

Quote	Category	Author	Date	Individual refuge	Occasion
<p>We concur that recreation on the refuges should in all cases be secondary to the primary purpose of management for wildlife enhancement, and under no circumstances should general recreation be permitted to interfere with this primary dedication.</p>	<p>Refuge System</p>	<p>A. Starker Leopold</p>	<p>1968</p>		
<p>Whoever has beheld the manifold charms of this paradise of woods and waters, comes away fascinated and spellbound. Its majestic pines and cypresses, its peaceful waterways, and lilystrewn prairies, together with the splendid wild creatures that inhabit them, should be safeguarded from destruction for any purpose. The primeval Okefenokee is worthy of national preservation.</p>	<p>Individual refuge</p>	<p>A. S. McQueen and Hamp Mizell</p>	<p>1949</p>	<p>Okefenokee</p>	
<p>So it just happened that Mr. Mizell furnished most of the data and Mr. McQueen wrote it up, and the result is this little volume. It goes out as containing the true history of the great Okefenokee Swamp, the real wonder spot of the Southeast.</p> <p style="text-align: center;">It is the earnest desire that this little effort will aid, in some small way, the movement now on foot to have this place set apart by the Federal Government as one of the National Game and Bird Sanctuaries. It should be done.</p>	<p>Individual refuge</p>	<p>A. S. McQueen and Hamp Mizell</p>	<p>1949</p>	<p>Okefenokee</p>	
<p>A human being is a part of the whole, called by us 'Universe', a part limited in time and space. He [sic] experiences himself, his thoughts and feelings as something separated from the rest--a kind of optical delusion of his consciousness... Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.</p>	<p>Land ethic</p>	<p>Albert Einstein</p>	<p>1950</p>		
<p>Look deep into nature, and then you will understand everything better.</p> <p>... ethics that only take into account relations of man with other men are fragmentary and only those that take into account all creatures are complete, deep, alive, and full of energy ... capable of producing a civilization truly human and moral.</p>	<p>Land ethic</p>	<p>Albert Einstein</p>			
<p>Until he extends his circle of compassion to include all living things, man will not himself find peace.</p>	<p>Land ethic</p>	<p>Albert Schweitzer</p>	<p>3/16/1963</p>		

<p>Now, whether the derivation of saunter Muir gave me is scientific or fanciful, is there not in it another parable? There are people who "hike" through life. They measure life in terms of money and amusement; they rush along the trail of life feverishly seeking to make a dollar or gratify an appetite. How much better to "saunter" along this trail of life, to measure it in terms of beauty and love and friendship! How much finer to take time to know and understand the men and women along the way, to stop a while and let the beauty of the sunset possess the soul, to listen to what the trees are saying and the songs of the birds, and to gather the fragrant little flowers that bloom all along the trail of life for those who have eyes to see!</p>	<p>Spiritual dimensions</p>	<p>Albert W. Palmer</p>	<p>1911</p>	
<p>One basic weakness in a conservation system based wholly on economic motives is that most members of the land community have no economic value. Wild-flowers and song birds are examples of the 22,000 higher plants and animals native to Wisconsin, it is doubtful whether more than 5 percent can be sold, fed, eaten, or otherwise put to economic use. Yet these creatures are part of the biotic community, and if (as I believe) its stability depends upon its integrity, they are entitled to continue. (page 247)</p> <p>The 'key-log' which must be moved to release the evolutionary process for an ethic is simply this: quit thinking about decent land use as solely an economic problem. Examine each question in terms of what is ethically and esthetically right, as well as what is economically expedient. A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it does otherwise. (page 262)</p>	<p>Economic impacts</p>	<p>Aldo Leopold</p>	<p>1949</p>	
<p>Suffice it to say that by common consent of thinking people, there are cultural values in the sports, customs and experiences that renew contact with wild things.</p>	<p>Economic impacts</p>	<p>Aldo Leopold</p>	<p>1999</p>	
<p>To keep every cog and wheel is the first precaution of intelligent tinkering.</p>	<p>Land ethic</p>	<p>Aldo Leopold</p>	<p>1949</p>	
<p>I hope to leave them good health, an education, and possibly even a competence. But what are they going to do with these things if there be no more deer in the hills, and no more quail in the coverts? No more snipe whistling in the meadow, no more piping of widgeons and chattering of teal as darkness covers the marsh; no more whistling of swift wings when the morning star pales in the east? And when the dawn-wind stirs through the ancient cottonwoods, and the gray light steals down from the hills over the old river sliding softly past its wide brown sandbars—what if there be no more goose music?</p>	<p>Land ethic</p>	<p>Aldo Leopold</p>	<p>1949</p>	
<p>The oldest task in human history is to live on a piece of land without spoiling it.</p>	<p>Land ethic</p>	<p>Aldo Leopold</p>	<p>1949</p>	

<p>The problem, then, is how to bring about a striving for harmony with people many of whom have forgotten there is any such thing as land, and education and culture have become almost synonymous with landlessness, the problem of conservation education.</p>	Land ethic	Aldo Leopold	1949		
<p>All ethics so far evolved rest upon a single premise that the individual is a member of a community of interdependent parts. His instincts prompt him to compete for his place in the community, but his ethics prompt him also to cooperate (perhaps in order that there may be a place to compete for). The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land.</p>	Land ethic	Aldo Leopold	1949		
<p>Like winds and sunsets, wild things were taken for granted until progress began to do away with them. Now we face the question whether a still higher 'standard of living' is worth its cost in things natural, wild and free</p>	Land ethic	Aldo Leopold	1949		
<p>We abuse land because we regard it as a commodity belonging to us. When we begin to see how land as a community to which we belong, we may begin to use it with love and respect.</p>	Land ethic	Aldo Leopold	1949		
<p>There are some who can live without wild things, and some who cannot. These essays are the delights and dilemmas of one who cannot.</p>	Land ethic	Aldo Leopold	1949		
<p>A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise.</p>	Land ethic	Aldo Leopold	1949		
<p>Conservation is a state of harmony between men and land. By land is meant all of the things on, over, or in the earth. Harmony with land is like harmony with a friend; you cannot cherish his right hand and chop off his left. . . .</p>	Land ethic	Aldo Leopold	1953		
<p>We shall never achieve harmony with the land, anymore than we shall achieve absolute justice or liberty for people. In these higher aspirations the important thing is not to achieve but to strive.</p>	Land ethic	Aldo Leopold	1972		
<p>The last word in ignorance is the man who says of an animal or plant, "What good is it?" If the land mechanism as a whole is good, then every part is good, whether we understand it or not. If the biota, in the course of aeons, has built something we like but do not understand, then who but a fool would discard seemingly useless parts? To keep every cog and wheel is the first precaution of intelligent tinkering.</p>	Land ethic	Aldo Leopold	1972		
<p>If the land mechanism as a whole is good, then every part is good, whether we understand it or not. If the biota in the course of aeons, has built something we like but do not understand, then who but a fool would discard seemingly useless parts? To keep every cog and wheel is the first precaution of intelligent tinkering.</p>	Land ethic	Aldo Leopold	1972		
<p>In short, a land ethic changes the role of Homo sapiens from conqueror of the land-community to plain member and citizen of it. It implies respect for his fellow-members, and also respect for the community as a whole.</p>	Land ethic	Aldo Leopold	1949		

One of the penalties of an ecological education is that one lives alone in a world of wounds. Much of the damage inflicted on land is quite invisible to laymen. An ecologist must either harden his shell and make believe that the consequences of science are none of his business, or he must be the doctor who sees the marks of death in a community that believes itself well and does not want to be told otherwise.	Land ethic	Aldo Leopold		
Thomas D. Mangelsen	Land ethic	Aldo Leopold		
We shall never achieve harmony with land, any more than we shall achieve absolute justice or liberty for people. In these higher aspirations the important thing is not to achieve, but to strive.	Land ethic	Aldo Leopold	1949	
Recreational development is a job not of building roads into lovely country, but of building receptivity into the still unlovely human mind.	Recreation/education	Aldo Leopold	1999	
For us in the minority, the opportunity to see geese is more important than television, and the chance to find the pasque flower is a right as inalienable as free speech.	Spiritual dimensions	Aldo Leopold	1999	
	Wonder	Aldo Leopold		
Our ability to perceive quality in nature begins, as in art, with the pretty. It expands through successive stages of the beautiful to values as yet uncaptured by language. The quality of cranes lies, I think, in this higher gamut, as yet beyond the reach of words.	Wonder	Aldo Leopold	1949	
High horns, low horns, silence, and finally a pandemonium of trumpets, rattles, croaks, and cries that almost shakes the bog with its nearness, but without yet disclosing whence it comes. At last a glint of sun reveals the approach of a great echelon of birds. On motionless wing they emerge from the lifting mists, sweep a final arc of sky, and settle in clangorous descending spirals to their feeding grounds. A new day has begun on the crane marsh.	Wonder	Aldo Leopold	1949	
The objective is to teach the student to see the land, to understand what he sees, and enjoy what he understands.	Wonder	Aldo Leopold		
Nothing is a grander symmetry than this. Water, drinkable, our air, breathable;; birds, built and blurred on a breeze; having hues sighs into the heavens; our children, giggling and guided in grass. Earnest for the first time, we must earn this turned Earth back.	Land ethic	Amanda Gorman	1/20/2021	
In all things of nature, there is something of the marvelous.	Wonder	Aristotle		
It is in the wild places, where the edge of the earth meets the corners of the sky, the human spirit is fed.	Wonder	Art Wolfe		
To see the beauty within a dew drop that has fallen upon a leaf is to see the wonders of the world.	Wonder	Athey Thompson		

In the end, we will conserve only what we love. We will love only what we understand. We will understand only what we are taught.	Land ethic	Baba Dioum, Senegal conservationist	1968		
In the end, we will conserve only what we love, we will love only what we understand, and we will understand only what we are taught.	Land ethic	Baba Dioum, Sengalese conservationist			
One of the great dreams of man must be to find some place between the extremes of nature and civilization where it is possible to live without regret.	Economic impacts	Barry Lopez			
Nature breeds curiosity, it helps to grow explorers rather than robots. It reminds us that we are part of something bigger. It grounds us, calms us.	Wonder	Ben Palmer-Fry			
When we maintain our national parks, nourish our wildlife refuges, protect our water, and preserve places like the everglades, we are standing up for our values and for our future, and that is something that all Americans can be proud of. God created these places but it is up to us to take care of them. We are and now we are doing it the right way, by working together.	Land ethic	Bill Clinton, U.S. President 1993-2001	1996		
I invite all Americans to learn about, appreciate, and celebrate this magnificent collection of lands that we as a people have set aside for wildlife and for the enjoyment of future generations. I also ask all to join me in a renewed commitment to responsible stewardship of our country's irreplaceable natural resources.	Refuge System	Bill Clinton, U.S. President 1993-2001	1996		Proclamation for National Wildlife Refuge Week
(Wilderness needs to be preserved) ... as a laboratory in human values ... a place where man discovers firsthand the kinships, harmonious interdependencies, the essential connections of all life systems.	Wilderness/special designations	Billie Wright	1973	Arctic National Wildlife Refuge	
The National Wildlife Refuge System is the world's greatest system of lands dedicated to the conservation of fish and wildlife. It is a system uniquely American in its origins, founded on the notion that in a country as bountiful, diverse, and large as ours there ought to be special places that are set aside exclusively for the conservation of our common heritage of fish and wildlife and natural resources.	Refuge System	Bruce Babbitt, Interior Secretary 1993-2001	1997		
We have an obligation to live in harmony with creation, with our capital... with God's creation. And we need to administer and work that very carefully.	Spiritual dimensions	Bruce Babbitt, Interior Secretary 1993-2001			
No matter how intensive your efforts, if you are protecting what is inevitably an island in the midst of degradation, you've lost. Therefore, you must move beyond your boundaries, and set in motion a broad pattern of public understanding and stakeholder participation and support, and ultimately of restoration in a broad scale in which we can all look back and say: 'It started here'.	The Refuge System	Bruce Babbitt, Interior Secretary 1993-2001	1999		Presentation at the National Wildlife Refuge System Fulfilling the Promises Conference, Keystone, CO

Nothing in the world will take the place of persistence. Talent will not; nothing is more common than unsuccessful men of talent. Genius will not ... the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan 'Press On' has solved and always will solve the problems of the human race.	Leadership	Calvin Coolidge, U.S. President 1923-1929	1999		
Preserve and cherish the pale blue dot, the only home we've ever known.	Land ethic	Carl Sagan	1994		
Conservation is the promise that the children of tomorrow will witness the beauty of today.	Land ethic	Catherine Wang (age 14)	2017		
The love for all living creatures is the most noble attribute of man.	Spiritual dimensions	Charles Darwin			
It is easy to specify the individual objects in these grand scenes; but it is not possible to give an adequate idea of the higher feelings of wonder, astonishment and devotion, which fill and elevate the mind.	Spiritual dimensions	Charles Darwin	1999		
To sit in solitude, to think in solitude with only the music of the stream and the wind and the cry of the birds to comfort you—this is the ideal life.	Spiritual dimensions	Charles Lindbergh	1967		"The Wisdom of Wilderness". Life magazine, December 22, 1967.
The whole world is an art gallery when you're mindful. There are beautiful things everywhere and they're free.	Land ethic	Charles Tart			
Look forward. Turn what has been done into a better path. If you're a leader; think about the impact of your decisions on seven generations in the future.	Leadership	Chief Wilma Mankiller	1999		
Kinship with all creatures of the earth, sky, and water was a real and active principle. In the animal and bird world there existed a brotherly feeling that kept us safe among them... The animals had rights - the right of man's protection, the right to live, the right to multiply, the right to freedom, and the right to man's indebtedness. This concept of life and its relations filled us with the joy and mystery of living; it gave us reverence for all life; it made a place for all things in the scheme of existence with equal importance to all.	Spiritual dimensions	Chief Luther Standing Bear			
Man did not weave the web of life - he is merely a strand in it. Whatever he does to the web, he does to himself.	Land ethic	Chief Seattle	1854		

<p>What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of the spirit. For whatever happens to the beasts, soon happens to man. All things are connected.</p> <p>You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children that we have taught our children that the earth is our mother. Whatever befalls the earth befalls the sons of earth. If men spit upon the ground, they spit upon themselves.</p> <p>This we know; the earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.</p> <p>Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know which the white man may one day discover; our God is the same God.</p> <p>You may think now that you own Him as you wish to own our land; but you cannot. He is the God of man, and His compassion is equal for the red man and the white. The earth is precious to Him, and to harm the earth is to heap contempt on its creator. The whites too shall pass; perhaps sooner than all other tribes. Contaminate your bed and you will one night suffocate in your own waste.</p> <p>But in your perishing you will shine brightly fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man.</p> <p>That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men and the view of the ripe hills blotted by talking wires.</p> <p>Where is the thicker? Gone. Where is the eagle? Gone.</p> <p>The end of living and the beginning of survival.</p>	<p>Land ethic</p>	<p>Chief Seattle</p>	<p>1854</p>	<p>"In 1851 Seattle, chief of the Suquamish and other Indian tribes around Washington's Puget Sound, delivered what is considered to be one of the most beautiful and profound environmental statements ever made. The city of Seattle is named for the chief, whose speech was in response to a proposed treaty under which the Indians were persuaded to sell two million acres of land for \$150,000." -- Buckminster Fuller in Critical Path.</p>
<p>We do not inherit the earth from our ancestors; we borrow it from our children.</p>	<p>Land ethic</p>	<p>Chief Seattle</p>		
<p>Leadership is the art of accomplishing more than the science of management says is possible.</p>	<p>Leadership</p>	<p>Colin Powell</p>	<p>1999</p>	
<p>The mission of the National Wildlife Refuge System is to administer a national network of lands and waters for the conservation, management, and where appropriate, restoration of the fish, wildlife, and plant resources and their habitats within the United States for the benefit of present and future generations of Americans.</p>	<p>The Refuge System</p>	<p>Congressional legislation</p>	<p>1997</p>	

<p>What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset.</p>	<p>Spiritual dimensions</p>	<p>Crowfoot</p>	<p>1890</p>	<p>attributed as final words of Crowfoot, a Blackfoot Indian who died in April 1890</p>
<p>I would note, first, the important anniversary that we have just recognized. Some people here, I imagine, were at Pelican Island in Florida last week to celebrate the 100th anniversary of the U.S. National Wildlife Refuge System. . . it was 100 years ago that Theodore Roosevelt designated Pelican Island as the nation's first federal wildlife refuge. Such moments remind us that we stand, always, on the shoulders of those who came before us: Roosevelt, Paul Kroeegel, "Ding" Darling, J. Clark Salyer, Ira Gabrielson, and so many others, both celebrated and obscure.</p>	<p>Refuge System</p>	<p>Curt Meine</p>	<p>2003</p>	
<p>The sedges were full of birds, the waters were full of birds: avocets, stilts, willets, killdeers, coots, phalaropes, rails, tule wrens, yellow-headed black birds, black terns, Forster's terns, Caspian terns, pintail, mallard, cinnamon teal, canvasback, redhead and ruddy ducks. Canada geese, night herons, great blue herons, Farallon cormorants, great white pelicans, great glossy ibises, California gulls, eared grebes, Western grebes—clouds of them, acres of them, square miles—one hundred and forty-three square miles of them!</p>	<p>Malheur NWR</p>	<p>Dallas Lore Sharp</p>	<p>1914</p>	
<p>Nature is the art of God.</p>	<p>Spiritual dimensions</p>	<p>Dante Alighieri</p>	<p>14th century</p>	
<p>No one will protect what they don't care about, and no one will care about what they have never experienced.</p>	<p>Land ethic</p>	<p>David Attenborough</p>		
<p>The fact is that no species has had such wholesale control over everything on earth, living or dead, as we now have. That lays upon us, whether we like it or not, an awesome responsibility. In our hands now lies not only our own future, but that of all other living creatures with whom we share the earth.</p>	<p>Land ethic</p>	<p>David Attenborough</p>	<p>2018</p>	
<p>When humans have a relationship with the outside world, they care about it.</p>	<p>Land ethic</p>	<p>David Sobel</p>	<p>1996</p>	
<p>If we want children to flourish, to become truly empowered, then let us allow them to love the earth before we ask them to save it. Perhaps this is what Thoreau had in mind when he said, "the more slowly trees grow at first, the sounder they are at the core, and I think the same is true of human beings</p>	<p>Wonder</p>	<p>David Sobel</p>	<p>1996</p>	

<p>The way we see the world shapes the way we treat it. If a mountain is a deity, not a pile of ore; if a river is one of the veins of the land, not potential irrigation water; if a forest is a sacred grove, not timber; if other species are biological kin, not resources; or if the planet is our mother, not an opportunity -- then we will treat each other with greater respect. Thus is the challenge, to look at the world from a different perspective.</p>	<p>Land ethic</p>	<p>David Suzuki</p>		
<p>Our beliefs, our values shape the way we look out at the world and the way we treat it. If we believe that we were here, placed here by God, that this -- all of this creation is for us, it's for us to go and occupy, dominate and exploit, then we will proceed to do that.</p>	<p>Land ethic</p>	<p>David Suzuki</p>		
<p>.... that exhilarating sensation that we may have walked in places where perhaps no human had ever set foot ... There is a tremendous sense of adventure in not knowing what lies ahead. Perhaps one of the greatest values in experiencing this primeval wilderness is the element of discovery.</p>	<p>Wilderness/special designations</p>	<p>Debbie Miller</p>	<p>1990</p>	<p>Arctic National Wildlife Refuge</p>
<p>It cannot be said that any valuable form of American wildlife is in a satisfactory condition at the present time. All have suffered from mankind's indifference or greed, but none is in a more precarious situation than our migratory waterfowl. For this reason, practically all lines of work of the Bureau of Biological Survey were to some extent subordinated during the year to the all-important program of waterfowl restoration</p>	<p>Refuge System</p>	<p>Ding Darling, Chief U.S. Biological Survey</p>	<p>1935</p>	
<p>The climax came with the opening of the hunting season of 1934. Duck hunters sitting in their blinds along all the major flyways gazed into almost empty skies. From the Mississippi Valley, the Missouri and Platte River bottoms, the Rio Grande, the California coastal flyways, the Great Lakes, and up and down the eastern seaboard there arose a melancholy chorus of wails: "The ducks are gone!" This was not the first year of shortages -- it was just the worst! Scientists trained in the interpretation of nature's laws shouted from the housetops the prognosis of a continent without waterfowl. William T. Hornaday, surely a prophet without honor in his own country and the unheeded forewarmer of doom, watched with a heavy heart his earlier predictions come true. Banquet audiences gave generous applause to the exhortation of conservation evangelists. The ghosts of extinct passenger pigeons and the bleached bones of the buffalo were nightly materialized in conservation seances from coast to coast to give testimony to the dangers that threatened ducks.</p>	<p>Refuge System</p>	<p>Ding Darling, Chief U.S. Biological Survey</p>	<p>1954</p>	<p>1954 article in which Darling looks back on waterfowl conservation efforts</p>
<p>I am motivated by a growing awareness that a good photograph awakens something in us, an intimate and appreciative awareness of self and our surroundings. The tagline above - We will preserve what we fall in love with - borrowed from filmmaker Louie Schwartzberg, is a reflection of my desire to enlist the love of others in an effort to preserve our one wild and natural world.</p>	<p>Land ethic</p>	<p>Don Boyd</p>	<p>2022</p>	<p>Internet post by Don Boyd Photography - https://www.donboyd.com/about</p>

<p>We will have the wisdom to know when to manage, and when not to. Some lands and waters will best be left unmanaged to provide a wide array of benefits in rhythm with their own natural history, not man's. On other lands and water, we will need to manage plant succession to provide pioneering through climax communities that accommodate species of all ecological niches. Stations should eventually have a landscape plan that visually depicts their habitat vision, the balance between naturalness and management, and the spatial and biological relationship of the station with surrounding private and public lands.</p>	<p>Land ethic</p>	<p>Don Hultman, Deputy Chief NWRS</p>	<p>1999</p>	<p>Proceedings of the 1998 Fulfilling the Promise conference</p>
<p>The National Wildlife Refuge System is a critical network of essential habitats for America's fish and wildlife. Without our refuges the nation will lose important species, large and small. Refuges also provide exceptional public fishing, hunting and wildlife recreation experiences, and in that respect they fulfill President Obama's vision of a place for every American to enjoy and appreciate our wildlife heritage.</p>	<p>Refuge System</p>	<p>Douglas H. Grann, President, Wildlife Forever</p>	<p>2011</p>	
<p>The universe is full of magical things, patiently waiting for our wits to grow sharper.</p>	<p>Land ethic</p>	<p>Eden Phillpotts, Indian-born British novelist/poet</p>	<p>1862-1960</p>	
<p>One final paragraph of advice: do not burn yourselves out. Be as I am - a reluctant enthusiast....a part-time crusader, a half-hearted fanatic. Save the other half of yourselves and your lives for pleasure and adventure. It is not enough to fight for the land; it is even more important to enjoy it. While you can. While it's still here. So get out there and hunt and fish and mess around with your friends, ramble out yonder and explore the forests, climb the mountains, bag the peaks, run the rivers, breathe deep of that yet sweet and lucid air, sit quietly for a while and contemplate the precious stillness, the lovely, mysterious, and awesome space. Enjoy yourselves, keep your brain in your head and your head firmly attached to the body, the body active and alive, and I promise you this much; I promise you this one sweet victory over our enemies, over those desk-bound men and women with their hearts in a safe deposit box, and their eyes hypnotized by desk calculators. I promise you this; You will outlive the bastards.</p>	<p>General</p>	<p>Edward Abbey</p>	<p>1976</p>	
<p>Wilderness is not a luxury but a necessity of the human spirit, and as vital to our lives as water and good bread. A civilization which destroys what little remains of the wild, the spare, the original, is cutting itself off from its origins and betraying the principle of civilization itself.</p>	<p>Wilderness/special designations</p>	<p>Edward Abbey</p>	<p>1968</p>	<p>In his book "Desert Solitaire"</p>
<p>The love of wilderness is more than a hunger for what is always beyond reach; it is also an expression of loyalty to the earth, the earth which bore us and sustains us, the only home we shall ever know, the only paradise we ever need — if only we had the eyes to see</p>	<p>Wilderness/special designations</p>	<p>Edward Abbey</p>		

Earth, in the dazzling variety of its life, is still a little-known planet. . . . Microwildernesses exist in a handful of soil collected almost anywhere on earth. They are ... still unvisited.... A lifetime can be spent in a Magellanic voyage around the trunk of a single tree.	Wonder	Edward O. Wilson, American Naturalist		
If the sight of the blue skies fills you with joy, if a blade of grass springing up in the fields has power to move you, if the simple things of nature have a message that you understand, rejoice, for your soul is alive.	Wonder	Eleanora Duse		
Earth's crammed with heaven, And every common bush afire with God. But only he who sees takes off his shoes; The rest sit round and pluck blackberries.	Spiritual dimensions	Elizabeth Barrett Browning	1857	
"Hope" is the thing with feathers - that perches in the soul - and sings the tunes without the words - and never stops - at all. Save the Earth, it's the only home we have.	Land ethic	Emily Dickinson		
The essence is to travel gracefully rather than to arrive.		Emma Grant		
	Wonder	Enos Mills, 1870-1922, American Naturalist		
The 553 national wildlife refuges that make up the 150-million-acre Refuge System are critical to the health of human communities and to the vitality of local economies. Every federal dollar invested in the Refuge System returns, on average, \$4 to local communities. This is no time to cripple a critical federal program that provides such an impressive return on investment.	Refuge System	Evan Hirsche, President, National Wildlife Refuge Association	2011	
Conservation is indeed a bipartisan business because all of us have the same stake in this magnificent continent.	Land ethic	First Lady, Lady Bird Johnson	1960s	
The Arctic Refuge remains a place where the wild has not been taken out of the wilderness. Perhaps more than anywhere else in America, the refuge is a place where the sense of the unknown, of horizons unexplored, of nameless valleys remains alive.	Individual refuge or group of refuges	Fish and Wildlife Service		Arctic National Wildlife Refuge

<p>Draft core values proposed for refuge system employees are:</p> <ul style="list-style-type: none"> >As land stewards with a sacred trust, we uphold the land ethic of Aldo Leopold, and seek to instill it in our communities. >Wild land and the perpetuation of diverse and abundant wildlife are essential to the quality of the American life. >We are public servants. We owe our employers, the American people, hard work, integrity, fairness, and a voice in the protection of their trust resources. >Management, ranging from preservation to active management of habitats and populations, is necessary to achieve System and Service missions. >Wildlife-dependent uses involving hunting, fishing, wildlife observation, photography, environmental education, and interpretation, when compatible, are legitimate and appropriate uses of the System. >Partnerships with those who want to help us meet our mission are welcome and indeed essential. >Employees are our most valuable resource. They are respected and deserve an empowering, mentoring, and caring work environment. >We respect the rights, beliefs, and opinions of our neighbors. 	<p>Land ethic</p>	<p>Fish and Wildlife Service</p>	<p>1999</p>		
<p>Sometimes the world around us can feel so controlled, small, predictable, and claustrophobic. We're surrounded by roads, traffic, noise, people, buildings and lights. Technology is inescapable, and persistent. To escape to a wildlife refuge restores balance, and soothes our souls. Vast landscapes can elevate our spirit—where we are in a place where we can literally inhale the energy, beauty and clarity of a wild landscape.</p>	<p>Refuge System</p>	<p>Florian Schulz</p>	<p>2021</p>		
<p>There are beautiful mountains and forests in my homeland, as well as ancient castles over a thousand years old and ruins that date back millennia. Although magnificent in its own way, nothing in Europe matches the size or scope or connectivity of the last wild places in western North America: from vast mountain vistas to an astonishing array of interdependent wildlife, birds, forests and plants. The wilds of North America I have come to treasure above all else are not replicated anywhere in Europe. In these places, I am reminded of what we had, and have squandered in Europe. I don't want that to happen here—especially in the Arctic National Wildlife Refuge.</p>	<p>Refuge System</p>	<p>Florian Schulz, German photographer</p>	<p>2021</p>		
<p>The indispensable element is a leader who believes leadership is a matter of how to be -- not how to do it, and carries forward the vision of what the enterprise could be. Whether these are the best of times or the worst of times is irrelevant -- these are our times, the only ones we are going to have. Our times require driving strategic leadership through mission, vision, and goals. As we move forward as leaders, if we do what we do well, we will transform lives --and in doing so, we will transform the enterprise. In the end we ourselves will be transformed. It is called managing the dream.</p>	<p>Leadership</p>	<p>Frances Hesselbein</p>	<p>1994</p>		

<p>The first responsibility of a leader is to define reality. The last is to say "thank you". In between, the leader is a servant.</p>	<p>Leadership</p>	<p>Frances Hesselbein</p>	<p>1994</p>		
<p>The Wilderness bill is of primary importance to westerners. The vanishing wilderness is yet a part of our western heritage. We Westerners have known the wilds during our lifetimes, and we must see to it that our grandchildren are not denied the same rich experience during theirs.</p> <p>The great purpose is to set aside a reasonable part of the vanishing wilderness, to make certain that generations of Americans yet unborn will know what it is to experience life on undeveloped, unoccupied land in the same form and character as the Creator fashioned it... It is a great spiritual experience. I never knew a man who took a bedroll into an Idaho mountainside and slept there under a star-studded summer sky who felt self-important that next morning. Unless we preserve some opportunity for future generations to have the same experience, we shall have dishonored our trust.</p>	<p>Wilderness/special designations</p>	<p>Frank Church, ID Senator (1957-1981)</p>	<p>1961</p>		
<p>Pelican Island during nesting season is by far the most fascinating place it has ever been my fortune to see in the world of birds.</p>	<p>Individual refuge</p>	<p>Frank M. Chapman</p>		<p>Pelican Island NWR, Florida</p>	
<p>Men and nature must work hand in hand. The throwing out of balance of the resources of nature throws out of balance also the lives of men.</p>	<p>Land ethic</p>	<p>Franklin D. Roosevelt, President 1933-1945</p>	<p>1935</p>		
<p>Conserving the Future was written by you and for you—the next generation of conservation leaders. It is one more chapter in the story of the National Wildlife Refuge System. This story began when the last century was new with a few small marks on our nation's map, staking a claim for the future of wildlife. This story is built upon the idea that the preservation of America's fish and wildlife must be a part of our shared future. This tale has always been one of optimism, innovation and vision. Now this story compels you to add your own chapter and take your place among a long line of conservation heroes. Which challenges will you accept, and which future will you make?</p>	<p>Refuge System</p>	<p>FWS</p>	<p>2011</p>		
<p>We must learn to know, love, and join our place even more than we love our own ideas. People who can agree that they share a commitment to the landscape – even if they are otherwise locked in struggle with each other – have at least one deep thing to share.</p>	<p>Land ethic</p>	<p>Gary Snyder, Author</p>			
<p>The ultimate test of man's conscience may be his willingness to sacrifice something today for future generations whose words of thanks will not be heard.</p>	<p>Spiritual dimensions</p>	<p>Gaylord Nelson (1916-2005) WI Senator/Earth Day founder</p>			

<p>To me and others, nature offers a place to relax and a place to think. In nature we learn a proper perspective. We are reminded that we occupy a very small corner of a grand creation. Nature has much to teach us, including the need for responsibility.</p>	<p>Land ethic</p>	<p>George W. Bush, Presidential candidate</p>	<p>September 14, 2000</p>		<p>Presidential campaign stop in Monroe, Washington</p>
<p>The language of birds is very ancient, and, like other ancient modes of speech, very elliptical; little is said, but much is meant and understood.</p>	<p>Wildlife general</p>	<p>Gilbert White</p>			
<p>Unfortunately, modern man has become so focused on harnessing nature's resources that he has forgotten how to learn from them. If you let them, however, the elements of nature will teach you as they have taught me.</p>	<p>Spiritual dimensions</p>	<p>Good Buffalo Eagle</p>			
<p>We must tell our stories with the heart of a poet and the facts of a scientist as we engage Americans in the stewardship of our land.</p>	<p>The Refuge System</p>	<p>Greg Siekaniec, NWRS Chief 2009-2011</p>	<p>2011</p>		<p>Conserving the Future Conference</p>
<p>The capacity to contemplate . . . the harmonious elegance in Nature's manifestations, is one of the most satisfactory experiences of which man is capable. . . . Looking at something infinitely greater than our conscious selves makes all our daily troubles appear to shrink by comparison. There is an equanimity and a peace of mind which can be achieved only through contact with the sublime.</p>	<p>Land ethic</p>	<p>Hans Seyle</p>	<p>1980</p>		
<p>Life must become more than the wants and needs of humans. We are not on this earth alone. If the manatee goes into extinction because the needs of humans became more important, then we will have taken another step backward toward our own demise. Extinction is forever and for all.</p>	<p>Individual Refuge</p>	<p>Harvey Barnett, Florida manatee conservationist</p>	<p>1988</p>	<p>Crystal River NWR</p>	

<p>How was it possible, I asked myself, to walk for an hour through the woods and see nothing worthy of note? I who cannot see find hundreds of things to interest me through mere touch. I feel the delicate symmetry of a leaf. I pass my hands lovingly about the smooth skin of a silver birch, or the rough, shaggy bark of a pine. In spring I touch the branches of trees hopefully in search of a bud, the first sign of awakening Nature after her winter's sleep. I feel the delightful, velvety texture of a flower, and discover its remarkable convolutions; and something of the miracle of Nature is revealed to me. Occasionally, if I am very fortunate, I place my hand gently on a small tree and feel the happy quiver of a bird in full song. I am delighted to have the cool waters of a brook rush through my open fingers. To me a lush carpet of pine needles or spongy grass is more welcome than the most luxurious Persian rug. To me the pageant of seasons is a thrilling and unending drama, the action of which streams through my finger tips.</p> <p style="padding-left: 40px;">At times my heart cries out with longing to see all these things. If I can get so much pleasure from mere touch, how much more beauty must be revealed by sight. Yet, those who have eyes apparently see little. The panorama of color and action which fills the world is taken for granted. It is human, perhaps, to appreciate little that which we have and to long for that which we have not, but it is a great pity that in the world of light the gift of sight is used only as a mere convenience rather than as a means of adding fullness to life.</p>	Wonder	Helen Keller	1933	
<p>What has come over our age is an alienation from Nature unexampled in human history. It has cost us our sense of reality and all but cost us our humanity.</p>	Land ethic	Henry Beston	1948	
<p>Listen to the surf, really lend it your ears, and you will hear in it a world of sounds: hollow boomings and heavy roarings, great watery tumbings and trappings, long hissing seethes, sharp, rifle-shot reports, splashes, whispers, the grinding undertone of stones, and sometimes vocal sounds that might be the half-heard talk of people in the sea.</p>	The Sea	Henry Beston	1928	
<p>In wildness is the preservation of the world</p>	Land ethic	Henry David Thoreau	1851	
<p>We need the tonic of wildness -- to wade sometimes in the marshes where the bittern and meadow hen lurk, and hear the booming of the snipe; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest.</p>	Land ethic	Henry David Thoreau	1854	Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO

<p>Why should not we, who have renounced the king's authority, have our national preserves, where no villages need be destroyed, in which the bear and panther, and some even of the hunter race, may still exist, and not be "civilized off the face of the earth,"—our forests, not to hold the king's game merely, but to hold and preserve the king himself also, the lord of creation,—not for idle sport or food, but for inspiration and our own true re-creation?</p>	<p>Land ethic</p>	<p>Henry David Thoreau</p>	<p>1906</p>		
<p>I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms...</p>	<p>Spiritual dimensions</p>	<p>Henry David Thoreau</p>	<p>1854</p>		
<p>Heaven is under our feet as well as over our heads.</p>	<p>Wonder</p>	<p>Henry David Thoreau</p>	<p>1854</p>		
<p>Whenever a man hears it he is young, and Nature is in her spring; wherever he hears it, it is a new world and a free country, and the gates of heaven are not shut against him.</p>	<p>Wonder</p>	<p>Henry David Thoreau</p>	<p>1852</p>		
<p>Live in each season as it passes; breathe the air, drink the drink, taste the fruit, and resign yourself to the influence of the earth.</p>	<p>Wonder</p>	<p>Henry David Thoreau</p>	<p>1853</p>		
<p>I have a theory that the moment one gives close attention to anything, even a blade of grass, it becomes a mysterious, awesome, indescribably magnificent world in itself. I have tried this experiment a thousand times and I have never been disappointed. The more I look at a thing, the more I see in it, and the more I see in it, the more I want to see. It is like peeling an onion. There is always another layer, and another, and another. And each layer is more beautiful than the last. This is the way I look at the world. I don't see it as a collection of objects, but as a vast and mysterious organism. I see the beauty in the smallest things, and I find wonder in the most ordinary events. I am always looking for the hidden meaning, the secret message. I am always trying to understand the mystery of life. I know that I will never understand everything, but that doesn't stop me from trying. I am content to live in the mystery, to be surrounded by the unknown. I am content to be a seeker, a pilgrim, a traveler on the road to nowhere.</p>	<p>Wonder</p>	<p>Henry Miller</p>	<p>1994</p>		

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<p>Natural beauty and wonder are priceless heirlooms which God has bestowed upon our nation. How shall we escape the contempt of the coming generation if we suffer this irreplaceable heritage to be wasted?</p> <p>The need if for areas of the earth within which we stand without our mechanisms that make us immediate masters over our environment. We deeply need the humility to know ourselves as dependent members of a great community of life, and this can indeed be one of the spiritual benefits of a wilderness experience.</p> <p>Without the gadgets, the inventions, the contrivances whereby men have seemed to establish among themselves an independence of nature, without these distractions, to know the wilderness is to know a profound humility, to recognize one's littleness, to sense dependence and interdependence, indebtedness, and responsibility.</p>	Spiritual dimensions	Henry Van Dyke			
<p>In the wilderness it is possible to sense most keenly our membership in the whole community of life on the Earth... We deeply need the humility to know ourselves as the dependent members of a great community of life... to know the wilderness is to know a profound humility, to recognize one's littleness, to sense dependence and interdependence, indebtedness, and responsibility.</p>	Wilderness/special designations	Howard Zahniser, Chief author Wilderness Act of 1964	1957		
<p>To know the Wilderness is to know a profound humility.</p>	Wilderness/special designations	Howard Zahniser, Chief author Wilderness Act of 1964	1950s		

<p>Working to preserve in perpetuity is a great inspiration. We are not fighting a rear-guard action, we are facing a frontier. We are not slowing down a force that inevitably will destroy all the wilderness there is. We are generating another force, never to be wholly spent, that, renewed generation after generation, will be always effective in preserving wilderness. We are not fighting progress. We are making it. We are not dealing with a vanishing wilderness. We are working for a wilderness forever.</p>	<p>Wilderness/special designations</p>	<p>Howard Zahniser, Chief author Wilderness Act of 1964</p>		
<p>A wilderness, in contrast with those areas where man and his own works dominate the landscape, is hereby recognized as an area where the earth and its community of life are untrammelled by man, where man himself is a visitor who does not remain.</p>	<p>Wilderness/special designations</p>	<p>Howard Zahniser, Chief author Wilderness Act of 1964</p>		
<p>By very definition this wilderness is a need. The idea of wilderness as an area without man's influence is man's own concept. Its values are human values. Its preservation is a purpose that arises out of man's own sense of his fundamental needs.</p>	<p>Wilderness/special designations</p>	<p>Howard Zahniser, Chief author Wilderness Act of 1964</p>		
<p>Conservation as we know it is an American phenomenon--born of social reform, weaned by a dynamic national spirit, shocked to maturity by recognition that we have defiled a bountiful land. Conservationists are trying to demonstrate that free people can act in their own behalf, can dedicate their lands not to the profit of the few but to the good of the many. Today, conservation is clearly the concern of every American.</p>	<p>Land ethic</p>	<p>Hubert H. Humphrey, Vice-President of the U.S. 1965-1969</p>		
<p>If we love our children, we must love our earth with tender care and pass it on, diverse and beautiful, so that on a warm spring day, 10,000 years hence, they can feel peace in a sea of grass, can watch a bee visit a flower, can hear a sandpiper call in the sky, and can find joy in being alive.</p>	<p>Land ethic</p>	<p>Hugh H. Iltis, botanist and conservationist</p>		
<p>The esthetic impression which the island commands is quite sobering and really very grandiose, perhaps also magnified by the thought of the loneliness and solitude that is this tiny grain of sand amidst the vast watery desert. It was just exactly this that had considerable influence on our spirit. I never understood so well Rousseau's exhortation about returning to nature as I did right here. Here, we learned to understand anew the language of nature, which rarely rings in our ear amongst the noise of culture and civilization. Here we feel like we are back in our true home, withheld from so many of us during our peregrination through modern life</p>	<p>Wilderness/special designations</p>	<p>Hugo von Schauinsland, German naturalist</p>	<p>1897</p>	<p>An early explorer's visit to Laysan Island, now part of Hawaiian Islands NWR</p>
<p>The conservation battle cannot be a short, sharp engagement, but must be grim, tenacious warfare--the sort that makes single gains and then consolidates these gains until renewed strength and a good opportunity make another advance possible.</p>	<p>Land ethic</p>	<p>Ira Noel Gabrielson, FWS Director 1940-1946</p>	<p>1941</p>	

<p>Man is still close to the primitive. Despite living in a mechanized industrial age, he still responds to the call of the wild. The strident-voiced geese breasting their course through storm-driven mists, the thundering-hoofed herds of buffalo that cut deep trails through the dusty plains in their mass migrations, the circling cranes, their hoarse gutturals dripping back to earth long after the birds themselves have vanished in the blue, the salmon in mighty leap driven by the spawning urge to return to natal waters, and waterfowl with their myriad wings winnowing out a symphonic music -- these and others have, and so far as they still remain, set the blood of man racing and tingling through his veins.</p>	<p>The Refuge System</p>	<p>Ira Noel Gabrielson, FWS Director 1940-1946</p>	<p>1943</p>		
<p>Doing good things for and revering nature are just acts. There is righteousness in conserving things, staying off extinction, and simply admiring the song of a bird. In my moments of confession in front of strangers, talking about my love of something greater than any of us, I become a freer me. I am reborn.</p>	<p>Land ethic</p>	<p>J. Drew Lanham</p>	<p>2021</p>		<p>Interview for "On Being"</p>
<p>To save wildlife and wild places the traction has to come not from the regurgitation of bad-news data but from the poets, prophets, preachers, professors, and presidents who have always dared to inspire. Heart and mind cannot be exclusive of one another in the fight to save anything.</p>	<p>Wonder</p>	<p>J. Drew Lanham</p>	<p>2017</p>		<p>His book "The Home Place: Memoirs of a Colored Man's Love Affair with Nature"</p>
<p>I am a man in love with nature. I am an eco-addict, consuming everything that the outdoors offers in its all-you-can-sense, seasonal buffet. I am a wildling, born of forests and fields and more comfortable on unpaved back roads and winding woodland paths than in any place where concrete, asphalt, and crowds prevail.</p>	<p>Wonder</p>	<p>J. Drew Lanham</p>	<p>2017</p>		<p>His book "The Home Place: Memoirs of a Colored Man's Love Affair with Nature"</p>
<p>Well, to me, there's so much that's simple out there or that appears simple, but that's really complex. It's sort of like the sparrow that appears brown from far away and hard to identify, but if you just take the time to get to know that sparrow, then you see all of these hues. You see five, six, seven shades of brown on this bird. And you see little splashes of ochre or yellow or gray, and black and white, and all of these things on this bird that at first glance just appeared to be brown. And so in taking that time to delve into, not just what that bird is, but who that bird is, and to understand to get from some egg in a nest to where it is to grace you with its presence, that it's taken, for this bird, trials and tribulations and escaping all of these hazards. And so I tend to think about, I try to think about people as much as I can in that way: that each of us has had these struggles from the nest to where we have flown now, and the journeys that we're on.</p>	<p>Wonder</p>	<p>J. Drew Lanham</p>	<p>2021</p>		<p>Interview for "On Being"</p>

<p>Prairie is much more than land covered with grass. It is a slowly evolved, highly complex organic entity, centuries old . . . Once destroyed it can never be replaced by man.</p>	Wildlife general	J. E. Weaver			
<p>In the end, despite the large volume of bad news, we can conclude with an affirmation. We can say with Wallace Stevens that 'after the final no there comes a yes.' Yes, we can save what is left. Yes, we can repair and make amends. We can reclaim nature and restore ourselves. There is a bridge at the end of the world.</p>	Land ethic	James Gustave Speth	2008		
<p>I used to think the top global environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that with 30 years of good science we could address these problems. But I was wrong. The top environmental problems are selfishness, greed and apathy, and to deal with these we need a spiritual and cultural transformation, and we scientists don't know how to do that.</p>	Spiritual dimensions	James Gustave Speth	2013		
<p>The Refuge System story is distinctly American. A story of passion and vision, of courage in the face of adversity, of women and men with a noble mission etched across their hearts, of politics and evolving policy, of things done right and some things not so right, and a story of a heritage and culture unique in public service. It is a story as simple and compelling as one man and one boat protecting birds on Pelican Island, and a story as complex and challenging as seeking to understand the intricacies of ecosystems on millions of acres of land.</p>	The Refuge System	Jamie Rappaport Clark - FWS Director 1997-2001	1999		Proceedings of the 1998 Fulfilling the Promise conference
<p>Without adequate funding, wildlife refuge staff will simply be unable to carry out work that is critical to fulfilling the primary mission of the National Wildlife Refuge System—to protect wildlife and habitat. To forego this vital work, such as removing invasive species and conducting refuge inventories, seriously undermines the value and potential of each refuge, both literally and figuratively.</p>	Refuge System	Jamie Rappaport Clark, Executive Vice President, Defenders of Wildlife	2011		
<p>Everything you do makes a difference, and you have to decide what kind of difference you want to make.</p>	Land ethic	Jane Goodall			
<p>I want you to think about the fact that we are part when we're on planet Earth, we are part of Mother Nature. We depend on Mother Nature for clean air, for water, for food, for clothing, for everything. And as we destroy one ecosystem after another, as we create worse climate change, worse loss of diversity, we have to do everything in our power to make the world a better place for the children alive today and for those that will follow. You have it in your power to make a difference. Don't give up. There is a future for you. Do your best while you're still on this beautiful planet Earth that I look down upon from where I am now.</p>	Land ethic	Jane Goodall	2025		

Paul Kroegel's passion provided and auspicious beginning for the National Wildlife Refuge System, for most have begun and grown, like Pelican Island, through the efforts of private citizens and employees who cared.	Land ethic	Jeanne L. Clark	2003		
National wildlife refuges are places where a child can be filled with wonder as they watch a bobber slip under the water for the first time. Where kids can see the sky filled with wild birds from far away places and fill their imaginations wondering where they came from and to where they will fly. They will hear sounds like the piping of a plover sung against a chorus of wind and surf that cannot be downloaded from the internet. And in more than one special place, they can discover a pasque flower and immediately know its special magic, which they will never forget. These are moments of sharing that can bind families and friends together, gently soothing our ancient urge for a connection to the natural world. In our frantically paced world, opportunities for adventure and exploration coupled with moments of solitude and reflection are a perfect prescription for the modern stresses we all feel.	The Refuge System	Jim Kurth, NWRS Chief 1999-2001 and 2011-2015	2004		NWRS Conservation in Action Summit
Passage of the Alaska National Interest Lands Conservation Act was one of the most important conservation actions of this century. At stake was the fate of millions of acres of beautiful land, outstanding and unique wildlife populations, native cultures, and the opportunity to ensure that future generations of Americans would be able to enjoy the benefits of these nationally significant resources.	Alaska	Jimmy Carter, U.S. President 1977-1981	1981		
Like music and art, love of nature is a common language that can transcend political or social boundaries.	Wonder	Jimmy Carter, U.S. President 1977-1981			
Wisdom is not knowledge of many things, but the perception of the underlying unity of seemingly unrelated facts.	Land ethic	John Burnet	1999		
To find the universal elements enough; to find the air and the water exhilarating; to be refreshed by a morning walk or an evening saunter... to be thrilled by the stars at night; to be elated over a bird's nest or a wildflower in spring — these are some of the rewards of the simple life.	Land ethic	John Burroughs	1908		
We are here to see and contemplate the great spectacle.	Land ethic	John Burroughs	1920		
I go to nature to be soothed and healed, and to have my senses put in order.	Land ethic	John Burroughs			
Natural history, to be true to life, must be inspired, as well as poetry. . . The true poet and the true scientist are close akin. They go forth into nature like friends . . . The interests of the two in nature are widely different, yet in no true sense are they hostile.	Wonder	John Burroughs	1895		

<p>The literary naturalist does not take liberties with facts; facts are the flora upon which he lives. The more and the fresher the facts the better. I can do nothing without them, but I must give them my own flavor. I must impart to them a quality which heightens and intensifies them. To interpret Nature is not to improve upon her: it is to draw her out; it is to have an emotional intercourse with her, absorb her, and reproduce her tinged with the colors of the spirit.</p>	Wonder	John Burroughs	1895		
<p>More than any other single individual in conservation history he proclaimed the plight of drought-stricken and overshoot ducks with his eloquent tongue, his facile pen, and his pungent cartoons</p>	Refuge System	John Farley, FWS Director 1953-1957	1956		Speaking of Ding Darling in Congressional hearing on amendments to the Duck Stamp
<p>Neither this little stream, this swamp, this grand sheet of flowing water, nor these mountains will be seen in a century hence, as I see them now. The fishes will no longer bask on the surface, the eagle scarce ever alight and these millions of songsters will be drove away by man. Oh America – Look upon her, see her grandeur. Nature still nurses her, cherishes her, but a tear flows in her eye.</p>	Land ethic	John James Audubon	1843		
<p>I love the people who love birds. The man or woman who does not love birds ought to be classed with the person who has no love for music -- fit only for "treason, strategem, and spoils."</p>	Bird conservation	John Lacey, Congressman from Iowa	1900		
<p>Earth and sky, woods and fields, lakes and rivers, the mountain and the sea, are excellent schoolmasters, and teach of us more than we can ever learn from books.</p>	Wonder	John Lubbock			
<p>I care to live only to entice people to look at Nature's loveliness. Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul.</p>	Land ethic	John Muir	1874		
<p>When one tugs at a single thing in nature he finds it attached to the rest of the world.</p>	Land ethic	John Muir	1912		
<p>Thousands of tired, nerve-shaken, over-civilized people are beginning to find out that going to the mountains is going home; that wildness is a necessity; and that mountain parks and reservations are useful not only as fountains of timber and irrigating rivers, but as fountains of life.</p>	Land ethic	John Muir	1999		

<p>(Hiking) - I don't like either the word or the thing. People ought to saunter in the mountains – not hike! Do you know the origin of that word 'saunter?' It's a beautiful word. Away back in the Middle Ages people used to go on pilgrimages to the Holy Land, and when people in the villages through which they passed asked where they were going, they would reply, "A la sainte terre," 'To the Holy Land.' And so they became known as sainte-terre-ers or saunterers. Now these mountains are our Holy Land, and we ought to saunter through them reverently, not 'hike' through them.</p>	<p>Spiritual dimensions</p>	<p>John Muir</p>	<p>1911</p>		
<p>Walk away quietly in any direction and taste the freedom of the mountaineer. Camp out among the grasses and gentians of glacial meadows, in craggy garden nooks full of nature's darlings. Climb the mountains and get their good tidings, Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you and the storms their energy, while cares will drop off like autumn leaves. As age comes on, one source of enjoyment after another is closed, but nature's sources never fail.</p>	<p>Spiritual dimensions</p>	<p>John Muir</p>			
<p>The scenery of the ocean, however sublime in vast expanse, seems far less beautiful to us dry-shod animals than that of the land seen only in comparatively small patches; but when we contemplate the whole globe as one great dewdrop, striped and dotted with continents and islands, flying through space with other stars all singing and shining together as one, the whole universe appears as an infinite storm of beauty.</p>	<p>The Sea</p>	<p>John Muir</p>			
<p>In God's wilderness lies the hope of the world - the great fresh unblighted, unredeemed wilderness. The galling harness of civilization drops off, and wounds heal ere we are aware.</p>	<p>Wilderness/special designations</p>	<p>John Muir</p>	<p>1938</p>		
<p>When we contemplate the whole globe as one great dewdrop, striped and dotted with continents and islands, flying through space with other stars all singing and shining together as one, the whole universe appears as an infinite storm of beauty.</p>	<p>Wonder</p>	<p>John Muir</p>	<p>1915</p>		
<p>This grand show is eternal. It is always sunrise somewhere; the dew is never all dried at once; a shower is forever falling; vapor ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on seas and continents and islands, each in its turn, as the round earth rolls.</p>	<p>Wonder</p>	<p>John Muir</p>	<p>1938</p>		
<p>In every walk with nature one receives far more than he seeks.</p>	<p>Wonder</p>	<p>John Muir</p>			
<p>Walk away quietly in any direction and taste the freedom of the mountaineer. Camp out among the grasses and gentians of glacial meadows, in craggy garden nooks full of nature's darlings. Climb the mountains and get their good tidings, Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you and the storms their energy, while cares will drop off like autumn leaves. As age comes on, one source of enjoyment after another is closed, but nature's sources never fail.</p>	<p>Wonder</p>	<p>John Muir</p>	<p>1901</p>		

<p>The Grand Show: This grand show is eternal. It is always sunrise somewhere; The dew is never all dried at once; A shower is forever falling; Vapor is ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on sea and continents and islands, each in its turn, as the round earth rolls.</p>	Wonder	John Muir		
<p>One is constantly reminded of the infinite lavishness and fertility of Nature — inexhaustible abundance amid what seems enormous waste. And yet when we look into any of her operations that lie within reach of our minds, we learn that no particle of her material is wasted or worn out. It is eternally flowing from use to use, beauty to yet higher beauty; and we soon cease to lament waste and death, and rather rejoice and exult in the imperishable, unspendable wealth of the universe, and faithfully watch and wait the reappearance of everything that melts and fades and dies about us, feeling sure that its next appearance will be better and more beautiful than the last.</p>	Wonder	John Muir		
<p>When we try to pick out anything by itself, we find it hitched to everything else in the Universe.</p>	Wonder	John Muir	1911	
<p>I never before saw a plant so full of life; so perfectly spiritual, it seemed pure enough for the throne of its Creator... I felt as if I were in the presence of superior beings who loved me and beckoned me to come. I sat down beside them and wept for joy. How good is our Heavenly Father in granting us such friends as are these plant-creatures, filling us wherever we go with pleasure so deep, so pure, so endless.</p>	Wonder	John Muir		
<p>In the end our society will be defined not only by what we create but by what we refuse to destroy.</p>	Land ethic	John Sawhill, President, The Nature Conservancy	2000	
<p>In 1903, President Roosevelt had the foresight to set aside a place a small place where wildlife came first. We should maintain a place in our increasingly crowded world where there is room for people, but where wildlife comes first. That place is the National Wildlife Refuge System and we should keep it that way.</p>	Refuge System	John Tanner, Representative U.S. Congress	1997	
<p>This curious world which we inhabit is more wonderful than it is convenient, more beautiful than it is useful. It is more to be admired than to be used.</p>	Wonder	Joseph Wood Kruttsch	1961	
<p>It's not hard to come to work every day when you are working with a team of people who love what they do. Never mind the fact that we get to be on wildlife refuges every day, some of the most beautiful and special lands in the country!</p>	Refuge System	Kate Iaquinto, Deputy Project Leader, Oregon Coast NWR Complex	2023	when asked why she loves working with the National Wildlife Refuge System.
<p>The National Wildlife Refuge System reflects the best examples of conservation in the world. Each time I have visited Pelican Island, I am inspired to see that over a century since 1903 we gave created a wildlife conservation system which is the envy of the world.</p>	Refuge System	Ken Salazar, Secretary of the Interior		

<p>You cannot protect the environment unless you empower people, you inform them, and you help them understand that these resources are their own that they must protect.</p>	<p>Conservation education</p>	<p>Kenyan environmentalist and Nobel Prize Winner Wangari Maathai (1940-2011)</p>		
<p>If God created the earth, so is the earth hallowed; and if it is hallowed, so must we deal with it devotedly and with care that we do not despoil it, and mindful of our relations with all beings that live on it.... To live in sincere relations with the company of created things and with conscious regard for the support of all men now and yet to come, must be of the essence of righteousness.</p>	<p>Spiritual dimensions</p>	<p>L. H. Bailey 1915</p>		
<p>A leader is best when people barely know he exists ... when his work is done, his aim fulfilled, they will say 'we did this ourselves'.</p>	<p>Leadership</p>	<p>Lao Tzu 1999</p>		
<p>Wildlife refuges give Americans fantastic opportunities to get outside and connect with nature as well as providing critical habitat for wildlife, which is vital in a warming world. Continued investment in our refuges will also drive our recreation economy through activities like hunting and fishing. The CARE coalition's annual report makes the case as to why it's critical to conserve and protect America's special places like wildlife refuges.</p>	<p>Refuge System</p>	<p>Larry Schweiger, President, National Wildlife Federation 2011</p>		
<p>There is no clearer lesson in history than that men and nations underwrite their own destruction as they violate the inexorable laws of nature-and unwisely use and waste basic resources... America's ghost towns, once thriving communities, are tombstones to dead resources. They are monuments to exploitation in lumbering, grazing, commercial fishing and farming... men and interests who had a reason for doing so have fought conservation with bitterness and in many cases with success. The war is raging still, and it is yet very far from being won.</p>	<p>Land ethic</p>	<p>Lee Metcalf, U.S. Senator 1961</p>		
<p>One of the first conditions of happiness is that the link between man and nature shall not be broken.</p>	<p>Land ethic</p>	<p>Leo Tolstoy</p>		
<p>A scientist in the grand literary style of Galileo and Busson, (Carson) has used her scientific insight and moral feeling to quicken our consciousness of living nature and alert us to the calamitous possibility that our shortsighted technological conquests might destroy the very source of our being.</p>	<p>Land ethic</p>	<p>Lewis Mumford 1963</p>		
<p>There is a way that nature speaks, that land speaks. Most of the time, we are simply not patient enough, quiet enough, to pay attention to the story.</p>	<p>Land ethic</p>	<p>Linda Hogan</p>		

<p>Man must be made conscious of his origin as a child of Nature. Brought into right relationship with the wilderness he would see that he was not a separate entity endowed with a divine right to subdue his fellow creatures and destroy the common heritage, but rather an integral part of a harmonious whole. He would see that his appropriation of earth's resources beyond his personal needs would only bring imbalance and beget ultimate loss and poverty for all.</p>	Wilderness/special designations	Linnie Marsh Wolfe	1945		
<p>Adventurous experiences out-of-doors are perceived to kindle the enthusiasm of the young, to develop their concern for others, for their community and for the environment. Such experiences provide the means of self-discovery, self-expression and enjoyment which are at once both stimulating and fulfilling. It thus emerges that, for young people and adults alike, outdoor adventure is perceived as a vehicle for building values and ideals, for developing creativity and enterprise, for enhancing a sense of citizenship, and for widening physical and spiritual horizons.</p>	Land ethic	Lord Hunt of Llanfair Waterdine, 1910-1998			
<p>Nature's beauty is a gift that cultivates appreciation and gratitude.</p>	Wonder	Louie Schwartzberg	2011		
<p>[The Arctic Refuge] symbolizes freedom ..., freedom to continue, unhindered and forever if we are willing, the particular story of Planet Earth unfolding here ... where its native creatures can still have freedom to pursue their future, so distant, mysterious ...</p>	Wilderness/special designations	Lowell Sumner	1985	Arctic National Wildlife Refuge	
<p>[The Arctic Refuge is a landscape where people of present and future generations can] ... be inspired, and understand a little of the majestic story of evolution, but also where we can learn to appreciate and respect the intricate and inscrutable unfolding of Earth's destiny.</p>	Wilderness/special designations	Lowell Sumner	1985	Arctic National Wildlife Refuge	
<p>It is true that we have often been careless with our natural bounty. At times, we have paid a heavy price for this neglect. But once our people were aroused to this danger, we have acted to preserve our resources for the enrichment of our country and the enjoyment of future generations.</p>	Land ethic	Lyndon B. Johnson, U.S. President 1963-1969	1965		
<p>The house of America is founded on her land and if we keep that whole, then the storm can rage, but the house will stand forever.</p>	Land ethic	Lyndon B. Johnson, U.S. President 1963-1969			
<p>Once our natural splendor is destroyed, it can never be recaptured. And once man can no longer walk with beauty or wonder at nature, his spirit will wither and his sustenance be wasted.</p>	Land ethic	Lyndon B. Johnson, U.S. President 1963-1969			
<p>The wonder of Nature is the treasure of America. What we have in woods and forest, valley and stream, in the gorges and the mountains and the hills, we must not destroy. The precious legacy of preservation of beauty will be our gift to posterity.</p>	Land ethic	Lyndon B. Johnson, U.S. President 1963-1969			

<p>If future generations are to remember us with gratitude rather than contempt, we must leave them something more than the miracles of technology. We must leave them a glimpse of the world as it was in the beginning, not just after we got through with it.</p>	<p>Wilderness/special designations</p>	<p>Lyndon B. Johnson, U.S. President 1963-1969</p>	<p>1964</p>	
<p>You come here, this group of you, to do something that's never been done before. To gather together and to talk about the future of the refuge system and what its relationship to the Fish and Wildlife Service should be. You will recognize around you the remarkable change that has gone on around you in the past 20 or 30 years. You will be given an opportunity to help define changes that will occur in the future. You will discover, if you haven't already, there is a body of people called the Fish and Wildlife Service, whose principal aim in life is to protect wild places and the creatures that live therein. As a colleague of mine used to say a great many years ago, rather impressively, we're here to save dirt, and if it doesn't save dirt, why are we doing it? It may not be that simple, but the premise, the philosophy, the theology, is perhaps apt.</p>	<p>The Refuge System</p>	<p>Lynn Greenwalt, FWS Director 1974-1981</p>	<p>October 1998</p>	
<p>We have come to realize in this country with its democratic tradition that game refuges, migratory-waterfowl nesting areas, and wildlife restoration enterprises must be undertaken by the people for all of the people.</p>	<p>Refuge System</p>	<p>M.L. Wilson, Assistant Secretary of Agriculture</p>	<p>1935</p>	
<p>What we are doing to the forests of the world is but a mirror reflection of what we are doing to ourselves and to one another.</p>	<p>Land ethic</p>	<p>Mahatma Gandhi</p>		
<p>Do I dare to believe that one of my great grandchildren may someday journey to Sheenjek and still find the gray wolf trotting across the ice of Lobo Lake? Yes, I do still dare to believe!</p>	<p>Alaska</p>	<p>Mardy Murie</p>		
<p>I feel so sure that, if we are big enough to save this bit of loveliness on our earth, the future citizens of Alaska and of all the world will be deeply grateful. This is a time for a long look ahead.... this attitude of consideration, and reverence, is an integral part of an attitude toward life, toward the unspoiled, still evocative places on our planet. If man does not destroy himself through his idolatry of the machine, he may learn one day to step gently on this earth.</p>	<p>Spiritual dimensions</p>	<p>Mardy Murie</p>	<p>1957</p>	<p>Arctic National Wildlife Refuge</p>
<p>Wilderness itself is the basis of all our civilization. I wonder if we have enough reverence for life to concede to wilderness the right to live on?</p>	<p>Wilderness/special designations</p>	<p>Mardy Murie</p>		

Every afternoon [the pigeons] came sweeping across the lawn, positively in clouds, and with a swiftness and softness of winged motion, more beautiful than anything of the kind I ever knew. Had I been a musician, such as Mendelssohn, I felt that I could have improvised a music quite peculiar, from the sound they made, which should have indicated all the beauty over which their wings bore them.	Wonder	Margaret Fuller	1843		
Never doubt that a small thoughtful group of concerned citizens can change the world.	Leadership	Margaret Mead	1999		
To roam the wild is to embrace the true essence of life	Wonder	Mark Twain			
There is a sort of poverty of the spirit which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually. We have learned to fly the air like birds and swim the sea like fish, but we have not learned the simple art of living together as brothers.	Spiritual dimensions	Martin Luther King Jr.	1964		
Refuges are essential for the conservation of our nation's wildlife and their habitats, and providing a natural laboratory for wildlife biologists who are engaged in field research efforts. The Wildlife Society applauds the publication of the CARE report and hopes that Congress continues to provide robust support for these valuable natural resources.	Refuge System	Michael Hutchins, Executive Director, The Wildlife Society	2011		
... employees who regularly pit their strength, their devices, and their wits against the bison don't hide their pleasure when the animals win. They enjoy the fact that bison are wild and formidable animals. Though they are tough, skilled, inventive, and aggressive folks, they get their way with buffalo more by understanding them than by trying to overpower them. Understanding and appreciation is the basis of their work. This is deeply reassuring in an age when people have the powers that we have. How we treat our fellow creatures we sooner or later treat ourselves.	Land ethic	Michael Umphrey	1998	National Bison Range	
Audubon has a long storied history of working to protect and improve the National Wildlife Refuge System. Since our involvement in creating the first National Wildlife Refuge, Pelican Island, in 1903 by transferring that land to the federal government, Audubon has been there every step of the way to support the refuge system. The habitat created and maintained for millions of birds and other wildlife is a value that no other system of federal land management provides. They are an essential part of the American way of life. We are very proud to be members of the CARE coalition and look forward to many more years of enlarging and improving the refuge system.	Refuge System	Mike Daulton, Vice President for Government, National Audubon Society	2011		

Wildlife refuges provide some of our nation's best recreational fishing. Fishing in these wild areas is something everyone should experience. However, to continue providing this wealth of opportunities we must invest in our wildlife refuge system. The economic and conservation returns from the millions of anglers that fish in the refuges have a significant impact on our nation's fisheries resources.	Refuge System	Mike Nussman, President of American Sportfishing Association	2011		
The Wildlife Refuges are the only places in the country where people learn to respect wildlife and leave with an understanding that conserving wildlife takes a lot of care, attention, and humility.	Land ethic	Mollie Beattie, FWS Director 1993-1996	1995		
What a country chooses to save is what a country chooses to say about itself.	Refuge System	Mollie Beattie, FWS Director 1993-1996			
...the traditional view and message of the National Wildlife Refuge System needs updating. The new mission is obvious to us: the business of the refuge system is now the maintenance of the biological health of fish and wildlife through conservation of the ecosystems on which they depend.	The Refuge System	Mollie Beattie, FWS Director 1993-1996	1994		
Go well, do well, my children. Cherish sunsets, wild creatures and wild places. Have a love affair with the wonder and beauty of the earth.	Land ethic	Morris Udall, former Secretary of the Interior	2008		
The wilderness holds answers to questions man has not yet learned how to ask.	Wilderness/special designations	Nancy Newhall, Conservationist	1960		
If we are to sustain a healthy balance of life in this country, we must preserve our natural resources, allowing animal and bird life as much right to exist as we do human life. To many this must seem like sentimentality, to those who have taken the effort to find out, it is clearly a matter of life and death for all of us. This is true not only biologically, but psychologically as well. Man needs enormous areas, unscarred by his own kind, as a primary source of spiritual rechargings, and this need is as great as his requirement for material sustenance.	Land ethic	Nathaniel Alexander Owings	1969		
From the frosted peaks of Alaska to the sun-drenched shores of Florida, winter casts a spell upon the National Wildlife Refuge System, transforming each national wildlife refuge into a unique tapestry of quiet wonders. Whether you navigate snow-laden trails or stroll through sun-kissed grasslands, a sense of hushed beauty and hidden resilience awaits.	Wonder	National Wildlife Refuge Association	2023		

<p>Winter in the National Wildlife Refuge System is a season that transcends location, offering a shared experience of quiet wonder and hidden resilience. From the frosted peaks of Alaska to the sun-drenched shores of Florida, each refuge whispers its own unique story, inviting us to slow down, listen to the wind's whispers, and appreciate the beauty that persists even in the coldest months. As you explore your nearest refuge this winter, remember that the silence is not an emptiness, but a canvas waiting to be filled with the stories of nature's enduring spirit.</p>	Wonder	National Wildlife Refuge Association	2023		
<p>Treat the earth well. It was not given to you by your parents; it was loaned to you by your children. We do not inherit the earth from our ancestors, we borrow it from our children.</p>	Land ethic	Native American Proverb			
<p>When the blood in your veins returns to the sea, and the earth in your bones returns to the ground, perhaps then you will remember that this land does not belong to you, it is you who belong to the land.</p>	Land ethic	Native American Proverb			
<p>The Earth is home and we are the ancestors of the future</p>	Land ethic	Nina Elder, Artist	2019		
<p>It is inevitable, if we are to progress as people in the highest sense, that we shall become ever more concerned with the saving of the intangible resources, as embodied in this move to establish the Arctic Wildlife Range.</p>	Individual refuge or group of refuges	Olaus Murie	1959	Arctic National Wildlife Refuge	Testimony on S. 1899, A Bill to Establish the Arctic Range. Senate Committee on Interstate and Foreign Commerce, 86th Congress, 1st session, part 1.
<p>... but we long for something more, something that has a mental, spiritual impact on us.</p>	Spiritual dimensions	Olaus Murie	1959	Arctic National Wildlife Refuge	Testimony on S. 1899, A Bill to Establish the Arctic Range. Senate Committee on Interstate and Foreign Commerce, 86th Congress, 1st session, part 1.

<p>Before discussing the Arctic Range in detail, let me first consider how it happens that we want wild country. We came by this urge through evolution.</p>	<p>Spiritual dimensions</p>	<p>Olaus Murie</p>	<p>1961</p>	<p>Arctic National Wildlife Refuge</p>	
<p>A poetic appreciation of life, combined with a knowledge of nature, creates humility, which in turn becomes the greatness in man.</p>	<p>Spiritual dimensions</p>	<p>Olaus Murie</p>	<p>1973</p>	<p>Arctic National Wildlife Refuge</p>	
<p>We cannot overlook the importance of wild country as source of inspiration, to which we give expression in writing, in poetry, drawing and painting, in mountaineering, or in just being there.</p>	<p>Spiritual dimensions</p>	<p>Olaus Murie</p>			
<p>There is growing awareness of the beauty of country ... a sincere desire to keep some of it for all time. People are beginning to value highly the fact that a river runs unimpeded for a distance... They are beginning to obtain deep satisfaction from the fact that a herd of elk may be observed in back country, on ancestral ranges, where the Indians once hunted them. They are beginning to seek the healing relaxation that is possible in wild country. In short, they want it.</p>	<p>Spiritual dimensions</p>	<p>Olaus Murie</p>			
<p>I was watching a group of 96 Trumpeters last night when a group of about 200 whistlers (tundra swans) came in from the north; dropping down from over 10,000 feet elevation to 'howdy' Red Rock Lakes Refuge. No Cathedral could induce the awe of or love for our Creator that engulfed me as I watched, listened and felt.</p>	<p>Wonder</p>	<p>Own Vivion, Manager Red Rock Lakes NWR 1966-69</p>	<p>1968</p>		
<p>We reject the excuse that we have to abuse the environment in order to grow the economy. Lasting prosperity does not come from pollution. Rather, our prosperity depends on the natural wonders that have been and will be our greatest resource. Let every special interest know that this great common interest of ours is not for sale! We are not owners but the stewards of the world that God made, and we are determined to pass it on better than we found it.</p>	<p>Economic impacts</p>	<p>Parris Glendening, Maryland Governor</p>	<p>January 20, 1999</p>		<p>Inaugural address upon election to second term</p>

<p>The movement so pronounced last year for the establishment of refuges for the restoration of wild life has been continued, as evidenced by both Federal and State action. This form of conservation may well be considered one of the best established in wild life administration. Its importance will be enhanced as both Federal and State funds are made available for the care and maintenance of areas dedicated as wild-life sanctuaries. Sound plans for the administration of sanctuaries include not only adequate policing but also the development of food resources and the maintenance or provision of a sufficient supply of water and other needs of individual refuges as affected by local conditions. The degree to which these requirements are met often determines the success that may be expected in attaining the objectives of sanctuary areas.</p>	<p>Refuge System</p>	<p>Paul G. Redington, Chief Bureau of Biological Survey</p>	<p>1930</p>		
<p>The movement so pronounced last year for the establishment of refuges for the restoration of wild life has been continued, as evidenced by both Federal and State action. This form of conservation may well be considered one of the best established in wild life administration. Its importance will be enhanced as both Federal and State funds are made available for the care and maintenance of areas dedicated as wild-life sanctuaries. Sound plans for the administration of sanctuaries include not only adequate policing but also the development of food resources and the maintenance or provision of a sufficient supply of water and other needs of individual refuges as affected by local conditions. The degree to which these requirements are met often determines the success that may be expected in attaining the objectives of sanctuary areas.</p>	<p>Refuge System</p>	<p>Paul Redington, Chief U.S. Biological Survey</p>	<p>1930</p>		
<p>It is now recognized that the refuge system or some extension of the principle is the only means by which the extermination of many of the valuable forms of wild life can be prevented in North America. To be most effective, a game or bird reservation must be given constant attention by a resident protector</p>	<p>Refuge System</p>	<p>Paul Redington, Chief U.S. Biological Survey 1927-1938</p>	<p>1928</p>		
<p>Something as ambitious as a National Wildlife Refuge is not a frivolous thing. A century ago our natural endowment was being paupered. Refuges are a key component (in preserving this legacy), a model to be emulated. For people, they are places that nurture intimacy and a bond with nature.</p>	<p>Refuge System</p>	<p>Peter Dunne</p>	<p>2003</p>		
<p>The variety of life in nature can be compared to a vast library of unread books, and the plundering of nature is comparable to the random discarding of whole volumes without having opened them, and learned from them. Our critical dependence on the great variety of nature for the progress we have already made has been amply documented. Indifference to the loss of species is, in effect, indifference to the future, and therefore a shameful carelessness about our children.</p>	<p>Endangered Species</p>	<p>Peter Matthiessen</p>			
<p>The concept of conservation is a far truer sign of civilization than that spoilation of a continent which we once confused with progress.</p>	<p>Land ethic</p>	<p>Peter Matthiessen</p>			

<p>The national monument we're establishing today covers nearly 140,000 square miles. To put this area in context, this national monument is more than 100 times larger than Yosemite National Park, larger than 46 of our 50 states, and more than seven times larger than all our national marine sanctuaries combined. This is a big deal.</p>	<p>Northwestern Hawaiian Islands MNM</p>	<p>President George W. Bush</p>	<p>2006</p>		
<p>By mobilizing private efforts through the organization, you are helping to create that kind of America of open spaces, of fresh water, a green country -- a place where wildlife and natural beauty will not be despoiled -- where an increasingly urbanized population can still go to the country, can still turn back the clock of our civilization and find the material and spiritual strength upon which our greatness as a country depends.</p>	<p>Land ethic</p>	<p>President John F. Kennedy</p>	<p>1961</p>		
<p>Now that we have seen our planet as it appears from outer space, all men of all nations can appreciate it more clearly than ever before as their common home, small and round with a thin and precious atmosphere on which we all depend and with no artificial boundaries to divide our energies or keep us apart.</p>	<p>Land ethic</p>	<p>President Richard Nixon</p>	<p>1970</p>		
<p>Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land, and to our water? Restoring nature to its natural state is a cause beyond party and beyond factions. It has become a common cause of all the people of this country. It is a cause of particular concern to young Americans because they, more than we, will reap the grim consequences of our failure to act on programs which are needed now if we are to prevent disaster later.</p>	<p>Land ethic</p>	<p>President Richard Nixon</p>	<p>1970</p>		
<p>Nothing is more priceless and more worthy of preservation than the rich array of animal life with which our country has been blessed. It is a many-faceted treasure, of value to scholars, scientists, and nature lovers alike, and it forms a vital part of the heritage we all share as Americans [and] which we hold in trust to countless future generations of our fellow citizens.</p>	<p>Land ethic</p>	<p>President Richard Nixon</p>	<p>1973</p>		
<p>The one who plants trees, knowing that he or she will never sit in their shade, have at least started to learn the meaning of life.</p>	<p>Land ethic</p>	<p>Rabindranath Tagore</p>			
<p>In the end we will conserve only what we love, we will love only what we understand, and we will understand only what we are taught.</p>	<p>Conservation education</p>	<p>Rachel Carson</p>			
<p>The preservation of wildlife and of wildlife habitat means also the preservation of the basic resources of the earth, which men, as well as animals, must have in order to live. Wildlife, water, forests, grass lands—all are parts of man's essential environment; the conservation and effective use of one is impossible except as the others also are conserved.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1948</p>		
<p>The more clearly we can focus our attention on the wonders and realities of the universe about us, the less taste we shall have for destruction.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1954</p>		

<p>I'm not afraid of being thought a sentimentalist when I stand here tonight and tell you that I believe that natural beauty has a necessary place in the spiritual development of any individual or any society. I believe that whenever we substitute something man-made and artificial for a natural feature of the earth, we have retarded some part of man's spiritual growth.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1954</p>		
<p>The real wealth of the Nation lies in the resources of the earth — soil, water, forests, minerals, and wildlife. To utilize them for present needs while insuring their preservation for future generations requires a delicately balanced and continuing program, based on the most extensive research. Their administration is not properly, and cannot be, a matter of politics.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1956</p>		<p>Letter to the editor in "The Washington Post"</p>
<p>Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for the spring. There is something infinitely healing in the repeated refrains of nature - the assurance that dawn comes after night, and spring after the winter. The lasting pleasures of contact with the natural world are not reserved for scientists but are available to anyone who will place himself under the influence of earth, sea, and sky and their amazing life.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1962</p>		
<p>We stand now where two roads diverge. But unlike the roads in Robert Frost's familiar poem, they are not equally fair. The road we have long been traveling is deceptively easy, a smooth superhighway on which we progress at great speed, but at its end lies disaster. The other fork of the road, the one "less traveled by" offers our last, our only chance to reach a destination that assures the preservation of our earth. The choice, after all, is ours to make.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1962</p>		
<p>For we all are united in a common cause. It is a proud cause, which we may serve secure in the knowledge that the earth will be better for our efforts. It is a cause that has no end: there is no point at which we shall say, "Our work is finished." We build on the achievements of those who have gone before us; let us, in turn, build strong foundations for those who will take up the work when we must lay it down.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1963</p>		
<p>When will people fully understand and accept the obligation to the future -- when will they behave as custodians and not owners of the earth.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1963</p>		
<p>Underlying all of these problems of introducing contamination into our world is the question of moral responsibility. . . . [T]he threat is infinitely greater to the generations unborn; to those who have no voice in the decisions of today, and that fact alone makes our responsibility a heavy one.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1963</p>		

<p>All the people of a country have a direct interest in conservation. For some, as for the commercial fishermen and trappers, the interest is financial. For others, successful conservation means preserving a favorite recreation—hunting, fishing, the study and observation of wildlife, or nature photography. For others, contemplation of the color, motion, and beauty of form in living nature yields esthetic enjoyment of as high an order as music or painting. But for all the people, the preservation of wildlife and of wildlife habitat means also the preservation of the basic resources of the earth, which men, as well as animals, must have in order to live. Wildlife, water, forests, grasslands—all are parts of man's essential environment, the conservation and effective use of one is impossible except as the others also are conserved.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>		
<p>Through all these new, imaginative, and creative approaches to the problem of sharing our earth with other creatures there runs a constant theme, the awareness that we are dealing with life-with living populations and all their pressures and counter pressures, their surges and recessions. Only by taking account of such life forces and by cautiously seeking to guide them into channels favorable to ourselves can we hope to achieve a reasonable accommodation between ...(them) and ourselves.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>		
<p>We live in the house of life, and all the rooms are connected.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>		
<p>[I assert] the right of the citizen to be secure in his own home against the intrusions of poisons applied by other persons. I speak not as a lawyer but as a biologist and as a human being, but I strongly feel that this is or should be one of the basic human rights.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>	<p>1963</p>	
<p>The lasting pleasures of contact with the natural world are not reserved for scientists but are available to anyone who will place himself under the influence of earth, sea and sky and their amazing life.</p>	<p>Land ethic</p>	<p>Rachel Carson</p>		
<p>Like islands standing out of the low marsh areas are the patches of firmer, higher ground, forested with pine and oak and carpeted with thickets of myrtle, bayberry, sumac, rose, and catbriar. Scattered through the marshes are ponds and potholes filled with wigeongrass and bordered with bulrushes and other good food for ducks and geese. This is waterfowl country. This is the kind of country the ducks knew in the old days, before the white man's civilization disturbed the face of the land. This is the kind of country that is rapidly disappearing except where it is preserved in wildlife sanctuaries.</p>	<p>Refuge System</p>	<p>Rachel Carson</p>	<p>1947</p>	
<p>Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts.</p>	<p>Spiritual dimensions</p>	<p>Rachel Carson</p>	<p>1999</p>	<p>Proceedings of the 1998 Fulfilling the Promise conference</p>

<p>If you travel much in the wilder sections of our country, sooner or later you are likely to meet the sign of the flying goose - the emblem of the national wildlife refuges. You may meet it by the side of a road crossing miles of flat prairie in the Middle West, or in the hot deserts of the Southwest. You may meet it by some mountain lake, or as you push your boat through the winding salty creeks of a coastal march. Wherever you meet this sign, respect it. It means that the land behind the sign has been dedicated by the American people to preserving, for themselves and their children, as much of our native wildlife as can be retained along with our modern civilization. Wild creatures, like men, must have a place to live. As civilization creates cities, builds highways, and drains marshes, it takes away, little by little, the land that is suitable for wildlife. And as their space for living dwindles, the wildlife populations themselves decline. Refuges resist this trend by saving some areas from encroachment, and by preserving in them, or restoring where necessary, the conditions that wild things need in order to live</p>	<p>The Refuge System</p>	<p>Rachel Carson</p>	<p>1947</p>		
<p>To understand the shore, it is not enough to catalogue its life. Understanding comes only when standing on a beach, we can sense the long rhythms of earth and sea that sculptured its landforms and produced the rock and sand of which it is composed; when we can sense with eht eyes and ear of the mind the surge of life beating always at its shores--blindlyinexorably pressing for a foothold.</p>	<p>The Sea</p>	<p>Rachel Carson</p>	<p>1955</p>		
<p>Our origins are of the earth. And so there is in us a deeply seated response to the natural universe, which is part of our humanity</p>	<p>Wonder</p>	<p>Rachel Carson</p>	<p>1952</p>		
<p>Contemplating the teeming life of the shore, we have an uneasy sense of the communication of some universal truth that lies just beyond our grasp. What is the message signaled by the hordes of diatoms, flashing their microscopic lights in the night sea? What truth is expressed by the legions of the barnacles, whitening the rocks with their habitations, each small creature within finding the necessities of its existence in the sweep of the surf? And what is the meaning of so tiny a being as the transparent wisp of protoplasm that is a sea lace, existing for some reason inscrutable to us — a reason that demands its presence by the trillion amid the rocks and weeds of the shore? The meaning haunts and ever eludes us, and in its very pursuit we approach the ultimate mystery of Life itself.</p>	<p>Wonder</p>	<p>Rachel Carson</p>	<p>1955</p>		
<p>The edge of the sea is a strange and beautiful place. All through the long history of Earth it has been an area of unrest where waves have broken heavily against the land, where the tides have pressed forward over the continents, receded, and then returned. For no two successive days is the shore line precisely the same.</p>	<p>Wonder</p>	<p>Rachel Carson</p>	<p>1955</p>		

<p>If a child is to keep alive his inborn sense of wonder without any such gift from the fairies, he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement and mystery of the world we live in.</p>	Wonder	Rachel Carson	1956		
<p>Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for the spring. There is something infinitely healing in the repeated refrains of nature - the assurance that dawn comes after night, and spring after the winter. The lasting pleasures of contact with the natural world are not reserved for scientists but are available to anyone who will place himself under the influence of earth, sea, and sky and their amazing life.</p>	Wonder	Rachel Carson	1956		
<p>A child's world is fresh and new and beautiful, full of wonder and excitement. It is our misfortune that for most of us that clear-eyed vision, that true instinct for what is beautiful and awe-inspiring, is dimmed and even lost before we reach adulthood. If I had influence with the good fairy who is supposed to preside over the christening of all children, I should ask that her gift to each child in the world be a sense of wonder so indestructible that it would last throughout life, as an unailing antidote against the boredom and disenchantment of later years...the alienation from the sources of our strength.</p>	Wonder	Rachel Carson	1956		
<p>It is a wholesome and necessary thing for us to turn again to the earth and in the contemplation of her beauties to know the sense of wonder and humility.</p> <p>Hidden in the beauty of the moving clouds is a story as old as the earth itself. The clouds are the writing of the wind on the sky. They carry the signature of masses of air drifting across sea and land. They are the aviator's promise of good flying weather, or an omen of furious turbulence hidden within their calm exterior. But most of all they are cosmic symbols, representing an age-old process that is linked with life itself.</p> <p>When we go down to the lowest of the low tide lines and look down into the shallow waters, there's all the excitement of discovering a new world. Once you have entered such a world, its fascination grows and somehow you find your mind has gained a new dimension, a new perspective — and always thereafter you find yourself remember[ing] the beauty and strangeness and wonder of that world — a world that is as real, as much a part of the universe, as our own.</p>	Wonder	Rachel Carson	mid 1950s		

<p>A large part of my life has been concerned with some of the beauties and mysteries of this earth about us, and with the even greater mysteries of the life that inhabits it. No one can dwell long among such subjects without thinking rather deep thoughts, without asking himself searching and often unanswerable questions, and without achieving a certain philosophy.... Every mystery solved brings us to the threshold of a greater one.</p>	Wonder	Rachel Carson		
<p>The pleasures, the values of contact with the natural world, are not reserved for the scientists. They are available to anyone who will place himself under the influence of a lonely mountain top — or the sea — or the stillness of a forest; or who will stop to think about so small a thing as the mystery of a growing seed.</p>	Wonder	Rachel Carson		
<p>Something told the wild geese It was time to go. Though the fields lay golden Something whispered, —'Snow.' Leaves were green and stirring, Berries, luster-glossed, But beneath warm feathers Something cautioned, —'Frost.' All the sagging orchards Steamed with amber spice, But each wild breast stiffened At remembered ice. Something told the wild geese It was time to fly, — Summer sun was on their wings, Winter in their cry.</p>	Wonder	Rachel Field		
<p>He who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man.</p>	Spiritual dimensions	Ralph Waldo Emerson		
<p>The lover of nature is he whose inward and outward senses are still truly adjusted to each other, who has retained the spirit of infancy even into the era of manhood.</p>	Wonder	Ralph Waldo Emerson	1884	
<p>Here we are impressed with the inexhaustible riches of nature. The universe is a more amazing puzzle than ever, as you glance along this bewildering series of animated forms.</p>	Wonder	Ralph Waldo Emerson		
<p>The wooing of the Earth thus implies much more than converting the wilderness into humanized environments. It means also preserving natural environments in which to experience mysteries transcending daily life and from which to recapture, in a Proustian kind of remembrance, the awareness of the cosmic forces that have shaped humankind.</p>	Wonder	Rene Dubos (microbiologist, environmentalist, humanitarian and Pulitzer Prize-winning author)		
<p>Art imitates nature and necessity is the mother of invention.</p>	Land ethic	Richard Franck	1658	
<p>Maybe I'm too much the old man now and too little the boy when I say that modern kids-those I know anyway-don't feel as deeply about the wondrous works of God in the forests and fields and waters that they are completely unconscious of the present unless it involves a TV show or a red-hot car. Am I becoming an old fuddy-duddy, one of those "when I was a boy" types? Perhaps, but I still think that modern kids are cheated of sensation that is not contrived.</p>	Wonder	Robert C. Ruark	1959	

<p>It is not so much for its beauty that the forest makes a claim upon men's hearts, as for that subtle something, that quality of air that emanation from old trees, that so wonderfully changes and renews a weary spirit.</p>	Wonder	Robert Louis Stevenson		
<p>Article describes 10 meanings associated with Arctic NWR; it:</p> <ol style="list-style-type: none"> 1) provides a connection to American cultural heritage; 2) is a place of mystery and unknown, a place for exploration and discovery; 3) provides psychological benefits associated with solitude; 4) is a place of wildness, a state where Nature is uncontrolled and free to continue along its evolutionary pathway; 5) provides a connection to the natural world and our species' evolutionary past; 6) is a place to approach and experience humility; 7) is a place of intrinsic value; 8) is a bequest to the future; 9) is a place of restraint; 10) is a sacred place. 	Wilderness/special designations	Roger Kaye	1999	Arctic National Wildlife Refuge
<p>What we get from each moment depends on the attention we give it, and the quality of our experience reflects the quality of our awareness.</p> <p>Mere acquisition of the land and water embraced within the areas selected will, however, not suffice to realize the purpose of the restoration program. Many of the waterfowl concentration areas have been destroyed by drought and by drainage operations or have been so reduced as to offer only the most meager attractions to the birds. A major problem, therefore, is the restoration of an environment that will once more attract them. Such work is being undertaken on every one of the projects selected for this program in the nesting area. For the most part the improvement will be the removal of drainage devices previously installed and the construction of dikes, dams, and water-control works, to impound and stabilize the waters that normally flow into these areas.</p>	Wonder	Roger N. Walsh		
<p>By wonder, I mean a wide-eyed awareness of God's creation that leaves us hushed, self-forgetful, and brimming with joy. Such wonder quiets cares and awakens worship. It glids ordinary moments and dignifies daily labors. It composes and calms, reminds and recalibrates, adds poetry to prose. Even a little wonder can do wonders for the soul.</p>	Wonder	Rudolph Dieffenbach	1935	
		Scott Hubbard	2025	

<p>One of the greatest legacies of sportsmen conservationists is America's National Wildlife Refuge System. Sportsmen have contributed billions of dollars over generations to build the nation's system of wildlife refuges. These lands are an investment that Americans should foster and protect. The ability of these lands to be productive habitat for wildlife must be maintained. This latest report highlights the successes of the system and the challenges to this important national resource.</p>	<p>Refuge System</p>	<p>Scott Sutherland, Director of Governmental Affairs, Ducks Unlimited</p>	<p>2011</p>	
<p>Joys come from simple and natural things: mists over meadows, sunlight on leaves, the path of the moon over water.</p>	<p>Wonder</p>	<p>Sigurd Olson, 1899-1982, American Naturalist</p>		
<p>While we are born with a sense of curiosity and wonder, and our early years are full of the adventure they bring, I know such inherent joys are often lost. I also know that, being deep within us, their latent glow can be fanned to flame again by awareness and an open mind.</p>	<p>Wonder</p>	<p>Sigurd Olson, 1899-1982, American Naturalist</p>		
<p>Nature is the art of God.</p>	<p>Spiritual dimensions</p>	<p>Sir Thomas Brown</p>	<p>1605-1682</p>	
<p>Plans to protect land and air, wilderness and wildlife are in fact plans to protect man.</p>	<p>Land ethic</p>	<p>Stewart Udall, Interior Secretary 1961-1969</p>		
<p>Our National Wildlife Refuges have been dedicated to the inspiring proposition that Americans should respect and protect all living creatures - and accord them a place in our scheme of values.</p>	<p>Land ethic</p>	<p>Stewart Udall, Interior Secretary 1961-1969</p>	<p>1965</p>	
<p>A land ethic for tomorrow should be as honest as Thoreau's Walden, and as comprehensive as the sensitive science of ecology. It should stress the oneness of our resources and the live-and-help-live logic of the great chain of life. If, in our haste to "progress," the economics of ecology are disregarded by citizens and policy makers alike, the results will be an ugly America.</p>	<p>Land ethic</p>	<p>Stewart Udall, Interior Secretary 1961-1969</p>		
<p>Our national habitat base has been reduced to a point where we must rely on refuges and other dedicated wildlife lands to produce a larger portion of public wildlife benefits. Hence, manipulating habitats will be imperative for most areas to meet their purposes and approved objectives. You can, however, make your active management practices as "natural" looking as possible. Use a light hand and a fine brush whenever you can as you paint your vision on the land.</p>	<p>Land ethic</p>	<p>Sue Hazeltine</p>	<p>1999</p>	<p>Proceedings of the 1998 Fulfilling the Promise conference</p>

<p>Hunters have been the backbone of the National Wildlife Refuge System dating back to 1903 when President Theodore Roosevelt established Pelican Island as the first wildlife refuge. Since the 1930s, hunters have contributed nearly \$25 million annually and over \$750 million in total, through Duck Stamp purchases for the acquisition of critical wildlife refuge habitat. This citizen-based revenue for land acquisition is unparalleled in federal and state land systems and exemplifies the unique role that hunters play in wildlife conservation throughout the country. The NRA supports CARE's efforts to protect the hunter's investment in our Refuge System and looks forward to continuing a productive and successful partnership with all the organizations participating in CARE.</p>	<p>Refuge System</p>	<p>Susan Recce, Director of Conservation, Wildlife and Natural Resources National Rifle Association</p>	<p>2011</p>		
<p>In my extemporaneous remarks I dwelt upon the great desirability of having laws to protect our birds, warden systems to enforce them, and a cultivated public sentiment to stimulate the activities of the wardens against market shooters and plumehunters.</p>	<p>Bird conservation</p>	<p>T. Gilbert Pearson</p>	<p>1902</p>		
<p>The care of rivers is not a question of rivers, it is a question of the human heart.</p>	<p>Spiritual dimensions</p>	<p>Tanaka Shozo</p>	<p>1999</p>		
<p>This is what we can promise the future: a legacy of care. That we will be good stewards and not take too much or give back too little, that we will recognize wild nature for what it is, in all its magnificent and complex history - an unfathomable wealth that should be consciously saved, not ruthlessly spent.</p>	<p>Land ethic</p>	<p>Terry Tempest Williams</p>	<p>2016</p>		
<p>The eyes of the future are looking back at us and they are praying for us to see beyond our own time. They are kneeling with hands clasped that we might act with restraint, that we might leave room for the life that is destined to come. To protect what is wild is to protect what is gentle. Perhaps the wilderness we fear is the pause between our own heartbeats, the silent space that says we live only by grace. Wilderness lives by this same grace. Wild mercy is in our hands.</p>	<p>Land ethic</p>	<p>Terry Tempest Williams</p>	<p>1992</p>		
<p>I believe in walking in a landscape of mirages because you learn humility. I believe in living in a land of little water, because life is drawn together. And I believe in the gathering of bones as a testament to spirits that have moved on. If the desert is holy, it is because it is a forgotten place that allows us to remember the sacred. Perhaps that is why every pilgrimage to the desert is a pilgrimage to the self. There is no place to hide and so we are found.</p>	<p>Spiritual dimensions</p>	<p>Terry Tempest Williams</p>	<p>1992</p>		

<p>This is what I have learned in these short weeks in the refuge (referring to Arctic NWR): You cannot afford to make careless mistakes, like meditating in the presence of wolves, or topping your boots in the river, or losing a glove, or not securing your tent down properly. Death is a daily occurrence in the wild, not noticed, not respected, not mourned. In the Arctic, I've learned that ego is as useless as money. Choose one's travel companions well. Physical strength and prudence are necessary. Imagination and ingenuity are our finest traits. Expect anything. You can change your mind like the weather. Patience is more powerful than anger. Humor is attractive than fear. Pay attention. Listen. We are most alive when we are discovering. Humility is the capacity to see. We are meant to live simply. We are meant to live joyfully. Life continues with and without us. Beauty is another word for God.</p>	<p>Spiritual dimensions</p>	<p>Terry Tempest Williams</p>	<p>2010</p>		
<p>To be whole. To be complete. Wildness reminds us what it means to be human, what we are connected to rather than what we are separate from.</p>	<p>Wilderness/special designations</p>	<p>Terry Tempest Williams</p>	<p>1995</p>		
<p>Perhaps it is not so much what we learn that matters in these moments of awe and wonder, but what we feel in relationship to a world beyond ourselves, even beyond our own species.</p>	<p>Wonder</p>	<p>Terry Tempest Williams</p>	<p>2017</p>		<p>Her book "The Hour of Land"</p>
<p>The beauty of nature is a captivating force that transcends time and borders. It enchants us, drawing us into its embrace, and inviting us to embark on a profound journey of discovery. From the smallest dewdrop on a blade of grass to the vastness of the cosmos, nature's enchantment is a testament to the limitless wonders that surround us. In this article, we delve into the enchanting world of nature and explore the reasons why it continues to hold us spellbound.</p>	<p>Wonder</p>	<p>The Nature Seekers</p>	<p>2023</p>		
<p>Nature is a symphony of life, a harmonious composition of diverse elements coming together to create something extraordinary. The rustling leaves, chirping birds, and rushing streams form a captivating melody that resonates deep within us. It's a symphony that speaks to our souls, reminding us that we are part of something much greater than ourselves.</p>	<p>Wonder</p>	<p>The Nature Seekers</p>	<p>2023</p>		
<p>Nature's Symphony: The enchantment lies in the intricate web of relationships that exist in nature. From the pollination of flowers by bees to the symbiotic dance between predator and prey, every interaction is a testament to the balance and interdependence that sustains life on Earth. Nature's symphony invites us to listen, learn, and appreciate the beauty of its intricate composition.</p>	<p>Wonder</p>	<p>The Nature Seekers</p>	<p>2023</p>		

<p>Nature has an innate ability to awaken our sense of wonder. It offers us moments of pure magic, like the first bloom of a spring flower or the shimmering dance of fireflies on a summer night. These moments transport us back to the wonder-filled days of childhood when everything was new and exciting.</p>	Wonder	The Nature Seekers	2023		
<p>Nature's enchantment is a doorway to a world of curiosity and exploration. It invites us to ask questions, seek answers, and revel in the mysteries that surround us. Whether it's the intricate patterns of a snowflake or the grandeur of a star-filled sky, there's always something to marvel at in the natural world.</p>	Wonder	The Nature Seekers	2023		
<p>In our fast-paced, technology-driven lives, nature provides a refuge for connection and reflection. It offers us a chance to unplug from the digital noise and reconnect with ourselves and the world around us. A walk in the woods, a moment by the ocean, or a night under the stars allows us to find solace and clarity in the midst of life's chaos.</p>	Wonder	The Nature Seekers	2023		
<p>Nature's enchantment is a mirror that reflects our own inner landscapes. As we immerse ourselves in its beauty, we can't help but contemplate our place in the universe and the profound interconnectedness of all living things. It's a reminder that we are stewards of the Earth and have a responsibility to protect and preserve its enchanting beauty for future generations.</p>	Wonder	The Nature Seekers	2023		
<p>Nature's enchantment is an ever-present invitation to embark on a journey of discovery, wonder, and reflection. It reminds us of the intricate symphony of life, the magic of the world around us, and the importance of our connection to the natural world. As we open ourselves to the enchantment of nature, we find not only beauty but also a profound sense of purpose and responsibility. Nature's allure is timeless, and its wonders are boundless, inviting us to be captivated by its enduring enchantment.</p>	Wonder	The Nature Seekers	2023		
<p>When the world was new, the Creator placed our people here and told us to care for this special place. When we did, it gave us gifts and revealed powerful messages. We followed the Creator's advice and were provided with everything that makes Ash Meadows like no other. The wisdom we gained taught us to care for and respect this delicate landscape that connects our people to everything within the natural and spiritual world. Because these important lessons are still shared through the voice of the land, together we can experience this most important gift as the Creator intended.</p>	Ash Meadows NWR	The Newe/Nuwuvi Working Group in collaboration with Jeremy Spoon and the FWS	2011		

<p>To destroy our natural resources . . . will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them.</p>	<p>Economic impacts</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>		
<p>Wild beasts and birds are by right not the property merely of the people who are alive today, but the property of unknown generations, whose belongings we have no right to squander.</p>	<p>Economic impacts</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>		
<p>We have fallen heirs to the most glorious heritage a people ever received, and each one must do his part if we wish to show that the nation is worthy of its good fortune.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1886</p>	<p>Independence Day speech in Dickinson, Dakota Territory</p>
<p>The conservation of our natural resources and their proper use constitute the fundamental problem which underlies every other problem of our national life. Unless we maintain an adequate material basis for our civilization, we cannot maintain the institutions in which we place so great and so just a pride.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1907</p>	<p>Speech at Jamestown, Virginia</p>
<p>The nation behaves well if it treats the natural resources as assets which it must turn over to the next generation increased; and not impaired in value.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1910</p>	<p>Speech before Colorado Livestock Association, Denver, Colorado, August 29, 1910.</p>
<p>Conservation means development as much as it does protection. I recognize the right and duty of this generation to develop and use the natural resources of our land but I do not recognize the right to waste them, or to rob, by wasteful use, the generations that come after us... Moreover, I believe that the natural resources must be used for the benefit of all our people, and not monopolized for the benefit of the few... Of all the questions which can come before this nation, short of the actual preservation of its existence in a great war, there is none which compares in importance with the great central task of leaving this land even a better land for our descendants than it is for us, and training them into a better race to inhabit the land and pass it on. Conservation is a great moral issue, for it involves the patriotic duty of insuring the safety and continuance of the nation.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1910</p>	<p>Speech at Osawatomie, KS</p>

<p>Defenders of the short-sighted men who in their greed and selfishness will, if permitted, rob our country of half its charm by their reckless extermination of all useful and beautiful wild things sometimes seek to champion them by saying that 'the game belongs to the people.' So it does; and not merely to the people now alive, but to the unborn people. The 'greatest good of the greatest number' applies to the number within the womb of time, compared to which those now alive form but an insignificant fraction.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1916</p>		
<p>The "greatest good of the greatest number" applies to the number within the womb of time, compared to which those now alive form but an insignificant fraction. Our duty to the whole, including the unborn generations, bids us restrain an unprincipled present-day minority from wasting the heritage of these unborn generations. The movement for the conservation of wild life, and the larger movement for the conservation of all our natural resources, are essentially democratic in spirit, purpose, and method.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1916</p>		
<p>Defenders of the short-sighted men who in their greed and selfishness will, if permitted, rob our country of half its charm by their reckless extermination of all useful and beautiful wild things sometimes seek to champion them by saying that "the game belongs to the people." So it does; and not merely to the people now alive, but to the unborn people. The "greatest good for the greatest number" applies to the number within the womb of time, compared to which those now alive form but an insignificant fraction. Our duty to the whole, including the unborn generations, bids us to restrain an unprincipled present-day minority from wasting the heritage of these unborn generations. The movement for the conservation of wildlife and the larger movement for the conservation of all our natural resources are essentially democratic in spirit, purpose, and method.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1916</p>		
<p>Here is your country. Cherish these natural wonders, cherish the natural resources, cherish the history and romance as a sacred heritage, for your children and your children's children. Do not let selfish men or greedy interests skin your country of its beauty, its riches or its romance.</p> <p>To waste, to destroy our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them amplified and developed.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>			
<p>The wildlife and its habitat cannot speak. So we must and we will.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>			

<p>The Audubon Society, which has done far more than any other single agency in creating and fostering an enlightened public sentiment for the preservation of our useful and attractive birds, is [an organization] consisting of men and women who in these matters look further ahead than their fellows, and who have the precious gift of sympathetic imagination, so that they are able to see, and wish to preserve for their children's children, the beauty and wonder of nature.</p>	<p>Land ethic</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>			
<p>It is not the critic who counts; not the man who points out how the strong man stumbled or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again; because there is no effort without error and shortcomings; but who knows the great enthusiasm, the great devotion; who spends himself in a worthy cause; who at best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that this place shall never be with those cold and timid souls who never know either victory or defeat.</p>	<p>Leadership</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>			<p>Proceedings of the 1998 Fulfilling the Promise Conference, Keystone, Colorado</p>
<p>I desire again to urge upon the Congress the importance of authorizing the President to set aside certain portions of the reserves or other public lands as game refuges for the preservation of bison, wapiti, and other large beasts once so abundant in our woods and mountains and on our great plains, and now tending towards extinction.</p>	<p>National Wildlife Refuges</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1904</p>		
<p>The establishment by Executive Order between March 14, 1903, and March 4, 1909, of fifty-one National Bird Reservations distributed in seventeen States and Territories from Porto Rico to Hawaii and Alaska. The creation of these reservations at once placed the United States in the front rank in the world work of bird protection. Among these reservations are the celebrated Pelican Island rookery in Indian River, Florida; The Mosquito Inlet Reservation, Florida, the northernmost home of the manatee; the extensive marshes bordering Klamath and Malheur Lakes in Oregon, formerly the scene of slaughter of ducks for market and ruthless destruction of plume birds for the millinery trade; the Tortugas Key, Florida, where, in connection with the Carnegie Institute, experiments have been made on the homing instinct of birds; and the great bird colonies on Laysan and sister islets in Hawaii, some of the greatest colonies of sea birds in the world.</p>	<p>Refuge System</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1913</p>		
<p>It was the Audubon Society which started the movement for the establishment of bird refuges. The society now protects and polices about one hundred of these refuges, which, of course, of course, are worthless unless thus protected.</p>	<p>Refuge System</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1916</p>		

<p>In after years there shall come forever to his mind the memory of endless prairies shimmering in the bright sun; of vast snow-clad wastes lying desolate under gray skies; of the melancholy marshes; of the rush of mighty rivers; of the breath of the evergreen forest in summer; of the crooning of ice-armored pines at the touch of the winds of winter; of cataracts roaring between hoary mountain masses; of all the innumerable sights and sounds of the wilderness; of its immensity and mystery; and of the silences that brood in its still depths.</p>	<p>Wilderness/special designations</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1893</p>		
<p>There no words that can tell the hidden spirit of the wilderness, that can reveal its mystery, its melancholy, its charm.</p>	<p>Wilderness/special designations</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1910</p>		
<p>The meadowlark is a singer of a higher order, deserving to rank with the best. Its song has length, variety, power and rich melody; and there is sometimes a cadence of wild sadness, inexpressibly touching... Yet I cannot say that song would appeal to others as it appeals to me, for to me it comes forever laden with a hundred memories and associations; with the sight of dim hills reddening in the dawn, with the breath of cool morning winds blowing across lonely plains, with the scent of flowers on the sunlit prairie, with the motion of fiery horses, with all the strong thrill of eager and buoyant life. I doubt if any man can judge dispassionately the bird songs of his own country; he cannot dissociate them from the sights and sounds of the land that is so dear to him</p>	<p>Wonder</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1893</p>		
<p>To lose the chance to see frigate-birds soaring in circles above the storm, or a file of pelicans winging their way homeward across the crimson afterglow of the sunset, or myriad terns flashing in the bright light of midday as they hover in the shifting maze above the beach -- why, the loss is like of a gallery of the masterpieces of the artists of old time.</p>	<p>Wonder</p>	<p>Theodore Roosevelt, U.S. President 1901-1909</p>	<p>1916</p>		
<p>UNLESS someone like you cares a whole awful lot, nothing is going to get better. It's not.</p>	<p>Land ethic</p>	<p>Theodore S. Geisel</p>	<p>1971</p>		
<p>It's not about what it is, it's about what it can become.</p>	<p>Land ethic</p>	<p>Theodore S. Geisel</p>	<p>1971</p>		
<p>The human community and the natural community will go into the future as a single sacred community or we will both experience disaster on the way.</p>	<p>Spiritual dimensions</p>	<p>Thomas Berry</p>			
<p>The profusion of the fall palette is always a time of being called home to nature, that no matter where you are in your life, there is a warming sense of nostalgia during late afternoons before the sunset comes. You walk to the edge of the forest, you allow yourself to soak in that good vibe, and there is a never-ending impression that you belong there.</p>	<p>Wonder</p>	<p>Thomas Mangelsen</p>			
<p>Nature's masterpiece, If this land not be rich, then the whole world is poor.</p>	<p>Land ethic</p>	<p>Thomas Morton, early American colonist</p>	<p>1624</p>		

<p>If something happened to you or me, the hawks and the owls and the eagles and swans couldn't care less. But to me there is no more ennobling aspect of the human character than that we can care about what happens, not only to our own kind but to them. We are all, human and bird and animal, part of the same skein of life.</p>	<p>Land Ethic</p>	<p>Thomas Z. Atkeson, Manager Wheeler NWR 1962-1987</p>	<p>1987</p>		
<p>There is a Cherokee word we all must learn if we are to reclaim America's landscape from centuries of abuse. Eloheh means land but it also means history, culture, and religion. We cannot separate our place on earth from our lives on the earth nor our vision for our meaning as a people. When we take care of the land, we weave all these forces into a greater fabric of family, community, and government -- a true citizenship giving people what they need.</p>	<p>Land ethic</p>	<p>Tim Palmer</p>	<p>1999</p>		
<p>We can teach our children about the land and the natural world or perhaps learn along with them. Finding the time to spend in the great outdoors with children is our greatest challenge and opportunity -- it is where we will raise the next generation of conservationists. We can instill in them a sense of what it truly means to be an American by teaching them about the natural history of our land.</p>	<p>The Refuge System</p>	<p>Tim Palmer</p>	<p>2004</p>		
<p>Refuges are places where the music of life has been rehearsed to perfection, where nature's colors are most vibrant, where time is measured in seasons, and where the dance of the crane takes center stage. They are gifts to ourselves and to generations unborn -- simple gifts unwrapped each time a birder lifts binoculars, a child overturns a rock, a hunter sets the decoys, or an angler casts the waters.</p>	<p>The Refuge System</p>	<p>Tom Worthington, Deputy Regional Chief NWRS</p>	<p>1996</p>		<p>Also in proceedings of the 1998 Fulfilling the Promise conference</p>

<p>They have tamed it with their barrows, they have broken it with plows; Where the bison used to range it, someone built himself a home; They have stuck it full of fenceposts; they have girded it with wire; They have shamed it and profaned it with an automobile tire; They have bridged its gullied rivers; they have peopled it with men. They have churchd it, they have schooled it, they have steeped it -- Amen! They have furrowed it with ridges, they have seeded it with grain, And the West that was worth knowing, I shall never see again. They have smothered all its campfires, where the beaten plainsmen slept, They have driven up their cattle where the skulking coyote slept; They have made themselves a pasture where the timid deer would browse; Where the antelope were feeding they have dotted o'er with cows; There's a yokel's tuneless whistling down the bison's winding trail; Where the red man's arrow fluttered there's a woman with a pail Driving up the cows for milking; they have cut its wild extent Into forty acres patches till its glory is all spent. I remember in the sixties, when as far as I could see, It had never lord nor ruler but the buffalo and me; Ere the blight of man was on it, and the endless acres lay Just as God almighty left them on the restful seventh day, When no sound rose from vastness but a murmured hum and dim Like the echoed void of Silence in an unheard prairie hymn; And I lay at night and rested in my bed of blankets curled Much alone as if I was the only man in all the world! But the prairie's passed, or passing, with the passing of the year, Till there is no West worth knowing, and there are no pioneers; They have ridded it of dangers till the zest of it is gone; And I've saddled up my pony, for I'm dull and lonesome here, To go westward, westward, westward till we find a new frontier; To get back to God's own wilderness and the skies we used to know -- But there is no West; it's conquered -- and I don't know where to go.</p>	<p>Prairies</p>	<p>Unknown</p>	<p>1907</p>	
<p>Pursue your goals in the same manner that you approach whitewater rafting. Follow 4 basic rules: 1) rest when possible 2) lean into the rocks 3) keep paddling 4) stay in the boat</p>	<p>Goals</p>	<p>Unknown</p>	<p>2001</p>	
<p>Be like a tree in pursuit of your cause, stand firm, grip hard, thrust upward, bend with the winds of heaven, and learn tranquility.</p>	<p>Goals</p>	<p>Unknown</p>		<p>Dedication of Corkscrew Swamp Sanctuary, Florida (N Audubon Soc)</p>

<p>The single biggest thing I learned was from an indigenous elder of Cherokee descent, Stan Rushwork, who reminded me of the difference between a Western settler mindset of "I have rights" and an indigenous mindset of "I have obligations". Instead of thinking that I am born with rights, I choose to think that I am born with obligations to serve past, present, and future generations, and the planet itself.</p>	<p>Land ethic</p>	<p>Unknown</p>			
<p>"If you stand very still in the heart of the woods, you'll hear many wonderful things--the snap of a twig, the wind in the trees, and the whirl of invisible wings. If you stand very still in the turmoil of life and wait for the voice from within, you'll be led down the pathways of wisdom and peace away from the chaos and din. If you stand very still and hold close to your faith, you'll get all the help that you ask. You'll draw from the silence the things that you need--hope and courage and strength for your task."</p>	<p>Spiritual dimensions</p>	<p>Unknown</p>			
<p>Treat the earth well: it was not given to you by your parents, it was loaned to you by your children. We do not inherit the Earth from our Ancestors, we borrow it from our Children.</p>	<p>Land ethic</p>	<p>Unknown; attributed to a variety of sources</p>			
<p>Those who never learned to walk will never know its beauty . . . Only those who choose to get lost in it, cutting all ties with civilization, can know what I mean. Only those who return to the elemental world can know its beauty and grandeur - and man's essential unity with it.</p>	<p>Wilderness/special designations</p>	<p>Vardis Fisher, author</p>	<p>1965</p>		
<p>Over the centuries, the ink has gone to the discoverers, the [people] who found or claimed or opened new territories. But we've gotten to a place in history where the preservers are the ones who deserve the ink.</p>	<p>Land ethic</p>	<p>Verlyn Klinkenborg</p>	<p>2003</p>		<p>paying tribute to Mardy Murie's conservation vision at her death in 2003 (age 101)</p>
<p>Nature is the ultimate source of inspiration.</p>		<p>Vincent Van Gogh</p>			

<p>Something will have gone out of us as a people if we ever let the remaining wilderness be destroyed; if we permit the last virgin forests to be turned into comic books and plastic cigarette cases; if we drive the few remaining members of the wild species into zoos or to extinction; if we pollute the last clear air and dirty the last clean streams and push our paved roads through the last of the silence, so that never again will Americans be free in their own country from the noise, the exhausts, the stinks of human and automotive waste. And so that never again can we have the chance to see ourselves single, separate, vertical and individual in the world, part of the environment of trees and rocks and soil, brother to the other animals, part of the natural world and competent to belong in it. ... We need wilderness preserved — as much of it as is still left, and as many kinds — because it was the challenge against which our character as a people was formed. The reminder and the reassurance that it is still there is good for our spiritual health even if we never once in ten years set foot in it.</p>	<p>Wilderness/special designations</p>	<p>Wallace Stegner</p>	<p>1960</p>		<p>Letter to Outdoor Recreation Resources Review Council</p>
<p>We simply need that wild country available to us, even if we never do more than drive to its edge and look in. For it can be a means of reassuring ourselves of our sanity as creatures, a part of the geography of hope.</p>	<p>Wilderness/special designations</p>	<p>Wallace Stegner</p>	<p>1960</p>		<p>Letter to Outdoor Recreation Resources Review Council</p>
<p>Wilderness can be a means of reassuring ourselves of our sanity as creatures, a part of the geography of hope.</p>	<p>Wilderness/special designations</p>	<p>Wallace Stegner</p>			
<p>From the frosted peaks of Alaska to the sun-drenched shores of Florida, winter casts a spell upon the National Wildlife Refuge System, transforming each national wildlife refuge into a unique tapestry of quiet wonders. Whether you navigate snow-laden trails</p>	<p>Wonder</p>	<p>Walt Whitman</p>			
<p>USSA is proud of its role in founding CARE 16 years ago and working cooperatively to ensure funding for the incomparable Wildlife Refuge System, its conservation mission, and assuring unsurpassed opportunities for hunting and fishing pursuant to the 1997 Refuge Improvement Act.</p>	<p>Refuge System</p>	<p>Walter Pigeon Jr., President, U.S. Sportsman's Alliance</p>	<p>2011</p>		
<p>If we continue to destroy our living environment by polluting our streams and poisoning our air ... we put the survival of the human family in jeopardy ... We may be the first civilization in the history of man that will have suffocated and been strangled in waste of its material affluence -- compounded by social indifference and social neglect.</p>	<p>Land ethic</p>	<p>Walter Reuther, President United Auto Workers</p>	<p>1960s</p>		
<p>And the world cannot be discovered by a journey of miles, no matter how long, but only by a spiritual journey, very arduous and humbling and joyful, by which we arrive at the ground at our feet, and learn to be at home.</p>	<p>Spiritual dimensions</p>	<p>Wendell Berry</p>			

<p>We must provide enough wilderness areas so that no matter how dense our population, man -- though apartment born -- may attend the great school of the outdoors and come to know the joy of walking the woods, alone and unafraid. Once he experiences that joy, he will be restless to return over and over again to discover the never-ending glories of God's wilderness.</p>	<p>Wilderness/special designations</p>	<p>William O. Douglas</p>	<p>1961</p>		
<p>... when the last individual of a race of living things breathe no more, another heaven and another earth must pass before such a one can be again.</p>	<p>Spiritual dimensions</p>	<p>William Beebe</p>	<p>1877-1962</p>		<p>New York Zoological Society</p>
<p>To see a world in a grain of sand and a heaven in a wild flower, hold infinity in the palm of your hand and eternity in an hour.</p>	<p>Wonder</p>	<p>William Blake, poet</p>	<p>1803</p>		
<p>The refuges are significant havens for America's terrestrial and marine wildlife. They deserve public support every bit as much as our national parks and forests.</p>	<p>Refuge System</p>	<p>William Chandler, VP Government Affairs, Marine Conservation Institute</p>	<p>2011</p>		
<p>Our national wildlife refuges are treasures that protect critical habitat, bolster the economies of local communities, and provide recreational and educational opportunities for all Americans. In recent years, funding for the Refuge System has not kept up with the demands placed on these critical lands and waters by a warming climate, encroaching development and increased visitation. The Cooperative Alliance for Refuge Enhancement (CARE) is a remarkably diverse coalition that has been hugely successful in protecting the National Wildlife Refuge System for the past 15 years. The 2011 report issued by CARE on the Refuge System is a blueprint we must follow to protect all national wildlife refuges so that future generations of Americans can enjoy the spectacular diversity of wildlife and habitat found in these wonderful places.</p>	<p>Refuge System</p>	<p>William H. Meadows, President, The Wilderness Society</p>	<p>2011</p>		
<p>I always feel sad leaving Hart Mountain. Yet after I travel a few hours and turn to see its great bulk against a southern sky my heart rejoices. This refuge will leave our grandsons and granddaughters an inheritance of the wilderness that no dollars could recreate. Here they will find life teeming throughout all the life zones that lead from the desert to alpine meadows.</p>	<p>Individual Refuge</p>	<p>William O. Douglas, Supreme Court Justice</p>	<p>1960</p>	<p>Hart Mountain National Antelope Refuge</p>	
<p>The Arctic has a call that is compelling. The distant mountains [of the Brooks Range in Alaska] make one want to go on and on over the next ridge and over the one beyond. The call is that of a wilderness known only to a few... This last American wilderness must remain sacrosanct.</p>	<p>Individual refuge</p>	<p>William O. Douglas, Supreme Court Justice</p>	<p>1980</p>	<p>Arctic NWR</p>	<p>Speech by Jimmy Carter</p>
<p>..... to be whole and harmonious, man must also know the music of the beaches and the woods. He must find the thing of which he is only an infinitesimal part and nurture it and love it, if he is to live.</p>	<p>Spiritual dimensions</p>	<p>William O. Douglas, Supreme Court Justice</p>	<p>1960</p>		

And this our life, exempt from public haunt, Finds tongues in trees, books in the running brooks, Sermons in stones, and good in everything.	Land ethic	William Shakespeare	1599		
One touch of nature makes the whole world kin.	Land ethic	William Shakespeare	1602		
We hold that the real men and women of to-day owe to posterity a duty in the preservation of wild life than can not conscientiously be ignored. The wild life of the world is not ours, to dispose of wholly as we please. We hold it <i>in trust</i> , for the benefit of ourselves, and equal benefits to those who come after us. As honorable guardians we have no right to waste and squander the heritage of our children and grandchildren.	Land ethic	William T. Hornaday	1914		
Paradise Found -- One impulse from a vernal wood may teach you more of man, of moral evil and of good, than all the sages can.	Land ethic	William Wordsworth	1798		
In Alaska we are shared stewards of world renowned natural resources and our nation's last true wild places. Our hope is that each generation has the opportunity to live with, live from, discover and enjoy the wildness of this awe-inspiring land and the people who love and depend on it.	Alaska		2023		
In the middle of the 20th century, we saw our planet from space for the first time. Historians may eventually find that this vision had a greater impact on thought than did the Copernican revolution of the 16th century, which upset the human self-image by revealing that the Earth is not the centre of the universe. From space, we see a small and fragile ball dominated not by human activity and edifice but by a pattern of clouds, oceans, greenery, and soils. Humanity's inability to fit its activities into that pattern is changing planetary systems, fundamentally. Many such changes are accompanied by life-threatening hazards. This new reality, from which there is no escape, must be recognized - and managed.	Land ethic		1987		
Each refuge or waterfowl production area is, above all else, land. They are living, breathing places where the ancient rhythms still beat. To many, they provide a sense of place, a timeless connection to instincts barely discernible, and a tie to a natural world which nourishes the spirit of individuals, and a nation.	Refuge System		1998		
The National Wildlife Refuge System occupies a unique niche among federal land management agencies. Rather than having purposes based on scenic or historic values, or on the concepts of multiple use in both recreational and economic terms, refuges focus on wildlife, and most often, those species held in trust for all Americans. Trust species have been defined in laws and treaties passed or ratified by Congress: migratory birds; threatened and endangered species; certain fisheries; and marine mammals. These trust species have played, and will continue to play, a defining role in managing and growing the System.	Refuge System		1998		

<p>The System story is distinctly American. A story of passion and vision, of courage in the face of adversity, of women and men with a noble mission etched across their hearts, of politics and evolving policy, of things done right and some things not so right, and a story of a heritage and culture unique in public service. It is a story as simple and compelling as one man and one boat protecting birds on Pelican Island, and a story as complex and challenging as seeking to understand the intricacies of ecosystems on millions of acres of land.</p>	<p>Refuge System</p>		<p>1998</p>		
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Publication				
The National Wildlife Refuge System: Report of the Advisory Committee on Wildlife Management, appointed by Interior Secretary Stewart L. Udall				
"History of Okefenokee Swamp" (3rd edition)				
"History of Okefenokee Swamp" (3rd edition)				
in letter written to Rachel Carson				

<p>"The Mountain Trail and Its Message"</p>	<p>(see related quote by John Muir on sauntering)</p>			
<p>"A Sand County Almanac"</p>				
<p>Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO</p>				
<p>"A Sand County Almanac"</p>				
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"Round River: from the Journals of Aldo Leopold"									
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"Sand County Almanac"									

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"Game Management"									
"Sand County Almanac"									
Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO									
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"A Sand County Almanac"									
"A Sand County Almanac"									
Poem "Earthrise" given at President Joe Biden's inauguration									

<p>Paper presented to the International Union for the Conservation of Nature and Natural Resources</p>									
				<p>Radio address to the nation October 12, 1996</p>					

Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO								
In his book "Pale Blue Dot: A Vision of the Human Future in Space"								
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"Goose Music: Variations on a Theme by Aldo Leopold" in Proceedings of the 2003 International Canada Goose Symposium							
"Life on Earth"							
"Beyond Ecophobia"							
"Beyond Ecophobia"							

<p>Quoted in "Fulfilling the Promise - The National Wildlife Refuge System"</p>	<p>Cooperative Alliance for Refuge Enhancement (CARE) advocacy item</p>		<p>From a speech given to environmentalists in Missoula Montana and Vail Colorado? Quoted in "Wild Oregon" January-February 1979</p>		<p>"Down the River"</p>

<p>Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO</p>				
<p>Protect the Arctic Website https://www.protecttheartctic.org/arctic-national-wildlife-refuge-filming-florian-schulz-story</p>				
<p>Protect the Arctic Website https://www.protecttheartctic.org/arctic-national-wildlife-refuge-filming-florian-schulz-story</p>				
<p>Strategic Leadership, an article in Executive Excellence magazine</p>				

Strategic Leadership, an article in Executive Excellence magazine	Senate testimony on the Wilderness bill				A call to action in "Conserving the Future: Wildlife Refuges and the Next Generation"		

Washington Post article "Bush Attacks Gore on Environment"					
Included in 1999 publication ' Fulfilling the Promise'					
Anasazi Foundation, "The Seven Paths: Changing One's Way of Walking in the World"					
Article in Awake magazine					
inscription on an underwater manatee statue at Crystal River NWR					

<p>Article published in Atlantic Monthly entitled "Three Days to See"</p>				
<p>referring to ocean sounds in his book "The Outermost House: A Year of Life on the Great Beach of Cape Cod"</p>				T
<p>In his address to the Concord Massachusetts Lyceum</p>				
<p>"Walden or Life in the Woods"</p>				

"The Maine Woods"				
"Walden or Life in the Woods"				
"Walden or Life in the Woods"				
extolling the song of the wood thrush	"Summer"			
"Live in each Season" Thoreau's Journal August 23, 1853				
"Black Spring"				

"Wildlife Refuges"				

	<p>"The Bridge at the Edge of the World: Capitalism, the Environment, and Crossing from Crisis to Sustainability"</p>					
		<p>BBC, Shared Planet: Religion and Nature</p>				
			<p>Fulfilling the Promise - The National Wildlife Refuge System</p>			
				<p>Cooperative Alliance for Refuge Enhancement (CARE) advocacy item</p>		

"America's National Wildlife Refuges: Lands of Promise"								
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"Leaf and Tendril"								
"Accepting the Universe"								
"Wake-Robin"								

"Wake-Robin"							
Missouri River Journals							
In an address in the U.S. House of Representatives							
Letter to Jeanne Carr							
"The Yosemite"							
Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO							
"Nature Writings: The Story of My Boyhood and Youth, My First Summer in the Sierra, the Mountains of California, Stickeen, Selected Essays".							

<p>"The Mountain Trail and its Message"</p>	<p>(see related quote on sauntering by Albert W. Palmer)</p>			
<p>"John of the Mountains: The Unpublished Journals of John Muir"</p>				
<p>"Travels in Alaska"</p>				
<p>"John of the Mountains: The Unpublished Journals of John Muir"</p>				

<p>Describing John Muir's remedy for human misery in her book, "Son of the Wilderness: The Life of John Muir"</p>								

"Nature. Beauty. Gratitude" (TED Talk)

Unpublished letter on file at Arctic NWR

Unpublished letter on file at Arctic NWR

Presidential message on guarding U.S. beauty

Statement at signing of the Wilderness Act	Presentation at the National Wildlife Refuge System Fulfilling the Promises Conference, Keystone, CO	address on "Some Aspects of a National Land Program" delivered to the American Farm Bureau Federation at Nashville, TN, December 12, 1935	"Two in the Far North", 3rd Edition, Anchorage, Alaska, Alasa Northwest Publishing	"Two in the Far North", 3rd Edition, Anchorage, Alaska, Alasa Northwest Publishing																									
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writing of passenger pigeons					
Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO					
Nobel Peace Prize lecture in Oslo, Norway					
Cooperative Alliance for Refuge Enhancement (CARE) advocacy item					
September/October issue of Montana Magazine					
Cooperative Alliance for Refuge Enhancement (CARE) advocacy item					

Cooperative Alliance for Refuge Enhancement (CARE) advocacy item						
quoted in article in "Wilderness"						
Internal FWS memo						
In letter to his grandchildren written 2 years before his death						
"This is the American Earth"						
"The American Aesthetic"						
NWRA web article						

NWRA web article					
University of New Mexico Art Exhibition "Species in Peril Along the Rio Grande"					
Congressional record					
Congressional record					

Wilderness philosophy, science, and Arctic NWR in G. Dahlgren (Ed) "Proceedings, Twelfth Alaska Science Conference", American Assoc for the Advancement of Science					
"Journeys to the Far North"					
quote posted by the Trumpeter Swan Society					
Washington Post 1/21/99					

<p>Report of the Bureau of Biological Survey for the fiscal year ended June 30, 1930</p>				
<p>Annual Report of the U.S. Biological Survey for the Fiscal Year Ending June 30, 1930</p>				
<p>Annual Report of the U.S. Biological Survey for the Fiscal Year Ending June 30, 1928</p>				
<p>Quoted in "America's Wildlife Refuges: Lands of Promise"</p>				

Remarks on the Presidential Proclamation establishing the Northwestern Hawaiian Islands Marine National Monument								
speech at dedication of new headquarters for the National Wildlife Federation								
Article in Fortune Magazine								
State of the Union address								
Statement upon signing of the Endangered Species Act								
"Guarding Our Wildlife Resources" Conservation in Action series #5								
"Silent Spring"								

Speaking event in Columbus, Ohio						
"Silent Spring"						
"Silent Spring"						
Speech upon receiving the Audubon Medal						
Rachel Carson to Stewart Udall						
Final speech, San Francisco, October 1963						

"Conservation in Action"	"The Edge of the Sea"		"The Edge of the Sea"	In her book "The Edge of the Sea"

"The Sense of Wonder"					
"The Sense of Wonder"					
"The Sense of Wonder"					
"The Sense of Wonder"					
Written for "Omnibus", a public television series					
in a speech given to a convocation of librarians					

	<p>"The Arctic NWR-An Exploration of the Meanings Embodied in America's Last Great Wilderness" WildEarth Winter 1999/2000</p>			<p>From article "Be Still and Wonder" https://www.desiringgod.org/articles/be-still-and-wonder?utm_campaign=Daily+Digest&utm_content=Daily+digest&utm_medium=cio&utm_source=email</p>
			<p>Yearbook of Agriculture</p>	

<p>Cooperative Alliance for Refuge Enhancement (CARE) advocacy item</p>					<p>In the forward to George Laycock's book "The Sign of the Flying Goose: The Story of our National Wildlife Refuges"</p>		<p>Quoted in "Fulfilling the Promise - The National Wildlife Refuge System"</p>

<p>Cooperative Alliance for Refuge Enhancement (CARE) advocacy item</p>				
<p>Remarks at the 1902 Conference of the Audubon Societies</p>				
<p>Quoted in 'Fulfilling the Promise' proceedings of a 1998 Conference, Keystone, CO</p>				
<p>"The Hour of Land: A Personal Topography of America's National Parks"</p>				
<p>In her book "Refuge, an Unnatural History of Family and Place"</p>				
<p>"Refuge: An Unnatural History of Family and Place"</p>				

<p>"The Open Space of Democracy"</p>				
<p>Congressional testimony on the Utah Public Lands Management Act of 1995</p>				
<p>online at https://medium.com/@NatureSeekers_/natures-enchantment-a-journey-of-discovery-9386f9211a7d</p>	<p>"Nature's Enchantment: A Journey of Discovery"</p>			
<p>online at https://medium.com/@NatureSeekers_/natures-enchantment-a-journey-of-discovery-9386f9211a7d</p>	<p>"Nature's Enchantment: A Journey of Discovery"</p>			
<p>online at https://medium.com/@NatureSeekers_/natures-enchantment-a-journey-of-discovery-9386f9211a7d</p>	<p>"Nature's Enchantment: A Journey of Discovery"</p>			

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online at https://medium.com/@NatureSeekers_/natures-enchantment-a-journey-of-discovery-9386f9211a7d	"Nature's Enchantment: A Journey of Discovery"			
online at https://medium.com/@NatureSeekers_/natures-enchantment-a-journey-of-discovery-9386f9211a7d	"Nature's Enchantment: A Journey of Discovery"			

"A Book Lovers Holidays in the Open"					
"A Book Lovers Holidays in the Open"					

In preface to his book "The Wilderness Hunter"							
In his book "African Game Trails"							
in a letter from North Dakota							
In the book " A Book Lover's Holiday in the Open"							
Dr. Seuss, "The Lorax"							
Dr. Seuss, "The Lorax"							
Photographer's blog							

June 24, 1987 article in the Gadsden Times					
"The Heart of America, Our Land, Our Future"					
NWRS Conservation in Action Summit					
"The NWRS—Promises for a New Century"					

<p>"Passing of the Prairie" a poem published in the New York Times</p>		

			quoting William O. Douglas in his book "Mountain Man"		

<p>in his book "My Wilderness: East to Katahdin"</p>			<p>from poem "Auguries of Innocence"</p>	<p>Cooperative Alliance for Refuge Enhancement (CARE) advocacy item</p>	<p>Cooperative Alliance for Refuge Enhancement (CARE) advocacy item</p>	<p>"My Wilderness: The Pacific West"</p>	

"As You Like It", Act 2, Scene 1					
"Troilus and Cressida", Act 3 Scene 3					
"Wild Life Conservation in Theory and Practice"					
Brochure for Chincoteague NWR visitor center					
U.S. Fish and Wildlife Alaska Website					
"Report of the World Commission on Environment and Development: Our Common Future"					
"Fulfilling the Promise" proceedings of a 1998 Conference, Keystone, CO					
"Fulfilling the Promise" proceedings of a 1998 Conference, Keystone, CO					

<p>"Fulfilling the Promise" proceedings of a 1998 Conference, Keystone, CO</p>				
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