

# A Visit to Lac Du Flambeau Agency

## A Conservation Works Camp Located There

J. L. B.

WHILE in the vicinity of Minocqua a few weeks ago, we had an opportunity of visiting the Indian Agency at Lac du Flambeau, Wis., which is located about twenty miles Northwest of Minocqua. On arrival at Lac du Flambeau we were introduced by Mr. King of the Indian Agency, to Mr. Marvin E. Dillman, manager of the Conservation Emergency Works Camp located at that point.

Mr. Dillman very kindly took us through the fields of activity and gave us a very good outline on the valuable work being done in camp. There are approximately 165 Indians in the Camp who have been fighting fires during the past summer, building fire lanes, roadways and bridges. In this locality the project is the conservation of the natural growth of pine forests and other timber. This work consists in addition to the other items mentioned, the necessity for eradication of Blister Rust which is the common enemy of all Forests.

While in Mr. Dillman's company, we had the pleasure of enjoying a real camp dinner and perhaps a brief outline of the camp and the activities may prove of interest to our readers.

Many visitors at this camp have expressed themselves to the effect that its location is one of the most beautiful in the country. The topography of the country where the camp is situated consists of lakes and beautiful shore line. Although the bir virgin "cork" pine has been cut off from these lands by the ruthless lumberman of earlier days, the second growth of pine has reforested the land not ravaged by the perennial forest fires. The early French traders learned that the most beautiful lake in this vicinity, in the Chippewa tongue was called wa swa gon so ga e gon, which means in French, Lac du Flambeau or "Lake of the Torch." This name was derived from the fact that in the early days in this vicinity the Indians hunted moose by torch light.

There are nine lakes, all connected by natural streams with Flambeau Lake as the outlet, and is where the North Fork of the Flambeau River, which empties into the Main Flambeau River has its source. The head-waters of this chain of Lakes is Twin Lakes and within 50 ft. South of Twin Lakes is Gunlock Lake, the head waters of She she ba ga ma Creek which empties into the Tomahawk River and in turn empties into the Wisconsin River. This 50 ft. strip of land constitutes a Divide, the waters that flow into the Wisconsin River flowing south and the waters which flow into the North Fork of the Flambeau River, flowing northwest until they reach the main Flambeau River which

is one of the main tributaries of the Chippewa River.

Conservation Emergency Works, District No. 1 Camp, is located on the North Shore of Flambeau Lake, the beach at this point being considered one of the beauties of this vicinity. One can wade for a distance of some two hundred feet out into the lake before being obliged to swim, and during the warm months it is a mecca for tourists and their children, the sandy character of the beach and bottom in this part of the lake making it ideal for bathing as well as swimming.

About one-half mile to the west of the camp is located what was once the scene of one of the most sanguine battles fought between the Chippewas and their ancient enemy the Sioux. We had an opportunity of going over the battlefield with Mr. Dillman, the field being easily identified by the existence of mounds where the warrior dead were buried after the battle.

Looking out into the lake south of the camp can be seen historic Strawberry Island, the original home of the Chippewa Indians, and where the early fur traders first saw them. Looking west and south you can see Medicine Rock, which sits like a sentinel at the end of Flambeau Lake Point. This rock has a significance from a religious point of view for the Indians, as it is called the Messenger in the Me Da Win Lodge of the North American Indian.

There are many tales about Strawberry Island, Medicine Rock and the battlefields around the Flambeau Chain of Lakes and Mr. Dillman, with the assistance of Mr. Thomas L. St. Germaine, a relative of one of the former Indian

At the camp the gong is sounded at 6:30 a. m. to get the boys from bed, and at 7 a. m. the breakfast-gong is sounded. Meals usually take about twenty to thirty minutes and during the period after meals until the time they get on the trucks, which take them to their places of work for the day, they participate in outdoor sports such as baseball and football. Some write letters to their homes and friends, while some can be seen and heard discussing political or popular topics of the day.

The camp cooks and cookees get noon lunch ready in time to take to the men and boys who are out working at the projects assigned to them, and about 4 p. m. the men and boys return to the camp. The younger members of this camp immediately engage in outdoor sports, while those who are tired go into their tents to rest and get ready for supper which is served at 5:30 p. m. Others go into the "library" tent and read current magazines, or play the radio, which Mr. Dillman indicates is a gift from friends who recently visited this camp.

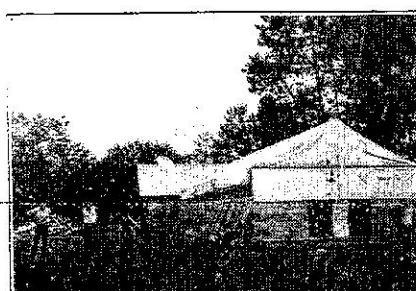
After supper the boys again participate in outdoor sports, or other leisure-time activities provided for the camp. Some go into their tents to practice on their musical instruments prior to band practice which is held in the mess hall.

The scale of wages at this camp are from \$30 per month up, and the boys are permitted to draw five dollars of this amount in a month's time for their "pin" money. One-half of 5/6, or \$12.50 is used for their clothing and in purchasing other needs for the employes, whereas the other half of the 5/6 is kept for the boys for future use by them, or at their request is sent home to dependents.

On Saturdays and Sundays the boys are permitted to go home for the weekend. Those who remain in camp go to church on the Sabbath Day, conveyances being provided for them, and usually they have a baseball game in the afternoon with neighboring camp teams or with teams from neighboring towns.

Saturday night is the dance night for the camp boys and their friends. Music is furnished by their own talent and dances are held in the mess hall, the dances being reported as huge successes.

Mr. St. Germaine, a relative of former Chief St. Germaine, tells many very interesting stories and Mr. Dillman quoting Mr. St. Germaine tells a true story of how one summer when Mr. St.



Mess Hall—Exterior

Chiefs, has promised to give us some further data a little later on.

At the Camp, approximately 100 Indians are housed and fed under the direct supervision of the Indian Bureau at Washington through its Agent in the Field Service, and in addition to this number there are approximately the same number who are on the payroll and who house and board themselves at their homes.



Mess Hall—Interior

Germaine's grandmother was too small to go "blue-berrying" with her older sisters, she was left at home while her older sisters went and nearly lost their lives for their audacity.

"My sisters," said the great grandmother, "secretly planned to go berrying, and unknown to the Great Warrior Chief who had given command to all to remain on the Island Home because the Sioux had been sensed by the Chippewa Scouts as being near the vicinity of Flambeau Lake and on the war path. There were twenty of the girls who pulled their canoes half out of the water upon the shore so that they could be launched quickly in case an enemy was seen and flight found necessary. One of the girls had been selected as the fleetest of all the young women of the Island Home, and soon after the girls began picking berries, my oldest sister arose to stretch herself to full height and also to be on the lookout for possible lurking Sioux. As she did so she caught sight of an Indian dropping to the ground apparently to be out of the line of her vision. She had seen him however, and as she looked where he had dropped to the ground, she could see the war feathers of his bonnet waving in the light breeze. She quietly picked her berries and made her way toward her nearest neighbor and gave the warning that an Indian was watching them. That girl did likewise to her neighbor and thus girl after girl was notified of the danger that lurked so near them. All of the girls quietly and leisurely began picking berries and walking toward the canoes. The wily Sioux, however, discovered the ruse and emitted the terrible war-cry of their tribe, and a number of Indians leaped from their hiding places and ran to scalp the Chippewa girls. The fleet-footed Indian girls, however, out-ran the Sioux warriors to the canoes, excepting one of my sisters, the one next to me in age and older. She made the fatal mistake of listening to the blood-curdling war cry of the Sioux, got excited and stumbled. My oldest sister pulled her to her feet and switched her legs to make her run, but the younger sister fell again. This time she lay there while the older sister ran on, to jump into the waiting canoes with the other girls who had escaped being tomahawked. The girls arrived home crying, 'We have left one of our sisters behind and she is now at the mercy of the enemy.' Chippewa warriors quickly equipped themselves with war implements and made for the nearest shore and upon arriving at the scene where the sister fell, the Chippewa Warriors could find no trace of the lost girl. A cousin, however, noted a broken blade of grass here and there and following the faint trail he soon came upon his cousin lying under the branches of a fallen tree. She was still alive although she had been knocked senseless by a blow from a Sioux tomahawk and scalped. Later when she had been revived she told how she had momentarily regained consciousness while the



Camp Boys on the Work

Sioux Warriors were at the beach trying to reach the other girls, and she had managed to drag herself away and hide

before they returned to finish their victim, thus saving her life."

Mr. St. Germain tells many more stories, one in particular which compares the treatment accorded the Indians by the government in former days, and the present policy toward the Indian.

(All rights are reserved on the foregoing story of the Lac du Flambeau Agency.)

### Extinct

"I wonder why they don't hang horse-thieves any more at Crimson Gulch," mused the salesman.

"Wal," said Cactus Joe, "there aren't any more."

"No more thieves?"

"No—no more horses."

## VETERAN EMPLOYEES' ASSOCIATION

### Secretary's Report

To the Members of the Veteran Employes' Association—Greetings:

Deeply appreciative of the courtesy extended to us by the Editor of our splendid Magazine and realizing the value of space in it, your Secretary will endeavor to make this report of the activities of the past year as brief as possible.

We have at this date 5,806 members which includes 176 new members, enrolled since the last report a year ago. Under existing conditions we feel that the Veteran Employes Association is making a very creditable record. We regret to report that we have lost by death, in the same period 169 of our valued members.

Feeling that many had simply forgotten, the Secretary sent "little reminders" of unpaid dues to all who were in arrears for two years and longer and they have been accepted in the same friendly spirit in which they were sent out. We are sorry if any were received by members who were unable to pay and want to express this regret now but the many letters which we have received, thanking us for the reminder seem to indicate that our idea was correct.

Two thousand dollars have been contributed for Relief work during the past year through the Milwaukee Railroad Women's Club who have distributed it among needy Veterans, completing the five thousand dollars voted in 1932 for this purpose.

Your Secretary has endeavored to answer promptly all letters which required a reply and to write letters of sympathy to the families of those who have been called to a higher service.

Thanking each and every one for the courteous and considerate treatment of the Secretary, we hope that another year will find conditions improved on OUR railroad and that we can have another grand and glorious convention.

With best wishes for your health and happiness.

Respectfully submitted,

MRS. GRANT WILLIAMS, Secretary.

### Treasurer's Report

Statement of Receipts and Disbursements, September 1, 1932, to August 31, 1933

Balance, August 31, 1932:	
In First National Bank, Checking Account	\$ 435.61
In First Union Trust & Savings Bank, Savings Account	2,607.74
Cash on hand	688.38
	\$3,731.73

Receipts from:	
Initiation Fees	\$ 176.00
Dues	4,215.00
Sale of Membership Buttons	2.75
Miscellaneous Receipts	.55
Interest on U. S. Liberty Bonds	63.75
Interest on University Court Apt. Bonds	195.00
Interest on Certificate of Deposit	25.87
Interest on Savings Account	72.17
Total Income	\$4,750.59
Proceeds from Certificate of Deposit	4,000.00
Total Receipts	\$8,750.59
	\$12,482.32

Disbursements:	
Printing and Stationery	\$ 115.55
Office Supplies	11.82
Postage	165.12
Dues Refunded	5.00
Secretary's Salary	900.00
Auditing of Books	25.00
H. Hammersmith—Membership Buttons	317.50
Mary Sparrow—Veteran Relief	2,000.00
Miscellaneous Expense	2.00
Sundry Charges by Bank, a/c Federal Tax on Checks, Unpaid Items, etc.	29.54
Total Disbursements	\$3,571.53
Balance, August 31, 1933:	
In First National Bank, Checking Account	\$2,543.70