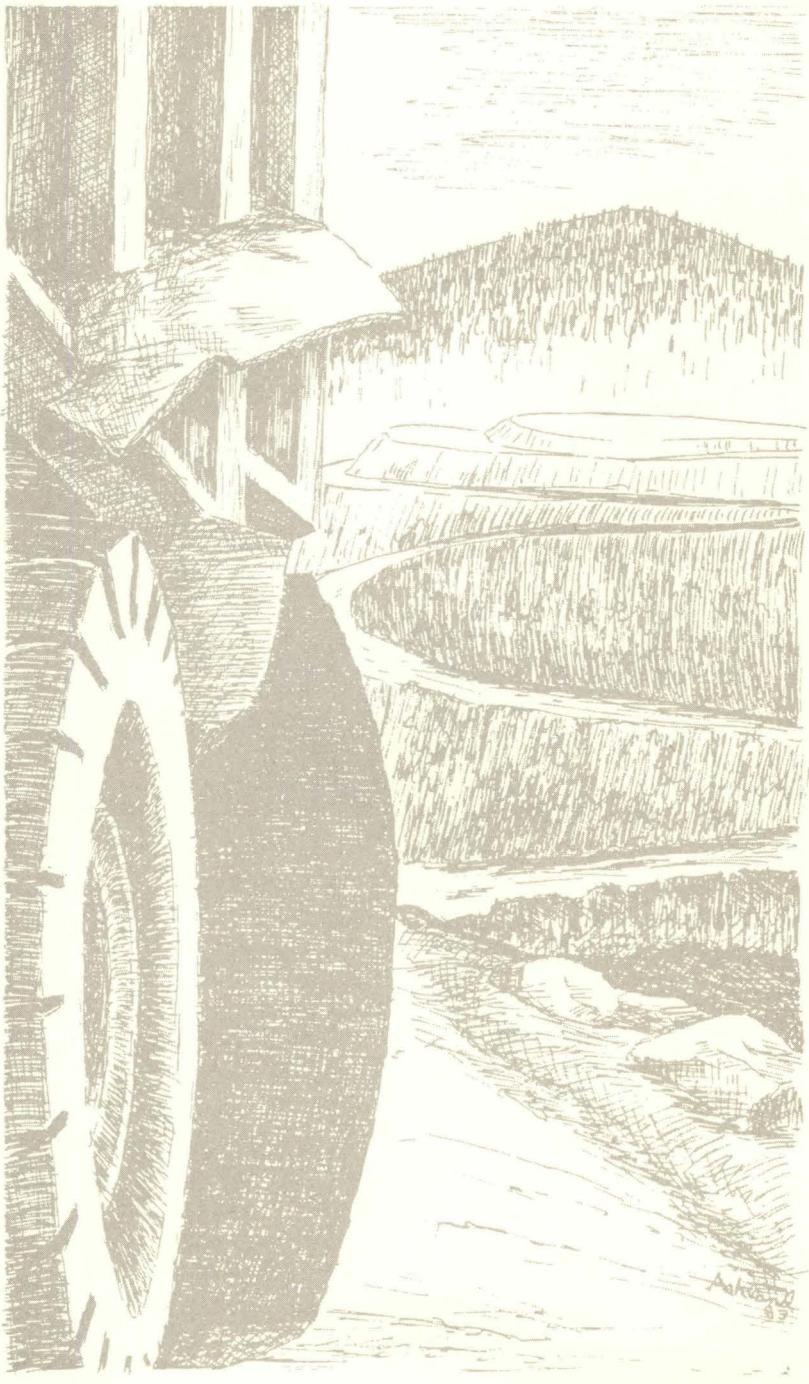
Michael began his career as a newspaper reporter and editor, working at the Washington Post and the International

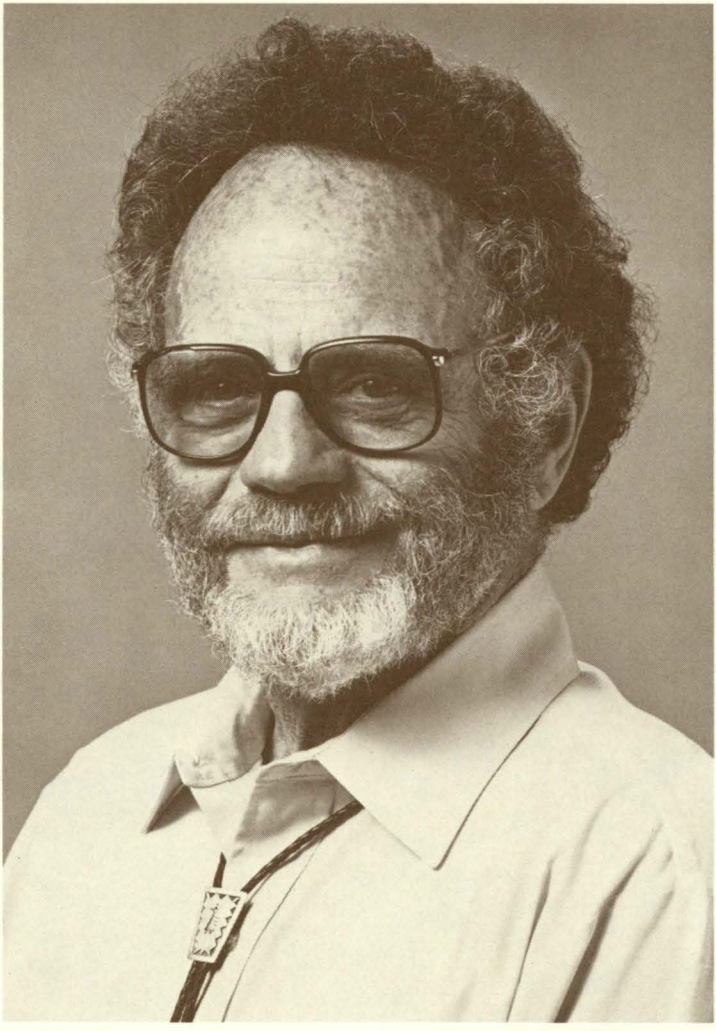
News Service before serving as a navigator with the U.S. Army Air Corps in World War II. In 1959, he became a free-lance journalist and author and soon published *Whose Woods These Are: The Story of the National Forests*, which became a selection of the Literary Guild and Outdoor Life Book Club. Other books that followed were *Strangers in High Places: the Story of the Great Smokey Mountains; The National Parks; The National Forests of America; Rand McNally National Park Guide; The Forest Service;* and *Battle for the Wilderness*. A series of articles, "The Ungreening of the National Parks," earned him the award for best magazine article in 1980 from the American Society of Journalists and Authors. He is currently working on a book to be released soon, *The Forest Service – a Profile of History, Policy and Performance*, and on a book about National Parks and wild places of America.

Michael Frome has devoted his career to being an author, conservationist, naturalist, social critic, and a voice for the wilderness. Secretary of the Interior Walter J. Hickel said in 1972, "I consider Michael Frome one of the finest environmental writers in the nation—courageous, accurate, and widely respected for his integrity. Mike tells it 'like it is,' not necessarily like we'd like to think it is." Where the wild is concerned, he is more than a writer or observer; he is a champion with perspective and vision. He has become a truly leading American spokesman in matters of conservation.

Won't you please join me now in welcoming Michael Frome.

Dr. Terry R. Armstrong is Executive Assistant to the President, University of Idaho.





BATTLE FOR THE WILDERNESS: OUR FOREVER CONFLICT?

Michael Frome

Is wilderness preservation a valid concept in our time? Is it compatible with American ideals and with Americanism? Often I ask myself such questions. I ask them as one who has reaped the fruits of life in this our land. I ask them as one who responded years ago, when I was young, to the call in defense of our institutions. What was it I sought to defend? Was it land, lifestyle, or liberty? Are these somehow invisible? Could it be, I now wonder, that some instinct impelled me to protect these last vestiges of primeval America, even while serving in distant corners of the globe?

The Northwest is a fitting region in which to review and reassess the place and purpose of wilderness in the American design. Idaho, in particular, is singularly blessed, a rich repository enhancing the quality of life, if one chooses to view it that way. Consider that this state embraces the largest single designated wilderness unit outside of Alaska, the 2.2 million-acre River of No Return Wilderness in central Idaho,

plus other areas of substantial size and classic proportions. Moreover, Idaho and its neighboring states at this hour in history comprise a focal point of conflict over how much more of our commonly-held landed heritage should be allocated for preservation.

"America must have a sound economy if it is to be a good steward of its fish and wildlife, its parks, and all of its natural resources,"[1] James G. Watt, Secretary of the Interior, has stated in expressing the cornerstone of his own and this administration's policy toward wilderness. As he reasons, raw materials such as oil, gas, and hard metals which may be locatable in wilderness are critical to the public weal and must be developed.

Secretary Watt, of course, is not alone in this viewpoint. Some leaders of the forest products industry and the U.S. Forest Service have long resisted the wilderness allocation of public lands capable of growing commercial timber. As they repeatedly insist, denying commercial use of still unclassified roadless areas in the national forests poses a significant threat to individual communities and to regions such as the Northwest, and thus to the nation as a whole.

In the discussion and debate over wilderness, however, no individual has been more evocative or provocative than Secretary Watt. Regardless of his viewpoint or style, he has forced the issue before the American public.

Two years ago Secretary Watt tested wilderness in Grand Canyon National Park. He subsequently related to a conference of national park concessioners his experience in traveling down the Colorado River. He said he had gone in order to learn about the phase-out of motors on rubber rafts as proposed by the National Park Service.

"The first day was spectacular. . .the second day started to get a little tedious, but the third day I wanted bigger motors to move that raft out. There is no way you could get me on an oar-powered raft on that river—I'll guarantee you that. On the fourth day we were praying for helicopters and they came."[2]

When these comments became known, Nathaniel P. Reed, a former Assistant Secretary of the Interior, under whom Watt once served, quipped as follows:

"If he had his druthers he'd probably run the lower Colorado by hovercraft. . . his insensitivity to the beauty and adventure of the West is appalling . . . . It's as though Secretary Watt can't tell the difference between national parks and industrial parks."[3]

This may well be true, but my own response to the Secretary's account of his experience is different in nature. I feel that he has caused the nation to examine and re-examine the role of national parks and of wilderness, which should never be taken for granted simply because they are there.

Essence of the Democratic System

Conflict is expensive and time-consuming—that is quite true—and sometimes both sides lose. On the other hand, open discussion, challenge and dissent fortify institutions, whether public or private, and are the essence of the democratic system. As an official of a major forest products firm stated before my class in public affairs reporting at this university:

"We were dragged kicking and screaming into the age of the environment, but we are now endeavoring to fulfill our corporate social responsibility."[4]

I've heard such comments many times from diverse quarters of government and industry: of how challenge of the Alaska pipeline from Prudhoe Bay to Valdez improved its efficiency and lessened its impact on the land; of how the National Environmental Policy Act has broadened vistas of federal agencies, and of how a sound environment has proven to be sound economics as well.

It grieves me, therefore, when advocates of wilderness protection are derided as "extremists" and "fanatics" respon-

sible for hard times and for working against the good of the nation. To cite James Watt: "I'm never partisan. I never use the words Republican and Democrat. It's liberals and Americans."[5] And commenting on environmentalists, "They are political activists, a left-wing cult which seeks to bring down the type of government I believe in."[6]

John B. Crowell, Assistant Secretary of Agriculture with authority over the national forests, has had considerable experience with wilderness and its proponents, principally as an adversary, during his former career as an attorney in the forest products industry. "I think the bulk of the people who belong to the Sierra Club and Audubon Society are people who have a genuine concern about the treatment of our natural resources," recognizes Secretary Crowell based on his encounters with these groups. "On the other hand, I'm sure the organizations are also infiltrated by people who have very strong ideas about socialism and even communism."[7]

When taken to task in the media, Mr. Crowell recanted. He said he was sorry he had made the statement; regrettably, he failed to say that he didn't believe it.

I must also quote from a report issued by the Republican Study Committee in the House of Representatives, warning against the "specter of environmentalism" and the "hidden liberal agenda." According to this study: "Environmentalists are liberals and self-motivated and intent on preserving their privileged social status."[8]

Personally I feel wholly patriotic when standing up to exercise my rights of free expression and to defend America the Beautiful. It disturbs me when officials in high places try to limit debate by putting labels on those who disagree with them, who deride and impugn the motives of those who want to be heard.

John P. Saylor, who died in 1973 after almost a quarter century in Congress, was a principal sponsor of the Wilderness Act of 1964 and a champion of wilderness throughout his career. He was a man I knew and admired, a towering figure with indomitable will. I recall how once he phoned me

from his sickbed at Bethesda Naval Hospital asking that I help prepare a statement denouncing the killing of eagles in the West. He was highly respected by his colleagues. A testimonial in his honor was graced by the warm participation of the then Republican leader in the House, Gerald Ford. When Mr. Saylor died, Jo Skubitz, an influential Republican from Kansas, took up the cudgel for one of Saylor's favorite campaigns: legislation to protect the vista of the Potomac from George Washington's home at Mount Vernon. "We must do this for John," Skubitz pledged and pleaded, though he himself was generally negative on environmental issues.

John Saylor left his mark on resource policy; he belongs in history alongside Theodore Roosevelt and Gifford Pinchot as Republicans who blazed conservation trails. Yet he was not "liberal" or "progressive," whatever those words may mean, in all things. He received the John Muir Medal from the Sierra Club, but also was presented a distinguished service award by an ultra-conservative group, Americans for Constitutional Action. He was impelled by good old-fashioned patriotism. He was never divisive or destructive, never impugned the motive nor questioned the loyalty of those who disagreed with him. He demonstrated that conservation advocacy belongs to no party and to no single point of view.

Two Dinners in Vermont

James G. Watt has had a moment in the sun, reportedly an effective fund raiser on the political circuit, yet I question the extent of his popular support, particularly in recent months. Last spring he went to Vermont to headline a Republican fund-raising dinner. In that conservative New England state, less than 50 persons attended, while a coalition of Vermont environmental groups, conducting their own fund-raising dinner on the same night, sold out tickets for all 500 seats.

I'm especially proud of the principal speaker at that environmental dinner, Dr. Carl Reidel, because he is a forester (a past president of the American Forestry Association), an educator, and head of the department in which I was priv-

ileged to serve at the University of Vermont. His memorable words that night have a touch of universality. One could easily substitute "Idaho" for "Vermont" in these few lines that I will quote:

"We are here together to celebrate Vermont—the land, the people, and the accomplishments of the past which make this is a special place to live and work. We are here also to serve notice that Vermont's conservation community is united in its determination to protect this state against selfish exploitation from any quarter—from Mr. Watt, Mr. Reagan, or anyone else who seeks to compromise Vermont's environmental heritage.

"Party politics is not an issue. . . . The vital question before us is the future quality of life in this state, this nation, and the world. We are here to serve notice on national and state leaders alike, regardless of their political colors, that Vermont is *not* for sale."[9]

The world is watching, watching Vermont, Alaska, the nation's capital in Washington, James Watt, Idaho, you and me as we play our roles in the democratic process. The world looks to the United States for leadership, for direction in the development of rational, responsible, ethical and moral policy to protect nature. Since establishment of Yellowstone in 1872 as the first national park anywhere on earth, we have been regarded as the trailblazers of preservation. The reputation has been sustained through one pioneering action after another in defense of forests, wildlife, parks, soils, water, and air. With passage of the Wilderness Act of 1964, the United States became the first nation to declare recognition of wilderness through law, to define wilderness as implicit in its way of life, culture, and legacy to the future.

The rest of the world has taken heart from our lead. In Great Britian, Lady Sayer, prime mover of the Dartmoor Preservation Association, has pleaded for a halt to the tragic disintegration of upland moors. Her words are poignant and powerful: "the rocks and heather, . . . the gorse and the bogs. That is wild country, and in Britain it is all we have left of truly virgin land; and it is slowly vanishing, not only in Britain but in every part of our man-polluted planet."[10]

What answer do we provide to Lady Sayer, what answer to the world? What answer to the challenge of Albert Schweitzer, who wrote so gloomily that man has lost the capacity to foresee and forestall, and will end by destroying the earth.

If commercial development must be granted priority, if economics and environment are not to be considered compatible, if wilderness cannot be appreciated and accepted—and proudly defended—as part of this civilization, the future is clear. The intensifying exploitation of oil, gas, coal, of all resources and raw materials will threaten and devour everything: marshes, deserts, prairies, rivers, the last shreds of virgin forest. And Schweitzer's prophecy will be fulfilled.

The worst thing that can happen in our time, as natural scientists have warned, is not energy depletion, nor even economic collapse, awesome as these may be, but the loss of biotic diversity in the natural habitats. Much has been written and spoken about vanishing species and the galloping rate of extinction of species, but these derive directly from the loss of wild places. Biotic diversity, after all, is something you don't make in a laboratory or in a multiple-use management plan.

How much wilderness does it take to fulfill civilization's needs? That should never be the question; what counts more is whether each succeeding generation must settle for an increasingly degraded world and know the marvels of the past from books and pictures only. The greatest tragedy is failure to recognize that as land and landscape are altered so too are we. As Lady Sayer puts it: "The value of wild country to the nation—that is, its value to human beings present and future—far transcends even its possession . . . of our past or the abundance of its wild life. Its greatest value of all lies in what it can still give us of freedom, challenge and inspiration." [11]

I value the earth for its own sake, not for its utility. The earth is living poetry, music, art, a source of spiritual well-being that cannot be found or matched elsewhere. Thus wilderness enables me, in humility, to know myself as part of a limitless cosmos, vaster than our crowded, technological human community.

Artist as Interpreter

The artist or poet, after all, can't create a landscape or invent the place. He or she serves only as the interpreter. As Ralph Waldo Emerson wrote, literature, poetry and science all are mankind's homage to unfathomed secrets of nature. In terms of music, I recently read a surprising statement by John Cage, the master of contemporary electronic sound, who said the music he prefers, even to his own or anybody else's, is what we hear if we are just quiet. And what better place to be quiet and listening than wilderness?

Wilderness by law is "an area where the earth and its community of life are untrammeled by man, where man himself is a visitor who does not remain," [12] but that's only a legal definition. Stephen Crane, author of *The Red Badge of Courage*, in1892 depicted the mountain forest near his home at Port Jervis, New York, as follows:

"In the wilderness sunlight is noise. Darkness is a great tremendous silence accented by small and distant sounds. The music of the wind in the trees is a song of loneliness.

On the ridgetop a dismal choir of hemlocks croons over one that has fallen." [13]

I am endeavoring here to demonstrate by illustration how deeply love of wilderness is rooted in our national culture and psyche. I could start with the enchanting botanical explorations of William Bartram during the colonial period. Or with the works of James Fenimore Cooper, our first novelist of note (who may be said to have written the earliest westerns). "This is grand!—'tis solemn! 'tis an education in itself to look upon!" exulted Natty Bumppo, Cooper's John Wayne-like hero, on viewing the "Glimmerglass," where a man could stand on the shore and hear the song of the panther from the encircling forest. [14] Prophetically, Cooper warned with power and clarity against "wasty ways"—of burning timber and brush after clearing the land, and of the sheer illusion in the appearance of infinite resources.

Artists like John J. Audubon, Thomas Cole, George Catlin, Carl Bodmer, Alfred Jacob Miller, Albert Bierstadt, Thomas Moran and Charles M. Russell all drew heavily from wilderness and often sought to bespeak its defense through their work. They, in turn, would influence poets, as evidenced in this tribute to Cole by William Cullen Bryant:

> Lone Lakes—savannas where the bison roves—
> Rocks rich with summer garlands—solemn streams—
> Skies, where the desert eagle wheels and screams—
> Spring bloom and autumn blaze of boundless groves.[15]

Mark Twain conjured the mysterious river world brimming with freshness and life, while Bret Harte, his friend, celebrated the virgin forest of the wild Sierra Nevada Range. Of Walt Whitman, poet of national destiny, it is recorded that "he liked to read the great poets in the open air within sound of the sea." At Coney Island, following a swim, he would race up and down the sand of a long, bare, unfrequented beach "declaiming . . . Shakespeare to the surf and gulls. He first read the *Iliad* thoroughly in a sheltered hollow of the rocks, in the full presence of nature, under the sun," absorbing a "far-spreading landscape . . . and the sea rolling in . . ." [16]

Culture and creativity would be barren without the resource of wild places. Down to our time, artists, writers, poets and photographers have enriched our lives and the life of the nation—Georgia O'Keeffe, John Marin, Rockwell Kent, Edward Weston, Ansel Adams, Eliot Porter, Rachel Carson, Sigurd Olson, William O. Douglas, Wallace Stegner, Loren Eisely, Joseph Wood Krutch, Edward Abbey, and Paul Brooks—these and others have drawn their inspiration from wilderness and shared it with generations of Americans.

"At the gates of the forest, the surprised man of the world is forced to leave his city estimates of great and small, wise and foolish," wrote Emerson in his essay on "Nature." "The knapsack of custom falls off his back with the first step he makes into these precincts . . . . Here we find nature to be the circumstance which dwarfs every other circumstance, and judges like a god all men that come to her." [17]

John Muir, that long-bearded, long-legged uncommon champion of nature and his fellow man, said it a little differently: "There is a love of wild nature in everybody, an ancient mother-love showing itself whether recognized or no, and however covered by cares and duties." [18]

But Henry David Thoreau evoked still a loftier idea to raise the human heart and spirit. "This curious world which we inhabit," he wrote, "is more wonderful than it is convenient; more beautiful that it is useful; it is more to be admired and enjoyed than used."[19]

We modern Americans have yet to fully comprehend this idea, yet to rise above the notions of a wholly materialistic, mechanistic, man-contrived and man-dominated earth. It was not always this way. The Gold Rush marked a watershed, dividing an age of morality and generous impulse and an age of money lust and cynicism. Herman Melville, through the words of Babbalanja in *Mardi*, expressed his feelings on true and false earthly values: "Deep, Yoomy, deep, true treasure lies; deeper than all Mardi's gold . . . But unlike gold, it lurks in every soil. . . . Gold is the only poverty; of all the glittering ills the direst . . . . But man will still mine for it; and, mining, dig his doom."[20] And in his masterpiece, *Moby Dick*, Melville portrayed a drama of symbolism. In

the conflict between Captain Ahab and the great white whale, the qualities of power, beauty and mystery in nature are embodied in the whale, while Ahab's vengeance against the sea exemplifies the immorality of the quest to ravage and exploit. ". . . the moot point is, whether Leviathan can endure so wide a chase," wrote Melville, "and so remorseless a havoc; whether he must not at last be exterminated from the waters, and the last whale, like the last man, smoke his last pipe, and then himself evaporate in the final puff."[21]

"Reverence of Life"

We sorely need to go beyond convention and to know ourselves as part of a universe shaped of spirit as well as matter. Schweitzer espoused "reverence of life." I mention Schweitzer as a model for those who profess their concern for human needs. He walked away from creature comfort in Strasbourg to establish a jungle hospital in West Africa. Later he applied his Nobel Prize money to support a leper colony. In 1957, when the world saw only the good in nuclear power, he opposed atomic testing because of the danger of radioactive fallout to humankind.

Man is ethical when life becomes sacred to him, Schweitzer taught, and not simply his own life, but that of all humans, and of plants and animals, and when he devotes himself to other living things.[22] Gifford Pinchot learned the simple lesson of respect and reverence for life when he went to the Grand Canyon in 1896. He was there as the youngest member of the National Forest Commission, quartered with John Muir, already an illustrious personality. Pinchot prepared to kill a tarantula, but Muir stopped him, advising that it had as much right to be there as they did.[23]

"For you must say Yes to Life wherever it is found, and it is found in some terrible places." Thus writes James Baldwin, who is not an environmentalist, as far as I know, but capable of profound humanist expression. "But there it is, and if the father can say Yes Lord, then the child can say that most difficult of words, Amen. For the sea does not cease to grind down rock; generations do not cease to be born and we are responsible to them for we are the only witnesses they have."[24]

We *are* responsible to the future and for the present. Our generation is overwhelmed with challenges—of war and peace, overpopulation, energy, food, and the need of each individual to achieve fulfillment in his or her own way. Yet possibly the most critical challenge of our time is to protect the shreds of wilderness that yet remain. I don't mean only in this country but everywhere in the world. The last few vestiges of the original earth, as given to us by the Creator (or by forces of nature) are vanishing so quickly it's frightening to think about.

It can't all be wilderness, as in the beginning, when all the earth was a national park. I recognize that, but wilderness preserved marks humankind's respect for the earth and for itself. The wild places serve to enrich the civilization of which they are part.

Release in Solitude

Crowds are everywhere: at airports, hotels, playgrounds and parks. Crowds have their place, but there are times when I feel compelled to find release and relief in solitude, listening to that quiet music of which John Cage wrote. I want to be away, for a while, from mechanical devices and gadgets. When a person enters a machine he relegates himself to being a cog in the machinery. There's reward in doing something on one's own with personal energy, whatever it may be, based on the individual's capacity, a sense of self-sufficiency away from a supercivilized world.

Eastern practices, such as Tai-chi and yoga, strive for inner harmony and outward calm as the keystone of mental and physical health. *Pranayama*, one of the key elements of yoga, is a process of gaining control over the *prana*, the vital energy, by isolating the inner self from the influence of worldly thoughts. It is best achieved alone with nature, in a setting free of refinements of modern life, peaceful, quiet, clean, where one can shed anger and negative thought, search his soul, and restore normal harmony of mind and body.

The same search after the intangible values implicit in earth and sky is manifest in our Western culture, as evidenced by art, poetry, music and by an unfailing determination to protect wild sanctuaries, even against heavy odds.

It is sometimes argued that wilderness is the playground of elite and effete urbanites, but I don't believe it. In our society the public everywhere is rightfully entitled to a voice in determining policies governing federally-administered lands; yet such policies will succeed only with support and understanding of the neighbors of these lands—and that is right, too.

Remember that I have been in Idaho before, I came in the 1960s to observe and write about the battle to save that marvel of the planet called Hells Canyon of the Snake River. I came again in the 1970s to the dedication of yet another marvel, the Birds of Prey Natural Area. Yes, setting aside these areas is a victory for humankind, but the victory was made possible by the participation of Idahoans.

I recall vividly the battle over the White Clouds. It was Cecil Andrus who brought it into focus. "When I ran for Governor of Idaho in 1979," he declared in presenting the Wilderness Resource Distinguished Lecture of 1979, "I sensed that the people of Idaho also had a growing concern for the health and beauty of our state as well as its economy."[25] The people required jobs, he said, but they also wanted the mountains and valleys where they could hike and camp, rivers and streams where they could fish, and the endowments where they could enjoy unspoiled nature.

The central issue of the election was whether there should be open pit mining for molybdenum at the foot of Castle Peak in the beautiful central Idaho White Cloud Mountains. "Contrary to the advice of most of my friends and supporters," Governor Andrus stated in his lecture here, "I made this the central theme of my campaign. It was a clear-cut, black and white issue for the voters."[26] Andrus argued that Idaho must not allow irreplaceable natural resources to be destroyed for temporary economic gain. He won an overwhelming victory over the incumbent governor, who had argued for the mine.

I recall the battle over the River of No Return Wilderness, when Senator Frank Church conducted hearings in different sections of the state, and people who had never spoken publicly before stood up and opened their hearts in praise

of an area larger and wilder than Yellowstone, with a greater variety of fish, plants and wildlife. I recall the enthusiasm of my old colleague and friend Ted Trueblood, who considered the River of No Return the most fabulous place anywhere on earth. When Ted said the water of the Middle Fork was so clear you could count the spots on a trout beneath six feet of it, he evoked a depth of feeling for a natural heritage, not only his own feeling, but of an overwhelming portion of his fellow citizens of Idaho.

The River of No Return, the largest unit of the National Wilderness Preservation Sytem outside Alaska, is also the core of a network of Idaho wilderness, with other units in the national forests close to it. Six miles northwest of the boundary lies Gospel Hump; two miles north the Selway-Bitterroot; 15 miles south the Sawtooths, where the Salmon River is born on the slopes of 11,000-foot pinnacles. Forty-eight miles west lies Hells Canyon, protecting 100 miles of the Snake River, the last significant stretch of the Snake that still remains undammed and untamed.

Plainly, they're not making such lush islands of green and crystal anymore, not anywhere on the planet. Idaho itself isn't what it used to be. Fifteen years ago there were ten million acres of roadless country, or "defacto wilderness," in Idaho's national forests, but much of it has changed and more change is slated.

Ted Trueblood warned that Idaho has already lost some of its choicest wild country and that the Forest Service proposes to open still more roadless areas. He said we're not looking at how much more wilderness we're going to have, but how much less of it there will be.

My own view is that the lands in question are lovely to view, but difficult to exploit. The very qualities that make them unsuitable for development make them valuable to enjoy. Protecting the watershed protects the streams for cutthroat, chinook salmon, steelhead, and rainbow trout. The same is true of protecting the forests for game. You don't have to do *anything* to enhance natural beauty; on the other hand, it's difficult to restore it from the consequences of erosion and siltation, even with great outlays of money and time.

The truth is that we know very little about wilderness. The Wilderness Act and National Wilderness Preservation System represent a beginning rather than a conclusion. An entire series of new questions are pressing for attention. We need to explore the actual and potential values of wilderness, its ecology, economics, the effects of human impacts, the mechanism to protect smaller tracts in urban areas still in a relatively untouched state.

Fortunately, this university has the facility in its Wilderness Research Center to conduct and coordinate many such studies. The Center has already been involved in significant wilderness resource investigations, but its most important work, I'm sure, lies ahead.

I can't think of a more fitting location for a center of wilderness research than here, nor of a more appropriate role for the University of Idaho. I feel proud to be a part of this institution, for whatever length of stay, and honored, of course, to be called upon to deliver this lecture. I want to express appreciation for the support and understanding I have received from everyone: Dr. James Fazio and my other colleagues in the Department of Wildland Recreation Management; Dr. John Ehrenreich, Dean of the College of Forestry, Wildlife and Range Sciences; Dr. Don Coombs, director of the School of Communication, and Dr. Richard Gibb, the president of the University, who took the time from his own schedule to visit my class and broaden horizons of public affairs reporters in the making. Thanks to those whom I have mentioned and to all of their colleagues, the University of Idaho is a special place, a vibrant center of learning, and of life.

During my adventures in teaching and my years in writing, I have tried to get one message across, above all. Simply stated: Regulations have their place; however, social values cannot be determined or altered by edict or law, but only by a built-in sense of individual responsibility. The power in a democracy and free enterprise system, after all, is with the people. It isn't always easy for the individual, that is true. Nevertheless, in the unending battle for wilderness, as in the unending battle to insure personal liberty, the prize is well worth the effort.

Notes

[1] Watt, James G. 1981. From a speech to the 46th North American Wildlife and Natural Resources Conference. Washington, D. C. March 23.

[2] Watt, James G. 1981. From a speech to the Conference of National Park Concessioners, Washington, D.C. March 9.

[3] Reed, Nathaniel P. 1981. From a speech given at the annual meeting of the Sierra Club, San Francisco, May 2.

[4] Maddock, Todd L. 1982. From a guest lecture given fall semester at the University of Idaho, Moscow.

[5] Watt, James G. 1981. Comments at a luncheon of the San Luis and Delta Mendota Water Users Association. Los Banos, Calif. Modesto Bee. October 31:A1.

[6] Watt, James G. 1982. Response to a question about environmentalists in interview. Forest Industries 109(4): 21.

[7] Crowell, John B. 1982. Forest Service Chief aims to double logging. Quoted by Nolan Hester, Albuquerque Journal. Albuquerque, N.M., March 12:4.

[8] Republican Study Committee in the House of Representatives. 1982.

[9] Reidel, Carl. 1982. From a speech to a statewide assembly of conservation organizations in Vermont. Castleton, VT, April 17.

[10] Lady Sayer. 1970. Wild country: national asset or barren waste? Address to Country Landowners' Association and Northern Pennines Rural Development Board. Harrogate, England.

[11] Ibid.

[12] The Wilderness Act of 1964. 16 U.S. Codes, Sections 1131-1136 (1976). See also (Public Law 88-577).

[13] Crane, Stephen. 1892. Port Jervis, N.Y.

[14] Cooper, John Fennimore, 1841. The Deerslayer. Chapter 2.

[15] Bryant, William Cullen. 1829. To Cole, the painter, departing for Europe. New York: Talisman. 1830.

[16] Brooks, Van Wyck. 1947. The Times of Melville and Whitman. New York: E.P. Dutton:125.

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Scholarship Announcement

EDWIN E. KRUMPE

We have indeed been privileged to have with us such a person as Michael Frome, who has dedicated himself and his career to the conservation movement. At this time, we would like to make a lasting tribute to both the man and his tradition of analytical thinking on issues critical to the conservation and wise use of our natural resources.

I am pleased to announce that the Wilderness Research Center has established, through the University of Idaho Foundation, the Michael Frome Scholarship for Excellence in Conservation Writing. This scholarship, which will be supported by tax-deductible donations from the public, will be awarded to undergraduate or graduate students who have demonstrated a sincere commitment to writing and communicating with the public about natural resource topics and issues.

Michael, I would like to present this plaque as a token of our appreciation to commemorate the establishment of this scholarship in honor of all you've done to sensitize people to the importance of understanding natural resource issues.

Dr. Edwin E. Krumpe is Director of the Wilderness Research Center, University of Idaho.

The University of Idaho Wilderness Research Center has initiated the Wilderness Resource Distinguished Lectureship as an annual event to encourage constructive dialogue and to broaden understanding of the wilderness resource. Speakers are invited on the basis of contributions to the philosophical or scientific rationale of wilderness management.

Other activities of the Wilderness Research Center include promotion of sound methods of protective management; stimulation of interdisciplinary research; support of a graduate student assistantship and of summer research projects for undergraduate students; sponsorship of annual field trips for Wildland Recreation Management students; and other similar wilderness-related activities appropriate to the mission of a land grant university.

Support for the Center or for its specific projects is welcomed in the form of gifts and bequests. For further information, contact

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