

Investigating an Image: The Wisconsin Indian Head

Errol Geniusz

History 489 Paper
December 18, 2009

Copyright for this work is owned by the author. This digital version is published by McIntyre Library, University of Wisconsin Eau Claire with the consent of the author.

ABSTRACT

Recently, there has been much controversy over the use of Indian images as mascots for schools and professional teams around the country. One image that has been over looked and is ever so prevalent is the Wisconsin Indian head image. This image is used over much of the Northwest part of Wisconsin. The Indian head image is even used to outline the northwest part of the state of Wisconsin on many tourist maps. The Indian head image and name started back in the 1930s, but 80 years later many organizations and businesses around Wisconsin continue to use them maps and brochures to draw tourists to the area. Like mascots the Indian head continues to perpetuate stereotypes of Indians being identical people living in the past. The purpose behind this research is to learn about the history, origins, purpose, use, and possible future of the Wisconsin Indian head logo. My research consisted of going through as many magazines and pamphlets as I could to locate its beginnings and find out how it was used. I encountered obstacles finding materials relating to my topic since there has not been much research or materials written about the Wisconsin Indian head. This research seeks to answer the following questions: What is the purpose of using this logo? Besides being a method of economic development, does using the logo have negative implications? Is there some hope in the future for change?

Contents

Abstract.....	i
Introduction.....	1
History of Wisconsin Indianhead Country Incorporation.....	3
Rejuvenation of a Depleted Area: The Need for Tourism.....	5
Effects of Tourism and the use of Wisconsin Indianhead in Northwestern Wisconsin.....	12
Wisconsin Indianhead Inc. today.....	17
Conclusion.....	27
Appendix.....	i
Bibliography.....	xvii

INTRODUCTION:

Growing up in the northern part of the state of Wisconsin and in the Upper Peninsula of Michigan, one would think that I would have been aware of the name and the location of the Wisconsin Indian Head Country Region, since it has been around for over 80 years. I really had not been aware of the Indian Head Region until I moved to Eau Claire, the heart of Indian Head Country. I recently have become more aware of such stereotypical propaganda since becoming educated in such areas such as American Multicultural Studies and American Indian History. With such emphasis placed on stereotypes of minorities and racism born from the history of this country, I began to view the history of our country differently than when I was growing up. The history that was taught to me by my elementary and secondary school teachers at Indian boarding schools was not the same history I learned in college. I now realize that there are many other people's histories to be told and not just one side.

I recently graduated from college in a state where many are debating the use of Indian mascots. Recently this has been a heated topic in states around the country that use Indian mascots. It has also become a political issue. Officials from states, cities, and schools debate what should be done about mascots. This issue raises the questions on how to stop the use of such negative stereotypes. They must decide on the most efficient way to remove these mascots and still please everyone. As I mention earlier, I really was unaware of the Wisconsin Indian Head logo myself, until I moved to Eau Claire, and until I learned about mascots, stereotyping, racism, and typecasting. Driving around the region I was amazed and bothered by all of the advertising that portrayed Indians or the use of words such as: Indian, Chippewa, wigwam, and derogatory words such as Indian head, squaw, and red man. Right away I started to wonder how native people felt about these words, and I wondered if they were offended by what they saw. In

this day and age I wondered why the name “Wisconsin Indian Head” was still being used, especially since people’s attitudes were changing and people were becoming educated about racism, and stereotyping.

The purpose behind this research is to learn about the history, origins, purpose, and use, of the name and image of the Wisconsin Indian Head. My research consisted of going through as many magazines and pamphlets as I could to locate its beginnings and find out how it was used. I encountered obstacles finding materials relating to my topic since there has not been much research or materials written about the Wisconsin Indian Head. Through the research I have completed, I have come up with other questions such as: What were the ramifications of the use of the logo? Why it was used? Is there some hope in the future for change?

HISTORY OF WISCONSIN INDIAN HEAD COUNTRY INC.

On May 23, 1936 three businessmen from Eau Claire, Wisconsin started the Wisconsin Indian Head Country Inc. The organization had a President, Vice president, Executive Secretary, recording Secretary, treasurer, and a board of directors that consisted of fifteen or more members of each of the fifteen counties. Those fifteen counties are located in the northwest part of the state of Wisconsin and they are: Ashland, Barron, Bayfield, Burnett, Chippewa, Douglas, Dunn, Eau Claire, Pepin, Pierce, Polk, Sawyer, St. Croix, and Washburn. There were committees made up of five individuals from each of the counties and a finance and publicity committee.¹

Meetings were held quarterly and annually. At the meeting discussions included items such as: elections membership, dues paid by members, income brought into the area, what to put into the *Wisconsin Indian Head Country* vacation guides and the various sport and vacation shows that they should attend to promote tourism.² According to the Constitution and By-Laws “the name of this organization is taken for the reason that the western boundary of the territory which it represents and bears a striking resemblance to the profile of an Indian Head.”³ In the *Eau Claire Daily Leader Telegram Hi-Lites* dated 6 May 1966 it states that the association received its name from a member from Chippewa Falls named W.H. Charrity who motioned that the organization take the name.⁴

Many scholars write about the use of Indian images and the desire to appropriate another group's identity. Phillip Deloria, author of *Playing Indian*, argues that, “by imagining Indian Others as a kind of us rather than a them, one could more easily gain access to those

¹ Wisconsin Indians Head Country Incorporation, Articles of Incorporation, 1936, Raymond Peabody Papers, UW-River Falls, River Falls, WI.

² Ibid. 1936

³ Ibid. 1936

⁴ Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966

Indian/American qualities and make them one's own (p.103).⁵ This taking of one's culture and making it their own can be seen in school sports and even in professional sports. Images of an invented authentic Indian head are used as team logos and the war calls and tomahawk chops are also stereotypes that are used. The invented authentic Indian head image can be seen by the use of the Indian head by the organizations to promote tourism.

The Articles of Incorporation of Wisconsin Indian Head Country Inc. also states that, "the purpose of the business was to develop and protect the natural and man-made resources together with the recreational opportunities afforded; to encourage the development of agriculture, dairying, industry and trade within the area."⁶ The paragraph goes on to list other things that the company can do such as construction of buildings, install sewer, water, lights, power, and buying and selling land. None of these modern necessities contribute to preserving nature or man resources as instructed perse in the Constitution and Articles of Incorporation.

In the Constitution and by-laws, it also states "the purpose of the organization shall be to improve through a program of Advertising and Publicity, Legislation, Conservation and Highway improvement, the assets, resources and possibilities of Recreation, Agriculture and any other industry within the area."⁷ According to the Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966 the purpose of the organization is "to develop a consistent and complete program of publicity covering the area"⁸ The businessmen wanted to not only bring tourists to the area, they also wanted to help the economy by purchasing land to build resorts on, to hunt and fish on, and to loan money to others that wanted to build and help promote tourism in the area.

⁵ Phillip Deloria, *Playing Indian*, Yale University Press, 1998

⁶ Wisconsin Indians Head Country Incorporation, Articles of Incorporation, 1936, Raymond Peabody Papers, UW-River Falls, River Falls, WI.

⁷ Ibid.1936

⁸ Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966

The organization wanted to help those that had farms and livestock. If they could bring tourists into the area then money could be spent on food from the farms. The organization created a banking system so they could provide money to members of the Indian Head. The new company was called the Indian Head Finance Company. The Wisconsin Indian Head Country Inc. formed the finance company in 1948 under chapter 180. According to the Articles of Incorporation its purpose was to:

Lend money and furnish or procure credit or credit facilities for persons, firms, or corporations engaged in the production and marketing of staple agricultural product, including livestock and poultry, and in other business matters, and to carry out such purposes, the corporation may borrow money, buy, sell, negotiate, transfer and rediscount negotiable and other securities or evidences of indebtedness.⁹

The men of the organization had a vision promoting economic development in the area. They also had bigger and larger development ideas as an organization unlike other groups who wanted to promote tourism. The Wisconsin Indian Head Finance Co. also bought, sold and handled real estate property and improved land that was owned by its members.

Throughout the next few decades the organization achieved its goals as stated in its Articles of incorporation and Constitutional By-laws. In its beginning, the membership and the communities involved in the organization were small. Most of the members were business owners so their initial plan was loaning money at first to other members that wanted to start a business and become a member. The organization wanted to create income to help the area and to use its resources to bring more funds into the community and to bring tourism to the area. They did this by applying for funds from the government and by requiring dues from the members. Certain statutes of the By-laws and Articles of Incorporation, gave the impression that

⁹ Wisconsin Indians Head Country Incorporation, Articles of Incorporation, 1936, Raymond Peabody Papers, UW-River Falls, River Falls, WI.

the organization was also a banking system lending money to its members to build up profits within the region and in small towns needing some type of economic relief.¹⁰

Advertising and publicity became the main focus for the organization. Members attended sport shows in various cities within the Midwest to promote tourism in Northern Wisconsin. In the Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966 the organization attended sport shows in Chicago, Ill., Des Moines, IA., Indianapolis, IN., and Minneapolis, MN. The organizations job was to bring tourist to Wisconsin. They handed out as many as 220,000 brochures at shows and from their tourism booths.¹¹ In the Raymond Peabody Papers there are many references to the sport shows and to the amount of money used for advertising and promoting tourism and how much profit the organization made. At one point in 1941 membership was up and so was the budget for the organization. In 1936 it the organization incurred revenue of \$6,000 dollars, which then saw an increase in 1941 when it raised over \$15,000 dollars for tourism.¹² In the Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966 it states that during that year the organization helped raise over 1 billion dollars for the state of Wisconsin. \$200,000 million dollars of the 1 billion raised was from the Wisconsin Indian Head Country Inc. alone.¹³

In the early years of the organization raising funds to build up the economy in Northern Wisconsin, after World War II was important to many. Membership rose and more emphasis had been directed toward getting tourists to come vacation in Northern Wisconsin. Money was invested in advertising for the name and the area.. Toward the beginning of 1940s tourism

¹⁰ Wisconsin Indians Head Country Incorporation, Articles of Incorporation, 1936,Raymond Peabody Papers, UW-River Falls, River Falls, WI.

¹¹ Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966

¹² Wisconsin Indians Head Country Incorporation, 1936,Raymond Peabody Papers, Letter from Lloyd White President of WIHCI, 1940s,UW-River Falls, River Falls, WI.

¹³ Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966

picked up, and then had a lull due to the war, like other public and private tourism enterprises, Wisconsin Indian Head Inc. too continued to advertise vacationing in Wisconsin throughout the war.¹⁴ In a letter to Assemblymen Raymond Peabody, Lloyd E. White, Executive Secretary of the Wisconsin Indian Head Country Incorporation, boastfully assures Mr. Peabody that even though there is a war going on the organization can continue to bring tourism to the area and that it is vital that all people enjoy recreation because of the stress of war.¹⁵ Lloyd White informs Mr. Peabody that, “Northern Wisconsin is one of the greatest recreational areas of this nation.” He also mentions that recreation is essential to American citizens: “It is vital to our Armed Forces and without it there would be a break in morale, or efficiency or both.”¹⁶

The letter sent by Lloyd White it looked as though it was sent out to each of the members within the organization and maybe to other local and state officials White wanted to boost morale during the war and to keep tourism coming into the region. Promoting the Northern part of Wisconsin was vital to many people of the Indian Head Region.

¹⁴ *ibid*

¹⁵ Wisconsin Indians Head Country Incorporation, 1936, Raymond Peabody Papers, Letter from Lloyd White President of WIHCI, 1940s, UW-River Falls, River Falls, WI.

¹⁶ *Ibid.* 1940

REJUVENATION OF A DEPLETED AREA: THE NEED FOR TOURISM:

During the late nineteenth century, it was not beautiful lakes and rivers and recreational spots that attracted mainly white elite people to Wisconsin it was the trees. As Robert Gough describes in his essay, “*1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*,” “in the final third of the nineteenth century, white Americans defined Northern Wisconsin by the commodity they wanted to take away from the lumber.”¹⁷ Lumber companies cut most, if not all, of the timber in the area. This left Northern Wisconsin what was then called the “cutover” in ruins. Many areas were cutover and left uncleared. After falling most of the timber the lumber companies picked up and left with all of their profits, which resulted in leaving huge stumps and brush in many areas throughout the cutover.

Nothing was done to regulate how the lumber companies operated, so they could do what they wanted and what was inexpensive for their companies. Gough informs readers “in addition to having a permissive land distribution policy, federal and state governments generally allowed loggers and lumbermen to regulate themselves. These public entities did not have the resources to regulate the lumber industry even if they wanted.” Some people could not see what lumbering had done to the environment. The white elite believed that the natural resources were theirs for the taking.¹⁸ Something needed to be done to bring back the economy in this area, especially at a time when everything was looking doomed. Organizations like the Wisconsin Indian Head Country Inc. wanted to bring back the area that had been damaged, but what was to be done after

¹⁷ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*,” *Voyageur* Vol. 24 Fall/summer 2007

¹⁸ *ibid.* Vol. 24, 2007

the damage of lumbering? That was the big question on people's mind after they had witnessed the destruction of such a wilderness.

Farming the cutover was the next big plan for Northern Wisconsin cutover. Many government and local officials believed that the land could be reproduced of fallen timbers by persuading people to become agriculturists and use the natural resources surrounding the area now that the forests were depleted.¹⁹ Lumber companies were still trying to make a buck off of the regular American. Lumber companies and land sale agents decided to sell the land to unaware buyers. Most buyers were surprised to arrive to the area they had bought, only to find that it was filled with stumps and brush as well as partial swampland. Except for a few places in Wisconsin, like Big Sand Lake in Phelps, there was not much to enjoy or see as a tourist. When people wanted to travel and enjoy different scenery around Wisconsin, the low-lying areas in Northern Wisconsin were literally burning constantly because of the cutover. Some people mentioned the sight of the area as a war zone.²⁰ People did not view Northern Wisconsin as a visiting state, but more like a disaster area and they felt guilty that this had been by the hands of men.

Many local businessmen, resort owners and state officials decided to promote agriculture to the area. They encouraged Americans who wanted to be farmers to come to Wisconsin and try their hand at farming. Many of the people that came to Wisconsin to farm were immigrants. They came by the droves and settled in the area in huge numbers. They liked the new land and they liked living in the rural areas away from the city and close to each other in groups.²¹

Farming the cutover was not as attractive as it was made out to be for the new settlers in lieu of

¹⁹ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, "Voyageur" Vol. 24 Fall/summer 2007

²⁰ *ibid.* Vol. 24 Fall/summer 2007

²¹ *ibid.* Vol. 24 Fall/summer 2007

what the public officials had promised. Many farmers had a hard time because of high crop prices, which resulted in losing their land, and others had problems because of the Depression.²² Life was looking pretty bleak for those who lived in the area and thought they could make a living by farming in Northern Wisconsin. Life was even bleaker for the native people who were confined to reservations in the area. Not only was their land swindled away from them but after the cutover they were still left poor and jobless and were not given the opportunity to own more land to farm or land for resorts.

Gough writes of how one professor named P.J. Lovejoy tried to help those in the area by talking to conservationists, sportsmen, and tourism promoters about reforestation. The hope was to revive the damage that was done by the logging industry.²³ Residents and businessmen of the region believed that there was still help for the area even though the forest was gone. The state department of Agriculture sponsored county inventories, which reaffirmed what many had already believed about farming the cutover; that it was going to be harder to farm than most thought it would be. Wisely the state government chose to replant trees in place of the one cut down. The state set aside 350,000 acre of land for new forests to be planted, especially in the areas of the cutover. In 1927, the state adopted the Forest Crop Law to encourage both private and public landowners to replant new trees instead of farming their land. Zoning was eventually added to partition off different pieces of land in the state for agriculture, forestry, and recreation.²⁴ Many believed that they could recoup their losses and instill interest to the area by promoting hunting and fishing. President Coolidge himself helped revive an interest in tourism in Northern Wisconsin by spending the summer of 1928 canoeing down the Brule River in Douglas

²² Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, "Voyageur" Vol. 24 Fall/summer 2007

²³ *ibid.* Vol. 24 Fall/summer 2007

²⁴ *ibid.* Vol. 24 Fall/summer 2007

County.²⁵ The Northern part of Wisconsin was starting to gain recognition again as a place to enjoy life and recreation away from the hustle and bustle of the cities.

After World War I tourism boomed in the Northwoods of Wisconsin as well as in other places of the country. There were more jobs as well as the automobile and other modes of transportation, which helped to get people out of the cities and into the wilderness. Many urban people from the Midwest cities took this opportunity to get aboard a train or get into their vehicles and drive to destinations such as Northern Wisconsin. This was a place where they could get away from the noise and stress of city life and enjoy the recreation of fishing and camping. More highways were being built during the 1950s that provided access to the north. I-94 was a main thoroughway to the north. It ran from north from Chicago and then west to Tomah connecting to other roads north. Highway 41 and 45 were also gateways to the north. These roads made it easier to travel and get to the north than had earlier roads. Many residents realized the opportunity that tourism was bringing to the area again. Resorts and camping sites were popping up everywhere. In 1932 in Vilas County alone there were 221 resorts and 73 camping sites and cabins that were once used by loggers which were made into lakeside homes or rustic cabins for future tourists.²⁶ If people coming north did not have the extra finances to stay in a lodge that provided a restaurant and someone to clean after them, they could easily find cabins that provided stoves to cook with and they could do the chores themselves and save money.

This concept caught on during the 1920s and 30s, which led to families enjoying longer vacations in the Northwoods.²⁷ What was once a destination for the wealthy lumber barons and

²⁵ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, "Voyageur" Vol. 24 Fall/summer 2007

²⁶ *ibid.* Vol. 24 Fall/summer 2007

²⁷ Aaron Shapiro, *Up North on Vacation. Wisconsin Magazine of History*. Vol. 89 No. 4 Summer 2006.

the famous or infamous, the Northwoods became a place where the regular person could come and enjoy nature. More roads, families owning cars, and better recreational locations made traveling up north easier and more accessible. Though the automobile may have been the preferred way of getting to the north, some tourists still enjoyed taking the train to their fun destination. Tourists continued to come by droves on train to one area near Rhinelander Wisconsin where the train would drop them off at the door of the resort. One couple decided to turn what was once going to be a farm into a resort with horses and was located right off of the train route. George and Hazel Blaesing from the Rhinelander area purchased land for farming, but with the cutover they could not use the land. They instead decided to build a resort and entice the masses up to the Northwoods to enjoy nature and all it had to offer.²⁸

After the hard times local residents realized that they could accommodate many other people now because of the easy access to the region. Many residents and resort owners worked together to bring tourism into the northern regions of Wisconsin. Many people who had moved to Wisconsin and hoped to farm, instead turned to opening resorts or renting out land and cabins to tourists. It was a way to make money from all of the tourists coming up from the south. Many tourists themselves realized the potential Northern Wisconsin had. For one thing it was a nice place to come and visit for another it was also a gold mine in catering to tourist who had money to spend. Many city vacationer's who were tourists at one time, bought land here in Northern Wisconsin and built resorts and moved up to Northern Wisconsin. Not only city people realized that tourism was a big opportunity on which to capitalize; many of the local and state officials observed that tourism was helping the economy in Wisconsin. Money was being pushed into the state for tourism. Businesses realized that not only would the beauty of the Northwoods attract

²⁸ Aaron Shapiro, Up North on Vacation. *Wisconsin Magazine of History*. Vol. 89 No. 4 Summer 2006.

tourists, the idea of encountering or sharing space with Indians would also attract tourists. According to Deloria, rubbing elbows with natives was the thing to do during the 1950s. In the south white people found it exciting and exotic to be able to touch a live Indian.²⁹ Some local Indians also jumped on the bandwagon and began marketing themselves. Some local tribal members would go into Hayward and make money dancing for the tourists. Others would sell beadwork and Indian style crafts to the tourist or the local tourist store.

Wisconsin even started to build up their state parks for tourism, with only a few in the 1920s to over a half dozen in the 1940s.³⁰ Major implementations from the federal government also helped to spark tourism in Northern Wisconsin. Through the Clarke and McNary Act of 1924 the federal government purchased cutover land in Northern Wisconsin, with the purchased land they created two national forests, the Nicolet and Chequamegon, which totaled more than 1.5 million acres. The federal government in the 1930s developed the Civilian Conservation Corps to create jobs and work on clearing the cutover forests and build campgrounds and waysides to accommodate the tourists flocking to Wisconsin.³¹ Though tourism picked up in Northern Wisconsin before and after the Depression, tourism during the depression slowed and caused hatred toward the many new visitors to Wisconsin. The residents of Northern Wisconsin did not like the travelers that came to Wisconsin during the Depression. Tourism lost its appeal. With the Depression, people without homes took to camping and they used the campsites in Wisconsin as their make shift homes.

²⁹ Phillip Deloria, *Playing Indian*, Yale University Press, 1998

³⁰ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, "Voyageur" Vol. 24 Fall/summer 2007

³¹ *ibid.* Vol. 24 Fall/summer 2007

EFFECTS OF TOURISM AND THE USE OF WISCONSIN INDIAN HEAD IN NORTHWESTERN WISCONSIN

Advertising became big during this time. Everywhere one looked one could find a sign or poster, or attend a sport show advertising the recreational activities and beautiful lakes and rivers in Northern Wisconsin. One road sign during the early start of tourism in Wisconsin read: "Relax in Wisconsin: Where Friends and Nature meet."³² This became the slogan to appeal to those that wanted to get away from it all and get back to nature and wilderness.

Gimmicks were needed to bring people to the northwestern part of the state as well as the whole state itself. Before the Depression, the cutover was viewed by many as exotic, and exiting, place filled with promiscuity and adventure. Stories filled the ears of tourists who heard about criminals such as John Dillinger and Al Capone. Tourists flocked to the north to sleep where the infamous had slept. Northern Wisconsin was a place where one could live a life of freedom and delve into immoral pleasures that some states forbid. In Northern Wisconsin one could gamble, party and socialize with women of the night.³³ This eventually led to bad publicity for Northern Wisconsin. Some local officials and businessmen wanted to correct the negative images that had become associated with Northern Wisconsin. These local businessmen and officials decided to privatize their resorts and campgrounds, which they hoped would attract a respectable crowd of tourist. Even public campgrounds decided to put a halt to freeloading and molesting of the campgrounds. Campers now had to obtain season passes to use the campground and people

³² Aaron Shapiro, Up North on Vacation. *Wisconsin Magazine of History*. Vol. 89 No. 4 Summer 2006.

³³ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, "Voyageur" Vol. 24 Fall/summer 2007

could not camp just anywhere, the state designed campgrounds so that people were close to one another. There were to be no free camping, loitering or damaging natural resources.³⁴

With post-war prosperity, the growing popularity of the automobile and the end of the war, many people wanted to travel to new areas within the United States. Wisconsin businessmen continued to see an opportunity to bring tourism and money into the area. One of the first organizations to promote tourism in Wisconsin was the Fish and Game Protective Association of Northern Wisconsin. With the help of several regional organizations, they tagged Wisconsin as a place that offered, “the beauty and advantages for sport and outing offered to the vacationers and tourist.” This view was directed toward the urbanites who could afford a getaway for a week or two.³⁵

Before Wisconsin Indian Head Country Inc. there were other organizations that had a hand in promoting tourism in Northern Wisconsin. One such group was the Resort Owner’s Association of North Wisconsin Lake Region. They organized as a group in 1916 with only thirty members. They promoted tourism by linking the highway to the many resorts and campgrounds up north. One such route was called the “Big Fish Auto Route” designed to get tourist from Chicago to Eagle River, Wisconsin most likely using highways 41 and 45.³⁶ Another tourism organization, was the Wisconsin Conservation Commission in 1923, which advertised that any person could enjoy a good time in Wisconsin. To them it did not matter whether or not the vacationer drove an expensive Cadillac or an average priced Ford. It also did not matter whether the vacationer was staying in a resort or camping with a tent they would be welcomed to

³⁴ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, ” *Voyageur* Vol. 24 Fall/summer 2007

³⁵ Aaron Shapiro, Up North on Vacation. *Wisconsin Magazine of History*. Vol. 89 No. 4 Summer 2006.

³⁶ *Ibid.* 2006

enjoy the beauty Wisconsin had to offer.³⁷ Many companies offered their employees vacation packages, as well as local and state initiatives to promote tourism to get the middle and working class to adventure to the Northwoods and get out of the city.³⁸ The nearby cities of Chicago, Milwaukee, and Minneapolis encouraged many of their residents to get away from the city and head north for some rest and relaxation. A survey was taken of people who possibly traveled and they were asked where they would like to vacation. A number of people wanted places with lake frontages and some hoped to find land to purchase. Others were more concerned with expenses, such as reasonable prices and cheap meals.³⁹

Near the end of the 1920s and beginning of the 1930s many Wisconsinites still felt that tourists were not picking Wisconsin as their number one place to vacation. The State Government of Wisconsin did not fund tourism, as other state governments did. Minnesota and Michigan were attracting more tourists because of advertising funded by the state. The resort owners of Wisconsin were looking for ways to attract vacationers to Wisconsin. The resort owners organized the Heart O' the Lakes Association to promote tourism in Wisconsin. One resort owner, Joe Mercedes, took it upon himself to advertise to potential vacationers in Chicago that Wisconsin was considered the "Most Concentrated Lake Region in the World." He stationed himself on Michigan Avenue in downtown Chicago, and during Chicago's 1933 World Fair he received 5,570 inquiries about vacationing in Wisconsin. He encouraged people to vacation in Minocqua and Eagle River, claiming they had an abundance of rivers and lakes.⁴⁰ Funding for the Heart O' the Lakes was mainly provided by private investors, resort owners, developers and

³⁷ Aaron Shapiro, Up North on Vacation. Wisconsin Magazine of History. Vol. 89 No. 4 Summer 2006.

³⁸ Ibid. 2006.

³⁹ Ibid. 2006.

⁴⁰ Ibid. 2006.

real estate agencies that promoted buying a house in the Heart O' the Lakes area. Resort owners did not want the state to get involved in the advertising of tourism. If they did it would put the burden on the taxpayers. However, the state did eventually get involved in the tourism promotion though. The state built a tourism booth in Madison and also two exhibit buildings in Chicago to promote tourism. The governor of Wisconsin even challenged the governors of Minnesota and Michigan to a Muskie competition coined the "Battle of the Muskies." Tourism rose with the state's involvement. Over 17, 000 inquiries into Wisconsin vacations were received because of the state's help to promote tourism.⁴¹

The state of Wisconsin, like many areas in the country, saw a decline in tourism because of World War II. The federal government placed restrictions and laws on how much resources and materials could be used. People were told to ration everything, especially their use of their vehicles, gas, tires, and oil. This caused tourism to slow down during wartime. Public and private organizations in Wisconsin were reminded by the Department of Conservation to continue to promote tourism in Wisconsin during and after the war. The tourism organizations should keep the public interested in the recreation that Wisconsin had to offer as they did before the war started.⁴² Once again many local public and private resort owners and businessmen got together to continue to promote tourism in Wisconsin. They used every type of media to get the word out that Wisconsin was the destination for all vacationer's needs. Billboards, magazines, signs, posters, newsletters, maps, pamphlets, and guidebooks were used to encourage future visitors from neighboring states to Wisconsin.⁴³

⁴¹ Aaron Shapiro, Up North on Vacation. Wisconsin Magazine of History. Vol. 89 No. 4 Summer 2006.

⁴² Ibid. 2006.

⁴³ Ibid. 2006.

One Northern Wisconsin resort owner did more than advertise his resort. Walter Ross, owner of Ross's Teal Lake Resort, sent out newsletters to previous guests on his list encouraging them to come back and to remind others of the special times that they had at his lodge in Northern Wisconsin. His newsletters made the guests feel as though they had been special, like part of the family. Ross went as far as traveling to sport shows at his own expense to promote his resort. Hearing that many visitors were thinking of vacationing elsewhere, he went to Chicago to persuade tourists to return to his place. When many people were sitting in their homes in Chicago, too afraid to go out in the bitter cold of winter, Ross's newsletter reminded them of the warm summer days and the great fishing on the lakes in Northern Wisconsin. Ross's Teal Lake Resort even resorted to patriotism during WWII to draw visitors to the area. Ross had remembered the First World War and the impact that it had on tourists. Because of the Second World War and the government telling people to ration gas, oil, paper, and tires, Ross reminded tourists that they could still vacation even in times of war. He also reminded potential visitors that getting out and enjoying recreation could boost morale, saying that, "it is patriotic to go fishing and get your health ready for the job ahead."⁴⁴

Due to the tourism in Wisconsin before the war and after the war the economy brought people to the area looking for jobs. Visitors continued to flock to Wisconsin. With the continued population increase at many of the resorts, there was need for help to handle all of the tourists. Many people came from the cities looking for work at the resorts. Some resorts catered to hiring students from colleges. Things were looking up for residents of Northern Wisconsin. Even local Indian tribes were enjoying the economic boost to the area. The Indians would serve as guides or

⁴⁴ Aaron Shapiro, Up North on Vacation. Wisconsin Magazine of History. Vol. 89 No. 4 Summer 2006.

cleaning persons. On certain reservations the Indians would present pow wows to audiences and sell crafts.⁴⁵

Some Indians would perform at local resorts. Tourist publications are encouraging people to come and see authentic Indians of the area. Kellogg, a historian, describes Indians as “interesting and friendly” people who continue to model the traditions and culture of their ancestors. Indian Women continue to bead, do quill work, and weave. While the men were guides, woodsmen, and did other odd jobs.⁴⁶ The Wisconsin Indian Head organization brought one group of Indians from northern Wisconsin to perform at the 1933 Chicago World’s Fair. They did this to entice people to come to the Northwoods to experience the wilderness of Northern Wisconsin. Though the Indians promoted a certain perceived stereotypical image of themselves conceived by white Americans, they realized that it was only for entertainment purposes. We know this because no sacred ceremonies were being included in the shows other than colorful dancing and the selling of hand made Indian crafts.⁴⁷

Though tourism continued to build up the economy in Northern Wisconsin it left a bitter taste in the mouths of the residents and Indians in the area who had to deal with the stereotypes and negative stories. Indians were thought of as unorganized, uncivilized, and uneducated. While white residents of Northern Wisconsin were seen as a poor bunch of losers, and the women were considered to be easy. Although the region of Northern Wisconsin received a makeover and city people enjoyed vacationing up north, the urbanites held onto the negative image of the people who occupied the territory. While hatred was directed toward the whites of the area, in turn the

⁴⁵ Aaron Shapiro, Up North on Vacation. Wisconsin Magazine of History. Vol. 89 No. 4 Summer 2006.

⁴⁶ *Wisconsin Indian Head Country*, 1945 issue.

⁴⁷ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, ” *Voyageur* Vol. 24 Fall/summer 2007

local whites in the area continued to place the contempt on the Indians.⁴⁸ Stereotypes of Indians continued to be used by resort owners and by other tourism organizations in Wisconsin throughout the next four decades. Even though whites continued to despise the Indians, they used them for purposes of bringing tourism and money into the area and in doing so, continue to perpetuate stereotypes of Indian people. Going through the Eau Claire City Directories one can see how the name has been used over the years not only to promote tourism to the area but also to include the name on the many of the business in the area. For example there is the Indianhead Kitchen store, Indian Head Foods, and Indian Head Supply just to name a few. Other names have been used from the that sprang from this stereotypical image and name such as, Wigwam Bar, Indian Head Motel, Squaw Motel, Red Man Bar, Indian Cootie Club just to name a few. One has to wonder why are the owners using these names.⁴⁹ True some of them could have been part of the organization and used the name because of this. What are the excuses for those that use more derogatory names though? It seems to me that those names have nothing to do with the Indian head organization or promoting any kind of positive tourism to the area.

⁴⁸ Robert Gough, *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin*, "Voyageur" Vol. 24 Fall/summer 2007

⁴⁹ Wright Eau Claire City Directory, McIntyre Library UWEC

THE WISCONSIN INDIAN HEAD COUNTRY INC: CONTINUATION AND TODAY

The Wisconsin Indian Head Country Inc. [WIHCI] was based out of Eau Claire, Wisconsin. WIHCI was organized in 1936, started by a group of local businessmen who like others before them, wanted to help bring tourism and money to the area. The idea to actually use a profile of an Indian Head came about before the organization became incorporated. In 1934 another group of resort owners developed a magazine titled *Call O' the Lakes*. This group had been using the name and the Indian Head profile since its first publication in 1934. In the magazine they describe Indian Head Country as a “territory comprising the entire northwest Wisconsin. Beginning at the head waters of Lake Superior, extending south along the Father of waters, the Mississippi River, to approximately the city of Alma Wisconsin thence east and north taking in a group of counties to a point east of Chequamegon Bay, Lake Superior, known as the La Point Indian Reserve.”⁵⁰

The article from *Call O' the Lakes* describes Indian Head Country as a beautiful, pristine, untouched wilderness with many trees, lakes, rivers, hills, highways, and yet not advertised to ruin the tranquility of the forests that bring the visitor back year after year.⁵¹ The article goes on to describe the wonderful opportunities one can experience catching huge amounts of giant fish and the many other activities one can do while on vacation in the Northwoods. It then shows the readers how they can socialize with the “vanishing race” of American Indians of the region. They also go as far as to describe and show photos of the Indians as “primitive.” That image continues to perpetuate the stereotype of native peoples and their heritages. The images are representations of Indian as people who live the past and somehow have become excluded from

⁵⁰ *Call O' the Lakes*. vol. 1 no.11 June 1, 1934

⁵¹ *Call O' the Lakes*. vol. 1 no.11 June 1, 1934

modernity.⁵² Treating Indians this way continues to promote a stereotypical version of how they dress, talk, and live. This becomes very apparent as the advertising and name use in the later issues of the magazines *Call O' the Lakes* and then later when it becomes Wisconsin Indian Head Country Inc. Whether or not they knew they were actually using a stereotype, as their logo has not been determined.

In another issue of the *Call O' the Lakes* there is a story about the Chippewa Indians in Indian Head Country, which describes the Indian as extinct people who left their hunting and fishing grounds and handed them over to the government. The story continues saying that the vast lakes and hunting areas were still intact and were to be used today by white sportsmen.⁵³ One cover of an annual issue of *Call O' the Lakes* graphically and geographically shows a profile of an Indian Head, inside of which are the thirteen counties in the region at the time.⁵⁴ In 1966 the Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966 states that there are 16 counties that are now affiliated with the Wisconsin Indian Head organization.⁵⁵ When one looks at it one might assume that there are still Indians within the region, assuming that one knew that Indians still existed and were not extinct.

After organizing in 1936 as a new regional tourism entity, the former *Call O' the Lakes* magazine became the *Wisconsin Indian Head Country* magazine. In 1939, the organization began publishing under the new name and making some changes to the magazine. The organization liked the Indian Head profile and they decided to use it on every cover after the 1939 issue. Inside the cover the Wisconsin Indian Head Inc. lists all of the officers and the members of the organization along with all of the resorts and businesses associated with

⁵² *Call O' the Lakes*. vol. 1 no.11 June 1, 1934

⁵³ *Call O' the Lakes*. Issue 1936 (p. 5)

⁵⁴ *ibid*

⁵⁵ Eau Claire Daily Leader Telegram Hi-Lites dated 6 May 1966

company. The organization promotes the town of Cumberland as the heart of the Indian Head Country for no apparent reason except that it is situated in the middle of the Head. In small lettering on top of the pages it continues to use the name *Call O' the Lakes*.⁵⁶

The 1940 vacation edition of the magazine boldly markets the name and Indian head and in little typeset are the words “Call O' the Lakes.” It shows a profile of an Indian, but does not include the picture of the state, presumably to emphasize the Indian in Indian Country. In the new issues of the magazine the organization advertises the region as a great place for anyone interested in taking up agriculture.⁵⁷

Throughout the 1940s, these magazines are filled with pictures of stereotypical “Indian images” and “Indian life.” In the 1941 issue of the *Wisconsin Indian Head Country* and *Call O' the Lakes* advertise train transportation as a way to get to the Northwoods quickly and effortlessly. On page 15 of the magazine there is a picture of a tourist information booth with a huge Indian Head on top of the booth, located in downtown Superior. Superior was considered a prime location for an information bureau because of the highways and the many transportation ports. They called Superior the “doorway to Indian Head”. On page 26 of the same issue there are pictures of Indians dressed in pan-Indian regalia and performing pow wow dances. Also on p.26 it mentions Hayward as the “Hub” of the Wisconsin’s Indian Head Country. Hayward is also next to the La Courte Orilles Indian reservation where these dances took place.⁵⁸ In the 1942 edition of the magazine, the cover portrays an Indian paddling across the lake giving the viewer a sense of tranquility and wilderness and a memory of a time when Indians lived in the area among the many lakes and streams.

⁵⁶ Wisconsin Indian Head Country Inc. 1939 cover issue of the *Call O' the Lakes*

⁵⁷ Wisconsin Indian Head Country Inc. 1940 cover issue of the *Call O' the Lakes*

⁵⁸ Wisconsin Indian Head Country Inc. 1941 cover issue of the *Call O' the Lakes* (p. 15)

In 1942 the organization went to Chicago to promote tourism in Wisconsin. They had a booth filled with brochures, pamphlets, maps and guidebooks. The organization reserved booths for the resort owners who would want to come to Chicago and promote their resort and tourism. The sport and vacation show in Chicago ran for 40 days, where they handed out info cards, maps, along with other items promoting tourism. They also attended other shows throughout the Midwest too. For promoting tourism, the organization uses an Indian head profile on their pamphlet and sign. The Indian Head covers the area on the map of the region that supposedly resembles an Indian head.⁵⁹ The magazine also shows other media used to promote tourism in Northern Wisconsin such as (radio, newspapers, magazine advertising, and photos with the Indian Head). Other Indian memorabilia are used such as pictures of Indians in regalia dancing, tomahawks, drums, and feathers to promote tourism during these conventions. The secretary of the organization also took tours around the state and gave speeches and showed movies of the region in hopes to get more visitors to Northern Wisconsin.⁶⁰

One major influence on tourism was the Second World War. During the 1940s many locations around the country seem to have been hit with low visitation rates at parks and resorts. Wisconsin was one of those places. To boost tourism and also morale, the Wisconsin Indian Head Country Inc. asked American citizens to dig in their pockets and pull themselves up and make the most of the war and the devastation. Americans needed to get in their cars and travel and enjoy the country. In a note to its reader in the 1943 issue of the magazine the *Call O' the Lakes* the Wisconsin Indian Head Country Inc. President suggests that relaxation and rest will help out those that were concerned about the war. He informs the readers that, "In spite of the

⁵⁹ Wisconsin Indians Head Country Incorporation, Articles of Incorporation, 1942, Raymond Peabody Papers, UW-River Falls, River Falls, WI.

⁶⁰ Wisconsin Indian Head Country Inc., *Call O' the Lakes Magazine*, 1942.

many changes which the war has brought to most of us. The Great Outdoors is still appealing, still unchanged, and ready to sooth the nerves and stir the blood of the nature-loving man or woman. This has ever been, still is and we hope always will be the case.”⁶¹ The president also suggests the company will do what it can to lift morale and bring back tourism to the north. He writes, “We of the Indian Head Country, that recreation Mecca of Northern Wisconsin, feel that we can best contribute to the War Effort by making it possible for the Defense Worker, whether in office or factory and the men and women of the Armed Forces on furlough, to rest and rebuild their taxed energies by a surcease from the present mental, physical, and nerve-strain, in this restful spot.”⁶²

The 1943 issue of the *Wisconsin Indian Head Country* highly advertised the implications of war and its effect on tourism. Ads for train transportation say that “war demands miracles” and that Americans and their patriotism for their country can make a difference. The magazine tells its readers that despite the war, transportation has been around, it has shipped and transported soldiers during war and moved equipment. If transportation can provide help to its citizens during the war, they can surely speed up the end of war, all the while taking care of its customers by getting them up north. The magazine’s new slogan during 1943 was “The Wisconsin ‘Northwoods’ is a natural environment for industrial rest.”⁶³

The 1944 issue of the *Call O’ the Lakes* magazine continues to support the effort of those that are fighting the war. On the inside cover of the magazine there is a scene of the president of a tourist organization discussing fishing with a soldier. He promises to bring the soldier to Wisconsin Indian Head Country. There is talk of the war coming to an end and the tourism

⁶¹ Wisconsin Indian Head Country Inc., *Call O’ the Lakes* Magazine, 1943 issue.

⁶² Ibid. 1943.

⁶³ Ibid. 1943 .

industries are getting ready to deal with the soldiers that are returning from battle and need to build their morale and get needed rest and relaxation. Many resort owners united to increase recreational activities, to improve the conditions of the resorts and to inspire and maintain health conditions of those who worked hard during the war.⁶⁴

In the 1945 issue of the *Call O' the Lakes* issue, Director of the Wisconsin's Folklore Society Charles E. Brown describes his version of the history of the Wisconsin Indian Head Country. In a few pages he tells the reader about the majestic beauty of the Northwoods area, describing in detail the many lakes, streams trees, hills, and farmland. He then goes on to talk about the romantic history of the area, using notes from historian Louise P. Kellogg. She describes the area as a place that once thrived with the Sioux and later the Chippewa Indians. She says that the Sioux Indian came to the region because of the lakes and rivers. She also mentions Daniel Greysolon Suer Duluth and how he brought together warring tribes of Sioux and Chippewa and held a peace council. She then goes on to say that the fighting continued between the tribes, but eventually the Sioux lost out, were moved, and the Chippewa, which numbered 2,500, remained in the Indian Head Region.⁶⁵

Kellogg's depiction of Indians exemplifies how historians describe "others." Others being an example taken from historian Phillip Deloria in his book *Playing Indian*, who writes, "We construct identity by finding ourselves in relation to an array of people and objects who are not ourselves. Every person and thing is Other to us. We situate some Others quite closely to the Selves we are calling into being; others, we place so far away as to make them utterly inhuman" (p.21).⁶⁶ According to Kellogg these Indians "others" are an oddity, like a rare species of animal.

⁶⁴ Wisconsin Indian Head Country Inc., *Call O' the Lakes* Magazine, 1944

⁶⁵ *Wisconsin Indian Head Country*, 1945 issue.

⁶⁶ Phillip Deloria. *Playing Indian*, Yale University Press, 1998

Kellogg took the Indians to the Milwaukee state fair to have them ogled by more tourists so that they can be persuaded to travel to the Northwoods.⁶⁷ This negative description of Indians as primitive people is what causes the perpetuating the stereotypes of Indians. Tourists then take away these negative images of Indians from the magazines, pamphlets, tour guides, and the shows and continue hold on the images that perpetuate the stereotype(see appendix 14). Like every other historical reference and historical evidence concerning the region, especially in museums and historical societies, most of the history about native people gets told by white historians and not by the actual people that are being described. So one has to question the authority of the story being told and described to the audience and what audience they are trying to get at. No one tells the visitor anything different and they go on thinking this way.

The 1946 issue of the *Wisconsin Indian Head Country* magazine dropped the *Call O' the Lakes* name but continued to carry the same Indian Head cover. Inside the magazine there are ads that advertise using the name and the Indian Head image. One such image is the ad for a store that develops vacation photos. The name is Indian Head Photo Service and it displays an Indian head.⁶⁸ This again is an example of how the negative stereotyping of Indians continues to be perpetuated. The organization started using the name Indian Head and then many businesses around the area and within the region decided that they wanted to take the name for their businesses. Today the name and Indian head image are plastered everywhere and they continue to portray all Indians and Indian cultures as identical, meaning that all native people look alike and they all wear headdresses. It also dictates that Indians live in the past.

⁶⁷ *Wisconsin Indian Head Country*, 1945 issue.

⁶⁸ *Wisconsin Indian Head Country*, 1946 issue.

Also in the 1946 issue is a cut out map of the area known as the Indian Head Region.⁶⁹ However, if one was to look closely at this map it is plainly noticeable that the map does not resemble the face of an Indian or head of an Indian. This is the sort of thing that caught my eye in the first place. Everywhere I looked there seemed to be an Indian head associated with the Wisconsin Indian Head Country Inc. It is on their letterhead, their website, their billboards, their tourism brochures and magazines,(see appendix 1,2,4,&7) and on many other businesses tied to the organizations such as schools, resorts, and businesses. Not only is the Indian Head profile used, the name is too. The use of a negative image of any race of people, be it African Americans, Asians, Mexicans, or Indians is consider to be stereotyping and typecasting.

On the 1953 issue, which is seven years later, the images of Indians get more blatantly stereotypical. Not only does the cover continue to use the Indian Head but this time, they use caricatures of Indians.⁷⁰ The image used is a boyish looking Indian in a loincloth with a feather on his head, with a huge nose and a potbelly. On another page within the same issue there is another caricature of an Indian and a saying “Don’t forget your camera.” This suggests that going up north is like going to a zoo and taking pictures of the exotic animals so we can have them on film to show to others.⁷¹ This representation suggests that the person responsible for the artwork viewed Indians as lazy, childlike, primitive, and alcoholics.

In the 1954 issue of *Wisconsin Indian Head Country* they continue to use the Indian Head image throughout the book and only a smaller version on the map of Wisconsin. The caricature is still used as well. The issue still contains pictures of Indian as following some pan-Indian style. All the Indian men have headdresses on and they appear stoic. One picture that caught my

⁶⁹ Ibid. 1946 issue.

⁷⁰ *Wisconsin Indian Head Country*, 1953 issue.

⁷¹ Ibid. 1953 issue. (p.36)

eye in this issue is a girl dressed as an Indian and she is feeding a deer.⁷² The picture gives the reader the impression that Indians are one with nature and can communicate with animals. The other interesting thing about the picture that caught my attention was that the person they used for the photo was not Indian.

This brings up an interesting question; did the magazine not want to use an Indian? And, when they do use pictures of Indian men with headdresses and the stoic look(see appendix 9&10), are they asking them for their pictures or are they just taking them without their permission. This also brings up an interesting piece of research that I found while going through some correspondence of an organization that was once part of the Wisconsin Indian Head Country Inc. The minutes of the meeting taken in 1973 describes the organization going to a sport show in Chicago and bringing two “Indian Girls” with them to help promote tourism. They mentioned that having them there was very helpful and they received positive responses because of it.⁷³ One wonders if they meant women instead of girls, and if the women were actual white women posing as Indian girls.

The 1955 issue of the *Wisconsin Indian Head Country* uses a Caucasian looking woman as their Indian princess, a few caricatures of Indians and the use of the name and other related Indian words for advertising such as “Chippewa.”⁷⁴ *Leinenkugels* is one such ad in which they use the name and picture of an Indian person, suggesting that Indians love to drink. The rest of the issue was looking as though they were having a change of heart and not going to use Indian stereotypes anymore. Then in the 1956 and 1957 issues of *Wisconsin Indian Head Country* they revert back to using stereotypical images again, only this time more blatant ones. There is a tear

⁷² *Vacation in the Indian Head Country of Wisconsin*, 1954 issue.

⁷³ Hayward Lakes Resort Association Meeting 1973

⁷⁴ *Wisconsin Indian Head Country* 1955 issue.

out map that has caricatures of Indians and they are assembled to make fun of Indians. One is an Indian dodging a golf ball as it flies by his head, another shows an Indian lazily sleeping on a hammock, another shows an Indian running off of a motor boat, while another depicts an Indian getting hit in the head by a fish. One shows an Indian fishing at a fish hatchery, next to a sign that reads, "No Fishing." Another ad depicts an Indian couple in seductive poses picnicking. To promote skiing in the Hayward area they use the caricature of a native man, on skis, crashing into a tree because he was looking at a voluptuous native woman standing in a sexy pose. In the same 1957 issue the magazine shows caricatures of a white person fishing, hunting and golfing but there are no negative images related to him.⁷⁵ This again suggests that Indian are stuck in the past, are lazy, ignorant of modern technology, and they seem to be very promiscuous.

I have been unable to find *Wisconsin Indian Head Country* issues newer than 1958. In the 1958 issue, I notice that the use of caricatures and making fun of the Indian had dissipated. There was more use of the name and several pictures of Indians dancing and drumming. There was also a float in the Musky Parade in downtown Hayward that had a huge headdress and the Wisconsin Indian Head Country Princess who was a Caucasian woman (see appendix15).⁷⁶ There seems to be less and less use of stereotypical imaging of Indians as the years go on. I do know from further research that one group that was associated with the Wisconsin Indian Head Country Inc. broke away to advertise for themselves. The Hayward Lakes Resort Association did not use the Wisconsin Indian Head Country Inc. for promoting tourism in 1960. They felt they could do their own advertising for the area. The Hayward Lakes Resort Association was no better at advertising the Indian image. They continued to use stereotypical images of Indians and use

⁷⁵ *Wisconsin Indian Head Country* 1956 and 57 issues.

⁷⁶ *Wisconsin Indian Head Country* issue1958

various derogatory language associated with stereotyping.⁷⁷ The Hayward Lakes Resort Association came out with one of their own magazines (see appendix 12) and in it you can still see the images and negative language that perpetuate the negative stereotype of Indians.

Both Wisconsin Indian Head Country Incorporated and The Hayward Lakes Resort Association continued throughout the next few decades and today to use the Wisconsin Indian Head image. Both organizations have cleaned up their advertising of native images, but still continue to use the Indian head image and words like Chippewa, wigwam, squaw, Indian, brave, and warrior. One might ask how these words can be offensive. Other than the word Chippewa, which is a tribe and has become the official name of certain counties, and towns, the other names are still used as advertising and they promote more stereotyping that continues to be a problem in our country. Who really prospers from the use of the name? Not Indians. Who invented the name? Not Indians. Who has made a living using some one else's image and name, Not Indians. And who continues to make money from the use of the Indian and the name? Not Indians.

⁷⁷ Hayward Lakes Resort Association, 1960

CONCLUSION:

In an age when most of the country is being educated about racism and stereotyping, it is amazing that this sort of stereotypical profiling is still being used. Not only does the organization use a suggestive profile of an Indian head on the map of Wisconsin, but on their website the map is doctored with an Indian profile headress.⁷⁸ One can scroll down the list provided on the website and view what the organization is about and what they do or have to offer. In the home section of the site there is a description of the beautiful regions and its many miles of lakes and rivers and plentiful fishing, hunting and winter activities as well as beautiful landscapes of hills, farms, and fall colors.⁷⁹ It makes for a wonderful escape from the rigors of the city to get away from it all and go back to a pristine and calm wilderness, where animals are roaming and plentiful, and the streams and rivers are flowing with purity and the fish are abundant. This is how tourists are supposed to view the northwest region of Wisconsin when they come to visit. This is supposed to be the scene when they get here. The land is supposed to be plentiful, lakes, streams, and rivers are clean, and the animals are abundant just like it was before the arrival of Europeans. This, I believe, is why the Wisconsin Indian Head Country Inc. has invented the Indian Head and continues to use it to attract tourists to the area.

The Wisconsin Indian Head Country Inc. works extremely hard at getting tourists to come to the northwest region. On their site, a viewer can go to the aims and purpose sections and read how it attracts tourists to the region. The organization boasts that it is a non-profit organization and that it only wants to help bring tourism to the area. It consists of 22 counties, it has 137 businessmen and resort operators, and there are over 500 members as of 2001. The organization continues to attend different types of sport shows in Milwaukee and Chicago to get

⁷⁸ <http://www.wisconsinindianhead.org>

⁷⁹ <http://www.wisconsinindianhead.org>

tourists to come to the region. The organization also hosts the Governor's Fishing Opener and the Governor's Snowmobile Invitational; as well as holding various arts and craft show to raise money for the organization.⁸⁰ After viewing the website one could ask: What does this have to do with the Indian Head? Getting tourists to come to the area could be done without using the Indian Head symbol. By showing and describing the lakes, rivers, landscape and abundance of animals, the website or guide could bring the same, if not more, number of tourists to the area. This is a sign of what could be happening today, though; when the organization first started it was not the same.

Looking back at many of the old issues of magazines that were distributed by the Wisconsin Indian Head Country Inc., the Hayward Lakes Resort Association, and the *Call O' the Lakes* magazines there were many other ways that they could have promoted tourism without the use of the Indian Head image, name or any other images of Indians. The magazines all had huge quantities of pictures of people fishing hunting, golfing, skiing, snowmobiling, camping, swimming, and the list goes on and on. They did not need to objectify one group of people to persuade tourists to come up north. Nor did they need to use Indians to make money, as they always have done throughout history, but that is another story. What I have noticed is that lately the state of Wisconsin now works closely with Native American tribes to promote tourism throughout the state. What needs to be addressed is how do we come to an agreement about how to use or not use the Indian Head image and the name.

⁸⁰ <http://www.wisconsinindianhead.org>

APPENDIX

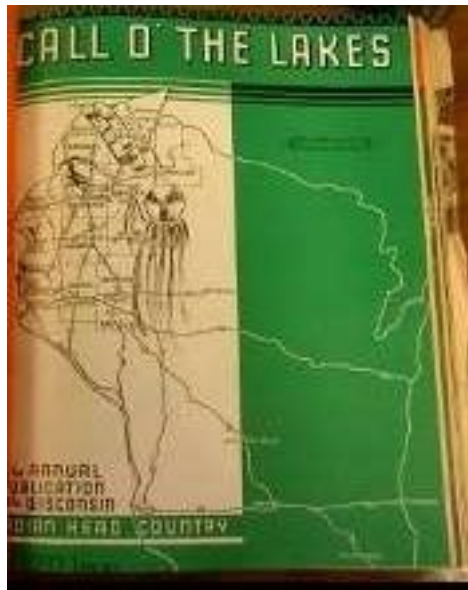


Figure 1: Wisconsin Indian Head Map of Counties



Figure 2: Wisconsin Indian Head Country



Figure 3: Pre-Indian Head Wisconsin Map



Figure 4: Wisconsin Indian Head Country magazine 1940



Figure 5: Advertising Indian Head Country



Figure 6: Example describing the Indians in the area.



Figure 7: Very Obvious use of Indian Head as part of advertising Wisconsin Indian Head Country



Figure 8: A picture of an Indian woman in the magazine, presumably selling Indian Crafts

There are more photos on the Digital Copy. The files were too big to print the rest of the photos



Figure 9: Picture in one of the Hayward Resort Association from 1950s. The picture is how Indians are portrayed as pan-Indian. These are Indians from LCO and this picture portrays Indians of the Plains.



Figure 10: Picture is hard to see and read but it shows Indians dressed in Plains Indian headdresses. the caption reads: "Ojibway Indians of Hayward"



Figure 11: This is a picture in one of the Hayward Lakes Resort guides during the 1950s. It is supposed to attract tourist to the area

Greater
RESORT GUIDE
OF THE
HAYWARD
LAKES
AREA



Figure 12: Cover of the magazine. It shows Indians dancing. It is most likely used to attract tourist to the area in the hope of seeing pow wows.



Figure 13: This picture is an example of the cities that the Wisconsin Indian Head Country Inc. attends to entice tourists to the Northwoods. On the bottom it shows a local official standing next to an Indian dressed in plains regalia.



Figure 15: An Indian princess. (not really Indian).

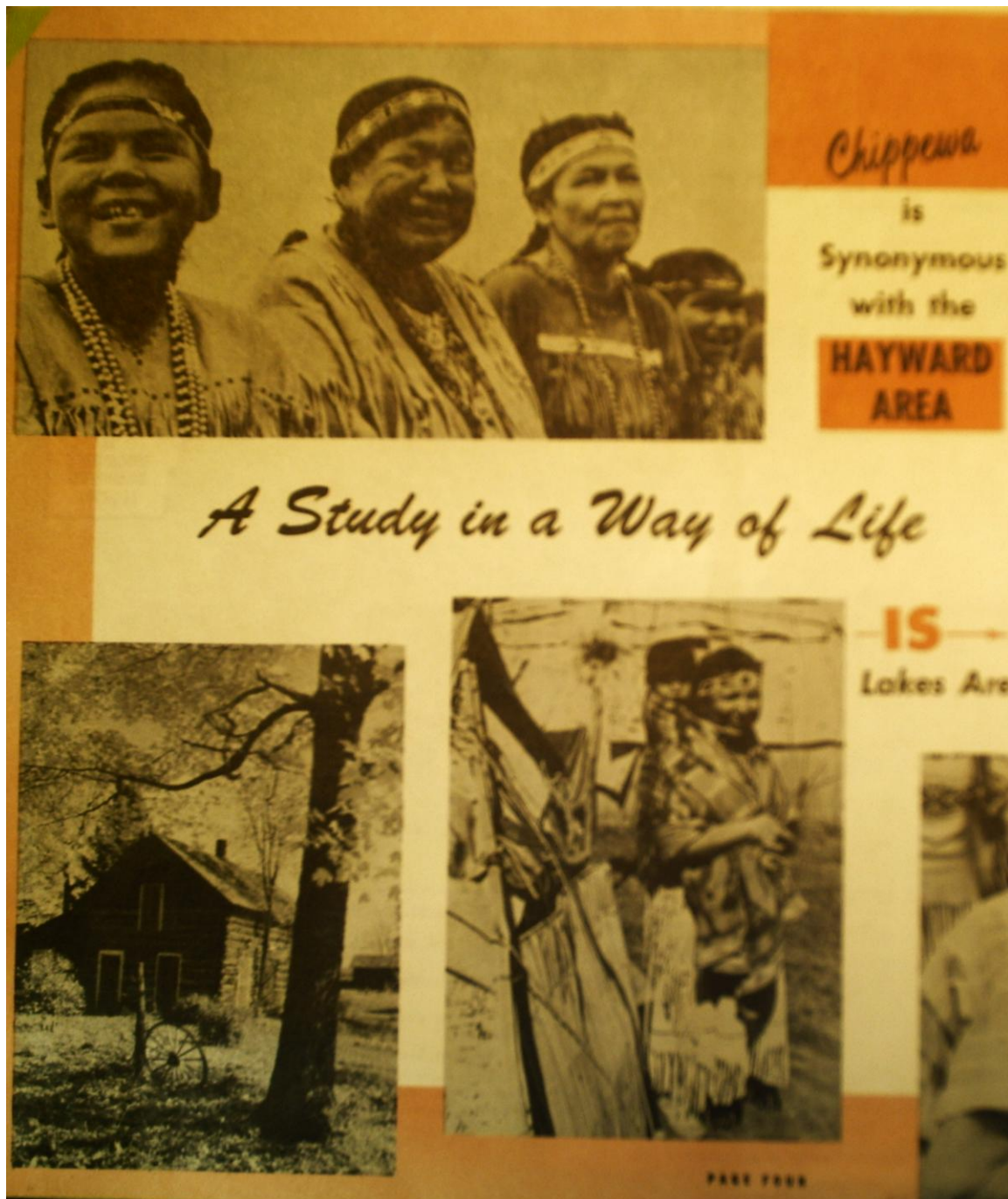


Figure 16: Another picture in the Hayward lakes Resort guide depicting Indians as a group to study, and see them as one with the area.

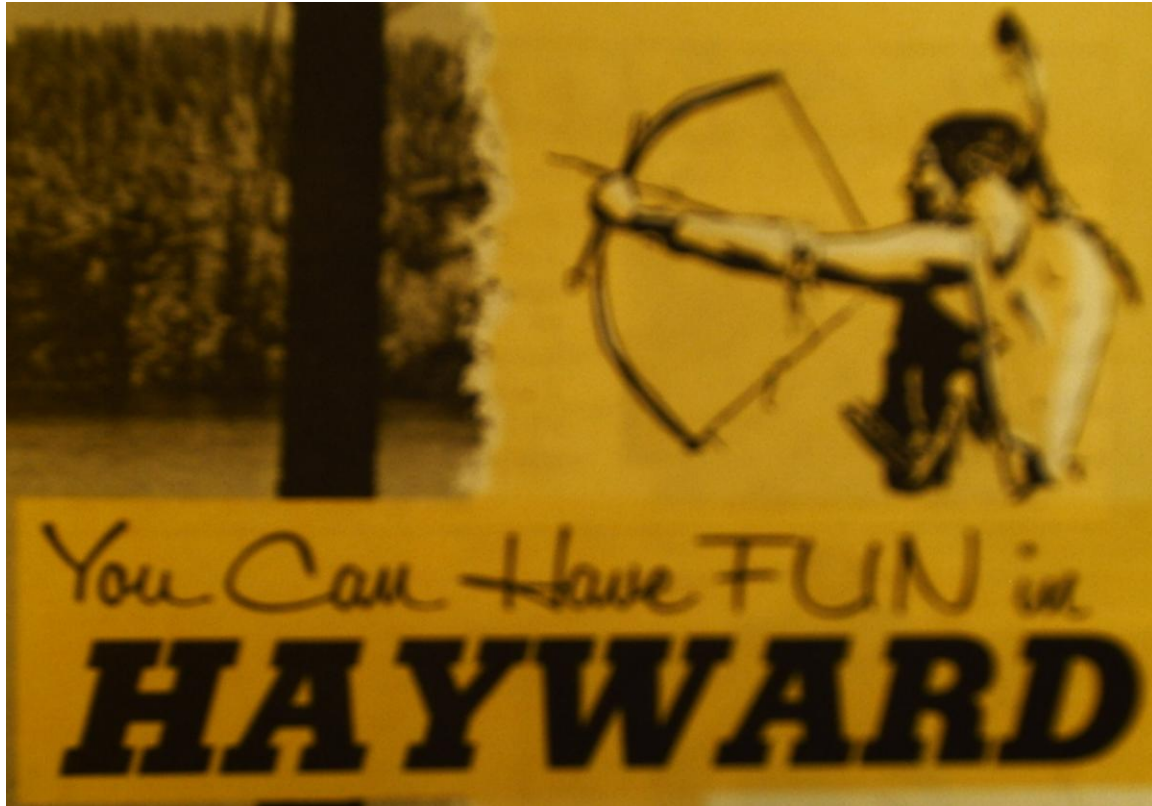


Figure 17: Come and hunt like the Indian and hve fun while doing it.



Figure 18: This is stuck in between some ads. Explains itself

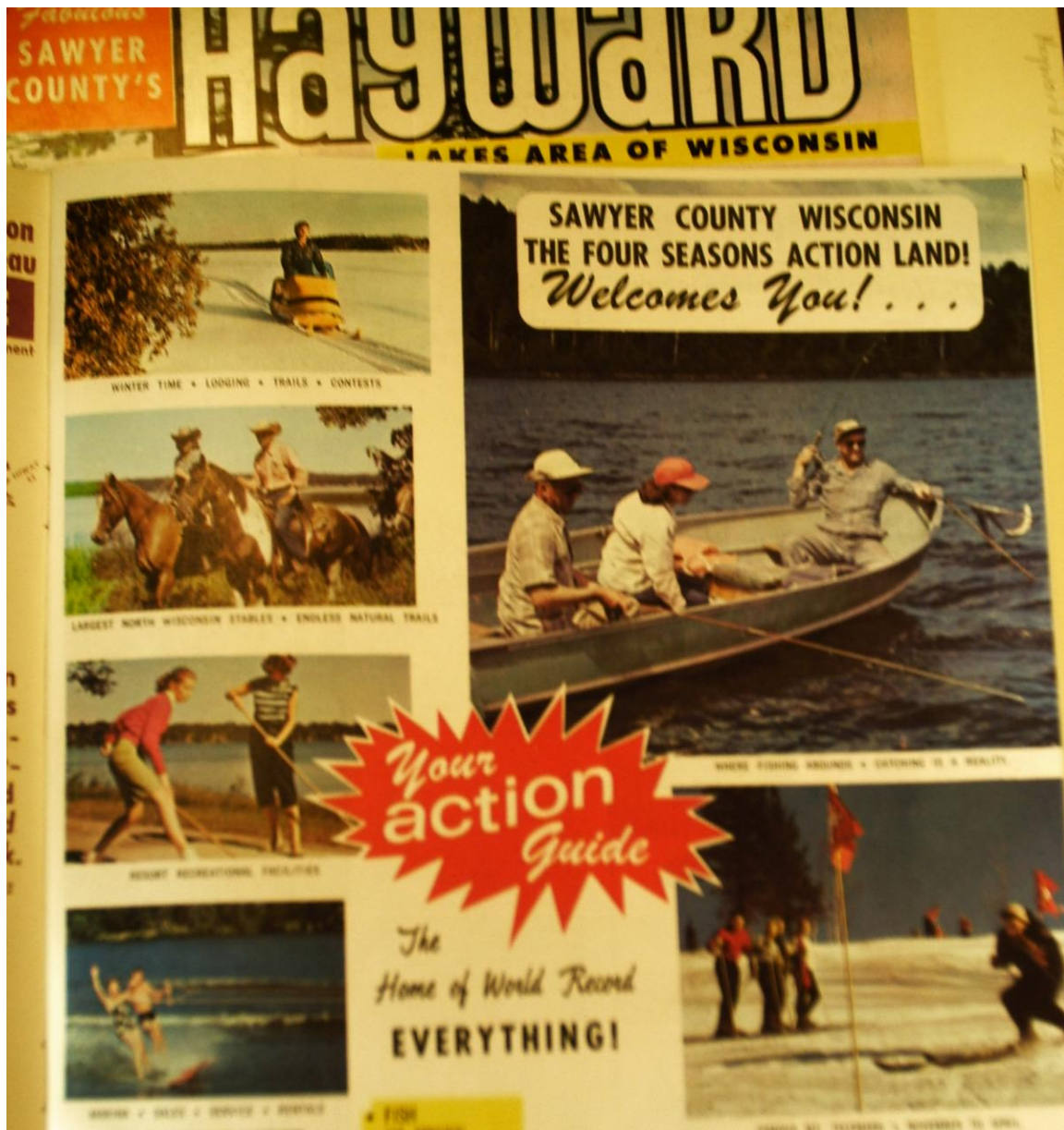


Figure 19: this an example of how the organization could have advertised for the area instead of using Indian images.



Figure 20: Another map of Wisconsin. Another example of how it does not portray an Indian head.



Figure 21: This is how the Wisconsin Indian Head Country Organization view the northwestern part of Wisconsin

Bibliography

Call O' the Lakes. annual publication 1937 issue

Call O' the Lakes. issue no. 1936

Call O' the Lakes. vol. 1 no.11 June 1, 1934

Deloria , Phillip. *Playing Indian*. Yale University Press 1998

Gough, Robert. *1870 Defining a Region: Logging, Farming and Tourism in Northern Wisconsin,* " *Voyageur* Vol. 24 Fall/summer 2007

Hayward Lakes Resort Association Meeting 1973

Hayward Lakes Resort Association.1960

<http://www.wisconsinindianhead.org> 2001

Shapiro, Aaron. "Up North on Vacation." *Wisconsin Magazine of History*. Vol. 89 No. 4 Summer 2006.

Wisconsin Indians Head Country Incorporation, Articles of Incorporation, 1936,Raymond Peabody Papers, UW-River Falls, River Falls, WI.

Wisconsin Indians Head Country Incorporation, 1942, Raymond Peabody Papers, UW-River Falls, River Falls, WI.

Wisconsin Indians Head Country Incorporation, Letter from Lloyd White Pres. of WIHCI.1940s ,Raymond Peabody Papers, UW-River Falls, River Falls, WI.

Wisconsin Indian Head Country 1945 issue.

Wisconsin Indian Head Country 1946 issue.

Wisconsin Indian Head Country 1953 issue

Wisconsin Indian Head Country 1955 issue.

Wisconsin Indian Head Country 1956 and 57 issues.

Wisconsin Indian Head Country Inc. 1939 cover issue of the *Call O' the Lakes*

Wisconsin Indian Head Country Inc. 1940 cover issue of the *Call O' the Lakes*

Wisconsin Indian Head Country Inc. 1941 cover issue of the *Call O' the Lakes*

Wisconsin Indian Head Country Inc. 1942 issue. *Call O' the Lakes Magazine*.

Wisconsin Indian Head Country Inc. 1943 issue. *Call O' the Lakes Magazine*.

Wisconsin Indian Head Country Inc. 1944 issue. *Call O' the Lakes Magazine*.

Wisconsin Indian Head Country issue 1958

Wisconsin Indian Head Country: Vacation in the Indian Head Country of Wisconsin
1954 issue.

Wright Eau Claire City Directory. McIntyre Library, UWEC Eau Claire, WI.