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UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF MONTANA
MISSOULA DIVISION

FREEDOM FROM RELIGION
FOUNDATION, INC.,

Plaintiff,

v.

CHIP WEBER and UNITED STATES
FOREST SERVICE,

Defendants.

No. 9:12-CV-00019 DLC

DECLARATION OF IAN SMITH IN
SUPPORT OF THE FEDERAL
DEFENDANTS' MOTION FOR
SUMMARY JUDGMENT

Date: N/A

Time: N/A

Hon. Dana L. Christensen

I, Ian Smith, hereby declare as follows:

1. I am a professional historian, currently employed by Historical Research Associates, Inc. (“HRA”) in Missoula, Montana.
2. I have been employed as an historian at HRA for twelve years. I received my Master of Arts in history from the University of Montana, with an emphasis on the history of the American West, environmental history, and Native American history.
3. Over the past twelve years at HRA, my duties have included researching and writing numerous historical reports on a variety of topics for which litigation was either anticipated or was then occurring. My research and writing for HRA has involved topics such as Native American land use and water rights, histories of land use in the West, potentially responsible party research related to environmentally contaminated sites, and corporate genealogies. In addition, I have conducted oral interviews for HRA, and I have written historic contexts for cultural resource management reports associated with historic sites.
4. My current curriculum vitae appears in Appendix A of my expert witness report prepared in this case.
5. HRA has been retained by the U.S. Department of Justice in this case to investigate the history of the Jesus statue on Big Mountain, and I have worked as project lead on the assignment.

6. Under assignment in this case, HRA has conducted research in a wide range of textual records, including historic local newspapers, archival collections, and published secondary sources, as well as conducting oral interviews with thirteen individuals who are knowledgeable about the history of the Big Mountain ski area generally and the Jesus statue in particular.

7. HRA's historic newspaper research included a targeted review of the Whitefish Pilot and Kalispell's Daily Inter Lake, using an index available through the Whitefish Community Library that identified more than 1,000 articles related to Big Mountain dating from the late 1930s to the present. After researching potentially pertinent articles identified in this index, HRA historians also reviewed microfilmed copies of the Whitefish Pilot editions surrounding the Easter and Christmas holidays for the years 1947 through 2006 (after which microfilmed copies of the Whitefish Pilot are not available at the Flathead County Library). The purpose of the latter review was to determine whether the local newspaper documented any instances of individuals or religious groups using the statue as a site for church services during these two Christian-based holidays.

8. HRA's archival research included a review of the historical records held at the Whitefish Mountain Resort and clippings files related to Big Mountain and Whitefish that are maintained by the Montana Historical Society in Helena. HRA historians also reviewed the U.S. Forest Service's administrative record

supporting the reauthorization of the Special Use Permit for the statue and the site records pertaining to the statue that are held by the Montana State Historic Preservation Office (“SHPO”).

9. Finally, the oral history component of HRA’s research consisted of thirteen interviews with individuals, including several long-time skiers and employees of Whitefish Mountain Resort/Big Mountain, two former and current presidents of the ski area, and three local church leaders. Appendix C contains transcripts of the thirteen interviews conducted by HRA.

10. My review of the historical record indicates that the Jesus statue has been used and perceived in a variety of ways over time, some of which have been religious in nature and many of which have not. While religious groups have periodically held church services at the statue and while the statue has sometimes served as a site for religious activities, the historical record reveals that these types of activities have occurred only sporadically since the statue’s construction in 1954. HRA found no evidence showing any systematic or consistent use of the statue for church services or prayer gatherings during the nearly sixty years it has stood on Big Mountain. And, although some couples have used the site for weddings, the one documented instance of such activity located by HRA involved a wedding presided over by a judge, not a pastor or a priest.

11. In contrast to the sporadic religious uses that have occurred at the statue over time, there is a long and established pattern of activities and perceptions surrounding the statue that are secular. For years, the statue has served as a meeting place, a landmark, and a photo-taking site for local skiers and out-of-town visitors. Several individuals interviewed by HRA commented on the sheer beauty of the view from the statue, indicating that it was a place they would often stop simply to take in this scenery. Many locals, meanwhile, perceive the statue as a memorial to World War II veterans and the Tenth Mountain Division. There is also a long-standing tradition of playfulness surrounding the statue, with skiers sometimes decorating it with ski gear and Mardi Gras beads or high-fiving it as they ski by — a practice that has led to the statue's hand being broken off on numerous occasions. In addition, nearly all of the local people interviewed by HRA said that they perceived the statue as an important part of the ski area's history and as a landmark that has simply always been there. This long association with the ski area, in turn, was the reason that the Montana SHPO concurred in the U.S. Forest Service's suggestion that the site could be potentially eligible for listing on the National Register of Historic Places.

12. Finally, in considering the history of the Jesus statue on Big Mountain, it is important to note that the setting in which the statue is located is a resort area at which thousands of people recreate each year. Both before and after

the statue's placement on the mountain in 1954, the primary reason to visit the area has been to enjoy both summer and winter activities, not to gather at the Jesus statue. Moreover, the oral interviews and research conducted by HRA uncovered no evidence of individuals commenting negatively about the statue or complaining about its presence on Big Mountain prior to the events that led to the current litigation.

13. While there is evidence that church services and prayer gatherings have been held at the Jesus statue on Big Mountain during the nearly sixty years it has been on the mountain, my review of the historical record indicates that these activities have taken place only infrequently since 1954. Compared to this limited incidence of religious activity, there has been a longstanding tradition of secular uses of the statue. Although these activities have not always been sufficiently newsworthy to warrant mention in the local paper, interviews with long-time skiers, employees, and Whitefish residents reveal that many local individuals perceive the statue in ways that do not appear to be religious — as a meeting place, as a local landmark, as a place of playfulness and irreverence, and as an important aspect of Big Mountain's history as a ski area and tourist destination. Based on my review of the historical records uncovered by HRA, it is my opinion that these secular uses of the statue have, during the past six decades, outweighed those uses that have been connected to religion.

14. I declare under penalty of perjury that the factual assertions stated above are true and correct.

Executed this 15th day of January, 2013, in Missoula, Montana.


IAN SMITH

CERTIFICATE OF SERVICE

I, David B. Glazer, hereby certify that I have caused the foregoing to be served upon counsel of record through the Court's electronic service system.

I declare under penalty of perjury that the foregoing is true and correct.

Dated: January 18, 2013

/s/David B. Glazer
David B. Glazer

History and Uses of the Jesus Statue on Whitefish Mountain Resort (Big Mountain)

Prepared by



Ian Smith, M.A.

October 1, 2012

A handwritten signature in black ink, appearing to read "Ian Smith", is written below the typed name.

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Introduction and Summary of Opinions

The United States Forest Service (USFS), represented by the U.S. Department of Justice (DOJ), is currently engaged in litigation involving a statue of Jesus Christ located on Flathead National Forest land within the Whitefish Mountain Resort ski area (which was known as Big Mountain until 2007). The statue is located just below the top of the present-day chairlift known as Chair Two. The Kalispell, Montana-based Knights of Columbus Council No. 1328 erected the statue in 1954—seven years after Big Mountain first opened—following the issuance of a special use permit for the site by the USFS in October 1953. Although the initial permit did not specify a term, the USFS has renewed it on at least three occasions after its initial approval—in 1990, 2000, and 2012. Soon after the USFS announced its most recent decision to reauthorize the permit, attorneys representing the Freedom From Religion Foundation, Inc., filed suit against the USFS and Flathead National Forest Supervisor Chip Weber, “alleging violation of the Establishment Clause of the First Amendment to the United States Constitution.”¹ In August 2012, DOJ asked Historical Research Associates, Inc. (HRA) to conduct research relating to the history, uses, and perceptions of the Jesus statue since its placement on the mountain in 1954.

I am a project historian at HRA in Missoula, Montana, where I have been employed as a historian for twelve years. I hold a Master of Arts (M.A.) degree in history from the University of Montana, with an emphasis on the history of the American West, environmental history, and Native American history. My M.A. thesis pertained to the history of land use and environmental change on the Fort Yuma Indian Reservation in southeastern California. Over the past twelve years at HRA, my duties have included researching and writing numerous historical reports on a variety of topics for which litigation was either anticipated or was then occurring. My research and writing for HRA has involved topics such as Native American land use and water rights, histories of land use in the West, potentially responsible party (PRP) research related to environmentally contaminated sites, and corporate genealogies. In addition, I have conducted oral interviews for HRA, and I have written historic contexts for cultural resource management (CRM) reports associated with historic sites. I am currently identified as an expert witness for

¹ Complaint, filed February 8, 2012, *Freedom From Religion Foundation, Inc., v. Chip Weber, Flathead National Forest Supervisor, United States Forest Service*, Case 9:12-cv-00019-DLC, U.S. District Court for the District of Montana, Missoula Division.

DOJ on a case involving water rights in north-central Montana. However, I have not yet testified or been deposed in that case.

See Appendix A for a complete copy of my vita, which describes, in greater detail, my project-based experience at HRA during the past twelve years, as well as outlining my education, degrees earned, and my thesis work. Appendix B, meanwhile, lists my billing rate for the current research project and indicates the case for which I have been identified as an expert witness. Assisting me with the research for this current project was Katherine Beckley, a research historian at HRA.

To investigate the history of the Jesus statue on Big Mountain, HRA conducted research in a wide range of textual records, including historic local newspapers, archival collections, and published secondary sources, as well as conducting oral interviews with thirteen individuals who are knowledgeable about the history of the ski area generally and the Jesus statue in particular. Our historic newspaper research included a targeted review of the *Whitefish Pilot* and Kalispell's *Daily Inter Lake*, using an index available through the Whitefish Community Library that identified more than 1,000 articles related to Big Mountain dating from the late 1930s to the present. After researching potentially pertinent articles identified in this index, we also reviewed microfilmed copies of the *Whitefish Pilot* editions surrounding the Easter and Christmas holidays for the years 1947 through 2006 (after which microfilmed copies of the *Whitefish Pilot* are not available at the Flathead County Library). The purpose of the latter review was to determine whether the local newspaper documented any instances of individuals or religious groups using the statue as a site for church services during these two Christian-based holidays.

HRA's archival research included a review of the historical records held at the Whitefish Mountain Resort and clippings files related to Big Mountain and Whitefish that are maintained by the Montana Historical Society in Helena. We also reviewed the USFS's administrative record associated with the reauthorization of the special use permit and the site records pertaining to the statue that are held by the Montana State Historic Preservation Office (SHPO). Finally, the oral history component of our research consisted of thirteen interviews with individuals that included several long-time skiers and/or employees of Whitefish Mountain

Resort/Big Mountain,² two former and current presidents of the ski area, and three local church leaders. Appendix C includes transcripts of the thirteen interviews conducted by HRA. The names of the individuals interviewed—along with a brief introduction of each—are as follows:

- Jean Arthur, author of *Hellroaring: Fifty Years on the Big Mountain* and Whitefish resident from 1982 to 2001
- Pastor Brad Brittsan, pastor at Headwaters Ministries in Whitefish (1986-present) and skier at Big Mountain
- Mike Collins, president/CEO of Big Mountain (1988-2003) and current Whitefish resident
- Linda (Fopp) Lessard, daughter of Albert Fopp, a Knights of Columbus member who was involved in erecting the statue on Big Mountain.
- Dan Graves, current president/CEO of Big Mountain (2007-present)
- Martin Hale, resident of Whitefish since 1937 and skier at Big Mountain since its establishment in 1947
- Mike Jensen, resident of Whitefish since 1948 and skier at Big Mountain since the 1950s
- Mike Muldown, son of early Big Mountain skier Lloyd “Mully” Muldown, resident of Whitefish since 1945, and skier at Big Mountain since 1948-1949
- Reverend Paul Ogle, pastor, Whitefish Foursquare Church (1998-present) and skier at Big Mountain
- Karl Schenck, son of Big Mountain co-founder Ed Schenck, resident of Whitefish since 1953, and skier at Big Mountain since the 1950s
- Jane Solberg, skier at Big Mountain since its establishment in 1947 and Whitefish resident for more than three decades (1946-1954 and 1987-present)
- Pastor Jeff Teeples, pastor at Hawley Lutheran Church in Hawley, Minnesota, and former resident/skier in Whitefish during the years 1973-1981 and 1997-2007
- Tom Unger, Whitefish resident since 1962 and long-time employee and skier at Big Mountain

My review of the historical record indicates that the Jesus statue has been used and perceived in a variety of ways over time, some of which have been religious in nature and many of which have not. While religious groups have periodically held church services at the statue and while it has sometimes served as a site for religious activities, the historical record reveals that these

² Note that, since the Whitefish Mountain Resort ski area was known as Big Mountain for most of its history (from 1947 to 2007) and since most historical records refer to it as such, I will use the term “Big Mountain” throughout my report to reference the ski area.

types of activities have occurred only sporadically since the statue's construction in 1954. HRA found no evidence showing any systematic or consistent use of the statue for church services or prayer gatherings during the nearly sixty years it has stood on Big Mountain. And, although some couples have used the site for weddings, the one documented instance of such activity located by HRA involved a wedding presided over by a judge, not a pastor or a priest.

In contrast to the sporadic religious uses that have occurred at the statue over time, there is a long and established pattern of activities and perceptions surrounding the statue that are secular. For years, it has served as a meeting place, a landmark, and a photo-taking site for local skiers and out-of-town visitors. Several individuals interviewed by HRA commented on the sheer beauty of the view from the statue, indicating that it was a place they would often stop simply to take in this scenery. Many locals, meanwhile, perceive the statue as a memorial to World War II veterans and the Tenth Mountain Division. There is also a long-standing tradition of playfulness surrounding the statue, with skiers sometimes decorating it with ski gear and Mardi Gras beads or high-fiving it as they ski by—a practice that has led to the statue's hand being broken off on numerous occasions. In addition, nearly all of the local people interviewed by HRA said that they perceived the statue as an important part of the ski area's history and as a landmark that has simply always been there. This long association with the ski area, in turn, was the reason that the Montana SHPO concurred in the USFS's suggestion that the site could be potentially eligible for listing on the National Register of Historic Places.

Finally, in considering the history of the Jesus statue on Big Mountain, it is important to note that the setting within which the statue is located is a resort area at which thousands of people recreate each year. Both before and after the statue's placement on the mountain in 1954, the primary reason to visit the area has been to enjoy both summer and winter activities, not to gather at the Jesus statue. Moreover, the oral interviews and research conducted by HRA uncovered no evidence of individuals commenting negatively about the statue or complaining about its presence on Big Mountain prior to the events that led to the current litigation.

The report that follows traces the history of the statue and the various uses and perceptions surrounding it since its placement on Big Mountain in 1954. Based on my review of the records collected and interviews conducted relating to the history of the statue, it is my opinion that, over time, the secular uses surrounding the statue have outweighed the religious ones.

Building the Jesus Statue on Big Mountain

There are very few historical records that address the building of the Jesus statue on Big Mountain and the reasons for its placement there. The original application for a special use permit, signed by Knights of Columbus member L. J. Reed on September 11, 1953, indicated that the statue would be built “for the purpose of Erecting a Shrine overlooking the Big Mountain Ski run.” The application further stated that the Knights of Columbus intended to “erect a Statue of our Lord Jesus Christ” on a “6[']x6[']x6[']” base constructed of native stone using cement to hold [it] together.” The Knights of Columbus also made a recommendation that the statue “be made a permanent part of the recreation area on top of Big Mountain.”³ One month later, on October 15, 1953, the USFS issued a special use permit to the Knights of Columbus for the stated purpose of “erecting a religious shrine overlooking the Big Mountain ski run.” The permit required construction to be completed “within 12 months.”⁴

The *Whitefish Pilot* reported that the Knights of Columbus dedicated the statue on Sunday, September 5, 1954. L. J. Reed, who had served as the chairman of the Knights of Columbus’s “Shrine committee,” provided a statement to the newspaper describing how the statue came to be “placed where it now stands.” According to Reed, the idea “originated, to a great extent, during the two years the National Ski Championships were held on Big Mountain,” in 1949 and 1951. Continuing, he stated:

Several of the world’s leading skiers are Catholics and they asked why a shrine had not been placed. They had been to leading ski runs all over the world and the majority of them have a shrine of some sort at the top of the run. This idea was passed on to me and I in turn passed it on to the Knights of Columbus early in 1953 and a committee was selected to go to the top of Big Mountain and look over the possibilities for a site.

Reed noted that all of the committee’s members agreed on the final location of the statue, claiming that he believed “Our Lord himself selected this site, as each member of the committee after looking over all other possibilities returned to this site and were in complete accord that this was it.”⁵

³ United States Department of Agriculture, Forest Service [USFS], Special Use Application, September 11, 1953, USFS Administrative Record, Freedom From Religion Foundation vs. Weber et al., Case Number: 9:12-cv-00019-DLC [hereinafter cited as USFS Administrative Record], Doc. No. A-29.

⁴ USFS Special Use Permit, October 15, 1953, User #3003, USFS Administrative Record, Doc. No. A-28.

⁵ “Statue of Christ on Big Mountain Is Dedicated,” *Whitefish Pilot*, September 10, 1954.

Built by the St. Paul Statuary Company, the unpainted, six-feet-one-inch-tall statue was constructed “of cast s[t]one” and was “light buff in color.” Nestled at the edge of a stand of trees that remain on the mountain today, the statue, with its outstretched hands and flowing robes, looks southward over the Flathead Valley, Whitefish Lake, and the town of Whitefish below. It was—and continues to be—situated on a twenty-five-feet-by-twenty-five-feet parcel of land in Section 35, Range 22 West, Township 32 North. According to the *Pilot*, the reason for placing the statue on the six-feet-high base built by the Knights of Columbus was due to “snow conditions in the winter,” which averaged depths of “seven feet nine inches” at a gauging station “[j]ust a little way from the site of the shrine.”⁶

Information available online indicates that the St. Paul Statuary Company remains in business today, now operating under the name St. Paul Fabricating & Decorating Company. While its operations today focus on manufacturing church furnishings, the company’s website indicates that “casting, repair, wood carving, and painting of statues” was “[a] major part” of the company’s business when it began “80 years ago,” in the early 1930s. Today, the company’s website indicates that its employees “still have the knowledge and expertise to cast, repair and paint statues,” as well as “the ability to restore valuable pieces of art or architecture to its original state.” In its September 1953 permit application, the Knights of Columbus estimated that the “improvements” it planned to place on Big Mountain would cost “approximately \$800.00,” although the total cost of the statue is unknown.⁷

Since being placed on the mountain in 1954, the statue and the small parcel of land on which it was erected have undergone a few changes. First, the statue—which was originally an off-white, cement color—was painted. According to HRA’s interviews, this occurred sometime between 1981 and 1997, and it was done by a Boy Scout as a part of his effort to achieve Eagle Scout status.⁸ Second, according to HRA interviews, a fence was built behind the statue within

⁶ “Statue of Christ on Big Mountain Is Dedicated,” *Whitefish Pilot*, September 10, 1954; Cultural Site Record, Site No. 24FH0082, copy obtained from the Montana State Historic Preservation Office [Montana SHPO], Helena, Montana; and USFS, Special Use Application, September 11, 1953, USFS Administrative Record, Doc. No. A-29.

⁷ St. Paul Fabricating & Decorating Co., “Restoration,” <http://www.stpaulfab.com/restoration/>; and USFS, Special Use Application, September 11, 1953, USFS Administrative Record, Doc. No. A-29.

⁸ Pastor Jeff Teeple, telephone interview by Katherine Beckley, September 20, 2012, transcript, 2; and Linda (Fopp) Lessard, telephone interview by Katherine Beckley, September 10, 2012, transcript, 4-5. According to HRA’s interviews, the statue remained unpainted until at least 1981. Pastor Jeff Teeple recalled that the statue was not painted when he moved away from Whitefish in 1981, but it was painted when he moved back to town in 1997.

the past five years to help protect it from ongoing damage caused by skiers either hitting the statue with ski poles or high-fiving it—a long-standing “comical institution” on the mountain, according to interviewees.⁹ Finally, in 2010, Big Mountain officials placed a plaque next to the statue, which briefly described its history and outlined its reported association with World War II veterans. Dan Graves, the ski area’s current president and CEO, indicated that he erected this plaque to provide information to the mountain’s visitors—a “guest service” that he likened to informing skiers “about what kind of food is in a particular restaurant up here.” Graves further stated that the verbiage on the plaque summarized the “consistent storyline” he obtained while interviewing knowledgeable locals, Knights of Columbus members, and long-time employees at Big Mountain. The plaque reads:

When the troops started returning from WWII in Europe to their home in the Flathead Valley they brought with them many memories ... some good, some bad. Some of these troops were members of the Knights of Columbus at St. Matthew’s parish in Kalispell. A common memory of their time in Italy and along the French and Swiss border was of the many religious shrines and statues in the mountain communities. This started a dialogue with the U.S. Forest Service for leased land to place this statue of Jesus. On October 15, 1953 the U.S. Forest Service granted a permanent special use permit to the KofC Council #1328 for a 25ft x 25ft square for placement of the statue. A commission for the statue construction was given to St. Paul Statuary in St. Paul, Minnesota. The statue was installed in 1955 and has been maintained by the Knights of Columbus from St. Matthew’s ever since. We thank those brave troops that brought this special shrine of Christ to the Big Mountain and hope that you enjoy and respect it.

—Whitefish Mountain Resort, 2010¹⁰

While the statue itself and the parcel on which it sits have undergone only a few changes since 1954, the ski area surrounding the site has changed significantly during the past six decades. At the time the statue was placed on the mountain, it stood at the ski area’s summit, some 400 feet beyond the upper terminal of the T-bar that served the resort’s main ski runs at that time, as well as sitting “70 feet higher” in elevation.¹¹ Throughout most of the 1950s and 1960s, an uphill trek was required for anyone who wished to visit the statue. Mike Muldown,

Linda (Fopp) Lessard, meanwhile, remembered that the son of a Knights of Columbus member painted the statue as part of his efforts to become an Eagle Scout. She did not recall when the painting occurred, though.

⁹ Mike Jenson, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2; and Jean Arthur, telephone interview by Katherine Beckley, September 7, 2012, transcript, 3. Mike Jenson estimated that the fence was built “four or five years ago,” in 2007 or 2008. While he believed that Big Mountain officials built the fence, Jenson indicated that “[i]t may have been the Forest Service” who built it.

¹⁰ Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 1-2, 6; and Cultural Site Record, Site No. 24FH0082, copy obtained from the Montana SHPO.

¹¹ USFS, Special Use Application, September 11, 1953, USFS Administrative Record, Doc. No. A-29; and USFS Special Use Permit, October 15, 1953, User #3003, USFS Administrative Record, Doc. No. A-28.

whose father, Lloyd “Mully” Muldown, has been called the “Father of Skiing” at Big Mountain, recalled that, for the first fourteen years after the statue’s placement on the mountain, “you had to make a special effort to climb up there.” Muldown remembered the walk up to the statue as “kind of a little jaunt,” noting that, since it was “above the top of the lift” at that time, “it was that much more private then.”¹² Linda (Fopp) Lessard, whose father, Albert Fopp, was involved in the placement of the statue on the mountain in 1954, had a similar recollection, stating that, for several years, “many people didn’t even know it was there.” She also recalled that the Knights of Columbus “did not want it advertised” and that visitors to the mountain had to “make an effort and a point to check it out” because it was located “at the top, the summit, of Big Mountain” at that time.¹³

The Jesus statue would remain the ski area’s highest landmark for only six years. In the winter of 1960, Big Mountain installed its first chairlift, Chair One, which provided access to terrain at a much higher elevation than the statue. While the new lift opened up “miles of powder snow skiing” according to the *Pilot*, access to the statue was not significantly affected by its installation, since Chair One and the runs it served were located on a different part of the mountain. As Muldown pointed out, skiers would have to “go out of [their] way to get to” the statue from the runs that became accessible from the newly installed Chair One.¹⁴

By contrast, the 1968 construction of a second chairlift—which replaced the T-bar that had been in operation since 1947—did impact skiers’ ability to access the statue. Unlike the old T-bar, the upper terminal of Chair Two was situated above the statue, meaning that, after 1968, skiers were more likely simply to happen upon it while making runs down the hill. In fact, this is the way most visitors to Big Mountain have first encountered the statue, according to HRA’s interviews.¹⁵ Despite this increased access, however, the statue remains in a location that is not highly visible from most of the modern ski runs on Big Mountain. As Linda (Fopp) Lessard

¹² Mike Muldown, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2-3. For a reference to Lloyd “Mully” Muldown as the “Father of Skiing” at Big Mountain, see Jean Arthur, *Hellroaring: Fifty Years on the Big Mountain* (Whitefish, MT: Whitefish Editions, 1996), 5.

¹³ Linda (Fopp) Lessard, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2, 4.

¹⁴ “Big Mountain’s Chairlift Ready,” *Whitefish Pilot*, October 6, 1960; Rick Graetz, “Big Mountain at 40—And Still Growing,” *Montana Magazine*, no. 86 (November-December 1987), 86; and Mike Muldown, telephone interview by Katherine Beckley, September 10, 2012, transcript, 3.

¹⁵ Jean Arthur, telephone interview by Katherine Beckley, September 7, 2012, transcript, 3; Tom Unger, telephone interview by Katherine Beckley, September 20, 2012, transcript, 5; and Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 1-3.

explained, the mountain's skiable terrain has expanded so much since the 1960s that "it's very easy for many people to go skiing and miss it."¹⁶ Current president and CEO of the resort Dan Graves also indicated that the statue is in an area that people "don't walk by" in the summer, nor are there any "direct hiking trails that go by it." Noting that the statue is located "on a ski trail off to the side," Graves stated that most skiers simply "happen by it" and that he "wasn't even aware of the statue" for several months after he started work on the mountain.¹⁷

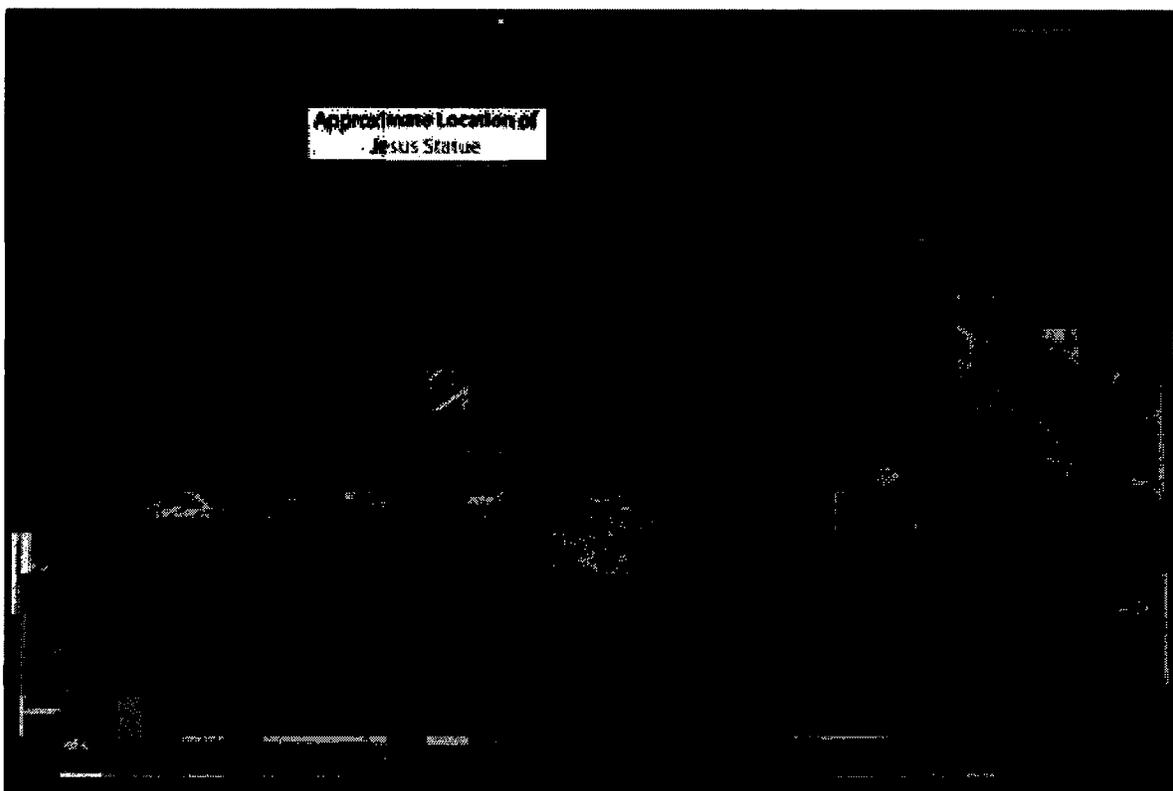


Figure 1. Aerial Photograph Showing Proposed Expansion at Big Mountain, circa March 1957, *Source:* Whitefish Mountain Resort Archives. Note: Approximate location of statue added by HRA.

HRA historians did not locate any sources contemporaneous with the statue's 1954 dedication that showed a direct association between it and the World War II veterans who had returned to Whitefish less than a decade earlier. However, it is historically accurate that several of the founders and leading figures at Big Mountain during its early years were veterans of

¹⁶ Linda (Fopp) Lessard, telephone interview by Katherine Beckley, September 10, 2012, transcript, 4.

¹⁷ Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 1-4.

World War II, some of whom served in the Tenth Mountain Division. Articles from the late 1940s and early 1950s make this clear. For example, the March 4, 1949, edition of the *Pilot*—which was devoted almost entirely to the upcoming National Ski Championships to be held at Big Mountain—included two stories stating that several of that year’s contestants were veterans from the Tenth Mountain Division who would enjoy a reunion, of sorts, during the 1949 ski championships.¹⁸ While articles such as these reveal a connection between veterans and the early pioneers of Big Mountain, the historical records do not directly link the statue and these World War II veterans.¹⁹

Religious Uses and Perceptions of the Jesus Statue

My review of the historical records relating to the history and development of the Big Mountain ski area uncovered limited evidence of the statue being used as a site for church services or religious gatherings during the nearly sixty years it has stood on the mountain. The only direct mention of such activities located by HRA was in the April 23, 1961, edition of Kalispell’s *Daily Inter Lake*. Between articles touting Whitefish as a “holiday village” and Big Mountain as a “leading ski resort” are two photos of the statue. Beneath the first photo is a brief article about the statue’s construction that largely recounts the story published in the September 10, 1954, edition of the *Whitefish Pilot*. The caption beside the second photo, meanwhile, stated that, “Worship services for skiers are sometimes conducted near the statue.” The photo’s caption further indicated that the “life-size monument”—which the newspaper referred to as a “gift of the Knights of Columbus”—was a “focal point for tourist visits” in the summer.²⁰

The ski area began summer operations in the early 1950s, prior to the placement of the statue on the mountain. According to Karl Schenck, whose father, Ed Schenck, was one of the resort’s founders, Big Mountain would place “single seat” chairs on the T-bar during the summers in the

¹⁸ “10th Mountain Memories Are Re-United” and “10th Mountain Division Officer Relates History,” *Whitefish Pilot*, March 4, 1949.

¹⁹ “Hinderman Used Army Experience to Begin Ski School,” *Whitefish Pilot*, January 23, 1997; “Toni Matt Made Instrumental Contribution to Big Mountain,” *Whitefish Pilot*, January 30, 1997; “60 Years of Skiing—The Big Mountain,” *Whitefish Pilot*, February 21, 2008”; “Big Mountain’s Destinies Guided by Skier-Businessman Directors,” *Whitefish Pilot*, October 6, 1960; and “Man and Mountain: 33 Years Together,” *Whitefish Pilot*, June 5, 1980. See also Betty Schafer and Mable Engelter, *Stump Town to Ski Town: The Story of Whitefish, Montana*, 2nd ed. (Whitefish, MT: Stumptown Historical Society, 2003), 187-188.

²⁰ “One of Nation’s Leading Ski Resort Areas,” *Daily Inter Lake* (Kalispell, MT), April 23, 1961; and “Knights of Columbus Built Shrine on Big Mountain,” *Daily Inter Lake* (Kalispell, MT), April 23, 1961.

1950s to allow visitors to hike, picnic, and enjoy the views from the then-summit of the ski area.²¹ After the installation of Chair One in 1960, however, Big Mountain's new and higher summit became the focal point of these summer activities. A 1964 advertisement in the *Montana Catholic Register*—which made no mention of the Jesus statue—urged readers to “[r]ide our famous 1¼ mile long double chairlift to a breath-taking view” at the top of the mountain.²² Four decades later, the resort continues to promote the “[e]pic vistas” and “views to Glacier Park” from a hiking trail that reaches the summit of Big Mountain, along a route that passes nowhere close to the Jesus statue.²³

While the 1961 *Daily Inter Lake* article referenced above suggests that some religious uses of the statue occurred during the late 1950s, HRA's review of historic newspapers, Big Mountain guides, and oral interviews with long-time skiers suggests that these activities did not occur with a high degree of regularity in the decades that followed. Our review of the 1947-2006 *Whitefish Pilot* editions surrounding the Christmas and Easter holidays did not reveal any specific references to the statue being used as a site for church services. Moreover, only one article, dated in December 1987, mentioned “the top of chair 2”—which is located near the statue—as a site for religious services. This article indicated that “[i]nter-denominational church services” would be held at the top of Chair Two each Sunday afternoon during the 1987-1988 ski season, beginning on December 27, 1987. According to the *Pilot*, the Glacier Country Resort Ministry sponsored these services, and “volunteer chaplain Susan Brunke” would serve as the “minister and coordinator of the project.”²⁴

²¹ Karl Schenck, telephone interview by Katherine Beckley, September 6, 2012, transcript, 2; and Mike Muldown, telephone interview by Katherine Beckley, September 10, 2012, transcript, 1. See also “The Big Mountain—Present Development and Proposed Expansion Program,” circa March 1957, Unnamed Scrapbook, Whitefish Mountain Resort Archives, Whitefish, Montana.

²² “This Summer Visit the Big Mountain, Overlooking Beautiful Whitefish Lake & Flathead Valley,” *Montana Catholic Register*, Vacation Supplement, vol. 40, no. 24, June 12, 1964, copy obtained from File; “Scrap Book,” Whitefish Mountain Resort Archives.

²³ “Danny On Memorial Hiking Trail Offers Views to Glacier Park,” *Big Summer Guide, Whitefish Mountain Resort on Big Mountain, Summer 2007*, copy obtained from Unnamed File, Whitefish Mountain Resort Archives. Note that the map in this guide showing “trails to the summit” indicates that the “Summit Bike Trail” may pass fairly close to the Jesus statue. However, since the statue is not shown on the map, it is difficult to tell how close this bike trail may be to the statue.

²⁴ “Religious Services on Big Mountain,” *Whitefish Pilot*, December 23, 1987. One year earlier, the *Pilot* reported on Brunke's arrival to Whitefish, noting that she planned to hold services for “skiers and workers” on Sunday mornings during the 1986-1987 ski season in the Big Mountain Baptist Chapel. See “Chaplain to Preach on Big Mountain,” *Whitefish Pilot*, December 31, 1986.

Along with the 1961 *Daily Inter Lake* article, this 1987 article was one of only two stories located during our targeted review of the *Pilot* that discussed religious activities occurring anywhere near the Jesus statue. Instead, most of the newspaper articles or public notices announcing Big Mountain as a site for church services indicated that these religious activities were to occur either at the summit or at one of the buildings in the base area. For example, from 1986 through 1988, the Catholic Church held mass each year on both Christmas and New Year's Day in the Big Mountain's "Snow Goose conference room in the village area."²⁵ In 1989 and 1990, the annual Christmas and New Year's Day masses were moved to the "Mountain Haus Restaurant."²⁶ Meanwhile, during Easter 1986, the Catholic Church held a Saturday mass on Big Mountain within "the conference room at 4B's Restaurant."²⁷ By the early 1990s, church groups were holding weekly services at the top of Chair One—then called the "Glacier Chaser" lift—at the summit of Big Mountain.²⁸

HRA's review of extant Big Mountain summer and winter events guides available at the Montana Historical Society and the Whitefish Mountain Resort Archives revealed no further evidence of church services being held at the Jesus statue. The Big Mountain's winter season guide for 1966-1967 told prospective visitors that "churches of almost every denomination are centered in and around Whitefish, some with special services to accommodate skiers."²⁹ Similarly, the 1972-1973 winter season guide informed skiers that Big Mountain officials could arrange transportation into town for anyone wishing to attend one of the many church services "held in Whitefish."³⁰ The Big Mountain's 1986-1987 ski guide, which included listings for several weekly events on the mountain, made no reference to either churches or religious

²⁵ "Christmas Celebrations," *Whitefish Pilot*, December 24, 1986; "Whitefish Christmas Services Scheduled," *Whitefish Pilot*, December 23, 1987; and "Christmas Church Service Scheduled," *Whitefish Pilot*, December 21, 1988.

²⁶ "Attend the Church of Your Choice this Christmas," *Whitefish Pilot*, December 21, 1989; and "Attend the Church of Your Choice this Christmas," *Whitefish Pilot*, December 20, 1990. Note that both of these public notices—sponsored by Mountain Bank—used an image of the Jesus statue above the listing of church services.

²⁷ "Easter Week Church Services Planned," *Whitefish Pilot*, March 26, 1986.

²⁸ "Services on the Slopes: They Begin Sunday on Big Mountain," *Whitefish Pilot*, December 24, 1992.

²⁹ "The Big Mountain, Whitefish, Montana, Winter Season, 1966-1967," File: Big Mountain, The, Whitefish, MT, Vertical Files, Montana Historical Society Research Center, Helena, MT [MHS Research Center].

³⁰ "Ski the Big Mountain," 1972-1973 Ski Season, File: Proposed Expansion of the Big Mountain Ski and Summer Resort Submitted by Winter Sports, Incorporated, Whitefish, Montana, August 1973, Whitefish Mountain Resort Archives, Whitefish, Montana.

services available in Whitefish or within the resort area.³¹ Meanwhile, the mountain's summer 1985 activity guide noted the extensive hiking, biking, and huckleberry-picking opportunities available to visitors, as well as the "breathtaking and awe-inspiring" view from the "top of the Mountain." But it made no mention of the Jesus statue.³²

While historical documents do not indicate any consistent religious uses of the Jesus statue over time, the oral interviews conducted by HRA do indicate that church services and prayer gatherings have occurred periodically at the site. Of the thirteen individuals interviewed, five had at least some recollection of religious activities happening at or near the statue. Both the current and past presidents of Big Mountain that HRA interviewed—Dan Graves and Mike Collins—recalled that religious and civic groups have sometimes used the site for activities and events. Graves noted that Catholic youth groups have held gatherings and religious services at the statue during his tenure as president and CEO, which began in 2007. He has also heard that some locals have reportedly spread family members' ashes near the statue.³³

Mike Collins, who served as Big Mountain's president and CEO from 1988 to 2003, remembered the Jesus statue being used by "a variety of different groups—some of them religious, some of them civic, some of them could have been others." Collins noted, in particular, that the Tenth Mountain Division "used it a couple of times" for a veterans' gathering and that the Boy Scouts had used the site "from time to time" for events. With respect to the religious activities that occurred during his tenure as president, Collins remembered that at least one church—possibly based out of nearby Columbia Falls, Montana—used the area as a site for church services "in the winter months from Christmas to about spring break." He recalled that, "if you were interested and you were a skier, you could travel up the mountain on the lifts, attend the service, and then continue on your day skiing."³⁴ The reference in the *Whitefish Pilot* to church services being held at the "top of chair 2" during the 1987-1988 ski season corresponds

³¹ "Big Mountain Ski Guide 1986-1987," File: Big Mountain, The, Whitefish, MT, Vertical Files, MHS Research Center.

³² "Warm Weather Fun Makes the Big Mtn. a Year-Round Resort," *Ptarmigan Tracks*, vol. 2, no. 17, summer 1985, copy obtained from Unnamed File, Whitefish Mountain Resort Archives.

³³ Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 4-5.

³⁴ Mike Collins, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2.

closely to the beginning of Collins's tenure as president and CEO of Big Mountain. It is possible that he remembered these particular services.³⁵

Linda (Fopp) Lessard also recounted her recollection that "some of the churches" in the area would hold "a small prayer service" during the late summer or early autumn at the Jesus statue. Referring to these services as "ecumenical" in nature and as "open to anyone," Lessard indicated that these outings involved hiking up to the statue both to enjoy "the beauty of the mountains" and to engage in a prayer-oriented gathering that may have involved "saying the rosary or other litanies."³⁶

Only two interviewees reported direct experience with religious gatherings or services occurring at the statue. Writer Jean Arthur, author of *Hellroaring: Fifty Years on the Big Mountain*, recounted a story where she encountered a church service being held at the statue in the mid-1980s. On a "foggy Sunday," she remembered giving directions to a family that was "looking for the place where somebody was holding a Sunday outdoor service." When Arthur "skied up on the scene," she estimated that there were "a dozen people there." Despite this very clear recollection of a religious service at the statue, Arthur stated elsewhere in her interview that she believed "the bulk" of people's interactions with the statue were based in "tourism"—things such as taking pictures next to the statue and decorating it with ski gear—not religion.³⁷

The one individual who had the most direct experience of religious services at the statue was Pastor Jeff Teeples. Now based in Hawley, Minnesota, where he leads the Hawley Lutheran Church, Pastor Teeples lived in Whitefish from 1973 until he graduated from high school in 1981. He later returned to Whitefish and served as the pastor at Christ Lutheran Church from 1997 to 2007. Pastor Teeples indicated that, in either 1999 or 2000, he led Christian-based services on Big Mountain and used the statue as a gathering place where he would hold "a short worship, a devotional reading, and prayer." However, he recalled these services being short-lived, saying, "Maybe I only did it one season because sometimes there would be five people, sometimes there would be two people, sometimes there would be twelve people. It didn't really

³⁵ "Religious Services on Big Mountain," *Whitefish Pilot*, December 23, 1987.

³⁶ Linda (Fopp) Lessard, telephone interview by Katherine Beckley, September 10, 2012, transcript, 6-7.

³⁷ Jean Arthur, telephone interview by Katherine Beckley, September 7, 2012, transcript, 2-3.

ever get bigger than that.” Pastor Teeples also remembered that the weather “sometimes wasn’t the best up there” and that may have factored into why he “didn’t continue doing it.”³⁸

HRA interviewed two other local pastors based in Whitefish—Reverend Paul Ogle, of the Whitefish Foursquare Church, and Pastor Brad Brittsan, who leads Headwaters Ministries. While neither Ogle nor Brittsan have held services at the statue, both have conducted religious gatherings at other locations on Big Mountain during the past two decades. Both also noted that their religious traditions did not typically involve statuary. Coming from a non-Catholic background, Reverend Ogle stated that it was not part of his “religious tradition to pray around statues of Jesus,” but he said, “I respect those for whom it is their tradition.” Likewise, Pastor Brittsan indicated that he and his congregants “don’t have as much of an association with statues as it were.” “But,” he said, “what it symbolizes is comforting to me, and I like it.”³⁹

Despite these differences in Christian traditions, all three pastors interviewed by HRA commented that, from a personal standpoint, the Jesus statue was “comforting” to them, since it reminded them of Christ’s presence in the world. Reverend Ogle indicated that he viewed it personally “as a reminder to me that Jesus is a very real presence in our world,” which was something in which he found “some comfort.” He further noted, though, that he did not believe the statue had “any religious significance beyond that.”⁴⁰ Similarly, Pastor Teeples indicated that, for him, it was a reminder that “God is involved in everything I do.” However, he also commented on his perception of the statue as a “non-religious” landmark on the mountain that “didn’t offend me at all.”⁴¹ Like his colleagues, Pastor Brittsan noted that, “as a believer in Christ,” he viewed the statue as “something that’s comforting.” At the close of his discussion about this issue, though, Pastor Brittsan told HRA, “I never really thought of it as being, you know, a religious icon on the mountain.”⁴²

In addition to church services and prayer gatherings, several individuals interviewed by HRA remembered that many couples have held weddings at the Jesus statue over the past six decades.

³⁸ Pastor Jeff Teeples, telephone interview by Katherine Beckley, September 20, 2012, transcript, 2-5.

³⁹ Reverend Paul Ogle, telephone interview by Katherine Beckley, September 13, 2012, transcript, 2-4; and Pastor Brad Brittsan, telephone interview by Katherine Beckley, September 12, 2012, transcript, 1-2.

⁴⁰ Reverend Paul Ogle, telephone interview by Katherine Beckley, September 13, 2012, transcript, 3.

⁴¹ Pastor Jeff Teeples, telephone interview by Katherine Beckley, September 20, 2012, transcript, 2, 4.

⁴² Pastor Brad Brittsan, telephone interview by Katherine Beckley, September 12, 2012, transcript, 1-2.

However, as long-time Big Mountain skier and Whitefish resident Jane Solberg pointed out, not all weddings are religious. After noting that her daughter had played viola “several times up there [at the base of the statue] for weddings,” Solberg recalled at least one wedding where the couple was married by a Catholic priest. However, she was unsure about any other weddings at the statue, noting that, in Montana, “a licensed person does not have to marry you.”⁴³ In fact, the only newspaper report that HRA located pertaining to a wedding held at the statue involved a Texas couple who were on a “ski vacation” at Big Mountain. This particular couple had City Judge Brad Johnson conduct their ceremony, not a pastor or a priest.⁴⁴

Secular Uses and Perceptions of the Jesus Statue

While the historical record suggests that religious uses of the Jesus statue on Big Mountain have been sporadic and inconsistent over time, the documents reviewed and the oral interviews conducted by HRA indicate a long-standing tradition of perceptions and activities surrounding the statue that have little to do with religion. One of the most common themes noted by the thirteen individuals interviewed by HRA was that the statue was simply a well-known landmark and meeting place for skiers on the mountain. As Mike Collins noted, the Jesus statue was “an easy place [for skiers] to say, ‘Hey, I’ll meet you either at the top of Two or over at the statue.’” This was especially important in the era before cell phones, as Pastor Jeff Teeples pointed out. Referring to the statue as “a landmark” and as “non-religious,” Pastor Teeples stated, “Before cell phones, it was a place to meet people before you could, you know, call them and say, ‘I’m right here at the bottom of this lift.’ So, it was just a place to gather.”⁴⁵

In this sense, the subject of the statue could be virtually anything—the fact that it depicts Jesus has no relationship to its use as a meeting place for a non-religious activity such as meeting a friend or a family member on the ski slopes. Mark A. Sadd, a citizen member of the Advisory Council on Historic Preservation, made this point in his December 7, 2011, comment letter to the

⁴³ Jane Solberg, interview by Katherine Beckley, September 19, 2012, transcript, 4-5.

⁴⁴ “Judge Receives Painting for Mtn. Nuptials,” *Whitefish Pilot*, March 15, 1990. As the title of the article indicates, a painting of the wedding ceremony—depicting a group of sunglasses-wearing ceremony participants—was given to Judge Johnson as a gift. According to the *Pilot*, the painting was to be “permanently displayed in the court at Whitefish City Hall.”

⁴⁵ Mike Collins, telephone interview by Katherine Beckley, September 10, 2012, transcript, 3; and Pastor Jeff Teeples, telephone interview by Katherine Beckley, September 20, 2012, transcript, 4.

USFS regarding the proposed permit reauthorization for the statue. Discussing this issue, Sadd wrote:

Over time, a memorial or landmark can assume significance distinct from or perhaps because of the plan of its creator. In a town or city, for instance, how often do friends, armed with watches and cellphones, agree to meet under a local clock without once relying on it as a marker of time? The clock becomes linked to its place in the collective memory of its community. The people come to expect the clock, though obsolete in its original function, to remain in good working order because it has become of a piece with the place and the place has become of a piece with it.⁴⁶

In addition to being a meeting place and a well-known local landmark at Big Mountain, the Jesus statue has also long served as a place where visitors have enjoyed having their photographs taken. Mike Jenson, who was born during the “same winter” as Big Mountain and has skied there since the early 1950s, recalled that “there were a lot of pictures taken at that point over the years.”⁴⁷ Jean Arthur also commented on this particular use of the statue, saying, “I can’t tell you how many snapshots I’ve taken over the years” of individuals and families posing in front of the statue. She also noted that many of the people for whom she took pictures told her, “We have done this every year for the past ten years”—which is something that Arthur attributed to tourism generally and to the fact that many out-of-state visitors (especially Canadians) “really do come back year after year after year to the mountain.”⁴⁸

Based on the pictures published in western Montana and Canadian newspapers depicting skiers posing in front of the Jesus statue, it would be difficult to consider these photo-taking experiences to be religious-oriented activities. While such photos are not prolific in the historical record—a fact that is likely attributable to such activities not being particularly newsworthy—those that have appeared in newspapers suggest secular, not religious, uses of the statue. For example, a photograph published online in both the *Missoulian* and the *Calgary Sun* showed Lyle Burke from Alberta, Canada, sidled up next to the statue, ski poles in hand. Another photo—published online in the *Missoulian* on February 9, 2012—depicted three skiers gathered

⁴⁶ Mark A. Sadd to Derek Milner, Tally Lake Ranger District, December 7, 2011, USFS Administrative Record, Doc. No. C-10.

⁴⁷ Mike Jenson, telephone interview by Katherine Beckley, September 10, 2012, transcript, 1, 4.

⁴⁸ Jean Arthur, telephone interview by Katherine Beckley, September 7, 2012, transcript, 2-3.

around the Jesus statue, which had been previously adorned with a ski helmet, ski goggles, and a ski pole.⁴⁹

Even farther afield, a ski reporter from Sydney, Australia, featured yet another photograph of the statue decorated in ski garb—this time with a bright-green ski helmet, a pair of skis held over the statue’s right arm, and a pair of ski poles hanging from the its left hand. Published online in the *Sydney Morning Herald* on May 26, 2011—two months before the USFS issued its initial decision to deny the reauthorization of the Knights of Columbus’s special use permit—reporter Rachael Oakes-Ash’s article documented several “bizarre signs, monument[s] and sites” she had encountered at ski areas throughout the world. Opening her article with a discussion about the Big Mountain’s Jesus statue, Oakes-Ash noted that skiers and snowboarders often “have a laugh and pose for Facebook pics with the snow-laden effigy.” Noting that she is “far from religious,” she indicated that the resort’s managers “turn a blind eye when Jesus is adorned with ski helmets, goggles and even his own skis.” Oakes-Ash closed her discussion about the statue on Big Mountain by comparing it to the “quirky monument[s]” located at Colorado’s Aspen resort.⁵⁰

The playfulness and irreverence inherent in these published photographs do not represent an anomaly in the history of the Jesus statue on Big Mountain, but rather something that has come to typify many people’s interactions with and perceptions of the statue. Mike Muldown—whose dad was not only the “Father of Skiing” on Big Mountain, but also worked as the upper-terminal operator of the T-bar during the 1950s—had early recollections of the statue, mainly because it was a place where he played as a child. Muldown stated, “I do recall the statue because I would play in that area where the statue was because it was at the high ground, and when you’re playing war and you’re, you know, ten years old or nine years old, it’s a great place to do it.”⁵¹

⁴⁹ Tristan Scott, “Atheists Sue to Remove Jesus Statue from Big Mountain,” *Missoulian*, February 9, 2012, http://missoulian.com/news/local/atheists-sue-to-remove-jesus-statue-from-big-mountain/article_d8e79fcc-527f-11e1-bcdd-0019bb2963f4.html; and Michael Platt, “Canadians Called on to Save Ski Hill Jesus,” *Calgary Sun*, October 23, 2011, <http://www.calgarysun.com/2011/10/23/canadians-called-on-to-save-ski-hill-jesus>.

⁵⁰ Rachael Oakes-Ash, “Oh My Ski God,” *Sydney Morning Herald*, May 26, 2011, <http://www.smh.com.au/travel/blogs/snow-it-all/oh-my-ski-god-20110507-1edcl.html>. For a copy of the USFS’s initial denial of the special use permit, see Chip Weber, Forest Supervisor, Flathead National Forest, to Bill Glidden, Kalispell Council #1328, Knights of Columbus, August 24, 2011, USFS Administrative Record, Doc. No. A-18.

⁵¹ Mike Muldown, telephone interview by Katherine Beckley, September 10, 2012, transcript, 1.



Figure 2. Photograph of Statue in Ski Gear. *Source:* Published online in the *Sydney Morning Herald*, May 26, 2011, at <http://www.smh.com.au/travel/blogs/snow-it-all/oh-my-ski-god-20110507-1edel.html>.



Figure 3. Photograph of Canadian Skier with Statue. *Source:* Published online in the *Calgary Sun*, October 23, 2011, at <http://www.calgarysun.com/2011/10/23/canadians-called-on-to-save-ski-hill-jesus>.

Many skiers at Big Mountain have carried this tradition of playfulness forward up to the present day. As Jean Arthur noted in her interview, it became a kind of “comical institution on the mountain” for people to “decorate Jesus” by putting “necklaces or neckties and gloves on the statue.”⁵² Mike Jenson also recalled a tradition where skiers would give the Jesus statue a “high five” on their way past it—a tradition that often led to the statue’s hand falling off and “digits broken off the fingers.” As Jenson indicated, a concrete statue does not “stand up real well” when skiers frequently high-five it in cold temperatures that sometimes dropped to “ten below zero.” Because of this, Jenson had recollections of the statue “in all stages of repair and disrepair,” remembering that “it’s been used, abused, forgotten, remembered, rebuilt, rundown again, [and] rebuilt again” during the nearly six decades it has been a part of Big Mountain.⁵³

The Jesus statue’s broken hands and fingers have become one of the best-documented parts of its history on the mountain. The first written evidence of this occurring was in September 1970, when USFS officials notified the Knights of Columbus that “the hand of the [statue’s] left arm was broken off and later found near the chair lift above the Shrine.” The Forest Service asked the Knights to help “maintain a presentable area to the public.”⁵⁴ After receiving this letter, the Knights’ shrine chairman, Lawrence J. Reed, wrote to the company that built the statue—St. Paul Statuary Company from St. Paul, Minnesota—to ask how company officials recommended refastening the hand to the statue. Describing the issue, Reed stated, “Sometime during the winter or early spring someone either shot the left hand off the Statue or broke it off. It is broken off right where the hand comes out of the sleeve.” After noting that the hand was “found where it was thrown away” and that the statue was “showing signs of weatherchecking,” Reed asked whether painting the statue might help offset the “weathering process.”⁵⁵

Norm Kurtz, who began working at Big Mountain in 1955 and later became the resort’s president and general manager, reported a first-hand experience with the statue’s oft-broken

⁵² Jean Arthur, telephone interview by Katherine Beckley, September 7, 2012, transcript, 3.

⁵³ Mike Jenson, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2.

⁵⁴ Gary F. Meyer, Forester, USFS, to L. J. Reed, Chairman, K. of C. Shrine Committee, September 10, 1970, copy obtained from USFS Administrative Record, Doc. No. C-11.

⁵⁵ Lawrence J. Reed, Shrine Chairman, to St. Paul Statuary Co., St. Paul, Minnesota, September 23, 1970, copy obtained from File: Paul Statuary Co. Statue Fab., Knights of Columbus records held by Bill Glidden. As noted above, HRA’s interviews indicate that the statue remained unpainted until at least 1981 and that the statue was painted sometime between 1981 and 1997. See Pastor Jeff Teeple, telephone interview by Katherine Beckley, September 20, 2012, transcript, 2; and Linda (Fopp) Lessard, telephone interview by Katherine Beckley, September 10, 2012, transcript, 4-5.

appendage. Kurtz recounted his recollection of reattaching the statue's hand in his 2006 book, *Chair One: Hijinx and Hilarity During the Early Years on the Big Mountain*. While he did not provide a specific date when this happened, evidence from other parts of his story indicate that it occurred sometime prior to 1982. After learning from members of the Big Mountain ski patrol that the statue's left hand "had been broken off just at the wrist," Kurtz indicated that he "went up and took measurements of the missing hand, up to the wrist of Christ, then went down town" to purchase "a batch of plastic type plaster of paris." He then "poured the plaster over [his] hand and bare forearm in a plastic half gallon milk carton," creating a mold that he used to produce a "pretty close resemblance to the hand of the statue." According to Kurtz, he waited for "the warmest day we could get" to reattach the newly created hand to the statue:

After trimming away some of the irregularities on the break of the statue's hand, we painted super glue on the rod in quantity and waited a few minutes for it to start to set up. We then inserted the rod into the hole on the statue's wrist and gently tied it into place, placed a plastic bag over the entire operation ... A couple of hours later, we took the tape off and spray painted the wrist in the white color to match the rest of the statue. The color match was nearly perfect and we did no more trimming or sanding. We were done, and it was good.⁵⁶

Reports relating to the statue's broken hand have continued to surface up to the present day. When USFS officials recorded the site in July 2011, photographs indicate that the statue was missing its left hand.⁵⁷ In March 2012, the *Whitefish Pilot* reported that the statue's left hand had again gone "missing" and later "anonymously showed up at Whitefish Mountain Resort's lost and found department." According to the *Pilot*, the hand was "knocked off in early February on the same day the Flathead National Forest announced they would reauthorize a special use permit for the Knights of Columbus to keep the statue on Big Mountain." The article quoted the resort's spokeswoman, Riley Polumbus, as saying, "it's popular for skiers to give the Jesus statue a high five" and surmising that "someone likely broke off the hand during a high five after the announcement the statue would stay on Big Mountain." The *Pilot* further noted that, "The hand, which falls off regularly, will be reattached this summer."⁵⁸ As suggested in this article, the

⁵⁶ Norm Kurtz, *Chair One: Hijinx and Hilarity During the Early Years on the Big Mountain* (Whitefish, MT: Big Mountain Publishing, 2006), 86-88. Note that Kurtz indicated that the "only person" he told about this event was Ed Schenck. Since Schenck died in 1982, Kurtz's story had to have occurred before this time. See Jackie Adams, "Big Mountain's Founder, Ed Schenck, Dies," *Whitefish Pilot*, February 18, 1982.

⁵⁷ Cultural Site Record, Site No. 24FH0082, copy obtained from the Montana SHPO. Note that the photos in this document also show a beaded necklace hanging from the statue's broken left hand.

⁵⁸ "Jesus Hand Shows Up in Lost and Found," *Whitefish Pilot*, March 21, 2012, copy obtained from File: Jesus Statue, Whitefish Mountain Resort Archives.

newspaper reported on September 19, 2012, that “[t]he statue’s broken left hand will be reattached next week.”⁵⁹

In spite of this playfulness—or, perhaps, even because of it—many local skiers view the statue as an important part of Big Mountain’s history. A common thread that runs through the interviews with long-time skiers at Big Mountain is the sense that the statue has simply “always been there.” According to Martin Hale, who first skied at Big Mountain in its opening season of 1947-1948, the statue’s importance was due to the fact that it “had been there most of my life, and it was always a big part of the mountain.”⁶⁰ In a similar vein, Pastor Brad Brittsan noted that, “if it was gone, it would be more of a notice than anything.”⁶¹ Meanwhile, both Mike Collins and Dan Graves characterized the statue as something that has set Big Mountain apart from other ski resorts. According to Collins, the statue was something “that made Big Mountain sort of stand out.”⁶² Likewise, Dan Graves indicated his belief that removing the statue would be a “travesty for my customers,” saying:

[S]ki resorts, you know, pretty much are the same, no matter where they’re at. Some are more fancy than others. Some have bigger or better lifts, bigger or better restaurants, but, you know, very few have unique historical things. And this is, it’s part of our history. It’s been there since almost day one. And I think it would upset quite a few people that have seen it for decades.⁶³

The statue’s long presence on the mountain and its association with Big Mountain’s early history was the reason why the Montana SHPO concurred in the USFS’s recommendation that it be considered potentially eligible for listing on the National Register of Historic Places (NRHP). In his September 1, 2012, letter to the SHPO discussing the statue’s potential eligibility for listing on the NRHP, Flathead National Forest Archaeologist Timothy Light stated that it “cannot be considered eligible for its association either with the soldiers who fought in WWII nor for its association with Jesus,” since “[m]onuments and religious properties are generally not eligible for listing” on the NRHP. The statue’s potential eligibility, then, would be based solely in its “association with the ski area and its history in the community.” Discussing this history, Light

⁵⁹ “Fresh Coat of Paint,” *Whitefish Pilot*, September 19, 2012.

⁶⁰ Karl Schenck, telephone interview by Katherine Beckley, September 6, 2012, transcript, 1, 3; and Martin Hale, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2.

⁶¹ Pastor Brad Brittsan, telephone interview by Katherine Beckley, September 12, 2012, transcript, 1.

⁶² Mike Collins, telephone interview by Katherine Beckley, September 10, 2012, transcript, 3.

⁶³ Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 7.

noted Big Mountain's "significant influence on the history of Whitefish," but indicated that the "ski area as a whole" had "changed a great deal over the years with new lifts, runs, and facilities" and, thus, was "probably not eligible for [NRHP] listing." Unlike the mountain as a whole, Light considered the Jesus statue to have retained its historic integrity, stating:

The statue has integrity of location, setting, materials, workmanship, feeling, and association and is a part of the early history of the ski area and would be considered a contributing element of such a historic district. Individually, it represents a small part of the history of the ski area but since so little remains intact of that early history, the statue of Jesus is probably eligible for listing on the National Register of Historic Places under criteria 'a'—associated with events important to local history.⁶⁴

In response, the Montana SHPO agreed with the USFS's determination that the Jesus statue on Big Mountain was potentially eligible for listing on the NRHP. SHPO Review and Compliance Officer Josef J. Warhank indicated that the "commemorative marker" would be considered eligible for NRHP listing under both "criteria A and F," noting that the statue "has long been a part of the historic identity of the area." Warhank added that the statue is a "local land mark that skiers recognize, and it is a historic part of the resort." He further noted his belief that the Jesus statue was not "a religious site because unlike Lourdes or Fatima, people do not go there to pray."⁶⁵ While HRA's research does show that religious activities and prayer gatherings have occurred periodically at the Jesus statue, a comment letter from Mark A. Sadd indicates that this ought not impact its eligibility for listing on the NRHP. According to Sadd, "even if people do come there to pray at this historic site," this would not "somehow render Big Mountain Jesus impermissible" for NRHP listing.⁶⁶

When considering the historic importance of the statue to Big Mountain's "historic identity," it is worth reiterating that the resort has been and continues to be a summer and winter tourist destination visited by thousands of people each year for the primary purposes of skiing, hiking, biking, berry-picking, and site-seeing. Simply put, the vast majority of visitors to Big Mountain

⁶⁴ Timothy Light, Forest Archaeologist, Flathead National Forest, to Dr. Mark F. Baumler, State Historic Preservation Office, September 1, 2011, USFS Administrative Record, Doc. No. A-16.

⁶⁵ Josef J. Warhank, Review & Compliance Officer, Montana SHPO, to Timothy Light, Flathead National Forest, September 19, 2011, USFS Administrative Record, Doc. No. A-14. Note that, according to the Department of the Interior's *National Register Bulletin*, criteria F pertains to a "property primarily commemorative in intent" that "can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance." See U.S. Department of the Interior, National Park Service, *National Register Bulletin* (Washington, D.C.: GPO, 1995), 39.

⁶⁶ Mark A. Sadd to Derek Milner, Tally Lake Ranger District, December 7, 2011, USFS Administrative Record, Doc. No. C-10.

throughout the course of its sixty-five-year history have gone there to recreate and enjoy the outdoors, not to visit the Jesus statue. This has been the case in spite of the fact that the statue has stood on the mountain for all but seven years of the ski resort's history.

In addition to the statue's importance to locals based on its historical association with Big Mountain, several interviewees also commented on the sheer beauty of the natural setting and on its value as a place of reflection. For example, Karl Schenck noted that, to him, the area was "just a beautiful place to put a beautiful statue."⁶⁷ Similarly, Pastor Brad Brittsan stated that the statue is located "at a great place where there's a great view over the valley."⁶⁸ Linda (Fopp) Lessard, meanwhile, added that, "[T]he scenery is beautiful. It's peaceful. It's quiet."⁶⁹

Despite the lack of contemporaneous evidence linking the statue to World War II veterans, HRA's interviews indicate that many locals do perceive it as a veterans' memorial. While it is possible that some of these recollections may have been influenced by the press surrounding the current litigation, it is also historically accurate that many of the early pioneers associated with Big Mountain were veterans of World War II, some of whom did serve in the Tenth Mountain Division. However, the lack of contemporaneous sources linking the statue directly to veterans renders it difficult to assess the accuracy of present assertions that the statue was originally intended to be a World War II memorial.⁷⁰

That said, the information about the statue that appears on the 2010 plaque that now stands next to the statue was collected by Dan Graves before the USFS issued its initial denial of the special use permit reauthorization. As noted above, the text on the 2010 plaque focused on the association between World War II veterans and the statue. Since Graves collected this information prior to the initial denial of the permit in August 2011, this suggests that some locals

⁶⁷ Karl Schenck, telephone interview by Katherine Beckley, September 6, 2012, transcript, 2.

⁶⁸ Pastor Brad Brittsan, telephone interview by Katherine Beckley, September 12, 2012, transcript, 2.

⁶⁹ Linda (Fopp) Lessard, telephone interview by Katherine Beckley, September 10, 2012, transcript, 5.

⁷⁰ Tom Unger, telephone interview by Katherine Beckley, September 20, 2012, transcript, 2, 4; Mike Jenson, telephone interview by Katherine Beckley, September 10, 2012, transcript, 1-2; Mike Muldown, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2; and Dan Graves, telephone interview by Katherine Beckley, September 6, 2012, transcript, 1-3, 8.

may have perceived the statue as a veterans' memorial before the publication of recent news reports outlining this possible connection.⁷¹

One final, recurring theme in the interviews conducted by HRA is that very few complaints have been made about the statue throughout the course of its history on Big Mountain. Mike Muldown, for example, stated that "I've never had anybody through the years question its validity."⁷² After noting that the statue is "very discreetly placed on the mountain" and stating, "I don't think it's offensive," Pastor Jeff Teeples told HRA that, "I never heard that anyone was offended by the statue or, you know, even thought about it until this recent controversy."⁷³ Meanwhile, neither Mike Collins nor Dan Graves recalled any skiers or visitors to Big Mountain registering complaints about the statue. Collins's understanding was that "everybody really appreciated it up there." Graves stated simply, "I've never fielded any kind of a complaint. Let me put it that way."⁷⁴

Conclusion

While there is evidence that church services and prayer gatherings have been held at the Jesus statue on Big Mountain during the nearly sixty years it has been on the mountain, my review of the historical record indicates that these activities have taken place only infrequently since 1954. Compared to this limited incidence of religious activity, there has been a long-standing tradition of secular uses of the statue. Although these activities have not always been sufficiently newsworthy to warrant mention in the local paper, interviews with long-time skiers, employees, and Whitefish residents show that many local individuals perceive the statue in ways that do not appear to be religious—as a meeting place, as a local landmark, as a place of playfulness and irreverence, and as an important aspect of Big Mountain's history as a ski area and tourist destination. Based on my review of the historical records uncovered by HRA, it is my opinion that these secular uses of the statue have, during the past six decades, outweighed those uses that have been connected to religion.

⁷¹ Cultural Site Record, Site No. 24FH0082, copy obtained from the Montana SHPO; and Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 1-2.

⁷² Mike Muldown, telephone interview by Katherine Beckley, September 10, 2012, transcript, 3.

⁷³ Pastor Jeff Teeples, telephone interview by Katherine Beckley, September 20, 2012, transcript, 3.

⁷⁴ Mike Collins, telephone interview by Katherine Beckley, September 10, 2012, transcript, 2; and Dan Graves, telephone interview by Katherine Beckley, September 20, 2012, transcript, 3.

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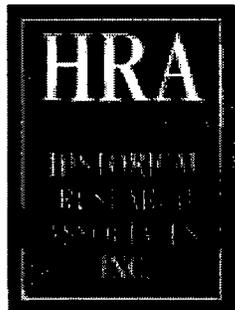
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Solberg, Jane. Interview by Katherine Beckley, September 19, 2012.
Teeple, Jeff. Telephone Interview by Katherine Beckley, September 20, 2012.
Unger, Tom. Telephone Interview by Katherine Beckley, September 20, 2012.



Appendix A

Vita—Ian Smith



IAN SMITH

TITLE

Project Historian

EXPERTISE

Native American History

Environmental History

U.S. Western History

Historical-Legal Studies

EDUCATION

Master of Arts, History, 2010

UNIVERSITY OF MONTANA

Bachelor of Arts, History and English Literature, 1999

UNIVERSITY OF MONTANA

SUMMARY OF EXPERIENCE

Mr. Smith has twelve years of experience as a historian at HRA. Over the past decade, Mr. Smith's work has focused mainly on research and writing for historical-legal studies relating to Indian land and water rights, land-use issues in the West, and natural resource damage claims. Additionally, Mr. Smith has written historic contexts for several cultural resource management reports. These efforts have required an extensive amount of archival, microfilm, and government-document research, as well as conducting field work and completing and analyzing legislative histories.

LITIGATION SUPPORT

▶ HISTORICAL – LEGAL STUDIES

WATER RIGHTS IN MONTANA ADJUDICATION BASIN 41-QJ [IN PROGRESS]

Expert Witness and Project Historian for a study involving the history of water rights and land patenting in north-central Montana, within an area originally included in the 1855 boundaries of the Blackfeet Indian Reservation.

SYCUAN BAND LAND AND WATER RIGHTS [IN PROGRESS]

Project Historian and report author for a project involving the history of the Sycuan Band of Kumeyaay Indians in southern California. The project required research at several repositories throughout California and will result in a report detailing the history of land use and irrigation at the Sycuan Reservation.

TRIBAL TRUST RESEARCH [IN PROGRESS]

Project Historian and report co-author for a series of cases involving the alleged mismanagement of natural resources on tribal trust lands on Indian reservations throughout the West.

U.S. v. HAGE (MONITOR VALLEY, NEVADA) [IN PROGRESS]

Project Historian and report co-author for a study of the history of ranching in south-central Nevada, with a particular emphasis on the impacts of U.S. Forest Service administration and the 1934 Taylor Grazing Act. The expert-witness report was filed as an exhibit in the above litigation.

CSKT – MAPPING OF ABORIGINAL USE AREAS [IN PROGRESS]

Project Historian for a study involving the mapping and documentation of off-reservation use areas historically used by the CSKT.

EVERETT SMELTER PRP RESEARCH [IN PROGRESS]

Project Historian for a project involving the ownership and operational history of the Everett Smelter in Washington State. The study required land-title research, corporate-genealogy research, and a history of the smelter's operations.

OLYMPIA, WASHINGTON, PRP RESEARCH [IN PROGRESS]

Project Historian for a project involving the ownership and operational history of a manufactured gas plant located in Olympia, Washington.

RS 2477 RIGHT-OF-WAY RESEARCH IN UTAH

Research Historian for a study of twelve claimed RS 2477 rights-of-way in Kane County, Utah. The study detailed both the historical uses of the claimed rights-of-way and cartographic/photographic evidence of the existence of the roads prior to 1976. The project required research at BLM offices, the Utah State Archives, and at various university archives in Utah, as well as conducting field surveys of the rights-of-way in question.

LOWER CLARK FORK RIVER NAVIGABILITY STUDY

Research Historian and report author for a study and assessment of the historic navigability of the Lower Clark Fork River in Montana. The report used primary and secondary sources, including Army Corps of Engineers' annual reports and local histories of the region, to evaluate whether that portion of the river was used as a navigable stream by settlers, commercial interests, and government officials.

CONFEDERATED SALISH & KOOTENAI TRIBES DAMAGE CLAIM RESEARCH

Research Historian and report co-author for a study detailing damages to streams on the Flathead Indian Reservation that resulted from the construction and operation of the Flathead Indian Irrigation Project (FIIP). The study required research at several branches of the National Archives, tribal offices, FIIP offices, and online sources to obtain cartographic, photographic, and documentary evidence to support the tribes' damage claim.

HOPÍ WATER-RIGHTS CLAIMS IN THE LITTLE COLORADO RIVER BASIN

Research Historian and report co-author for a study of the Hopi Tribe's claim to a time-immemorial right to the waters of the Little Colorado River Basin in Arizona. The study also addressed the long-standing boundary dispute between the Navajo and Hopi tribes, as well as the congressional and legal actions relating to that dispute.

HISTORY OF ALLOTMENT AND IRRIGATION ON THE FLATHEAD INDIAN RESERVATION

Research Historian and report author for a study of the history of allotment and irrigation on the Flathead Indian Reservation from the late 1890s through the 1940s, focusing especially on the construction of the Flathead Indian Irrigation Project (FIIP) and its impacts on the reservation. The project resulted in the production of a 200-page report, detailing the history of allotment and irrigation on the reservation.

ARIZONA V. CALIFORNIA – FORT YUMA RESERVATION WATER RIGHTS AND BOUNDARY DETERMINATION

Research Historian and report co-author for a study regarding the boundary of the Fort Yuma Indian Reservation, including a review of the 1893 Quechan agreement and the subsequent administration of the reservation. The study was a part of the *Arizona v. California* water rights case, distributing the waters of the Colorado River.

SOUTHERN UTE TRIBE'S OFF-RESERVATION HUNTING RIGHTS

Research Historian and report author for a study of the off-reservation hunting rights of the Southern Ute Indian Tribe in southwestern Colorado. The report outlined the traditional and historic subsistence practices of tribal people in the so-called Brunot Area located north of the present-day Southern Ute Indian Reservation, as well as analyzing the rights conferred by the treaty ceding these

lands. The report incorporated information obtained from oral history interviews with Southern Ute elders relating to the hunting, fishing, and gathering practices of tribal members in the late-nineteenth and early-twentieth centuries.

INDIAN USE RIGHTS IN THE YELLOWSTONE, GRAND TETON, AND NATIONAL ELK REFUGE AREAS, MONTANA/WYOMING

Research Historian and report author for studies of the use rights of the Crow, Shoshone-Bannock, and Eastern Shoshone Indian Tribes to lands within Yellowstone National Park, Grand Teton National Park, and the National Elk Refuge. The reports produced discussed the tribes' historic uses and off-reservation hunting, fishing, gathering, and other use rights within these park areas.

LITTLE COLORADO RIVER ADJUDICATION

Research Historian for a study regarding the various extensions of the Navajo Indian Reservation within the Little Colorado River Basin and the 1922 Colorado River Compact negotiations. Responsibilities included research at the National Archives central branches in Washington, D.C., and College Park, Maryland, and at the Herbert Hoover Presidential Library in West Branch, Iowa; legislative history work; and report writing.

SILETZ HISTORICAL RESEARCH PROJECT

Research Historian for a study of the issues surrounding the establishment and reduction of the Coast (Siletz) Indian Reservation in Oregon between 1855 and 1875. Responsibilities included researching microfilmed and published records of the Oregon Superintendency of Indian Affairs, conducting and analyzing legislative histories, and report writing.

GLOBE EQUITY 59, TUCSON, ARIZONA

Research Historian for a historical-legal study relating to sub-surface water use by non-Indian water users along the Upper Gila River in Arizona. Responsibilities included document review and organization and report editing.

RAMAH NAVAJO LAND AND WATER USE HISTORY

Research Historian and report co-author for a project relating to the history of land and water use by the Ramah Navajo Tribe, an off-reservation branch of the larger Navajo Tribe located in northwestern New Mexico. The work involved editing an existing HRA report on the subject and incorporating new information into that report.

WATER RIGHTS RESEARCH IN THE WALKER RIVER BASIN AND THE WALKER RIVER INDIAN RESERVATION

Research Historian for a study pertaining to the history of the Walker River Indian Reservation and the ongoing litigation regarding water rights within the Walker River Basin. The project required research in several branches of the National Archives and the BIA's Western Regional Office in Phoenix, Arizona.

The study concluded with a report detailing the history of the reservation as it pertains to the litigation involving Walker River Basin water rights.

NAVAJO INDIAN IRRIGATION PROJECT LEGISLATIVE AND BUDGETARY HISTORY

Research Historian and report author for a legislative and budgetary history of the Navajo Indian Irrigation Project (NIIP), located on the Navajo Indian Reservation in New Mexico. The project required researching and compiling documentation relating to the operation and maintenance of and funding for the project from federal and state record repositories. HRA prepared a policy timeline using the documents collected and additional materials from an earlier HRA study involving the utilization of the San Juan River.

INDIAN WATER RIGHTS SETTLEMENT ACTS LEGISLATIVE HISTORIES

Research Historian and report co-author for a study of the legislative histories of over 20 Indian water rights settlement laws, enacted by Congress from the late 1970s to 2006. The project involved the production of legislative-history tables, outlining the history of each law, as well as research in the files maintained by the Department of the Interior relating to each settlement act.

ARIZONA STATE TRUST LANDS RESEARCH

Research Historian for a study regarding the State of Arizona's claim for a federally reserved water right on state trust lands, including a review of congressional intent in granting trust lands to the state and the subsequent administration of trust lands. Responsibilities included researching Arizona State Land Department records, legislative histories of both federal and state laws, client consultation, and report writing.

TRI-STATE NRDA, MISSOURI AND KANSAS

Research Historian for a study regarding a possible natural resource damage allocation (NRDA) claim resulting from lead and zinc mining in the Missouri and Kansas portion of the Tri-State Mining District. Responsibilities included research at the EPA Region 7 offices in Kansas and at archival repositories in Missouri and Kansas, document review and organization, and report writing.

PORT ANGELES, WASHINGTON, POTENTIALLY LIABLE PARTY RESEARCH

Research Historian and report author for a project that detailed the history of industrial activities along Ediz Hook in Port Angeles, Washington. The study required research in city and county records, as well as in the records maintained by local historical societies and libraries. After conducting this research, HRA produced a timeline, detailing the industrial activities and corporate histories of the various companies located along Ediz Hook.

MONSANTO POTENTIALLY LIABLE PARTY RESEARCH

Report editor for a study detailing alleged environmental damages created by the activities of the Monsanto Corporation.

NATURAL RESOURCE DAMAGE STUDY – WHITTAKER-BERMITE SITE

Research Historian for a project involving the history of the federal government's involvement in the production of waste at a munitions facility in southern California. The research included a review of documents maintained by the ordnance departments of the U.S. Army and Navy.

OWEN STREET RESEARCH

Research Historian for a study of the original platting and intended use of Owen Street in Missoula, Montana. Responsibilities included research of county court records, research and analysis of early plat maps and Sanborn Fire Insurance maps, and report writing.

CULTURAL RESOURCE MANAGEMENT

► INVENTORY, TESTING, AND EVALUATION OF PREHISTORIC AND HISTORIC RESOURCES

LOCHSA LAND EXCHANGE EIS

Project Historian responsible for researching and writing a historic context report pertaining to a proposed land exchange on the Clearwater, Nez Perce, and Idaho Panhandle National Forests in Idaho.

NATIONAL PARK SERVICE ABANDONED MINING LANDS

Project Historian and report editor for a study documenting historic sites related to abandoned mining areas within five national parks in the West.

WEBER DAM CONTEXT HISTORY

Research Historian responsible for researching and writing a historical context report relating to the construction of the Weber Dam on the Walker River Indian Reservation in Nevada between 1933 and 1937.

BEARTOOTH HIGHWAY NATIONAL REGISTER NOMINATION

Research Historian responsible for researching and writing portions of a historic context report pertaining to the construction of the Beartooth Highway, a scenic national-park approach road located in Montana and Wyoming that leads into Yellowstone National Park.

MILLER CREEK ROAD EIS, MISSOULA COUNTY, MONTANA

Research Historian responsible for conducting fieldwork and writing a historic context, as part of a larger EIS pertaining to proposed alterations to Miller Creek Road, located in the southwestern part of Missoula, Montana.

CULTURAL RESOURCES INVENTORY OF U.S. ARMY'S YAKIMA TRAINING CENTER, KITTITAS AND YAKIMA COUNTIES, WASHINGTON.

Research Historian responsible for researching and writing a brief historical overview of the construction of the Milwaukee Road through eastern and central Washington to provide historical context for railroad-related sites bordering on and within Yakima Training Center boundaries.

THESES AND DISSERTATIONS

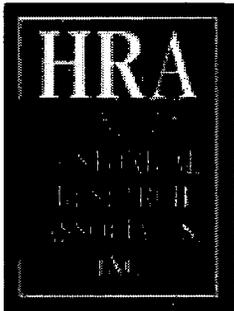
Smith, Ian. "From Subsistence to Dependence: The Legacy of Reclamation and Allotment on Quechan Indian Lands, 1700-1940." University of Montana, 2010.

SCHOLARSHIPS AND AWARDS

Susan Koch Library Research Scholarship, Mansfield Library, University of Montana, 2004.

PRESENTATIONS

"From Subsistence to Dependence: The Legacy of Reclamation and Allotment on the Fort Yuma Indian Reservation, 1890-1940," American Society for Environmental History Annual Conference, Houston, Texas, March 2005.



Appendix B
Ian Smith
Expert Witness Activity,
2008 – 2012, and
Current Bill-Out Rate

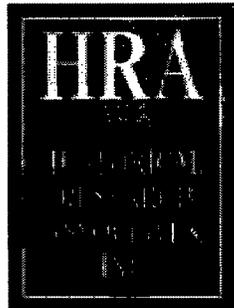
Appendix B

Ian Smith—Expert Witness Activity, 2008-2012, and Current Bill-Out Rate

In the Water Courts of the State of Montana, Water Adjudication Basin 41-QJ, 91-140

Mr. Smith is currently identified as the expert witness in a water rights case involving lands located in north-central Montana, within Adjudication Basin 41-QJ. Since the case has not yet proceeded to the deposition phase, Mr. Smith has not provided expert witness testimony either at deposition or at trial in this case. However, he is identified as the expert when/if a deposition or trial occurs.

Ian Smith's current bill-out rate for this research project is \$80.00 per hour.



Appendix C

Oral Interview Transcripts

Appendix C-1: Jean Arthur Interview, September 7, 2012

Katherine Beckley [KB]: My name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. I'm conducting a phone interview with Jean Arthur of Bozeman, Montana, on September 7th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Jean has agreed to speak on the record about her recollections about the use of the statue over time. So, to begin, I just want to ask you a few questions about your background and your relationship with Whitefish Mountain Resort slash Big Mountain. And so you currently reside in Bozeman, but how long did you live in Whitefish?

Jean Arthur [JA]: I lived in Whitefish from 1982 to 2001, and somewhere in the middle I moved to Missoula to acquire another college degree, and then back to Whitefish.

KB: Okay. And then how long have you—did you ski at Big Mountain or?—

JA: Yes. I skied at Big Mountain, and I had season passes for all those years, and I still continue to visit and ski at the mountain.

KB: Okay. And then also if you could just talk about your, just briefly, your research in your book?

JA: Okay. I wrote a book called *Hellroaring: Fifty Years on The Big Mountain*, and in the early '90s, I had a conversation with a few people who had grown up in Whitefish, and they thought it would be just great to have a book that displayed a lot of the old black and white photos, as well as told some of the stories about creating the mountain from—a business from nothing. And so, in 1996, the book came out, *Hellroaring: Fifty Years on The Big Mountain*. I had quite a bit of help from many people in the community who found old photos that they donated for use to the publication. And I worked closely with a couple people on the mountain, at the time, who helped direct me to certain people who might have been a little shy about telling their stories. So, a lot of oral histories and then I relied on newspaper accounts and what was available in the archives at the mountain itself and in the library.

KB: Oh great. So there was, there is an archives at Big Mountain or at Whitefish Mountain Resort?

JA: Yes. It's an archive of old photographs, black and white, and mainly by Marion Lacy, an astonishingly good photographer who would ski up the mountain even without lifts carrying, you know, fifty, sixty pounds of camera gear—and so the mountain at one point purchased the bulk of his old photographs, be it long after he died. Additionally, at the archives at the

mountain, there are old brochures, newspaper clippings, anything that had to do with the creation of the mountain through the time that I was working on the book.

KB: Okay. And then is there—do you know, is there like a contact person at Whitefish Mountain Resort that is sort of in charge of those archives, that you know of, that's still there?

JA: At one point, it had been the marketing department that had control over the, at least the images, and the marketing directors change year to year to year, it seems. That would be a place that I would go—and there was an effort at one point to pay an intern to scan a lot of the old images, and I do know that some of the images have been scanned and stored, hopefully, in a place that was secure.

KB: Uh huh. Okay. So were there any—so there are newspapers, articles, or newspaper articles, brochures, photographs, and then were there like many documents preserved or?—

JA: Very few documents. The few things that I remember coming across would be documents related to hosting the U.S. National Championships, for example. Rather than deeds, land deeds, although I would hope that material is available.

KB: Okay. Hosting National Championships. Okay. So that's also helpful. Okay. Great. So and then if you could just share any knowledge you have about the building of the statue in 1954?

JA: I have very little knowledge about the statue. I'm very sorry. Possibly the newspapers would have old clippings. The *Whitefish Pilot* had, at one time, a pretty good storage system of their old newspaper clippings and the Flathead paper should. The library in Kalispell did have, on microfilm or microfiche, all the old newspapers and, hopefully, that would be available.

KB: Oh, yeah. I was actually there last week. So I did a review of that. Yes. But thank you. So and what's your understanding of how the statue has been used over time?

JA: Well, just by skiing past it, I know numerous people, on a daily basis, would have their photograph taken there. And so it became—you know sometimes I'd come by and people would say, "Oh would you take a picture for us?" with their camera. And they would of course say, "We have done this every year for the last ten years." So, in that sense, from a tourism standpoint, it was very popular with skiers and families, and, of course, with big weddings over the years. But use as far as a religious item, not much. I know that in the summer time there have been people who have hiked up there and have a wedding and occasionally people would ski in the winter and have a wedding ceremony there. But other than that, I—for tourism, is the bulk of what I saw.

KB: Uh huh. And so in people's, can you—could you like sort of tell the intent or sort of the feeling that you would get from skiers asking to have their picture taken with the statue? Sort of like what it meant to them? Or how they viewed it? Or, you know, just?—

JA: Well, some people would, you know, decorate Jesus. They'd put necklaces or neckties and gloves on the statue and, you know, I think in some people's minds that might be denigrating the statue, and so they took it on as a comical institution on the mountain. And then other people really felt that it was part of their family tradition and a sacred place to be on an annual basis. Because, really, people do come back year after year after year to the mountain. A lot of Canadians come back and people have, you know, bought summer homes and winter homes and they have established those annual routines, and it is part of their scrapbooks.

KB: Okay. And then what's your understanding of how locals view the statue?

JA: [Laughs] I think a lot of locals ski right pass it and kind of ignore it, although we are always roped into taking snapshots for people. I mean, I can't tell you how many snapshots I've taken over the years. But my kids, also, whenever we go up to ski and we happen to be on that chairlift, which is, what used to be called Chair Two, might be called Hellroaring now, we always take one trip right by there and say "Hi" to Jesus and maybe stop for a second.

KB: Uh huh. All right. So what meaning does the statue hold for you personally?

JA: I think just long-time memories. That it's just a part of the mountain as much as the old chalet.

KB: Alright. And then are you aware of whether church services may have been held at the statue at any point in time?

JA: Oh yeah, yeah. Definitely. Non-denominational Sunday service had been held, and I can remember actually—it was kind of a foggy Sunday, and it must have been 1983, there were some families that were looking for the place where somebody was holding a Sunday outdoor service, and I couldn't tell you who the preacher or priest or—it was nondenominational obviously—who he was. But he was there, you know, all covered up, and I showed the family how to find the place. And when I skied up on the scene, I bet there were already a dozen people there. Yeah.

KB: So was that a fairly regular occurrence, that you, or do you?—

JA: I don't know. Yeah. I don't know. It just so happened to be that I was on that lift cause it was really foggy and the—probably the upper lift wasn't opened yet or something. Or open for the day. It would've been because it probably would've been at noon.

KB: Okay. All right. Great. And then earlier, before we were being taped, you were giving me some names so maybe just to recap that you had mentioned Michael, Mike Muldown, who I had already left a message for and then the Abell family?

JA: Abell. Yeah. A-B-E-L-L. The Abell family. And they may even have some clippings in their own holdings. Let's see. The Abells, which are connected, you might be able to track them down through the Whitefish Credit Union.

KB: Okay. Great. And then contacting the Stumptown Historical Society for oral histories.

JA: Yeah. And Jill is the director there, she could probably help you. And some of the volunteers in the Historical Society have probably very good memories of what information could be available and, if it's in the Historical Society's archives, they would probably be able to put their fingers on it pretty quickly. There are oral histories in there that, hopefully, have been transcribed, but they were taped, I believe, in the '70s and '80s by volunteers and hopefully somebody has written down the content of various tapes, if it hasn't been transcribed, so it's easy to find information that's available from former Big Mountain, now Whitefish Mountain Resort.

KB: Okay. All right. Great. Well thank you so much Jean for all of this, all of these leads and, and also your recollections of the mountain and sort of the—you know, your perceptions of the statue. It's been very helpful.

JA: You're welcome. Have a good day.

KB: All right. You, too. Thanks.

JA: Bye-bye.

KB: Bye-bye.

Appendix C-2: Brad Brittsan Interview, September 12, 2012

Katherine Beckley [KB]: Okay. Again, my name, just so you know, my name is Katherine Beckley, a research historian with Historical Research Associates, and I'm conducting a phone interview with Pastor Brad Brittsan on September 12th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. So, to begin, I'd just like to ask you a few questions about your background and your relationship with the resort. So, first off, in what town do you currently reside?

Brad Brittsan [BB]: I'm in Whitefish, and I've been pastoring here in Whitefish for twenty-six years.

KB: Okay. Great. And then you've—you mentioned before that you've skied at Big Mountain this whole time?

BB: Right. Not as much as I used to, but, you know, I try to get up there at least every year.

KB: Uh huh. Okay. And then do you have any recollection—well, knowledge—about the building of the statue in '54, the Jesus statue?

BB: Yeah. I understand it was built as a World War II memorial. But that was before I moved here.

KB: Okay. And then what's your understanding of how the statue has been used over time?

BB: You know I don't know about how it's been used but, you know, as I've gone up to the mountain and I've skied Chair Two and I notice the statue. It's—you know, to me, it's been somewhat comforting, you know? I mean, you know, as a believer in Christ, I look at it as something that's comforting. You know, like there's a bit of a difference between those of us that are believers in Christ that are not Catholics because we don't have as much of an association with statues, as it were. But, what it symbolizes is comforting to me, and I like it.

KB: Okay. All right. Great. And then what's your understanding of how locals view the statue? And again, it's just sort of, you know, if you've skied by it and, or talked with people or, you know, if you have any—or people skiing, or people that ski there who are tourists? You know, if they're?—

BB: You know, I—as I ski down the hill several times, there's been a few times where I noticed a few people like just kind of gathering, you know, that they would stop on the way down the mountain and stop for a second and, at the base of the statue, and then finish skiing down the mountain. You know, I think it's kind of one of those things where, those of us that are locals, have been here for years, if it was gone, it would be more of a notice than anything. You know, it's kind of like you get used to it being there, and it's comforting, it's

nice and I don't really—I mean, I never really thought of it as being, you know, a religious icon on the mountain. You know, but, you know, that's my perspective.

KB: Okay. Great. Yeah and so then if you could just talk a little bit more—like what meaning does the statue hold for you personally? You said that, you know, it was comforting for you and any other meaning or thoughts about that?

BB: Well, you know, I guess, when I look at the statue and, you know, it's at a great place where there's a great view over the valley, and it reminds me of God watching over us.

KB: Okay. Great. And so, and are you aware of whether church services may have been held at the statue at any point in time?

BB: You know, I was involved with church services, but it wasn't at the base of the statue. There was some service that—at a lodge, that's no longer there at the bottom of Chair Three—and we were doing that kind of like on a rotation basis on Sunday afternoons. But, you know, if there were services being held at the base of the statue, I wasn't aware of it. It wasn't happening through the Whitefish Ministerial Association.

KB: Okay. So you were talking about doing rotations, so a rotation of, just for clarity—so the, one church would do a service one week and then another church would do a service another week? Is that what you mean?

BB: Yeah. Ours was once every six weeks or something like that.

KB: Okay. But to your knowledge those aren't going on right now?

BB: No. Haven't for a while.

KB: Okay. Great. Okay. Yeah. Well, thank you. Thank you so much for your time and for being willing to talk with me about this. It's been very helpful and sort of good to sort of flesh out the newspaper accounts and getting to talk with people about what their experiences have been on the mountain and with the statue.

BB: All right. Well, thank you.

KB: Thanks very much. Take care.

BB: Bye-bye.

Appendix C-3: Mike Collins Interview, September 10, 2012

Katherine Beckley [KB]: All right. So just to, I'll give you a little background here. So my name is Katherine Beckley. I'm a research historian with Historical Research Associates in Missoula, Montana, and we're doing, I'm conducting an interview here with Mike Collins of, on, September 10th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. HRA is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Mr. Collins has agreed to speak on the record about his recollections about the use of the statue over time. So, to begin, I'd just like to ask you a few questions about your background and your relationship with Whitefish Mountain Resort, Big Mountain. So, first off, in what town do you currently reside?

Mike Collins [MC]: I live in Whitefish, Montana.

KB: Okay. And how long have you lived there?

MC: Since 1988.

KB: Since 1988. Okay. And then you were—if you could just explain how you are associated with the mountain?

MC: Sure. I came to Whitefish in 1988 to become the president and CEO of Winter Sports, Incorporated, which is the organization that owns the Big Mountain Resort Development, or now called Whitefish Mountain Resort.

KB: Okay. And then how long did you hold that position?

MC: I was in the position until the end of 2003.

KB: Okay. And so then, do you have any recollection—or well, not recollection—but knowledge about the building of the Jesus statue in 1954?

MC: No. When I arrived in 1988, it was a well-established attraction up on the mountain.

KB: Okay. So and do you—what was your understanding of the, about the purpose for which it was erected?

MC: Well it was erected, from my understanding, by some of the people in the valley who had been service members during World War II, and that they wanted to have a symbol or a statue up there to recognize that—that others had lost their lives in World War II and just some acknowledgement of that.

KB: Okay.

MC: And the statue that they put up there was, as far as I know, was non-denominational and was used by a variety of both religious, as well as civic groups, as a meeting place or to host activities or ceremonies, if you will.

KB: All right. And then what's your understanding of how the statue has been used over time?

MC: Well it's been used by, as I said, a variety of different groups—some of them religious, some of them civic, some of them could have been others. But, I know that, at least in the winter months, we did have some religious groups that could use it as a place for services, usually on Sundays or special days. But we also did have civic groups that also used it for some of their activities or events. For example, the Tenth Mountain Division used it a couple of times for a meeting up there for their—a gathering I should say, maybe that's a better term, as a gathering place for some of their events. The Boy Scouts have used it from time to time. So.

KB: Oh Okay. Okay and then the, so the—approximately, do you remember like what dates? Or was it just sort of scattered throughout? Or any particular time?

MC: The religious ones, there was actually somebody, one of the churches, I believe it was over in Columbia Falls, used it in the winter months from Christmas to about spring break, would actually try and hold a church service, if you will, on Sunday mornings through the winter season. You know, it was usually like either ten or eleven o'clock and, if you were interested and you were a skier, you could travel up the mountain on the lifts, attend the service, and then continue on your day skiing.

KB: Okay. All right. And then what's your understanding of how locals view the statue?

MC: Well, my understanding was that everybody really appreciated it up there, that it was a well-known feature up on the mountain and that, summer or winter, you could always either ski to it or hike to it and sometimes that was the goal, was to get to there and sometimes that was just an interim stop on your way either up or down the mountain.

KB: Uh huh. Okay. And then so is—what's your understanding of how skiers viewed it, viewed the statue over time? Or tourists or?—

MC: You know everybody that skied on the Big Mountain knew—if you had skied there more than a couple of times, you knew that the statue existed. It was up, located near the top of Chair Two, and lots of skiers would go by it and a lot of them would take pictures of themselves or their family or friends, you know, with the statue in the background. So, it was a pretty popular stop.

KB: Oh. Okay. And then does it—what meaning does the statue hold for you personally?

MC: Well, I'm not a very religious person, but I always kind of liked to know it was up there and that, you know, it was something I thought of, that made Big Mountain sort of stand out and was an easy place to say, "Hey. I'll meet you either at the top of Two or over at the statue." So. But I'm, as I said, I'm not a real religious person, so I didn't, I don't think I ever attended a religious ceremony there. I did sit in and watch a couple other groups have activities there.

KB: Uh huh. Okay. And then you had mentioned that there were—so there was a church from Columbia Falls that had services over there? Do you remember what church it was by chance or?—

MC: No. But you know what, I bet if you called the mountain, they could probably tell you. You know, because they have a winter calendar of events, and that usually would show up on it. They could probably tell you who was organizing it and/or put you in contact with whoever was doing that.

KB: Okay. Yeah. Great. So I actually, I've got a call in to the marketing director, so hopefully he'll give me, give me a call back. Great. Okay.

MC: I'm sure they can help you with that one.

KB: All right. And so—and then do you have any, do you have names of any other people that might have knowledge about the history of the statue's construction or the uses of the statue over time?

MC: You know, if you can find Marguerite Schenck—and I think she's still living up here in Whitefish. Her husband, Ed Schenck, was one of the—well he was the founder of the mountain—and he was [here] until about the mid-70s, so that certainly encompasses the time when the statue was actually built. You can, if you can locate Marguerite...

KB: Yeah. I actually did. I talked with Karl, their son, but Marguerite, she didn't want to be interviewed. So—

MC: Oh. Well, that's interesting. Okay.

KB: But thanks for that.

MC: That would be the one that comes to mind. The others that were, you know, active back then, a lot of them have passed on, but—

KB: All right. Okay. Well, thank you so much for your time, Mr. Collins. I hope you have a great afternoon, and if you, if anything else comes up or you have any other, any recollections or memories, feel free to give me a call back.

MC: That's fine. And if you come up with some more questions, I'd be happy to try and help you.

KB: Oh great. Thank you very much.

MC: All right. Have a great day.

KB: You, too. Bye-bye.

MC: Bye-bye.

Appendix C-4: Linda Fopp Lessard Interview, September 10, 2012

Katherine Beckley [KB]: Okay. So, as I said, my name is Katherine Beckley, and I'm with Historical Research Associates and we're doing some research for the Department of Justice on behalf of the Forest Service regarding the litigation surrounding the erection of the Jesus statue on Whitefish Mountain Resort and, to begin, I'd just like to ask you, first, a few questions about your background and your relationship with Whitefish Mountain Resort. So, in what town do you currently reside? And this is, sorry, this is—I'm speaking with Linda Fopp, who is the daughter of Angie Fopp [who is] the widow of Albert Fopp.

Linda Fopp Lessard [LF]: Correct.

KB: Okay. All right. So you currently reside in Whitefish?

LF: Kalispell.

KB: Oh, in Kalispell. Okay. And then how long—did you, did you grow up in Whitefish then?

LF: No. My dad was born and raised in Somers. My mom and dad were married here in Kalispell and all of our—they raised their family right here in Kalispell.

KB: Oh. Okay. Great. And then, so did you grow up skiing at, at Big Mountain? Or did your family?

LF: No. I wish I did, but I didn't have the time.

KB: Oh. Okay. So did your family ski there or?—

LF: My younger sister did some skiing and my one brother, especially, did some skiing. The other one was more into cross-country.

KB: Okay. And then do you—so do you have any, do you, or your mother have any recollection or knowledge of the building of the statue in 1954?

LF: From what I can recall, I do remember dad taking time off from work and time off on weekends. His excuse, I remember him telling mom and mom was telling [inaudible] I vaguely remember, "I'm going for a walk. Get away. I'm going for a walk." Okay. Like I say, dad was born and raised in Somers, so hunting and fishing, and he knew this whole area like the back of his hand. He could, for him to get lost up here was—not that it's impossible, but it was very, very unlikely. What had happened was, as I recall from my parents, what the decision [inaudible] to make, many of the—Big Mountain was founded in the mid-'40s. And many—and then, during the second war, many of them who were in the Tenth Mountain

Division said that the only reason they are back alive was because of the statutes that they saw as they were going from southern Germany through Switzerland and into Italy. Many of the statues were of the Sacred Heart of Christ, of Jesus. Dad served in the South Pacific. [His] ancestors immigrated from northeastern Italy, so that meant a lot to him right there. They were so moved by it that they were saying, you know, "It's too bad we can't have something like that here." Now, this is recall, from over the years, as to what had happened. The Knights of Columbus, 1328 here in Kalispell from Saint Matthew's Parish, were the ones who took the challenge on, and they were able to have the statue mounted at—and, at that time, the location of the statue was the top, the summit, of Big Mountain.

KB: So, it was the highest point at the mountain when it was erected?

LF: Yes.

KB: Okay. And so, and your dad—was your dad one of the people who sort of physically put it up there or mounted it up on the?—

LF: Yes.

KB: He was. Okay.

LF: Uh huh.

KB: Okay. So, and so he?—

LF: He was instrumental in obtaining—at that time, this whole area was with the U.S. Forest Service and logging. They had—they did not have the graders and the Cats that they do now, so getting equipment up that mountain to put in the base for the statue was not exactly easy. And it's something, being in the mountain with this area and the weather, it's something that will take, normally, a couple of months—it took, they took over a year.

KB: Uh huh. Wow. Yeah. So that was, that was quite an effort?

LF: Uh huh. Yes.

KB: Yes. So then your understanding of the—if you could just talk a little bit more about your understanding of the purpose for the statue? So, it was your father's and these other veterans', you know, ideas seeing these statues across Europe and then they wanted something like that on the mountain? And then is there anything—any other purpose?

LF: That's, to my knowledge, that I, that's one to ask either Charlie Harball, Bill Glidden, Larry Petrone. All three are KC—Knights of Columbus.

KB: Oh. Okay.

LF: And they're the ones that are on top of all of this—

KB: Do you have numbers, phone numbers for any of them, by chance? You said, "Dale Glidden"?

LF: Bill Glidden.

KB: Oh. Bill Glidden. Okay. Bill.

LF: Bill Glidden. Charlie Harball .

KB: Could you spell his last name?

LF: H-A-R, B as in boy, A-L-L.

KB: Oh. Okay, Harball.

LF: From the City of Kalispell. He's the city attorney.

KB: Oh. Okay. Great.

LF: He's not hard to get a hold of.

KB: Okay. Perfect. Okay. And then so Charlie Harball and then Bill Glidden.

LF: Bill Glidden. They are the most—yes.

KB: Okay. Great.

LF: Until just recently—right now, Larry Patrone is the Grand Knight for the Knights of Columbus. He's in charge of the council, like the president. But the two that were in, that were with, working with Big Mountain, Whitefish Mountain, regarding the statue were Bill Gildden and Charlie Harball.

KB: Okay. Great. And sorry what was Larry's last name?

LF: Patrone.

KB: Like—

LF: P-A-T-R-O-N-E.

KB: Gotcha. Okay. O-N-E. And then—so then how, what's your understanding of how the statue has been used over time?

LF: To my understanding, it was just, many people didn't even know it was there. And they did not want it advertised. The Knights of—the KCs did not want it advertised. At first, it was my understanding that there was a permanent lease on that land and not—and it's not permanent, it's a ten-year. That has always just been reapplied for and granted. Many people who didn't know about it [said], "You're kidding? We'll have to." You know, so they make an effort and a point to check it out, and when they get—and this is, I say this because at the time, as I said, at the time the statue was erected, it was erected at the top of Big Mountain. That was the summit itself. If you were to take—have you ever been up there?

KB: I have. Yes.

LF: Okay. So that was the summit. That was it. You look at the mountain now and all the trails, yes, it's very easy for many people to go skiing and miss it. For a long time, it was an off-white—they kept it in its true and natural color. And then one of the members of the KCs, his son was a Boy Scout, he was going for an Eagle Scout award, and his project was—would it be possible, what would happen if that statue were painted? It would be much more visible to the eye, especially during the summer months. It's not nearly as visible from the highway. But, so that in there—and, now, I don't know if they're going to keep it the same, keep it painted, or if they're going to try and return it to its natural color, making it easier for them to treat the statue to avoid erosions.

KB: So when was this—when was it painted then?

LF: I don't know.

KB: Oh. Okay.

LF: That I don't know.

KB: Like '80s, '90s, or earlier?

LF: Uh huh. Correct. Some time in there.

KB: And so then—so and that was, it was the Boy Scout who sort of the?—

LF: One of the Boy—one of the members of the Knights of Columbus, his son was a Boy Scout, and he was going for his Eagle Scout award, and that was a project that apparently the KCs had said, "Okay," and that was his Eagle Scout project. Which, I understand, would be a project and a half.

KB: Yeah. Okay. So then, what's your understanding of how locals, you know, viewed the statue?

LF: To my understanding, I have not heard that many complain. A couple years ago when everything—yes, there were a few that didn't like it, that weren't in favor of it, and the majority said, "Well, if it bothers you that much, then don't look at it." There are, there were a few that said, "Take it down. You can't"—and this was the Freedom for, Freedom from Religion that stepped in, and many people, oh boy, hopped on their bandwagon, wanting the statue—"Well I'll tell you what, you go ahead and tear it down and take it down, and, if it doesn't break or if everything is okay, then you can put it up in your own place." So it's a hot—and it still is a hot political issue.

KB: Sure. Yeah and so what's your understanding about how skiers viewed the statue—or tourists, people coming and visiting from, you know, other places—how they viewed the statue?

LF: The skiers who know about it definitely want to stop and just look at it, and they—I've heard many of them say that, "You know, I'm skiing. I've skied before. You stop and you take a view and you take a look. And just look." Because the scenery is beautiful. It's peaceful. It's quiet. But they said, "You know when you stop there," they said, there's something else that moves them. And they said, "By all means," they said, "don't, don't lose the statue." [You] know when I was not able to get away from work but when there were meetings and hearings up in Whitefish, many of the people who did turn out were men of the mountain, Tenth Mountain Division, or their family members. They had passed away, but their family members did turn up or send information regarding what the statue was all about, the history, and what it meant to them. And the end statement was, "Save the statue."

KB: Okay. So and then what meaning does the statue hold for you personally, if you feel comfortable sharing that?

LF: It's just a reminder that he is constantly watching over us and protecting us in his, in one of his own ways that we have no control over. There is—you can have a statue in your, if you have a statue in your house, you can understand that much easier, but many people don't have any kind of a statue in their house that—and it, they, as I said, many of the skiers, they said, "You know," they—"I stopped by that statue today." They said, "And you know, I really felt." And we say, "Yeah. We know." We're just smiling. "Yeah. We know. Happy you did." But it's something that needs to be—we believe, I believe, that needs to be shared more. If only people knew how to accept it.

KB: Uh huh. Okay. And then are you aware of whether church services may have been held at the statue at any point in time?

LF: There have been some, yes. Especially on this time of the year, some of, many of the churches will go up and they will have, they'll have a small prayer service, a second

blessing, but and—and the whole time that they're making the trip, the hike up there, for example, they would be saying the rosary or other litanies, as well as just enjoying the beauty of the mountains.

KB: And so then, are you—so would these be like, so people would, this would be in the summer time? People hiking up to the statue?

LF: Uh huh.

KB: Okay.

LF: Right. Summer. Early fall.

KB: And then people like with priests? Or just sort of like a lay, a layperson kind of led?—

LF: Both.

KB: —expedition? Both?

LF: Uh huh.

KB: Okay.

LF: Both. And it would be ecumenical. It would be, “Hey. We’re getting together with—do you want to join us?”

KB: Oh. Okay. So—

LF: It wasn't just the Catholic Church. It was, it would be open to anyone.

KB: Okay. Gotcha. Okay. All right. So then, in addition to the Knights of Columbus folks that you had mentioned earlier, are there any other people that you could think of that would have knowledge about the history of the statue's construction or how people used it over time?

LF: Aye, aye, aye—no, because so many of them that I'm, that I know of, have passed away. I'm sure that there are people up in the Whitefish area. Saint Charles Memorial Parish in Whitefish, I know they would have people up there. I know there are people up there that would know.

KB: Uh huh. Okay. Great.

LF: But, as far as me personally knowing anyone else that, I just—“Hey do you remember?” “Yeah I remember when.” Because I was very small when all this took place.

KB: Uh huh. Yeah. Okay. All right. Well, Linda, thanks so much for taking time out of your day to talk with me. It's been very, very helpful and, if you think of anything else you can certainly give a call back. And then also, just so you know, our phone number here in Missoula is 406—

LF: Hang on. 406.

KB: 721.

LF: Okay.

KB: 1958.

LF: Okay.

KB: Great.

LF: Good. No. It's just, it's something that you think—you never think of and, yet, here in Kalispell, we are under, we are going through the same thing almost again. And that is the Flathead County Courthouse was remodeled, and it is now done. Before its remodeling, they had the Ten Commandments there that the [inaudible] had put there years and years ago. When this incident with the statue, Big Mountain statue, came up this August, that also came up. And the, I'm not sure of all of the organizations. I do know the Elks said, "Wait a minute." They, and I'm not sure, like I say, what other organizations were involved. I do know that there is—with the Ten Commandments, the Declaration of Independence, the Constitution of the United States, and the Magna Carta, and with those three additional statues, I say, "statue," rock, the forma-, the rock, the Ten Commandments had to stay because all three of them are based on the Ten Commandments. And people are quite upset because, although they have completely, they say they're completely finished with the new Flathead County Courthouse and adding on and making it so attractive, many people are upset because all of them are in the very back in a corner facing each other, almost out of sight. You have to, you have to know exactly where they are in order to see them going by otherwise you'll miss them. So this is, this is a situ—

KB: Another—

LF: —that has come up that has been mentioned, "Oh they're"—So, you know, it's just, it's beginning, it has become a political issue, and over the separation of church and state, what is church and what is state. And that's what the statue is. It's the separation of church—what is church and what is state? So, it's hard to say. It's really difficult.

KB: Yeah. Definitely. Yeah. And so Linda, just so, your last name is Fopp still? Is that correct? Or is it?—

LF: F-O-P-P.

KB: Yes. F-O-P-P?

LF: F-O-, yes.

KB: Yeah. Okay. I just wanted to make sure that you, that you didn't have a married last name.

LF: I have a married name, Lessard, but I go by both.

KB: Oh. Okay. Great. All right. Okay. Well, yeah. Thanks so much for sharing your thoughts and recollections about it. It will be very helpful.

LF: Okay.

KB: All right. Thanks, Linda. Bye-bye.

LF: You're very welcome. Thank you.

Appendix C-5: Dan Graves Interview, September 20, 2012

Katherine Beckley [KB]: Okay. My name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. I'm conducting a phone interview with Dan Graves on September 20th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Mr. Graves has agreed to speak on the record about his recollections about the use of the statue over time. So, to begin, I'd just like to ask a few questions about your background and your relationship with Whitefish Mountain Resort. So in what town do you currently reside?

Dan Graves [DG]: I live right outside of Whitefish.

KB: Okay. And, if you could just talk about your relation to the resort?

DG: I came to Whitefish Mountain Resort in the fall of 2006. I've been in the ski industry now for about twenty years. Second career, I used to be in the oil transportation business for a number of years. In my time in the ski industry, I've held several financial positions and worked in the states of Colorado, Vermont, California, and Lake Tahoe area. And, as I mentioned, I came here in the fall of 2006 as the chief financial officer and, nine months after I arrived, the CEO retired and the board promoted me to the president of the resort.

KB: Okay. All right. And then so do you—could you just explain your knowledge about the building of the statue in 1954?

DG: It's fairly limited—I've spoken about this a lot, Katherine. Let me start it this way, if you don't mind. When I first got here, I wasn't even aware of the statue because it was before the ski season ended, and it was up on the mountain in an area that you really kind of don't walk by. When I first took my first couple of skiing days, I was coming down the mountain, skiing towards my office, and out of the corner of my eye—in the clouds, cause it was a cloudy day—I saw something that looked like somebody standing off to the side, so I stopped and, lo and behold, I saw this statue. And I thought, "Wow. That's really kind of unusual. I've, have not seen very many of these around the country." I've seen several of them in Italy because I've traveled to Italy a few times. So, I preceded down the mountain and, as the years went by, I often stopped there because it was on the direct route to my office. And I noticed that, as I was stopping, more often than not, there was always, you know, either one or a group of people standing around it, and one of the common things that I noticed was that people were asking—or people who were unfamiliar with it being there—were commenting on, you know, the what, the why, the where, and when. Because there was no identification other than a date that was barely even visible on the plinth that the statue sits on. And, so, a couple of more years went by and, finally, I thought, "You know this is crazy. We're all about guest service here." And so I thought it would be time to actually, you know, just put some information by the statue, so that people understood what

was going on. It was my intent to solely provide that guest service, you know, guest information. Because that's immediately where my thought process goes. So I started doing some research myself. The only thing that I did know from a few of the long-time employees that worked up here was that it was erected from the, or by the Knights of Columbus. Well, I was a member of the local parish here in Whitefish, in Saint Charles, so I also started talking to—or, so I then started talking to the Knights of Columbus members at the parish and also to the widow of the original owner of the mountain. And, as I started, you know, putting the pieces together—and obviously this thing goes back to a point in time where there's, you know, not a lot of living representatives around still. So, it was very difficult to kind of, you know, find, you know, a consistent storyline—until I finally started getting a consistent storyline and contacting, you know, the one or two people that were still around that had the direct contact to and the reasoning for it being built. And I took all of that information, if you will, and summarized it into the information that's on the plaque, and the information on the plaque pretty much summarizes what I know of how it got there.

KB: Okay. Great.

DG: And I'm sure if you, I'm sure you've got that verbiage. If not I can email you exactly what the plaque says.

KB: I do actually. Riley had a copy of what the plaque said in her office, so I did get that. Thanks. Sure. Yep. And so then what's your understanding about how the statue has been used over time?

DG: What do you mean “used” over time?

KB: Well, you know, if there?—

DG: It's not really been used for anything. You know, and the word “used,” I mean, it's, it's, you know it—

KB: So, you mentioned people like gathered there when you've skied by or—do you have any understanding as far as what, why they were gathered there or for what purpose or?—

DG: I think the, I think for a variety of—you know, you got to remember that our resort business, or segment, is probably about thirty percent local valley residents. And so, you know, many of them have been skiing here for a long time and so there's a large piece of that segment, if you will, that, you know, come by and reflect for, you know, lack of a better word. I think the other seventy percent of the people that have come from out of the area that have been here, you know, once or twice—or the ones that have never seen it—will come by and, you know, just for investigation purposes, for the people that have never seen it to say, “Hey.” You know, they're skiing by it. You know, it's not—what do you call it? Advertised anywhere. So it's not like pointed out to anybody to say, “Hey. Go see this.” People happen by it, if you will. And I think when they see it now, because of the

informational plaque, they get an understanding that, you know, the vets that came back from World War II put this up as, if nothing else, a remembrance of their time in a very difficult situation. And what sustained them through, you know, difficult times, and I think it was just a memorial of their thanksgiving.

KB: Uh huh. Okay. And so then what's your understanding about how locals view the statue? You said that when they go by it they reflect?—and just sort of how they viewed the statue before any of the litigation started.

DG: You know, I've got to believe that the people that stop by it are the ones that enjoy it being there, respect it being there, understand why it's there. I know that, after the litigation started and there was, you know, a comment pap-, seg-, time in the, by the U.S. Forest Service that, if I remember right, there was ninety some thousand plus comments that came in about the statue and the large majority, vast majority, was very, very positive. I even personally received, I remember, a phone call from—oh, I want to say she was about 87— from a lady in Helu, Hawaii, that was a resident here when it went up, and she and her husband had to move to Hawaii for health reasons for her husband. And, you know, she hasn't lived her for thirty-five years, but she somehow picked up the story, you know, because she continues to kind of read online information about the valley cause this is where her heart is. And she saw this article and was outraged and somehow tracked me down and called me just to ask me, you know, or, and tell me of her support and what she could do for it. So, I, I've, like I said, based on the number of comments that came in, and I think it could be substantiated by the Forest Service, is that the vast majority of those ninety thousand comments were very, very positive.

KB: Uh um. Okay. And then what's your understanding of skiers or tourists who—like how they viewed the statue or used it? So you said they, some of them, happened by it or did you?—

DG: I've never fielded any kind of a complaint. Let me put it that way.

KB: Okay.

DG: And, on those times, where I've stopped nearby, you know, in uniform and somebody has asked me a question or made a comment, it's always been positive. Yeah.

KB: And then what meaning does the statue hold for you personally, if you feel comfortable answering that?

DG: Well, I come from a military family. I never served personally but my father, my four uncles, all served in World War II. My dad was at Pearl Harbor. They all served in Korea. Most of them had twenty-year services. And so I've always had a very, very soft spot for vets and have always been very respectful of our military and the serv—and the sacrifices they make. I grew up going to Navy hospitals and seeing, you know, damaged people, if you will. And it's always been something that I've always just had a great respect for. I

mean the resort, now, sponsors Wounded Warrior Programs every year because of that and so personally, when I see the statue, it reminds me of that group of people here in the valley. And some of them, you know, actually worked here and gave the, you know, everything they had. I remember, I know one of them lost an arm in Italy, and he's still alive in the valley, and it just makes me, you know, realize that—not only my thankfulness for the military and the vets, in general, but those locally that were actually instrumental in building this place. And it's an opportunity for me to just reflect on those people and give thanks for what they did.

KB: Uh huh. So, sorry, you said the wounded warrior program—you said it grew out of your respect for veterans?

DG: Yes.

KB: Okay.

DG: Yeah. I, me and a local individual, you know, started bringing vets here, you know, four years ago from the Wounded Warrior Project.

KB: Uh huh. Okay. And then just before you had mentioned that you, the first time that you came across it was when you were skiing down the mountain and that there weren't any—so during the summer time, there aren't any trails that go up to it? Or go by it?

DG: No. There's no direct hiking trails that go by it in the summer. It's on a ski trail off to the side. It's not in the middle. It's off to the side, nestled, you know, next to the trees so that— You know, it was put in a place, you know, it was put specifically in that place, I'm assuming, so that you don't interrupt a ski trail, you know, by putting it in the middle of it. And also for some kind of probably protection, you know, against the elements and people. Yeah.

KB: So and then are you aware of any church services that, that may have been held at the statue at any point in time?

DG: I don't know about, you know, the fifty-odd years, you know, before I got here. I know that, since I have been here, I am aware of people that have had weddings up there and where people that have spread ashes up there. I'm aware of youth groups, Catholic youth groups, where the—you know, they come in from out of state annually and there's two of them and they hold mass services up there while they're here.

KB: And then, as far as people spreading ashes up there, do they generally contact you and ask you if that's okay or?—

DG: No. I've—you know, I've just heard that it's been done. I've heard about it. You know, just kind of, in general dialogue in the valley, if you will. I've never seen it. I've never heard

anybody, you know, call for, you know, request. You know, you got to remember this area, you know, has a lot of long-time residents that just don't move around. You know, it's not like the transient communities in, you know, L.A., San Francisco, or whatever. You know, and I say that just because I'm from southern California, and I know—people come and go all the time. You know, there's a lot of roots here—generations and generations of people—and so, you know, they're, they've known of the statue for decades. Either their, you know, their parents, grandparents, or whoever it was that may have, you know, died, probably skied by it at one point in time. And, I'm assuming, they just felt compelled that that's where they wanted to spread ashes. So. But, no, we don't advertise that. We certainly don't encourage it. I'm just aware of somebody saying, "Well, did you know my such and such was," you know, "ashes were spread there?" And it's like, "Well, no I didn't." So that I'm, I—through that kind of dialogue, I'm aware that, you know, that has happened in the past.

KB: Uh huh. Okay. Great. Um, so is there—and are there any names of people that may have knowledge about the history of the statue's construction or uses over time? I've been, just so you know, I have been doing some interviews but there if are any people that?—

DG: Can you tell me, maybe, the names that you've got, that you've been getting, so I don't have to kind of—?

KB: Oh sure. Absolutely.

DG: —go through my names

KB: So I did talk with Karl Schenck and then, and Marguerite actually did not want to be interviewed. I talked to Mike—

DG: —Marguerite is a very private person. Her husband was the founder.

KB: Right. I talked to Mike Jenson, Mike Muldown, to Dick and Jane Solberg, to some local pastors that were associated with the Whitefish Ministerial Association, and Jean Arthur who wrote the *Hellroaring* on the mountain. And I think that that might be it. Oh, and then I talked with—well I met with Bill Glidden yesterday, but we, I didn't actually interview him, but I got some of his information. So. Yeah. So that is, I think that's my list of people that I've talked to.

DG: Well that would be—

KB: Is that who you would—?

DG: —That would be my list.

KB: Yeah. Okay.

DG: Yeah. Yeah.

KB: Okay. And then are there any other sort of long-time employees around that are still, that are still around?

DG: You know, I know of probably, you know, a couple that have been around for, you know, thirty years, but they're probably not going to give you much more information about its genesis or its understanding of how it got it here, you know, more than Mike Jenson or Muldown or the Schencks. I mean Muldowns and the Jensons were, you know, here long before the employees that I'm thinking of and were closer to, you know, the group of people that actually put it up. So I think you got the names that you're gonna need.

KB: Okay.

DG: Yeah.

KB: Great.

DG: Yeah.

KB: Well, thank you so much for taking time out of your, I'm sure, very busy schedule to talk with me. It's been very, very helpful and very good to have the, you know, your perspective on the statue.

DG: You know, it's interesting, Katherine. It's been sitting there for years and years and years, and I ski by it and innocently a couple of years later, I thought, "My guests need to know what's going on here." And, you know, when we put the plaque up, you know, in hindsight, I should've, you know, asked the Forest Service if it was okay, but I never even thought about it. It was, it was—the statue was there. My intent was, you know, basically just provide information about that feature on the mountain, no more than providing information about what kind of food is in a particular restaurant up here. And it's fascinating how that one little application, if you will, just, you know, triggered everything.

KB: Huh. So, is that how it happened?

DG: I believe it did. Yeah. I believe it did. Because after, when the plaque went up, some of the, you know, the local and regional, you know, newspapers noticed it, you know, within the first few days of the ski season. And so, and they ran articles. And it, you know, went throughout the valley and the newspapers. And I know it went to the *Missoulian*, you know, down in Missoula, and maybe a couple of other papers that Riley might be able to give you info on.

KB: Okay.

DG: But that's when, you know, kind of all the bru-ha-ha started.

KB: Okay. All right. Okay. Well again, thanks—thanks very much, and if there's anything or any questions you have for us or, or anything else that you think of, feel free to call me back.

DG: Well I just—I wish you luck. You know, I think, you know just personally, I think this country sometimes gets focused on the wrong things and, in the end, this was put up at a point in time in our history, if you will, because history—or events—change fast and attitudes change. And, in the early '50s, you know, World War II was very fresh in everybody's minds. And the viewpoint of, you know, of vets, you know, to and from vets, I think, you know, was just a little bit more—was stronger because so many people served during that time period. And, it would be—you know, in my opinion, it would be tragic to have that statue removed from two perspectives. One, I think you, by doing it, I think we spit in the eye of the people that suffered and sacrificed and the reason why they wanted it there. And then, two, I think it would be a travesty for my customers because ski resorts, you know, pretty much are the same, no matter where they're at. Some are more fancy than others. Some have bigger or better lifts, bigger or better restaurants, but, you know, very few have unique historical things. And this is, it's part of our history. It's been there since almost day one. And I think it would upset quite a few people that have seen it for decades.

KB: Yeah. And that's an interesting perspective. And so, and you'd mentioned the, you have a long history of working at ski resorts in the West and that you'd, you've seen statues like this in Italy. Have you ever seen anything like this at any other resorts that you've work at?

DG: No. No.

KB: Okay. All right. Well that's very helpful.

DG: Yeah. I've seen, you know, monuments if you will—which I consider this, it's a monument—at other resorts that, you know, talked about maybe the Tenth Mountain Division. You know that's very common because so many resorts were, were founded by Tenth Mountain Vets, just like this one.

KB: So like what, do you know, like, what kind of, or what monument, what the monuments consisted of? Or?—

DG: Oh, a variety of things. You know sometimes, it's just a plain concrete plinth with a plaque on it. Other times it's, you know, it may be a, just a statue of, you know, a person that was in the Tenth Mountain that, you know, was instrumental in that particular resort. I know there's a monument near the top of Mammoth Mountain in California, you know, that's—which is on Forest Service land—and it's a monument with just two crossed skis and it's for a patroller that died in an avalanche decades ago. So I mean there's, you know, there's a few of them around, but there's not a lot of them. Not a lot of them.

KB: All right. Okay. Well, excellent. This has been, this has been extremely helpful. So.

DG: Good. All righty, Katherine.

KB: All right. Thank you very much, Mr. Graves.

DG: Okay.

KB: Take care.

DG: Bye. Bye.

KB: Bye-bye.

[Second phone call—Mr. Graves called HRA back.]

KB: Okay. Go ahead.

DG: You know, I—the afterthought I had here, Katherine, was that, you know, I mentioned this, this monument on the top of Mammoth Mountain for Scottie—I think was the guy's name, was the patroller that died there decades ago in an avalanche. If this statue on our mountain had been anything other than Christ, it'd be a non-event. It would be a non-event. And so I think, just that fact alone that, if it had been anything else, it would've never gotten to the point of where it's at. But because it is a statue of Christ, you know, a small group of people are using this as a forum to express their viewpoint on religion, and I think that's where, you know, the whole essence of why it's there, you know, is not even really valued, if you will. It's a veterans' memorial, and these vets just happened to use the statue of Christ as their symbol of what they wanted to ex—of how they wanted to express their gratitude and thanks. But, if it had been, you know, a statue of a Tenth Mountain person carrying a rifle, it would've been a non-event—today. So just, you now, by that fact alone, you know, it just feels like a very—it just feels really peculiar. Very peculiar.

KB: All right.

DG: A weak argument, if you will.

KB: Uh huh. Okay.

DG: I don't know if that added anything, but it certainly, you know, kind of resonates with me. You know, if somebody, a small group of people complaining about the symbol instead of the symbolism.

KB: As far as what it actually means to people?

DG: Yeah. Uh huh. Yeah.

KB: Yeah. Okay.

DG: All right.

KB: Wonderful. All right. Thanks very much. Bye-bye.

DG: Bye-bye.

Appendix C-6: Martin Hale Interview, September 10, 2012

Katherine Beckley [KB]: Again, my name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. And I'm conducting a phone interview with Martin Hale of Whitefish, Montana, on September 10th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. HRA is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Mr. Hale has agreed to speak on the record about his recollections about the use of the statue over time. So, to begin, I'd just like to ask you a little bit about your background and your relationship with Whitefish Mountain Resort and Big Mountain. So you currently reside in Whitefish?

Martin Hale [MH]: Yes. I, Katherine, I was born here, so I have not made it far.

KB: All right. Well, that's a good place to be born. So, how long have you lived there? When were you born, if you don't mind me asking?

MH: I was born in 1937. I was a little bit, you know, I actually started in 1947-'48 when they started the mountain, I started as a young skier and then I spent my entire life up there.

KB: Oh, wow. Okay. So you skied—you were right there from the beginning?

MH: Yes. It was just weekends and holidays, you know, then, until I finished school, but I worked with the mountain, worked summers on the mountain. I worked in the ski shop, winters, the evenings and holidays, so I could ski and—and then when I got out of school, I was there full-time then until the late '90s.

KB: Oh, wow. Okay. Yeah. So do you have any recollection or memories about the building of the statue in 1954?

MH: Well see be—you know, most of my time until I purchased the ski shop itself and then I was with the, I had the ski school to run. I was head instructor in the ski school until 1957 and then I took over as director. So we had a lot of people, Katherine, come by. Of course, it's in classes, which we sometimes were leading. Sometimes we were just talking to people, but it was a really important—people stopped there all the time, and they wanted to know, you know, the history of it, and it was really quite, quite popular on that particular chairlift. I mean the people we had in classes, we always took them by and stopped there, and they would take pictures and think about it, feel about it, and so on. So it was, it was kind of a big part.

KB: Uh huh. Okay. And so, and then what's your understanding about the purpose for which the statue was erected? Or maybe you could tell us the spiel you would give those, the people that you would, that you were instructing. You could tell us what—or tell me what you told them.

MH: Well, you know, as I re-, as I remember, a lot of, even, military people, come to us in the ski school and that were in, clear back into the Tenth Mountain days, too, and later than that, but it, they really—like I said, they, some of them you didn't know what they were really thinking or they didn't say always but many, many would stop, look, think. You know, I don't, I'm not sure what they were, what everyone was thinking about and talking about, but they sure—it sure caught their attention. And we told them that—that thing had been there most of my life, and it was always a big part of the mountain. But, and it would probably affect everybody a little different, I guess, you know, and what they thought about and what they felt and so on.

KB: Uh huh. Okay. And so, what's your understanding about how the statue has been used over time? So, you had mentioned people getting their photograph taken with the statue? Sort of, any other ways people interacted with it or?—

MH: Well, like I mentioned, sometimes people, when we would take classes out there and they would stop they always wanted pictures. But some of them as they silently, you know, in their minds I don't know what they were saying, but they weren't talking a lot. There was, they were quite, you know—I don't know what they were saying always, but they, lots of thinking. And, and not—it was, it was kind of really eye-catching, and it meant a lot to some people and I don't know what all it, you know, it meant to some of them because they didn't say it—what they were always thinking.

KB: Uh huh. Sure. And so, was there any particular way that the locals viewed the statue, then, that you?—

MH: I think that it—what I would say is that it was just absolutely a big part of the mountain. And they would drag friends or sometimes stop on their own. It was right at the top of one of the—the area that was built first. And so it, and it's still a popular part of the mountain because the—if there's any weather around, it was better weather at that elevation. So, but the locals always, you know, drug people out there, stopped there. I mean it was that. So, I mean most, absolutely most, people would stop there when they would, at this, after they get off the lift at the top of that particular part of the mountain. And, you know, stop and think and reminisce, I guess. Uh, I'm not sure—again, I'm not sure what all they were thinking in their minds, but it was right where the—or, it is—right where the main bunch of the people get off that particular chairlift to take off down the many runs to the lodge from that spot.

KB: Okay. All right. So then, what meaning does the statue hold for you personally?

MH: Oh boy, Katherine. You know I mean I don't, I don't know what most of the people—I really don't. I don't know what they were thinking. I mean, it was just—

KB: But as far as what, if it—does it have any special meaning to you?

MH: Well, just that—I can't, I really can't answer that so much. You know, I mean, you would always stop there, right in front of it and—so to me it was just a big part of the mountain.

KB: Uh um. Okay. Great. So, then, are you aware of whether church services might have been held there at any point in time?

MH: I just know weddings.

KB: Weddings. Okay.

MH: Yes. And I don't know, I think I sort of mentioned that I think people, you know, would say their own words as far as any church doing a lot of times because they would be there, standing there, thinking a lot of times, without always saying something.

KB: Uh huh. Uh huh. Okay. Great. And then do you have the names of any other people that, you know, might have knowledge about the history of the statue's construction or the uses of the statue over time?

MH: Well, you mentioned in your note that Mike Jenson suggested you call me. What about Mike Muldown?

KB: Oh, yep. I have spoken with him also, actually. Yes.

MH: Okay. Did he help you any?

KB: Yep. Yeah. Yeah. And your thoughts and comments have been very helpful, too. We're kind of—it's really good to have people who have, you know, who had a long history of the, with the mountain, sort of talking about their experiences. It helps frame it, you know, frame the history of the statue.

MH: Yeah. Well, and really right now, right off the top of my head, I can't think of anybody that I would suggest that had, that were there their whole life.

KB: Uh huh. Okay. Great. Well thanks so much for taking the time to talk with me and for calling me back also.

MH: Well you're sure welcome. I just hope it helps to some [inaudible]. I'm sorry I don't have any more details for you.

KB: Oh. That's good.

MH: Okay.

KB: Thanks very much, Mr. Hale.

MH: Yeah. You bet.

KB: Take care.

MH: Take care. Bye.

KB: Bye-bye.

Appendix C-7: Mike Jenson Interview, September 10, 2012

Katherine Beckley [KB]: My name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. I'm conducting a phone interview with Mike Jenson, whose father was Norm Jenson of Whitefish, Montana, on September 10th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Mr. Jenson has agreed to speak on the record about his recollections about the use of the statue over time. Okay, so to begin I'd just like to ask you a few questions about your background and your relationship with Whitefish Mountain—Big Mountain. First off, in what town do you currently reside?

Mike Jenson [MJ]: Whitefish.

KB: Whitefish. Okay and how long have you lived there?

MJ: Well, with the exception of a few years when I was going to school and traveling, I've lived here all my life.

KB: Okay. All right. So, and then, Mr. Jenson, did you grow up skiing on the mountain, as well?

MJ: I did.

KB: You did? And about how long was, have you been associated with the mountain? Or since when?

MJ: Well, the mountain and I were born essentially the same winter. I was born in January of '48 and that was their first season—'47-'48.

KB: Okay. Great. So, do you have any recollection or knowledge about the building of the statue in 1954? I mean, I guess you were fairly young?

MJ: I would've been five, six years old. I don't have any first-hand recollection of the construction itself.

KB: Okay. So then, maybe, what is your understanding, you know, as you grew older of the purpose for which the statue was erected?

MJ: My understanding of what happened—and it, and this is my own understanding, this is no one else's, this isn't meant to be gospel truth. But my understanding was that, as returning soldiers came back from Europe after the war, they lamented the fact that they did not have

any iconic images around the mountains, and they found these when they were in Europe. They liked them. And they decided that this was probably something they could do. This was actually undertaken, I understand, by the Knights of Columbus, but I don't recall it as being a religious icon. I remember it being an icon that was in the memories of returning veterans.

KB: Okay. Okay. And then, so what's your understanding about how the statue has been used over time?

MJ: Well it's been used, abused, forgotten, remembered, rebuilt, rundown again, rebuilt again. Whole different time. I remember it in all stages of repair and disrepair, so there—in my mind, there's been no consistent maintenance program by anyone. It's been repaired by the mountain. It's been repaired by individuals. It's been repainted by someone—I'm not really sure who—once or twice. But, as far as any consistent caretaker, I can't point at anyone.

KB: Yeah. And so then if you could talk about the times when, or you remember where, you know, it had been damaged or of any specific incidents?—

MJ: Oh, there were hands and digits broken off the fingers. There were scrapes. There were times before it was somewhat protected with fencing that, it would be, people could get very close to it, so everything from ski poles, skis, you know, touched it at various times. It was kind of a stop off on Sunday when you didn't go to church and went skiing. To say, "Hello." And that, frankly, was a standard stop of mine when I'd skip church on Sunday and go skiing.

KB: All right. So and then when was the fence put up around it? Do you recall? Or?—

MJ: Oh, you know, most recently I'm—I'll get bold and guess four or five years ago. It had been damaged, and I think Winter Sports actually put a, put some protection around it. I may be wrong. It may have been the Forest Service, but I think it was management up there that put the fence around it.

KB: And then, like, the times that it was damaged was it just like incidental damage or?—

MJ: Yeah.

KB: Oh. Okay. Just to people skiing by or?—

MJ: Hit by a ski pole, or somebody's going to high-five it when it's ten below zero, and concrete doesn't stand up real well that way.

KB: Uh huh. And so then what's your understanding of how locals view the statue?

MJ: You know, I think, for the most part, the locals support it being there. I think that it all seems a little foolish, the controversy over it. It's something that I don't hear a lot of discussion about from a very serious, ought-to-be-taken-down, standpoint. I think it's considered a bit juvenile, but, you know, I don't think anybody's viewed it as a horrible infraction of separation of church and state over the years.

KB: But, just in terms of like maybe sort of the meaning or how they—you know, before any of the controversy began? Sort of what the locals thought about the statue or what they?—

MJ: It was just there, and I doubt that anybody could've told you one way or another how it got there and what it was supposed to be there for. I think that, if anybody has an opinion or thoughts about the role of the statue on the mountain, they've learned it since it's hit the papers.

KB: Oh. Okay. So and then if—Do you have any understanding of how skiers viewed or used the statue over time? So you had mentioned, you know, people—you yourself—going by and saying, “Hello,” if you couldn't go to church.

MJ: I think a tip of the hat when you went by on Sunday was—I certainly wasn't the only one. It wasn't like anybody held services there or anything. I mean you ski by it when you get off the lift—a certain lift—there. And, for a long time—many, many years in the '50s—it was the high point of the mountain. You know, it was all higher the lift went. And, when you got off the lift, you skied by it. Or looked up at it. It was actually slightly above the lift.

KB: Uh huh. Okay. And then what—what's that?

MJ: Excuse me. When the chairlift replaced the T-bar, you actually landed above it and skied by it skiing down one of the runs.

KB: Oh. Okay. And so the T-bar was initially the one—you would get off the T-bar, and then you would look up and see the statue and then do you remember the?—

MJ: Yeah. As soon as you got off the T-bar, you came out onto the ski slopes. It was built slightly above that elevation. Just slightly—I mean twenty, thirty feet higher vertically, but up the slope a ways.

KB: Okay. All right. And so, and then you had mentioned—so you weren't aware of whether there were any church services that were held at the statue at any point in time?

MJ: Oh, I can't say there wasn't. I don't recall. I do know that there were a lot of pictures taken at that point over the years. One of the employee reunions, I remember there being a picture taken with that in the background.

KB: Okay. All right.

MJ: But it wasn't—it was never something that anybody really thought one way or another about, at least as far as I know.

KB: Okay. All right. Great. And then are there?—

MJ: Of course, now, they feel more strongly. But—

KB: Right. Just since the litigation began?

MJ: Yeah.

KB: Uh huh. Yeah. Okay. So are there any names of people that you know that might have knowledge about the history of the statue's construction or uses of the statue over time?

MJ: Well, you probably already talked to him—Muldown would've been on my list. Dan Graves, the CEO of the mountain, has certainly been involved in it and has probably taken an interest in it. He, himself, is Catholic. And, since the Knights of Columbus were involved in the construction of it, I think he probably has certainly brought himself up to speed on the background of it.

KB: Sure. Okay.

MJ: Anyone else? You know, from a long history standpoint—you know how old I am, and I'm getting kind of up there myself—people older than I am. You know somebody you could talk to that might have a little more background might be Jack Collins. He's a very lucid man—94 years old, who skied on the mountain for years.

KB: Oh, wow. Okay.

MJ: And if you can find a phone number for him—He's, uh, his son is Dick Collins. But Jack might have a landline phone that is in the phone book.

KB: Phone book. Okay. Great. Thank you.

MJ: And he's a very, very sharp individual.

KB: Uh huh. Okay. And he's a long time skier up there? Or?—

MJ: He's—yeah. Oh yeah. He skied there, I'd say, in the '50s.

KB: Uh huh. Okay. Great.

MJ: So, and at 94, he's prob- —or 93 I think he is right now, he might be turning 93 or 4 at the end of this month, in fact. Probably the most lucid 94, 93, year old man you'll ever talk to.

KB: All right. Okay. Well that's definitely good to know. Good long view. Okay. Well, wonderful. Well, thanks so much for taking the time to talk with me, Mr. Jenson. I hope you have a good rest of your day.

MJ: Thank you very much.

KB: Thanks. Bye-bye.

Appendix C-8: Mike Muldown Interview, September 10, 2012

KB: Okay, there. It started. It was—sorry. Okay. Record. Okay. So, I think we're all set right now. So, again, I'm Katherine Beckley and speaking here with Mike Muldown of Whitefish, Montana, about the statue on Big Mountain—Whitefish Mountain Resort. And so [in] what town do you currently reside?

MM: I reside in Whitefish, Montana.

KB: All right. And then how long have you lived in Whitefish?

MM: Born and raised in Whitefish—1945 until present.

KB: Okay. And how long have you skied at Big Mountain or been associated with the mountain?

MM: 1948-'49 to present.

KB: All right. And then do you have any recollection or knowledge of the building of the statue in 1954?

MM: My recollection is a little hazy. I—my father actually at that time, in the mid-'50s, I can't give you the exact years, I would say maybe from '53 to '54 or '5, worked, maybe even '56, worked as the upper terminal operator on the original lift, which was a T-bar in the winter and a chairlift in the summer. And he was the upper operator who unloaded people from the top where, adjacent to, a little below, where the statue was placed. And it's not the same top terminal as exists today, obviously, because it's a high-speed quad, and in those days it was a very, kind of a, rustic affair, with a, like I say, a T-bar in the winter and they would switch it to a single-chair chairlift in the summer. And my recollection of the statue was that it was there, so it must have been '54. I don't recall the construction phase, but I do recall the statue because I would play in that area where the statue was because it was at the high ground, and when you're playing war and you're, you know, ten years old or nine years old, it's a great place to do it.

KB: All right. And so... And your father was Lloyd Muldown?

MM: Yes.

KB: Yes. Okay. So and then what was your understanding of how the statue has been used over time?

MM: You know, it's always been there. My recollection of, I guess, was that the Knights of Columbus put it up because it had a little plaque on it that stated that. But, historically speaking, I guess, my only recollection would be that they put it there because of the fact

that, during World War II, some of the members of the Knights of Columbus had been in Europe and seen the statues that were placed on hilltops and mountaintops in western Europe. And that, you know, that's kind of my recollection.

KB: Okay.

MM: I don't recall it ever being stated that it was a memorial for the troops or anything. But I do recall the fact that they did mention that the World War II veterans had come back from Europe and that was one of the reasons that they advocated this shrine on the mountain. Yeah. And, of course, every year since, I've always, either in the summer or the winter, spent time in and around the statue, and it just became a common thing that we always observed up there, and it's always been there during most of my, well, most of my life.

KB: Okay. So, and then what's your understanding of how the locals view the statue?

MM: You know, I hate to put, you know, give someone else's opinion but, I guess, I have never really gotten into that aspect of it. I think, now that it's become an issue, I guess, political issue. I don't know. I only know what I recall. I see that there's two sides to this thing and, you know, I guess I would just say, go back to the original newspaper accounts and if, you know, if the definition was, if it fits wear it or if it doesn't, I guess—again, all I can say is I do not recall it ever being specifically any kind of a memorial to the troops, that it was just inspired by the people that were members of the Knights of Columbus that had been veterans. So.

KB: Yeah. Okay. Yeah. Sure. And generally I'm sort of asking about, or asking these questions like, you know, how you viewed the statue or how people viewed the statue prior to any of this litigation. So not really what people, you know, think about the, you know, the more, the political issues. But yeah, just so you know that. And so do you have an understanding of how skiers or tourists viewed the statue over time? Like just growing up or seeing how people interacted with or didn't interact with the statue? Or?—

MM: Well, again, I get back to my interpretation of the thing, and I always enjoyed seeing it. I—as far as other people, I guess, to me, it's like, it's a religious icon—that, that's kind of a private thing. I've never seen any kind of ceremonies or anything like that. Up until 1968, the statue was above the top of the lift, and so people, you know, had to walk up there. You know, it's kind of a little jaunt. And so it was that much more private then. And so as you're, you know, as you age, it becomes common place that the statue's there and it's always been there for most people's recollection. I do have, you know, some recollection before it was there because, again, it is on the high ground of that particular ski run that, at the time, was the only lift-served ski run on the mountain. And—but I have, you know, it depends on who you talk to, but I've never had anybody, through the years, question its validity or whatever. I guess, in retrospect, that kind of surprises me. But it just, you know, I suppose if you're a religious, a traditional religious person, that you take a different outlook than other people that don't. It's never been an issue that I can recall.

KB: Okay. And then so what meaning does the statue hold for you personally?

MM: It's nostalgic. It's not specifically—you know, I just always enjoyed seeing the statue up there. Not, I guess, considering any kind of political ramifications. But it's always been there. It's like a lot of things. You just—it becomes part of your chord of memory and, yeah.

KB: Yeah. Okay.

MM: It is—it's there.

KB: And so you were saying before that, you know, that, when you were on the mountain, you would go, you know, go see it or go visit it—?

MM: Well, sure. You go by it every time you get off the lift. Now. Back in the old days, before 1968, you had to make a special effort to climb up there.

KB: Oh. Okay.

MM: Unless you skied down from, I guess, from the top of Chair One, which was the big lift. But that, even that would take you—you'd have to go out of your way to get there.

KB: Okay. And then, are you aware of whether church services might have been held there at any point in time?

MM: You know, I can't say for sure. I hate to speculate. Cause I don't—I would imagine, but I can't remember any.

KB: Uh huh. Okay. And then—go ahead.

MM: I'm trying to remember if it—I know they've had services on the mountain, but my recollection is that it's always been at the top in the summit house, I guess.

KB: Oh. Okay.

MM: But I don't recall anything at the statue itself.

KB: At the statue. Okay. And then do you have any ideas or names of other people who might have knowledge about the history of the statue's construction or the uses of the statue over time?

MM: Let's see. Yeah. I mean there's, gosh—well there's, I don't know if Karl gave you any other names like Mike Jenson.

KB: Mike Jenson. Is that J-E-N-S?—

MM: —O-N.

KB: S-O-N. Okay.

MM: Mike Jenson's father, Norm, actually was the lift operator at the bottom of the lift when my father was at the top of the lift. And he is a lifetime Whitefish resident, a little younger than me. You might give him a call. I'll give you his cell phone. [Phone number stricken from record]—let's see here. Better make sure. [Phone number stricken from record]

KB: [Phone number stricken from record] Okay. [Phone number stricken from record]

MM: Uh huh.

KB: And that's Mike Jenson?

MM: Correct.

KB: Great.

MM: Another person, let's see. Martin Hale. H-A-L-E. Let's see if I've got his number here. I have to look in the book here. Okay. [Phone number stricken from record]

KB: [Phone number stricken from record] Okay. Great. And then what was his relationship—?

MM: Martin was a, he's older than I am. He has skied on the mountain since the late '40s, and he ran the ski school up there in the '60s and, you know, has knowledge of all that era.

KB: Sure. Great.

MM: Maybe give you one more here.

KB: Okay.

MM: Dick and Jane Solberg. S-O-L-B-E-R-G. Both of them were skiers in that era, and Jane grew up in Whitefish. Her father was part of the mountain hierarchy there for a while and, let's see here, historically she might have some, and Dick also, might have some recollections that I wouldn't have. They're, actually, I shouldn't say quite a bit older, probably ten years older than I am, so they would maybe have been a little more in the loop. In the mid-'50s, they were in, I believe, both of them in college, but they spent a lot of time on the mountain and in Whitefish. Okay. I'll get it here for you. Then I'll let you

go. Yeah. It's hard, you know, when you're nine years old, you're not aware of a lot of things you're, when you're older. Okay. [Phone number stricken from record]

KB: [Phone number stricken from record] Okay. Great. Well, thank you so much for your time, Mr. Muldown. I really appreciate it.

MM: [inaudible] could be more of a help. But—

KB: No. No. It's great information and good information to have from someone [who is] a long-time Whitefish resident. So thank you. Thanks so much.

MM: Well, again, I would just say go to the archives and see what the newspaper's account said.

KB: Yeah. And we've actually been doing that, too.

MM: Uh huh.

KB: Yeah. So.

MM: Okay.

KB: Great. All right. Thank you very much.

MM: Thank you.

KB: Take care.

MM: Bye.

KB: Bye.

[PHONE HANGS UP]

KB: Again, this was an interview conducted on September 10th, 2012, with Mike Muldown of Whitefish, Montana.

Appendix C-9: Paul Ogle Interview, September 13, 2012

Katherine Beckley [KB]: So, again, my name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana, and I'm conducting a phone interview with Paul Ogle of Whitefish, Montana, on September 13th, 2012, relating to the history of the statue located on Whitefish Mountain, Big Mountain. And it's part of the work that we're doing for the Department of Justice on behalf of the Forest Service, as part of the ongoing litigation on the statue. Mr. Ogle has agreed to speak on the record about his recollections about the use of the statue over time. So, [to] begin, I'd just like to ask you a few questions about your background, your relationship with Big Mountain. And you currently reside in Whitefish?

Paul Ogle [PO]: Correct.

KB: Yes. And how long have you lived there?

PO: Fifteen years.

KB: Okay. And then have you skied at Big Mountain or?—

PO: I have. My wife and I learned to ski when we came to Whitefish. We'd never skied before. But we learned to ski on Big Mountain and got annual passes a number of times and skied as often as we could.

KB: All right. So do you have any knowledge about the building of the statue in 1954?

PO: No.

KB: No. Okay.

PO: I don't know. I thought it was built to honor some service people. But that's about as much as I know.

KB: Okay. And then what's your understanding about how the statue has been used over time?

PO: How it's been used? I'm not sure—I know it's a focal point, and I've often said to friends that have been skiing on the mountain, "Let's meet over by the Jesus statue," or something like that. I know there have been, particularly Easter Sunrise, services up on the mountain. I haven't personally attended any of them, and I don't know if they made that [the statue] a focal point of those Easter Sunrise gatherings. But I'm not—other than just knowing it's there and being aware of it, I'm not aware of how it's been used, in answer to your question.

KB: Oh. Okay. So then, in your involvement with the Whitefish Ministerial Association, you haven't, I mean you as a pastor at the Foursquare Church haven't?—

PO: Personally, not done anything specifically connected with the statue. I mean we have done carol singing at Christmas up on Big Mountain and different activities, but it's not been directly, you know, gathering around the statue or anything like that.

KB: Okay.

PO: Yep.

KB: Okay. And then so what's your understanding about how locals view the statue?

PO: My understanding is everybody is—enjoys it being there and is irritated that some people from outside the state want to come and tell us whether we can or cannot do something locally here that the majority of people seem to have no problem with, no issue with.

KB: Uh huh. Okay. And so then, sort of before the litigation began, how do you think people viewed it?

PO: Just, I think people viewed it just as an interesting icon with, [that] had some historical significance. Most people that I'm aware of don't have any antipathy to religious symbols in general. Whether it's crosses or statues, it doesn't—most people are totally comfortable and accepting of those who want to put those up and get permission to do it. And I think my feeling is most people get irritated by others who try to enforce prohibitions against religious representations—statues and things. They seem to be a vocal, tiny minority who seem to want to impose their will on the majority of people who don't have a problem with it.

KB: And so then, what's your understanding of how, like, skiers viewed or used the statue over time? You had mentioned that, yourself, you know—that you've used it as a meeting place. Any other kind of uses?

PO: I'm not aware of any other kinds of use. No. I don't know if it is a focal point for prayer or anything like that. That wouldn't be my religious tradition to pray around statues of Jesus. But some, particularly I would think Catholics, might find that a focal point of prayer. I'm not aware of that. It, see, it's not really part of my Christian tradition to use statues in that sort of way.

KB: Okay. And so then what meaning does the statue hold for you personally?

PO: I personally just kind of enjoy the fact that—I mean, it's a bit like the Jesus statue in Rio and Brazil or something. It's just a reminder to me that Jesus is a very real presence in our world and I am, I guess I find some comfort in that, whether the statue is there or not. It—I'm aware that Jesus is very present and active in our world, and, to me, it's just a reminder of that. It doesn't have any religious significance beyond that. But I do, I guess, take some

comfort in the fact that there are others who also find, want to honor Jesus in those kinds of ways. It's not within my tradition, but I respect those for whom it is their tradition.

KB: Uh huh. Okay. And so then, you'd said that, you'd mentioned earlier that there were Easter Sunrise services? Are you aware of if those were held at the statue? Or if any other services were held at the statue at any point in time?

PO: I'm not aware of that. I say, I know that they regularly do Easter Sunrise service up on the top of Big Mountain, but where it's located—I mean I have my own services down here in town, so I've never been free to involve in those. And so I don't actually know where they're located.

KB: Oh. Okay. So you're—just a little background—in the '80s and '90s, and I think we had talked about this earlier, there was the Whitefish Ministerial Association had held some services up on the mountain, but it wasn't explicit that it was at the statue, and then, often times, it was at the lodge. But, in your involvement with the Whitefish Ministerial Association, you've never held services at the mountain?

PO: Not, we—not public services in that sense. No. I mean we have, as I say, done carol, Christmas carol, singing up on the mountain. And we have been up there a number of times and just used it as a place to gather to pray over our community and pray for God's protection and blessing on our community. But those have been just confined to members of my own congregation—the prayer gatherings, and, I say, we haven't used the statue particularly as a focal point for those. I've used Big Mountain as a place to pray and also—the carol singing was actually open, too, we were invited to sing up in the lodges up on Big Mountain, and we've done that, and that was open and available for anyone who wanted to stop and listen.

KB: Oh. Okay. Great. So when you've had prayer services with your own congregants, it's just been at various places on the mountain?

PO: Yeah.

KB: Yeah. Okay. But not at the statue?

PO: No. I don't think we've ever specifically—individuals may have done that, but I haven't led anything specifically at the statue.

KB: Okay. Great. And then you had given me the names John Bent and then Brad Brittsan. Were there any other people that were familiar pastors that have sort of a long history in Whitefish that you could think of? Or any other people that might know something about the history of the uses of the statue?

PO: Well those are two pastors who preceded me. The only other pastor that I'm aware of who's still in the community who preceded me, although he isn't currently pastoring a congregation in Whitefish, is Larry Lauteret. And he's another one who preceded me in town.

KB: Oh. Okay. And could you spell his last name for me please?

PO: L-A-U-T-E-R-E-T, I believe.

KB: Okay. Great. Okay. Well, thank you very much for your time and your insights about the statue and sort of the uses of it and your own perceptions of it. It's been very helpful.

PO: Okay. I hope we can keep it.

KB: Yes. All right. Thank you very much.

PO: All right. Thank you.

KB: Take care.

PO: Bye-bye.

KB: Bye-bye.

Appendix C-10: Karl Schenck Interview, September 6, 2012

Katherine Beckley [KB]: Okay. So, my name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. I'm conducting a phone interview with Karl Schenck in Whitefish, Montana, on September 6, 2012, relating to the history of the statue located on Whitefish Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue, and Mr. Schenck has agreed to speak on record about his recollections about the use of the statue over time. Okay. So, to begin, I'd just like to ask you a few questions about your background and your relationship with Whitefish Mountain Resort slash Big Mountain. So you—in what town do you currently reside?

Karl Schenck [KS]: I live in Whitefish.

KB: Okay. Right. And how long have you lived there?

KS: My whole life. Since I was born. 1953.

KB: All right. Since 1953. And how long have you been associated with the mountain?

KS: Well, my father was the original—the business, the ski resort business when in '47, and then I was born in '53 and pretty much grew up, up there.

KB: Uh huh. Okay. So you ski? You grew up skiing on the mountain and?—

KS: And walking.

KB: And walking?

KS: Everything.

KB: Okay. Great. So then, if you were born in 1953, you probably didn't have any recollection of the statue being built in 1954 or '55, then?

KS: I remember it always being there.

KB: Oh, you do. Okay. So and then what was your—what's been your understanding of, about the purpose for which the statue was erected?

KS: Well, I know it was erected by the Knights of Columbus, and the people involved in putting it up there, the workers, a lot of them were the Tenth Mountain, but it was the, I believe it was the local Knights of Columbus who did it.

KB: Okay. And then, as far as like the purpose of the statue, was there anything in particular that you recall?

KS: It was just a beautiful place to put a beautiful statue, as far as I'm concerned. That was the top of the old, old chairlift—the single chairlift.

KB: Okay. All right.

KS: It's, you know, there were, people would come up there and get off the chairlift, and I believe there was a couple picnic tables and just, you know, wander around in that area.

KB: Uh huh. So in the summertime then?

KS: Yes.

KB: Oh, okay. Okay.

KS: It was a single, a single-seat chairlift. They put the chairs on in the summer.

KB: Oh. Oh. I got you. Okay.

KS: And a T-bar in the winter.

KB: Single seat. Okay. So people would just go up and have picnics and walk around?

KS: Yes.

KB: Yeah. Okay. Um and?—

KS: Where the statue was—still.

KB: What's your—could you say a little bit more about what your understanding of the statute, how the statue has been used over time? So you just mentioned people, you know, in the summertime picnicking, people walking, walking around. Any other sort of uses or ways that people would interact with the statue or?—

KS: Just, you know, it was the place—well, originally, that was the summit of the ski area as far as, you know, ski-lift transportation. And so that was the—you could walk all the way to the ri—the summit where it is now, but you couldn't ride up there on the ski lift or in the summer. So it was just a—where people ended up if they wanted to go up there and, you know, it's a beautiful view of the valley, and so they would go up there for that.

KB: Okay. Great. So go up, appreciate the view?

KS: Yes.

KB: Get to the highest point of the mountain at that time?—

KS: Well, the highest point you could ride a lift to.

KB: Or the highest point you could ride a lift to. Right. Okay. And so then what's your understanding about how, you know, other local Whitefish people view the statute? Sorry if some of these questions seem redundant. I don't know if it's the same as what, you know, how you described it, or?—

KS: Well, in my case it's just always been there. And it's, I don't know, I always, you know, kind of had a respect for it, and I talked to it. [Laughs] You know, I just ski by it or walk by it and, like I said, I spent a lot of time just climbing around the mountains when I was a kid, and I'd walk up there and it was, you know—I grew up Catholic, and it was just kind of amazing that there was something that big and beautiful sitting out there on top of the mountain.

KB: Uh huh. Neat. Okay. And then so do you think, was there—what was your understanding about how skiers viewed or used the statue over time?

KS: Well, the local people just knew it was there. As far as out-of-state people or out-of-the-valley people, I'm not sure what they thought. They probably—you know, it wasn't something that was in the newspapers or in, you know, the brochures and that sort of thing. It was just something that you'd happen upon and wonder what it was, I guess.

KB: Okay. Something you'd happen upon. Okay. All right. So and then before, obviously, you'd mentioned your mother as somebody to talk to about, you know, the history of the statue's construction or the use of the statue over time. Are there any other people that you know of that might be good to talk to more specifically about the statue and its uses?

KS: You know, the people I would remember that had something to do with it, I believe they've all passed away. I've been trying to think of people. There are some—oh, I'm trying to think. My uncle was probably part of putting it up there, but he passed away a couple of years ago. And most of the people—the Tenth Mountain Division was always really involved in the Big Mountain. My uncle was one. My father first signed up for the Tenth Mountain, but ended up in the Eighty-Second Airborne. And he knew a lot of the local people that were in it. They were—a lot of them were skiers, you know, before the ski resort, before the ski lifts were up there, but I can't think of any of them that are still in, still alive. Mike Muldown is still around. And he might know more about it.

KB: Mike Muldown. Is that M-U-L-D—?

KS: O-W-N.

KB: O-W-N. Okay.

KS: Yes. And his father was an original skier back before the ski resort.

KB: Oh okay—was even constructed?

KS: Yeah and he knows—he was around back when they put it up, so he might know a lot more about it.

KB: Oh. Mike was?

KS: Yes.

KB: Oh. Okay.

KS: He's quite a bit older than I am.

KB: Oh. Okay. And would you happen to have a phone number for him or?—

KS: I'm looking for a phone book. I'm on the Whitefish Historical Board with him.

KB: Oh. That's great.

KS: So I see him quite often. And he is a person that loves Whitefish and knows quite a bit about it. Have you—do you know anything about Mully Muldown?

KB: Oh, yes. So, I was actually, I was in Kalispell last week doing a review of the *Whitefish Pilot* and just, you know, looking for stories on Big Mountain and all that kind of stuff. So, yeah, I read a little bit about him, just in going through that review and, you know, and just sort of, you know, learned a few of the names, that kind of stuff. I haven't read very thoroughly a lot of the articles. But, yeah, when you said, "Muldown," I was like, "Oh. I wonder if that's the son of"—

KS: It is.

KB: Yeah.

KS: And he's pretty renowned in Whitefish—his father is. I guess I'm just going to have to look in the phone book.

KB: I appreciate it greatly. We've been trying to—I should have grabbed a Whitefish phone book when I was up there last week actually, but I wasn't exactly sure how to get a hold of one.

KS: Don't they have them in the internet or something?

KB: You know they—it used to be easier to find people's numbers that way, and I might, I mean I could do a quick search. But then sometimes they're, they don't have that information online anymore because they want you to—I'm not exactly sure.

KS: Okay. I've got his number here.

KB: Oh you do?

KS: [Phone number stricken from record]

KB: [Phone number stricken from record]. Okay.

KS: Yeah.

KB: Yeah. Okay. [Phone number stricken from record].

KS: And his name's Michael.

KB: Michael. All right. Okay. Well thank you so much for being willing to talk with me, Mr. Schenck, and, if you think of anything else or if any other memories or any other names of people that you, you know, that you think might be helpful for us to talk to, you can give me a call.

KS: Okay. I think my mother would be a good—

KB: Yeah. So I'll probably give her a call in a few minutes here.

KS: —she's kind of hard-of-hearing, though.

KB: Yeah. Oh yeah and actually I guess I could confirm her phone number. So the phone number that we have for her is [Phone number stricken from record]. Is that—?

KS: Correct.

KB: That's right? Okay. Excellent. All right. Okay. Well thanks very much for sharing your stories and—

KS: Good luck.

KB: Yes. Thank you. Oh yeah. And so my phone number is [Phone number stricken from record], if you think of anything else.

KS: [Phone number stricken from record]?

KB: Yep.

KS: Okay. Thank you.

KB: All right. Thanks very much.

KS: Good luck.

KB: Take care. Thanks. Bye-bye.

[HRA's call back to Mr. Schenck]

KB: Okay. Yes. So, the couple of other questions were—what does the statue mean to you personally?

KS: It's just a beautiful statue.

KB: Uh huh.

KS: I mean I—after, you know, after I grew up, I spent over three years going through Europe, and it's just beautiful and there were things like that there, and I don't remember anything other than that around here that, you know, that was, you know, out in the middle of nowhere. And like I said before, I was brought up Catholic.

KB: Okay. And then are you aware of whether church services might have been held at the statue at any point?

KS: No. I'm not really aware. That would be something my mother might know.

KB: Oh. Okay.

KS: But I don't recall. I know there used to be—they've done weddings and stuff up there.

KB: Uh huh. Up at the statue?

KS: Yeah.

KB: Okay.

KS: Well up on top, you know—that top of the mountain.

KB: Oh. Okay. Great. All right. Well thank you so much, Mr. Schenck.

KS: Okay.

Historical Research Associates
Interviewer: Katherine Beckley
Interviewee: Karl Schenck
Date: September 6, 2012

KB: All right. Take care. Bye-bye.

KS: Bye.

Appendix C-11: Jane Solberg Interview, September 19, 2012

Katherine Beckley [KB]: My name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. I'm conducting an interview with Jane Solberg of Whitefish, Montana, on September 19th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Mrs. Solberg has agreed to speak on the record about her recollections about the use of the statue over time. So, to begin, I'd just like to ask a few questions about your background and your relationship with Whitefish Mountain Resort. So where—so you currently live in Whitefish and you are, you were telling me earlier that you were born here and lived—?

Jane Solberg [JS]: I was not born here.

KB: You were not born here? Oh.

JS: No.

KB: Oh. Okay. Sorry.

JS: I moved here in 1946.

KB: Oh. Okay. You moved here in 1946.

JS: Yeah. '46. Yeah.

KB: Okay. And then you lived here until—?

JS: I lived here until '54.

KB: '54. And then moved to Missoula?

JS: No. Then moved to Washington.

KB: Oh. Okay.

JS: Dick was doing his graduate work.

KB: Oh, okay.

JS: So, and then back to Missoula in 1960.

KB: Oh. I see. Okay.

JS: And then up here twenty-five years ago. Twenty—'87.

KB: Okay. All right. Okay. So then you've lived in Whitefish then consistently until '87? Yes?

JS: In Whitefish?

KB: Yes. Uh huh.

JS: No.

KB: No? Okay. [Laughs]

JS: Left in '54.

KB: No. But I mean since '87?

JS: Since '87.

KB: Yes.

JS: Yes.

KB: Okay.

JS: Yes. Not "until."

KB: Okay. [Laughs] Did I say, "until"? I'm sorry. I've had a long day of looking at fine prints up at the mountain. So and then—so then you skied—when you moved here in 1946, did you ski up at the mountain before the lift was up there?

JS: Yes.

KB: You were—so you were one of the original people that would go hike up the mountain?

JS: Yes.

KB: Okay.

JS: Not "those" original [ones]. They're really old. [Laughs]

KB: Really, not the ones in the '30s, but the—

JS: No. My—well, I'll give you a little clue. My father's preferred stock number is number two.

KB: Oh. Wow. Okay.

JS: So he was president of the Chamber of Commerce in 1947. He locked the door and said, "You will buy stock in Big Mountain," and that's how it all started. When the T-bar was first opened for the public—not for the owners and those—my father was running the T-bar. It was all volunteer help. So my brother and I were the first ones up the T-bar.

KB: Oh neat.

JS: Yeah.

KB: Oh, that's fun. Okay. So then do you personally have any knowledge of the building of the statue in 1954?

JS: No. And, as I say, my brother was here in '54. He graduated from high school in '54, has no recollection of it.

KB: Okay. All right. Okay. And so then do you—what's your understanding or what has been your understanding for the purpose for which it was erected?

JS: Well.

KB: And just to the best of—whatever you know.

JS: No. Since this whole thing broke I've heard several stories. First, that it was put in much earlier than '54, which was when the nationals were held, and they were here in '49 and '51, I think. But I don't remember then. And to race we had to go to the top of Chair—what we called Chair Two and hike to the top of Chair One. I don't remember it being there.

KB: Yeah. And it wasn't there until '54.

JS: And neither does my brother. And the only other thing—the chatter—has been that the Tenth Mountain Division—the Tenth Mountain Division was very active in the people who were here helping out when Big Mountain first got started. But whether they were behind putting that there, I don't know.

KB: Okay.

JS: Catholic Church in town is very active. Whether they had anything to do with it, I don't know.

KB: Okay. So then, what's your understanding of how the statue's been used over time? That you—?

JS: It's been used for weddings. I have a daughter whose played several times up there for weddings.

KB: Played the violin? Oh, okay.

JS: She plays viola.

KB: Oh. Viola. Okay.

JS: And violin and piano, everything.

KB: Everything. Okay. I just assumed that they didn't haul a piano up to the, up there.

JS: No.

KB: Yes. And so that would've been like in the '80s—well, I guess, or '90s then? After you'd moved back here? Or even now?

JS: Even now. There was one last summer. In fact, this summer there was one. So yeah, it's used for that. It's used for a meeting place: "See you at Jesus."

KB: Uh huh. So just when you're skiing up on the mountain?—

JS: Sure.

KB: Just?—

JS: But I don't remember it being used for, you know—and as I think, again, maybe the Roman Catholics would have used it for church services. And I think maybe the—and I'm an Episcopalian—and I think, maybe at one time, there were services, not just by the Roman Catholic Church, but by others, and I think those were done up on top.

KB: Oh. Okay. On top of the mountain, but not necessarily at the statue? Or you're not sure?

JS: It could've been at the—yeah. It could've been at the statue because they used to have them on Sundays, and I vaguely kind of remember reading it in the paper.

KB: And then, as far as the weddings, that have taken place up there that you know about, were they justices of the peace conducting the ceremonies? Or pastors or priests that you know of?

JS: In Montana, you know, anybody can marry anybody. So, I know one was a Catholic priest. I don't know about the others.

KB: Oh. Okay.

JS: Could've been a friend.

KB: Uh huh. Oh, right, because you can get your license to marry. That's what you meant? Just for clarity's sake.

JS: You do not—a licensed person does not have to marry you.

KB: Oh, right. Okay. [Phone rings]

JS: [Calls to husband] You going to answer it? Dick?

KB: We'll pause it.

[Recording stopped briefly, then started again.]

KB: Okay and then so what's your understanding about how locals view the statue?

JS: Um I...

Dick Solberg: Greeting, excuse me—the greeting was—

[Recording stopped briefly, then started again.]

JS: All right. My understanding from everything that I've heard from is, "What in the heck is some group from not in Montana butting into business in Montana? If there was a real problem with the Jesus statue, it would've been handled locally." And I am hearing nothing but that. Nothing.

KB: Yeah. Okay. And then as far as like your understanding of how people viewed it sort of before the litigation began and before it got all this news, do you recall people, any people, any sentiments about—

JS: No nega—No. I don't remember anything negative and—

KB: Or positive. It can be positive—negative or positive. Anything about just how people thought about the statue or what?—

JS: It was always great fun to take Jesus' hand, and I don't ever know where it went.

KB: Oh. Like remove it from the statue? Okay.

JS: Yeah. But, no. It's just there. It has never been, other than for a wedding or something special, it's never been a big thing of discussion.

KB: Uh huh. Okay. And then—

JS: We all know it's there.

KB: Right. And so then your understanding about how skiers viewed the statue over time, you said it was like a meeting place?

JS: It could be a meeting place. Sure. And it's at the top of what's referred to as a headwall.

KB: So and then like tourists or anything or?—

JS: You know I don't think any—there's no big thing made: "Be sure you go see the Jesus statue." I mean it's—

KB: So there's no—nobody says, "Go to the—You're going to the mountain. Be sure to go see Jesus"?

JS: No.

KB: People don't say that?

JS: Never have I heard that.

KB: Okay. And so then, earlier you were talking about the church services held on the mountain—you're just not sure?—

JS: There used to b—yeah. Yeah.

KB: —whether? Okay.

JS: Because I used to get—even though I was in Missoula, I would get the, I got the local paper. And I just know there, at one time, there were services held on the mountain.

KB: Oh. Okay. All right. Okay. And then you'd mentioned earlier that you had some names of people to talk to?

JS: You may have them.

KB: That I may have?

JS: You may already have them.

KB: Oh. I may already have them. Oh yes.

JS: Tom Unger.

KB: No. I don't have Tom Unger.

JS: Okay. Tom Unger was married to Sandy Hale.

KB: Oh. Okay.

JS: Okay?

KB: Oh right.

JS: She died.

KB: Sandy Unger, right? Was her married name?

JS: Uh huh. No. Tom Unger was married to Sandy. Sandy was Martin Hale's sister.

KB: Oh. Okay.

JS: Okay?

KB: Okay.

JS: Tom Unger worked there for a bazillion years. He's behind me quite a bit in school, and he's local. Sandy died in—have you talked to Martin?

KB: Uh. Yes. I did.

JS: Okay.

KB: Yep. Talked to Martin.

JS: Okay. Dale Evanson.

KB: Dale Evanson.

JS: Who's on ski patrol. He was behind me, too. E-V-A-N-S-O-N. And he's down in, south of Lakeside.

KB: Okay. And is Tom in Whitefish here?

JS: Yes.

KB: He's in Whitefish. Okay.

JS: And you've talked to Martin. Harry Maddux. You can tell all these I said, "Call them."

KB: Okay. Thank you. Yeah, it definitely helps. I mean rather than just having random people calling you like that. [Laughs] Yeah and so Maddux, is that M-A-D-D—

JS: U-X.

KB: U-X. Okay.

JS: Yep. And he's here. And Gerald Askvold. And he's here.

KB: Gerald A-S-K-V-O-L-D?

JS: Yep.

KB: All right.

JS: That's funny Marguerite didn't—maybe she's just getting tired.

KB: Yeah. I mean I—you know, being interviewed or—

JS: Did Karl give you any useful information?

KB: Yeah. Yeah.

JS: Good.

KB: And this was useful, too. It's—cause that's, I mean, that's really what, I mean, our job as historians is to do—is to just sort of get different people's perspectives of the mountain and of the statue and how it was used and so that's, it's all important information.

JS: And Karl would have given you the Roman Catholic, I think—I mean, they were Roman Catholic. And so he may have had that take on it, whether there were services conducted up there. Cause there used to be a young priest here at one time—in fact, there used to be a couple of them—Father Cronin. And he skied a lot. And so he may have done services up there. [Laughs]

KB: Do you know, is he—has he passed away?

JS: Yeah, I'm sure. I'm sure he has.

KB: It seemed like he was.

JS: He went to school with my dad.

KB: Okay.

JS: My dad new him as Beer cause he could drink more beer than anybody. [Laughs] So I—he used to come visit, and I knew him as Beer. I didn't know him as Father Cronin. [Laughs] And Jim Hogan was a priest here. He's in Missoula. Father Hogan.

KB: Oh. I didn't realize he—yeah. I know, I know Jim Hogan. So he was a priest up here for a while?

JS: He was a priest up here for a while.

KB: And he skis?

JS: Yes.

KB: Yeah. He's—yeah. He's retired now.

JS: Yeah.

KB: And then actually one other question I forgot to ask you is what meaning does the statue hold for you personally?

JS: You know, to me, it's kind of like—it's a blessing for the valley. Whatever you want to call it up there. You know, it's kind of like the Virgin Mary in Butte. That's what they chose to put up there. And, for whatever reason, that one is up there. I think it's a good blessing on the mountain.

KB: Uh huh. Okay. Great. All right. So, yes. Yeah, Father Cronin I saw—I just was looking at an article from 2003 that said that he had moved back up and he was the priest again, and I was surprised because I remember seeing him being involved a long time ago.

JS: He was a priest here. And the Roman Church, you know, they don't let them stay where they like. [Laughs] They shift them around. And I know Father Cronon was really upset when he left. [Laughs]

KB: Okay. All right. Okay. So Tom Unger, Dale Evanson, Harry Maddox, Gerald Askvold, and then Jim Hogan also, possibly.

JS: Yeah.

KB: Okay. Great.

JS: And I'm sure you can get—

KB: I actually have a Whitefish directory—or the Flathead County phone book directory, so I can look the names up from there.

JS: Yeah. And the—Tom Unger is really, would be really a good source. He was on the hill, and so was Dale Evanson, as ski patrol. But Tom Unger, particularly with Sandy being there. Sandy knew more about Big Mountain—I'm sorry you missed Sandy—than anybody else, including the new owner and the old owners. She was there from the beginning.

KB: Yeah. So she—I actually got a timeline that she had put together that everybody up at the resort references all the time. And it has her date of hire on the timeline also.

JS: Because, yeah. Because if I needed to know something—Cause we gave all of our kids—my parents gave me stock, we gave all of our kids stock and then when [clears throat] took over, of course, all the stock went back. So we all lost it. But I remember when our kids were little, it was, "I own the—I own Chair Three." [Laughs] That sort of stuff. So, yeah. It, you know—the whole mountain has special meaning for my family.

KB: Great. Yeah. Long time.

JS: And actually we used to ski across the—

KB: Just right over here?

JS: —across the street. There used to be a hill—

KB: Take the bus?

JS: —called Streets Hill.

KB: Oh.

JS: It's filled in now. Yeah. So, but I think you'll find some stuff from them. Did Martin remember much? He's a year behind my brother.

KB: Yeah. Yeah. He was a good reference.

JS: Good.

KB: Uh huh. Yeah. Just about sort of where stuff was on the mountain.

JS: Yeah. He and my brother were best friends.

KB: Neat. Great. All right. Well, thank you so much.

JS: You're very welcome.

Appendix C-12: Jeff Teeples Interview, September 20, 2012

Katherine Beckley [KB]: So, again, my name is Katherine Beckley, research historian with Historical Research Associates in Missoula, Montana. And I'm conducting a phone interview with Pastor Jeff Peoples of Wisconsin.

Jeff Teeples [JT]: Not quite.

KB: Oh. Not quite. Oh. Okay.

JT: Hawley, Minnesota.

KB: Oh. Hawley, Minnesota. I'm sorry. [Laughs]

JT: H-A-W-L-E-Y.

KB: Okay. And on, let's see, September 20th, 2012, relating to the history of the statue located on Whitefish, Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Pastor Peoples has agreed to speak on the record about his recollections about the use of the statue over time. So, to begin, I'd just like to ask you a few questions about your background and your relationship with Whitefish Resort—Whitefish Mountain, Big Mountain Resort. And so—and what town do you currently reside?

JT: Yeah. I live in Hawley, Minnesota. H-A-W-L-E-Y. And my name is Teeples with a T. T-E—

KB: Oh. Okay. I'm sorry.

JT: I think I heard you say "Peoples" so I wanted to—

KB: I did. Yeah. I'm—thank you. I didn't—I was listening to a voicemail from earlier and I—so it wasn't a live recording in which I could hear or ask questions. Okay. So, sorry your name is spelled what?

JT: T as in Tom. E-E. P as in Paul. L-E-S.

KB: Okay. All right.

JT: Teeples.

KB: Jeff Teeples. Okay. Great. Thank you. And so, and then—so you used to live in Whitefish?

JT: Yes. I grew up in Whitefish. I moved there when I was in fourth grade.

KB: Okay. Which was what year?

JT: Would've been in 1973.

KB: Okay. All right. And then you had mentioned that you grew up skiing at Big Mountain?

JT: Yep. I sure did. And I think it was probably around sixth grade that I, that someone pointed out to me that there was a statue of Jesus on the top of Chair Two. And, at that time I thought, "That's really cool that there is a"—that, you know, that someone thought ahead to say, "Let's say that this place is a special place." And it really is to me. Big Mountain is a special place in that it's tied into our love of creation and that there is a creator. And so it didn't offend me at all. I thought it was actually awesome to have Jesus up there and so we would often ski by there and wave at Jesus on our way by because we were Christians and it was really meaningful to have that statue there.

KB: Okay. Great. And so then do you have any knowledge about the building of the statue in 1954?

JT: I guess just a little bit. I don't really know how it came to be. When I first saw it, it wasn't painted. It was just white and, but then when I moved back to the area and came, and started skiing again on Big Mountain, sometime between 1981 and 1997 when we moved back, it got a touch-up and it was painted. I kind of liked it better white, but, you know. [Laughs]

KB: So, and then you—do you have any understanding about, of the purpose for which the statue was erected?

JT: Um no.

KB: No. Okay. And then what's your understanding of how the statue has been used over time?

JT: I think it's been used as a meeting place. I know when I was a pastor in Whitefish, from time to time, there were services held on, Christian services held on Big Mountain, and that would be the meeting place—was there, at the top of Chair Two at that time. To just gather. And I kind of remember that I led a few of those early on in my ministry. In Whitefish, I served as the pastor at Christ Lutheran from 1997 to 2007. And it was just, I think, two-o'clock, something like that, kind of rings a bell. Anyone who was interested in meeting, any Christian who was either there for a ski vacation, or locals who were skiing that day, could just gather for a time of, it was kind of a short worship, a devotional reading, and prayer.

KB: Okay. And so was that part of—so you were a pastor at Christ Lutheran—but then was that affiliated with the Whitefish Ministerial Association? Those services then? Or was it just something that your church did?

JT: I don't know. [Laughs] I can't remember. There was somebody coordinating it, and it was maybe someone through—who kind of saw there'd be a ski ministry, but I don't remember if it was through the Ministerial [Association] or through the mountain itself—

KB: Okay.

JT: —don't remember that.

KB: So then—and so then these, the services that you led up there were, sorry, after 1997?

JT: Yeah. Some—probably around the turn of like, probably right, 19—I didn't really ski when I first moved back, so I think it must have been 1999 to 2000. Somewhere in that range.

KB: Okay. All right. And so then—so you grew up there from fourth grade, from the '70s, then through?—

JT: Like, yeah, until I graduated high school in '81. And I went away for a while. Would come back, you know, to go see my family and stuff, but then we moved back to the area in 1997. And so then my kids grew up on Big Mountain, skied there.

KB: All right. So what's your understanding of how locals viewed the statue?

JT: I think the people—if you're a Christian, I think that they really are happy about it, fond of it. I don't think it's offensive. I think it's very discreetly placed on the mountain. So I don't, I guess, I never heard that anyone was offended by the statue or, you know, even thought about it until this recent controversy.

KB: Uh huh. Okay. And then what's your understanding of how skiers or tourists or people not from the area, but that came across it, how they viewed or used the statue over time?

JT: I have no idea.

KB: Okay.

JT: Yep.

KB: And so then, but then earlier you were saying how you would—like you, yourself—would use it as a meeting place?—

JT: Uh huh.

KB: —just for?—

JT: Even—it just was a, it was also a landmark, even—non-religious, you know, “Okay. I'll meet you,” you know. Before cell phones, it was a place to meet people before you could, you

know, call them and say, "I'm right here at the bottom of this lift." So, it was just a place to gather.

KB: Okay.

JT: Like a landmark.

KB: Okay. And then, if you could just talk a little bit about what meaning the statue holds for you personally?

JT: I guess for me personally, it reminds me that God is involved in everything I do and the reason that I think, you know, Jesus could be there is that he is the savior of the world. And it's not trying to, you know, hammer anyone over the head with religion. I just think it's an invitation to consider him. So, for me personally, as a pastor but as a Christian more, just a reminder that that God is in my midst. So—

KB: Uh huh. Okay. Great. And then, so the church services that you held, you had mentioned that they were for like any Christian that wanted to meet at the statue? Or was it more like your congregants or?—

JT: It actually wasn't so much my congregants. I think I might have announced it, but it was always a—it seemed like it was always different people every week. Maybe I only did it one season because sometimes there would be five people, sometimes there would be two people, sometimes there would be twelve people. It didn't really ever get bigger than that. And I think that's the nature of skiing, you know. If it's at a certain time, it's, you know, if you're at the top of the lift at that moment, you might swing by, but if it's fifteen minutes away like, "Oh. I'll make another run and—" So it was usually just a timing thing. A difficult thing, and weather sometimes wasn't the best up there. So, I think that's why I didn't continue doing it.

KB: Oh. Okay. Just because it was sort of like irregular?—

JT: Yeah. If I was up there and it worked out—I started doing some different things on the mountain with people, in my congregation, but didn't continue on that because, you know, it's—it was hard to get the word out that it was meeting somewhere. I suppose for tourists, it might be a little hard to find the statue, if they didn't know the mountain that well. Cause I don't think it's on any maps or anything.

KB: And then, so then, were you also—were you aware of church services that were held elsewhere like on the mountain that, you know, not at the statue?

JT: No.

KB: Okay. All right. Okay.

JT: I think the mountain kind of did away with that, if that ever did happen. I didn't hear that when I was living there.

KB: Okay. All right. Okay. Great. And then are there names of other people that you know that may have knowledge about the history of the statue's construction or the uses of the statue over time?

JT: I'm sure you know all the people I know. The guy who knows the most about Big Mountain is—that I know—is Norm Kurtz. Yeah.

KB: Do you happened to have—we couldn't find information for him anywhere. Do you—you wouldn't happen to have contact information for him, would you?

JT: He wrote a book—

KB: Yeah. *Chair One*.

JT: —about his experiences. Yep. You know, he's a pretty secular guy. [Laughs] You know, it's kind of—his experiences were not really based around—But his daughter, Gretchen Kurtz—well, now, lives down in Missoula actually. What's her new—what's her married name? She's a music teacher at one of the schools. [Laughs] And she graduated high school with me. And she may know. Gretchen—gosh. No idea. I don't think she's even like a, I don't think I've reconnected with her for a while so I don't, I mean I saw her at a reunion but I, since I haven't found her on Facebook or anything, so I don't know her married name. But she's a music teacher in a local high school at, in Missoula. First name Gretchen. Other people that hung out with—does, Mike Gwiazdon might know a little bit about it? He's the owner of the Sportsman's Ski Haus, and he's been in Whitefish for a really long time.

KB: And how do you spell his last name?

JT: Oh boy. Let's see.

KB: Or just the first letter so I can get that part right at least. [Laughs]

JT: Yeah. Let's see here. G-W-I-A-Z-D-O-N.

KB: Whoa. G-W-I-E-Z—

JT: I-A—.

KB: I-A. Oh.

JT: Z-D-O-N.

KB: Wow. Okay.

JT: And he is the CEO of Sportsman Ski Haus in Kalispell. But he's been around the mountain his whole life. Well, as long as he's lived in Whitefish. So, he might know. Okay.

KB: Great. Okay. Wonderful. Well thanks so much time, for—or thanks so much for taking the time to speak with me today. And, if you have, if you end up having any other memories or thoughts about it, feel free to call me back. My number here in Missoula is 406-721-1958.

JT: Okay.

KB: All right. Great.

JT: Very good.

KB: All right. Thanks very much.

JT: You bet. Take care.

KB: Take care. Bye-bye.

Appendix C-13: Tom Unger Interview, September 20, 2012

Katherine Beckley [KB]: So, I'll just start with the introductory remarks for the record. So again, my name is Katherine Beckley, research historian with Historical Research in Missoula, Montana. I'm conducting a phone interview with Tom Unger of Whitefish, Montana, on September 20th, 2012, relating to the history of the statue located on Whitefish Mountain Resort. Historical Research Associates is currently under contract with the Department of Justice to conduct research on behalf of the U.S. Forest Service as part of the ongoing litigation surrounding the statue. Mr. Unger has agreed to speak on the record about his recollections about the use of the statue over time. So, first off, Mr. Unger, how long have you lived in Whitefish?

Tom Unger [TU]: I've lived, let's see, I've lived in Whitefish for, oh, since 1952. So well that, golly, that's fifty years isn't it?

KB: It is. Okay. Great. And so, and then how long have you skied at Big Mountain or been associated with the mountain?

TU: Okay. The first time I ever skied on the mountain when I was going to school at the university in Missoula and that was in 19—first year I ever skied up here was 1955, and I remember the statue up there. It was on top of the old—well, at that time, there was a T-bar that went up there, and the statue was just below the upper terminal of the T-bar. So it—I remember it being there in 1955 for sure.

KB: Okay. And then, so do you have any knowledge or recollection of the statue being built in uh 1954?

TU: No, I don't. But I know it—well, my knowledge about, of it, is, was that it was built by the Knights of Columbus, and it was kind of a memorial to, particularly, the members of the Tenth Army Corps who had seen similar statues when they were in Europe. And I happened to, and I also happened to know, from my years—because I did work on the mountain for several years—I knew many people, several people, that were members of the Tenth Mountain. Bob Manchester from Missoula was one. Ole Dalen, who was originally from Whitefish, was one. And there was a ranger from Glacier—I, boy, his name is—Glacier Park, he was the Eastside Ranger. His name slips my mind right at the moment, but his first name was Bob. And, oh boy, I can't quite remember his last name.

KB: Okay. And have all those people passed on?

TU: Yes, they have.

KB: Okay. All right. So then what's your understanding of how the statue has been used over time?

TU: As I remember it, well you know, my, what I would say, it was used really as a memorial to the fellas who served in World War II, particularly the Tenth Mountain Division.

KB: Uh huh. Okay. And then how long—or how long did you work at Whitefish Mountain Resort, or Big Mountain as it was called then?

TU: Let's see I came about, I moved back here from Minnesota in '62, and I spent twenty years working on the mountain.

KB: Oh. You did? Oh. Okay.

TU: Oh yes. Full time.

KB: And what did you do?

TU: Various jobs. Oh, just about everything. In that past time, I worked, I started on the ski patrol. I handled groups for the mountain. I was, I had built, I was involved in building several lifts. And I was mountain manager for, oh, probably the last fifteen years I was up there.

KB: Oh. Okay. All right. And then your wife also worked at the mountain. Is that correct?

TU: Yeah. She worked there for, oh, forty years. Between the two of us, we had over sixty years.

KB: Oh, wow. And that was Sandy Unger?

TU: Yes. In fact, we have a certificate here honoring us for working, the two of us working there for sixty years.

KB: Oh, wow. That's great. So you moved, so the first time, just so I get the timeline right, you've—the first time you skied up there was in 1955 and then you left, or you didn't, you moved back to Whitefish or you lived somewhere else and then you moved back to Whitefish in 1962?

TU: Well. Let's see. I worked... I skied there in '65, '66, '67, and, when I was going to school. And then the, Uncle Sam—my draft board asked me to spend a couple of years with Uncle Sam and then I, after that, I worked in Minnesota for a couple of years after I got out of the service. I said that I didn't want to live in Saint Paul, and I moved back to Whitefish. I came out here to work.

KB: Oh. Okay. And that was in 1962?

TU: Yes.

KB: Okay. So, and then what's your understanding about how locals view the statue?

TU: How locals?

KB: Uh huh.

TU: Oh it, I mean, it's well well-known by the locals.

KB: Sorry. It's what?

TU: It is well-known by the locals.

KB: Oh. Okay. Uh huh.

TU: Any of the locals who ski up—any of the locals who've skied on the mountain are well aware of the statue.

KB: Uh huh. And then, do you know how people used it or?—

TU: No. I can't really say how it was used, you know, particularly as the folks, we, the locals, used it. But all I can say is what, any of the skiers—where the original T-bar was, we replaced it with what is called Chair Two. It was, the upper terminal of that, was above the statue so many of the local, all the locals who happened to ski on those particular runs—or, on the main run of that lift—would ski by that statue. I mean, so they had to be well aware of the statue. And, boy, I don't know what to say from there. [Laughs]

KB: Yeah. Okay. And then how about like skiers, or like other tourists, how they viewed the statue or how they used it?

TU: Other tourists—summer time usage, well I couldn't really say, because summer time use—in summer time usage, as far as tourists would be concerned, other than skiers. In the summer we had a chair that went to the top of the mountain, and we used it for tourist rides in the summer, but that was quite a ways away. It went to the top of the mountain, where the statue was only, say, halfway up the mountain. The lift that serviced the area at the statue was in, were wintertime usage only.

KB: So, in the summer time, there wasn't much—you, a person visiting the mountain wouldn't have, wouldn't come across it in their normal usage where?—

TU: No. No. They wouldn't because they'd ride to the top of the mountain and ride back down to the base area.

KB: Oh. Okay. And then what meaning does the statue hold for you personally?

TU: Personally?

KB: Uh huh.

TU: I believe it's a memorial to the fellas that served in World War II. I particularly think in—you know it was built kind of as a, well, I don't know if I should say, "kind of as," but I believe it was built. My history of the mountain, that I know of, or the statue that I know about on the mountain, it was built to remember those fellas that served in Europe, particularly the ones that in, served in the Tenth Mountain Division, where they did a lot of mountain fighting. And one of them, I mentioned his name before, Ole Dalen, who is from Whitefish, and skied on the mountain for many years prior to the Big Mountain starting—or now they call it Whitefish Mountain Resort, I still think about it as Big Mountain. But Ole lost a hand over in Italy, in the Tenth Mountain. But I knew him, I knew Ole very well. In fact, he worked for us for several summers. He was living in Virginia, but he'd come back to Whitefish in the summer and, in fact, he worked for us, as a summer lift operator for us. So I got to know Ole very well.

KB: All right.

TU: And that's how I think of the statue as—not so much as just everybody that—the way I think about it personally is not so much the way everybody that fought in World War II or the European theater, but particularly the Tenth Mountain Division.

KB: Oh. Okay. Okay. So for that specific group of veterans?

TU: Yes.

KB: Okay.

TU: That's the way I think about it personally.

KB: Uh huh. Okay. And then are you aware of whether any church services may have been held at the statue at any point in time?

TU: I am not aware of that, ma'am.

KB: Okay.

TU: Personally, I'm not aware of it. Let's put it that way.

KB: Okay. Okay. And then, or any other kinds of events or, you know, any kind of, anything at all? I mean for—people would just mostly ski by it? Or?—

TU: No. In fact, let me put it this way. Pers—the way I was first aware of the mountain, or the statue, it was just a plain statue. I've seen now, and I've noticed in the paper yesterday that the Knights of Columbus just did some touch-up paint on the mountain. Originally, the statue was not painted as it is now. Originally it was, you know, it was just a white

sculpture. That's the way I first remember it, but now I see where they put color on it and painted it and they—in fact, the Knights of Columbus were up there just last week touching up the paint on it. Members of the Knights of Columbus happened to be in the *Whitefish Pilot* yesterday.

KB: Uh huh. Okay. So do you remember the first time you came across it?

TU: Well, it would've been in 1955 skiing up there. Cause it, well—at that time, although 1955 there was just a T-bar lift over where the statue was, and there was no lift to the top. To ski up above, you had to hike until—everybody had to. Pretty much, you rode the T-bar and you skied by it.

KB: Oh. Okay. Okay. All right. Wonderful. So then are there the names of any other people who might have knowledge about the history of the statue's construction or the uses over time? You'd mentioned some of the Tenth Mountain Division members who have passed on. Anyone else?

TU: Well my brother-in-law, Martin Hale, may.

KB: Oh, and I did actually speak with him. Yep.

TU: Oh. Did you?

KB: Yeah. Great.

TU: Yeah. And let's see. I'll just try and think who else would be around that—cause we want to go way back. And, if you talked to Martin and you've talked to Jane. Oh boy, I just, I can't give you any other names. I'm just sorry. I just—

KB: Okay. Oh. That's fine.

TU: Nothing is coming out that I can, could think that you could contact. Oh boy. Another guy by the name of Norm Kurtz but, ooh, he's in a home in Missoula.

KB: Oh. He's in Missoula?

TU: Yeah.

KB: Oh. Okay.

TU: He's got Alzheimer's.

KB: Oh. He does. Okay.

TU: So I don't know how his memory would be. But he worked on the mountain for a long time. I'm trying to think of—boy. So many other folks that have passed away there, you know.

KB: Well, well thank you, thank you so much for talking with me. And if you, if any other recollections or memories come up that you can think of, you can feel free to give me a call back here in Miss—and I'm in Missoula. I can give you my phone number.

TU: Okay. Let me write it down here, ma'am. If I anything, you know, comes back to me. Golly, cause I think you really got to—you're looking at early history in particular, are you not?

KB: And, well, yeah. And also just people, you know, people that have a lot of long time—you know, it doesn't necessarily have to be when the statue was constructed. But just people who have, you know, who grew up there, have a long history and know, you know—

TU: Yeah.

KB: —know what it's like to—

TU: It's a problem.

KB: —be up there.

TU: You're looking back at, well fifty—you're looking back quite a number of years. [Laughs]

KB: Uh huh.

TU: Boy, is that a problem cause, you know, so many folks have passed on now.

KB: Sure. Yeah.

TU: So there's a—oh, I'll tell you one gal that you could talk to. You could probably get a hold of here in Whitefish, is Marguerite Schenck.

KB: Oh. Okay. Uh huh.

TU: She was married to Ed Schenck, who was one of the original people that started the mountain.

KB: Yep. Okay.

TU: You know, cause I worked for Ed for many years. And she's still around. And she may have some knowledge. Now, I don't know how much. I can't remember Marguerite ever skiing but, you know—cause I know that, I believe the Knights of Columbus probably contacted Ed before they even put it up there. I think. But she might be able to give you some insight. Maybe not.

KB: Okay. Great. All right. Well, thank—

TU: That's who, about the only one I can think of that can go back, back in history. And I think that's where you want to go, right?

KB: Yeah. Yes.

TU: Yeah. Because you really, you'd really like to get a historical resident. What do they call that? The register of something. What they do with so many buildings. Yeah. For that little piece of ground I can't see what they're fighting over, personally.

KB: Uh huh. Yeah.

TU: You know, you got a twenty-five by twenty foot little easement there—the permit to put it on.

KB: Yes. All right. Well thanks again so much for your time. And oh, yeah, my number is [Phone number stricken from record]—

TU: Okay.

KB: All right. Thank you, Mr. Unger.

TU: Your name again, ma'am?

KB: Oh yeah. It's Katherine Beckley.

TU: Oh. Okay.

KB: Yep.

TU: Okay, Katherine. That would be—if I think of anything, I'll let you know but don't, I won't promise anything.

KB: Okay. Yeah, well this has been very helpful so—yes.

TU: Okay.

KB: All right.

TU: I'd like to see it get on a historical register.

KB: Oh. Okay. Oh get on the historical register?

TU: Personally. If that's what your ultimate goal is. I don't know.

KB: Yeah. So, I mean, what we're doing is just sort of collecting, you know, collecting the information to just sort of put everything right in its historical context. But yeah, but that's helpful.

TU: Yeah.

KB: Yeah.

TU: And I hope they win the lawsuit that's coming up in February.

KB: Uh huh. All right.

TU: Okay.

KB: All right. Thanks very much.

TU: You're very welcome.

KB: Take care. Bye-bye.

TU: Yeah.