

ACROSS THE BORDER

CANADIANS IN THE UPPER PENINSULA

Discussing the history of any group of people is complex and challenging. This is particularly difficult when that group of people do not have a strong identity. The term Canadian is in itself difficult to use since Canada is a country that is undergoing a continual transformation. It has been stated by many that the Canadian identity is defined by its search for an identity. It is a country that is defined by strong cultural ties to its European and aboriginal identities, language barriers and isolated communities often referred to as “solitudes.” It is also defined by its long border with the United States.



*Rene and Narcisse (Dionne) Truckey/Trottier
in front of their home on Fisher St., Marquette
Courtesy of Daniel Truckey*

Telling the story of Canadians, whether they are from Native, English, French, or Irish backgrounds and their emigration to the Upper Peninsula is also very personal to me. I often like to tell people that I’m one quarter Finnish and three-quarters Canadian. Truth be told, my family, like most Canadians, had roots elsewhere and these ties were very strong. My ancestors were descendents of French, Irish and German immigrants to Canada, some who came long before there was a country known as Canada or the United States.

There are many people in the Upper Peninsula who have these same stories to tell. For this reason, we feel that the stories of families who came to the Upper Peninsula from Québec and Ontario should be a big part of this exhibit. Throughout, you will find biographies of people in the Upper Peninsula whose families came here in search of a better life. These families help define the very nature of the settlements of this region and our way of life.

Canadians, whether French or English speaking, are a unique breed. For this reason, we are approaching this exhibit in a unique way by focusing the key factors common to each group who came here rather than just from a chronological perspective.

Daniel Truckey
Director/Curator, Beaumier U.P. Heritage Center



THE POROUS BORDER

Most borders are not real in the sense that they are not physical realities. For centuries, borders have been defined by war, treaties and revolutions but not always by physical barriers. The border between Canada and the new United States was not officially defined until 1783 (and not officially set until the Webster-Ashburton Treaty of 1842). Much of this border, especially between Michigan and Ontario, has a natural barrier that separated both countries. And yet even with this physical barrier, for many decades this border was a porous one where people crossed continually for commercial, personal and employment purposes.



Sault Ste Marie, Showing the United States Garrison in the distance
Painted by George Catlin, 1836-37
Courtesy of the Smithsonian Museum of American Art



Detail of a map of North America, ca. 1700
Courtesy of Library of Congress, Prints and Photos Division

To the first people who lived in this region, there was no border, physical or political. To the Anishinaabeg who lived on both sides of what we now call the Saint Mary's River, there was only a river. The rapids that stand between the two "Soos" is one of the most important fishing and gathering spots for tribal groups in the Upper Great Lakes. To this day, there are Anishinaabeg families who live on both sides of the border.

When the first French explorers, traders, and missionaries came to this region, the river they named the Saint Mary was not

yet a political border. It was an entry to the richest fur trading source in the world. Along the shores of this river, the Upper Peninsula's first settlement was created by these traders and missionaries from Québec. This would be the first settlement of Canadians in the Upper Peninsula.

It would not be until 1783 when this river became an actual border between the young United States and British controlled Canada. For a number of years, this border was defined by the tempestuous relationship between the two. However, by the second half of the 19th century, this border served as a corridor to the continuous flow of immigrants from Québec and Ontario to the Upper Peninsula and lands beyond.



Map of the United States after the Treaty of 1783
Courtesy of Library of Congress, Prints and Photos Division

FAMILY FOCUS - MARTY REINHARDT

The Anishinaabeg community that lives along the banks of the St. Mary's River has been described as one family in two communities. This relationship has become much more complex over the past 350 years since the first European settlement and mission was created in Sault Ste. Marie. Since then, the political identity of the Anishinaabeg people of this region has changed with each political entity that was created to govern their lives. At first there was the French and British crown, each claiming the land but not the First Nations people who were already present. When the United States and Canada grabbed these lands in a succession of treaties, the Anishinaabeg had reservation status but also became citizens of those countries. As the state of Michigan and province of Ontario were created, this further complicated their citizen status.

For families who lived along the border, their lives were not constrained until far into the 20th century. Dr. Martin (Marty) Reinhardt is an assistant professor of Native American Studies at Northern Michigan University. Marty is an Anishinaabe Ojibway citizen of the Sault Ste. Marie Tribe of Chippewa Indians from Michigan and is originally from the Sugar Island/Sault Ste. Marie area. This area is called Baweting by the Anishinaabeg. His grandparents on his



Joyce and John Biron in 1946
Courtesy of Marty Reinhardt, Sawyer

mother's side were John Biron and Joyce McCoy, both of Ojibwa and European descent. Joyce is still living in Sault Ste. Marie. John was born and raised in Garden River, Ontario and Joyce was born on Neebish Island and raised on Sugar Island. Sugar Island had long been a gathering place for the Anishinaabeg and other tribes due to the fishing grounds and the sugar bush and berries that could be collected there. It was still very common for people to cross the St. Mary's River by boat, or walk on the ice, from Garden River to Sugar Island and vice versa.

Joyce went to visit family in Garden River and met John (though she had been warned about "those Garden River boys"). She must have been impressed with John, who in addition to being a WWII veteran, was a fisherman and crane operator at the Algoma Steel Mill, and a tri-lingual hunting/fishing guide who spoke English, French, and Anishinaabemowin fluently. Joyce

is a direct descendant of White Crane, an Ojibway tribal leader from the La Pointe, Wisconsin area. His descendants intermarried with French and Métis people from the late 1600's forward. John's ancestry is similar to Joyce's in that there was significant Ojibway and French/Métis intermarriage. After John and Joyce were married, she joined him at Garden River and eventually Gros Cap.

John and Joyce's situation was similar to others of that era. They were faced with the prospect of being native people at a time when it was bad to be "Indian". They were also dealing with poverty conditions that the likes of which subsequent generations have never seen. At one point, the Catholic Church exerted pressure on John and Joyce to send their four oldest children, including Marty's mother Antoinette, to the Holy Childhood Boarding School in Harbor Springs, MI.



Marty's family, from the left, his wife Tina (Moses), daughter Nim, Marty, daughter Daabii, grandmother Joyce and mother Antoinette.
Courtesy of Marty Reinhardt, Sawyer

The marriage between John and Joyce had its troubles. John's excessive drinking, poverty conditions and blatant racism, mixed with instances of domestic violence, caused Joyce to seek domicile back on the US side of the international border. This marked the first time that the border had played a real significant legal/political role in this family. Joyce used her status as an American citizen as a mechanism to keep a safe distance between them. This was the primary reason that Marty and the other grandchildren didn't spend much time on the Canadian side of the border until they were older.

Marty was raised off and on in the Sugar Island/Sault area. When he was a pre-teen his family moved to Texas. After a stint in the military, he returned to the area which increased his interest in his family's history and that of the Ojibway people on both sides of the river. He is proud of his tribal identity and when he crosses the border, uses his tribal identification rather than a U.S. Passport. Due to the family connections between the Sault and Garden River Tribes, he has status in both (tribal member of the Sault, and descendant member of the Garden River band). Still, he finds it sometimes difficult to cross the border since customs officials often do not consider the validity of tribal identities, though these rights are legally protected.



Joyce Biron with her children Jack and Toni.
Courtesy of Marty Reinhardt, Sawyer



Children of John and Joyce Biron, from the left, Antoinette, Jack, Bob and Tom. This was taken at Holy Childhood Boarding School in Harbor Springs.
Courtesy of Marty Reinhardt, Sawyer

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FIRST NATIONS

The idea that people we refer to as the Anishinaabeg immigrated to the Upper Peninsula is completely inaccurate, for the Odawa, Ojibway and Pottawatomi people have been in this region for centuries and long before the first French explorers came to the upper Great Lakes. However, the Anishinaabeg migration story tells of their own voyage to this region from what we now know as the Maritime Provinces of Canada. The story goes that the Anishinaabeg people were visited by prophets who told them they would go on a long journey west. This journey would take many years and along the way they would see many landmarks. When they arrived at the place where the food grew on the water (wild rice) they would find their new home. This journey would literally take centuries for the Anishinaabeg people which is why these tribes scattered along the St. Lawrence River and in the upper Great Lakes region.



Indians Fishing in the St. Mary's River
Courtesy of Library of Congress, Photos and Prints Division



Canoe Race near Sault Ste. Marie
Painted by George Catlin, 1836-37
Courtesy of the Smithsonian Museum of American Art

Still, to the Anishinaabeg, the artificial political distinctions and borders between French Canada and the British Colonies were far away and irrelevant. Though these tribes would create alliances with both political entities before and after the French-Indian War (and later the Revolutionary War), they ultimately felt that the border was non-existent. Their people lived on both sides of these borders and traveled along and across them at will. To this day, the Anishinaabeg in the Upper Peninsula have an ambivalent attitude towards the border since there are such strong family ties on both sides of the St. Mary's River. Though it does exist politically, it does not exist culturally. For the Anishinaabeg, this land is theirs and always has been. They neither consider themselves American or Canadian citizens, even though they have fought to defend both countries.



O'n-daig, The Crow, a Dandy
Painted by George Catlin, 1836
Courtesy of the Smithsonian Museum of American Art

George Catlin described The Crow as "a young man of distinction, in an extravagant and beautiful costume." The artist painted this portrait from life at Sault Ste. Marie in 1836.

FRANCOPHONES

The Francophones are most specifically the French speaking people of Canada. Their history in the region goes back to the early 1600s when the first French explorers and missionaries settled along the St. Lawrence River in what is now Québec. From these small settlements grew a large colony driven by the fur trade industry and agriculture. Many were indentured to land owners who had been assigned “seigneuries” (land tracts) from the royalty of France.



A View of the Bridge over the Berthier River.
Courtesy of Library and Archives of Canada

It is these settlers and their offspring who would be the first people referred to as Canadians. This new colony received its name from the Huron word for village, *kanata*, which was used by Cartier as the original name of the St. Lawrence River. It soon became the term that was used to describe New France and its residents were referred to as Canadians. However, the term *habitants* was also used to describe the farmers who settled and worked the lands along the St. Lawrence River.



Habitant driving sleigh
Courtesy of Library and Archives of Canada

What drove the original settlement of Canada and the Great Lakes region by Europeans was the fur trade. In Europe there was an immense demand



French Canadian habitants playing cards in Montreal.
Courtesy of Library and Archives of Canada

for furs, especially that of the beaver, for hats and other clothing. The first traders who ventured deep into the Great Lakes were independent merchants known as the *coureurs du bois* (runners of the woods). They would trade directly with the native peoples of the region and then sell their goods at larger trading posts. Many of these men married Anishinaabeg women which gave them a stronger trading status with the local tribes. From these marriages a whole new society was formed, that of the Métis who were a mix of French (and later other European descent) and Anishinaabeg.



View of Trois Rivières at the end of the 18th Century
Courtesy of Library and Archives of Canada

By the time that the majority of French speaking Canadians began immigrating to the Upper Peninsula, there were two different Canadas, the Upper and Lower. The Constitution Act of 1791 separated Canada into these distinct entities. Lower Canada referred to what is now Québec. Upper Canada referred to the region west of Québec now known as Ontario. When people from Québec started immigrating to the U.P., they would identify themselves largely as French Canadians.



Modes of Transport for habitants on the St. Lawrence River.
Courtesy of Library and Archives of Canada

FAMILY FOCUS – ANNE THOUSAND

Anne Thousand, a retired teacher and resident of the Garden Peninsula in Michigan’s Upper Peninsula, is the proud descendant of several French Canadian immigrants to the Upper Peninsula of Michigan. Her great grandfather Antoine Deloria was born July 30, 1831 in Montreal, Canada. Antoine was part of the wave of migration from Canada by people of French ancestry to America in the late 1830s due to overpopulation and civil unrest. Antoine arrived in 1836 at the age of four with his family, traveling to Blackbrook, New York for a fresh start. As many Canadian immigrants did in Blackbrook, Antoine worked for the J&J Rodgers Iron Works Company. In New York Antoine gained experience that would later prove useful for him when he made the trek to Iron Country Michigan.



Anne Thousand
Courtesy of
Anne Thousand

In Antoine’s case, as for many Canadians, available work and land were beckoning in the United States. Traveling by boat, Antoine and three friends (also French-



Naturalization Certificate for Ferdinand LaVallee
Courtesy of Anne Thousand



Joseph, Antoine and
Mary (Mailioux) Deloria
Courtesy of the Garden
Historical Society

immigrant living near the City of Quebec. Ferdinand was born in St. Isadore on November 3, 1867. He came to the Cooks area of the Garden Peninsula in the fall of 1888 and took up farming. Ferdinand was a woodsman working in a sawmill at Nahma and one at Van’s Harbor in Garden. He married Demerise Longchamp, another early French family in Garden, on May 24, 1897. The couple raised two children Josephine and Alfred. When Ferdinand died on in 1959 at the age of 91, he was the oldest member of St. John the Baptist Church in Garden.

Canadians) arrived in Marquette in 1852 after first crossing New York State on the Erie Canal. Seeking employment led the men to the Negaunee area and the open pit Jackson Mine. Antoine found employment in Marquette as a foreman in charge of teams hauling ore from the mines to the docks in Marquette. With the purchase of land at Van’s Harbor in Garden, the stage had been set for another move for Antoine and his family. When the Jackson Iron Company started branching out to Fayette from Negaunee, Antoine’s charcoal experience from New York gave him an edge. Kilns sprung up to provide charcoal needed in Fayette. Many of these Kilns were built by Antoine, owned by the Jackson Iron Company and leased to Antoine, in which the many men operating these kilns were under his supervision. With such an expansion in business for Antoine, he moved his family to Garden in 1870.

The move to Garden proved to be a successful one.

Antoine’s many businesses included the general store, lumbering, a stage coach line, farming, creamery, blacksmith shop, charcoal supplier for Fayette and the Cleveland Cliff’s Iron Company in Gladstone, operating multiple kilns for charcoal production, a carpentry shop, a grist mill, slaughter house, barn dock and sawmill. Antoine sold a piece of his farm land to the Diocese of Marquette to build a church. Once the Catholic Church was built, named St. John the Baptist, a parish organization was formed with Antoine as a one of the first trustees. The Church was a center and focus for many Canadian-immigrant families such as the Delorias. Throughout Antoine’s life, the French-Canadian immigrant worked tirelessly to support his large family as well as other immigrants by creating opportunities for work. Appropriately, since the Delorias’ many businesses helped to build and support the village of Garden, Antoine and his wife Philomena, along with two others, petitioned to officially create the town of Garden in 1882.

Along with her connection to Antoine Deloria, Anne Thousand also has French Canadian roots from Ferdinand LaVallee, an early



Golden Wedding of Henry & Mary Driscoll Deloria May 19, 1941
Top Row- Son Walter Deloria
Middle Row-Son James Deloria, Daughters-Faye Deloria, Mildred
Deloria Swaer, Leona Deloria LaVallee (My Mother)
Seated-Henry Deloria, Daughter Maude Deloria Feldhusen, Mary
Driscoll Deloria
Courtesy of Anne Thousand

COMMUNITY FOCUS - GARDEN

Native Americans have long occupied the Bay de Noc area located on the southern shore of Michigan's Upper Peninsula. In 1850, Philimon Thompson and his family arrived in Garden Bay by the way of ship, where they were greeted by Nocquette (now believed to be a member of the Bear clan of Ojibway). Early settlers often trapped and traded furs for a livelihood. One of the early settlements of the area is Garden, which first became occupied largely by persons of French Canadian ancestry.



St. Jean de Baptiste Society in Garden
Courtesy of the Garden Historical Society

The attractions to the Garden area for early settlers were tales of excellent fishing opportunities, its proximity to Fayette and its iron ore furnaces and fertile farming land. It's no coincidence that the area was named Garden, as the peninsula hosts excellent soil and milder weather. As in other U.P. settlements such as Pickford, after the Homestead Act passed in May 1862, the region attracted numerous settlers to Garden to claim a piece of land. Timber and ore also helped to open and settle the area.



Courtesy of the Garden Historical Society

Hearing of new opportunities in the Garden Peninsula many left their homes to seek a better opportunity. One of those immigrants was Antoine Deloria who had first settled in the Negaunee area for opportunities in lumbering. A major employer that had moved to the area was the Jackson Iron Company who had businesses in Negaunee as well and provided Antoine support in Garden. Garden thus attracted early pioneers and entrepreneurs. Antoine, a French Canadian with experience in kilns (beehive shaped brick structures



Courtesy of the Garden Historical Society



Courtesy of the
Garden Historical Society

which slowly burnt lumber to produce charcoal) settled in Garden and opened the area's first sawmill. With the opening of the saw mill came new settlers, many of whom were French Canadians as well as English, Irish, German and Polish. Many of these early settlers made Garden their permanent home and many of their descendants still live in the peninsula.

Throughout Garden's history, Canadian immigrants provided a catalyst of growth and opportunity. Not only did these immigrants settle in Garden, but they created groups like the St. Jean de Baptiste Society to help parishioners in need, donated land to build schools and churches, held positions on boards and served as public figures. These immigrant families searching for better lives settled in places like Garden and helped to shape the culture, heritage and history of Michigan's Upper Peninsula.

Compiled by Jaclyn Dessellier

Garden's history is based on *Our Heritage: The Garden Peninsula Delta County, Michigan 1840-1980 (1982)*, available at the Garden Historical Society.

EARLY FRENCH PERIOD

The first Europeans to visit Marquette County were the French explorers, traders and missionaries who came to this land in the 17th century, each with very different goals. The goal of the explorers and traders was fame and fortune, the goal of the missionaries was to convert the Native Americans to Roman Catholicism. In 1622, Etienne Brule and Grenoble were the first Europeans to see Lake Superior and may have paddled along its shores as far as Wisconsin. In 1632, Samuel De Champlain created the first map of Lake



Shooting the Rapids
Painted by Frances Anne Hopkins, 1879
Courtesy of the Library and Archives of Canada



Michilimackinac on Lake Huron, ca. 1813
Courtesy of the Library and Archives of Canada

Superior, which shows Marquette County's shore line, based on Brule's description. The first Europeans to have recorded their trip along the south shore of Lake Superior were Medard Chouart, Sieur des Groseilliers and his young brother-in-law, Pierre Esprit Radisson, who traveled the shore in 1659. Their stories, and the trade goods that they brought back, inspired many other traders and missionaries to trek to the region. Father Rene Menard led an expedition to Keweenaw Bay and later Chequamegon Bay in Wisconsin. However, Menard would disappear into the Wisconsin wilderness, never to be heard from again. The list of explorers that followed them includes Allouez,

Jolliet, Duluth, La Verendrye and Father Jacques Marquette.

Over the next 150 years, the south shore of Lake Superior saw a steady stream of fur traders and missionaries. In truth, there were very few permanent settlements that were created by the French during this time. For this reason, as the trading subsided in the region during the early 19th century, there were very few French settlers, with the exception of some independent itinerant traders that lived in the region. Only Sault Ste. Marie, St. Ignace and Mackinac Island saw any long-term settlement by the French families, especially the Métis, some of whose descendants still live in those communities and others around the Upper Peninsula.



Sault Ste. Marie
Courtesy of the Library and Archives of Canada

ANGLOPHONES

With the British takeover of Canada from the French in the mid-18th century, there was quick growth in lands to the West. This land had rich soil for farming and also vast forest resources that would soon be harvested. New immigrants from Britain and Ireland began settling along the Ottawa and St. Lawrence Rivers in what is now Ontario. However, the biggest influx would come after the Revolutionary War, when thousands of people loyal to the crown of England left the new United States to live in British Canada. Many were farmers and merchants from the Mohawk Valley of New York who made the long trek to Canada as a way to escape persecution. These “Loyalists” to this day are an important symbol of the settlement of the region and its close ties to England.



Courtesy of the Archives of Canada

Not all of these Loyalists were British. Many were immigrants from the Palentine region of Germany who had settled in the Mohawk Valley with the assistance of the British Crown. They had strong loyalties to royalty and fought against the American revolutionaries. After the war, they joined the British Loyalists in the flight to Canada.

Though many of these families had lived in Ontario for more than a century before they began immigrating to the Upper Peninsula, they did not identify themselves as Canadians. Rather, they had a much stronger connection to their European ethnicities whether they came from England, German, Ireland or Scotland. Still, their way of life and vocations were affected by the lands they settled in Ontario or other parts of Canada.



James McMaster
Courtesy of Treasa Sowa, Munising

The image above is a tintype of Theresa Sowa's great-grandfather, James Henry McMaster, born December 25, 1861, Walsingham, Ontario, Canada. He immigrated to Michigan in 1885, first settling in Isabella County. He eventually made his way to Marquette County where he bought land in Dukes. The property is still in the McMaster family and is located on McMaster Road.



McMaster family members at the Dukes home
Courtesy of Treasa Sowa, Munising



George Gollinger and Family
Courtesy of Daniel Truckey, Marquette

George Gollinger was born and raised in Buckingham, Quebec. He came from a German Palentine family that immigrated to Johnstown, New York before the Revolutionary War. Loyalists to British Crown, the family left New York for Canada in the late 18th century. In the 1890s, George came to Munising to work in its lumber mills and his sons soon followed. His son Henry opened the first confectionary in Munising, as seen in the photo below with his wife Theresa Swain.



FAMILY FOCUS – ROY HAMILTON

Roy Hamilton is a direct descendent of Scottish settlers in Pickford, Michigan. He now lives in Rudyard which is about 15 miles from Pickford, but grew up on the family farm until he went to college in the 1950s. His grandfather William Hamilton immigrated to the Upper Peninsula from the mining community of Chisolm,



William Hamilton (center) with his grandchildren, Harry and Merrill.
Courtesy of Roy Hamilton, Rudyard

Ontario. Before that he worked as a farm laborer outside of Perth, Ontario. William's father George was a weaver who came from Lanarkshire, Scotland to Canada in the early 1840s and had settled in Lanark, Ontario.

It is unsure when William Hamilton actually moved his family to Pickford. Some histories claim it was in 1888, though he and his family are still listed in the 1891 Ontario census. Sometimes homesteaders would build a home on the land and live their part of the year, while their family remained in Canada. They would return to Canada in the winters and save money to move the entire family to the United States. William's son, George, helped him build the first family home in Pickford. They had 160 acres of land, much of which they were able to cultivate. Originally their main cash crops were peas and barley, but much later hay became their main crop. Even today, the hay of Chippewa County is prized by stables throughout the United States.

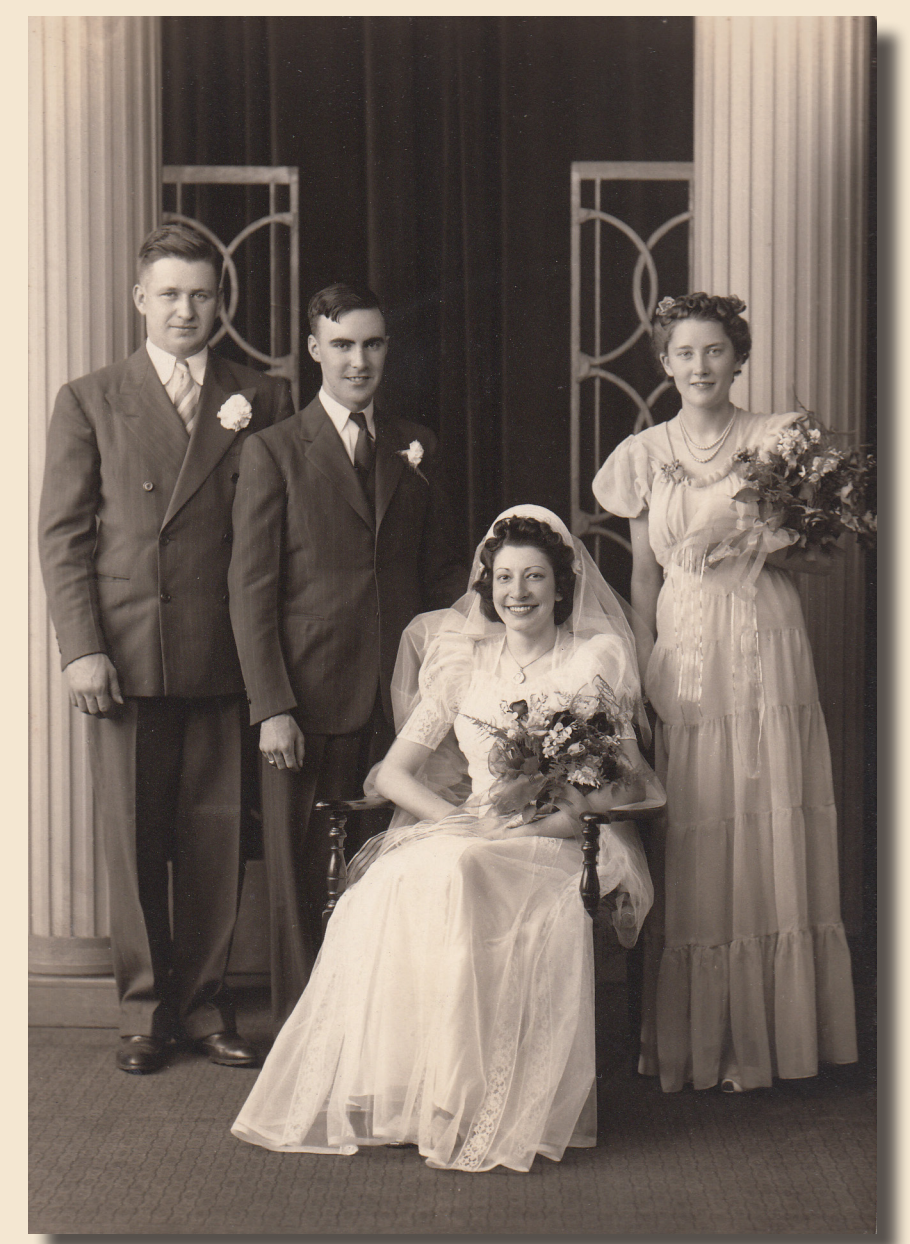


Arvid, Roy, and Joyce Hamilton in front of their family farm in Pickford.
Courtesy of Roy Hamilton, Rudyard



Roy Hamilton
Courtesy of Mary Barry, Rudyard

Roy Hamilton has many fond memories of growing up on the family farm but decided not to continue the family tradition as a farmer. Instead, he gained a degree from Western Michigan University and returned to the U.P. to teach physical education and coach track at Rudyard High School. Roy was able to purchase some of the family's forested land with some friends and for over 30 years they have maintained a hunting camp on the property. It is an old lumber camp mess hall that was converted into an actual camp. Roy is also a craftsman who salvages lumber from old barns in the area and builds furniture and other types of wooden implements with the wood which he sells online and at craft shows, including the Upper Peninsula Folklife Festival.



Wedding photo for Harry and Emily Hamilton. Merrill Hamilton is on the left.
Courtesy of Roy Hamilton, Rudyard

FAMILY FOCUS - GEORGIA TILLOTSON

The descendants of Canadian immigrants live throughout the United States. Some, however, have stayed in the area of the ancestor's first arrival. One such person is Georgia Tillotson, a descendant of multiple French Canadian immigrant families. Georgia is an Upper Peninsula native and an employee here on the campus of Northern Michigan University.



Henry Richey and family
From the left clockwise – Henry Richey, Annie (Georgia's grandmother), Alfred and Josephine, Alice, Cecelia (Georgia's great-grandmother), and Lila.
Courtesy of Georgia Tillotson, Marquette



Georgia Tillotson

Georgia is a descendent of the Bouchor family who were some of the first French explorers to enter the St. Lawrence River more than 300 years ago. The first member of the family to emigrate from Canada was Eli Bouchor (Bouchard), who made his way to Sault Ste. Marie where he was involved in fur trading and general commerce and also worked for Henry Schoolcraft, Indian Agent for the Michigan Territory. He would later move to Mackinac Island where he continued to work in the fur trade. Eli's son, Rene, was born on Mackinac Island but would eventually move to Naubinway on the north shore of Lake Michigan. His daughter, Cecelia, was born in Naubinway and was Georgia Tillotson's great-grandmother. She married Henry Richey, who was born in Canada.

The Richey's (Richard) came from Ottawa, Ontario, Canada. Alexandre and Julienne Richey immigrated to the Upper Peninsula in the 1870s, with Alexandre taking a job in the woods. Their son Henry arrived in Michigan with them as a young boy and later secured a homestead of his own and farmed in Lakefield Township near Curtis, Michigan. Throughout his life he also worked as a woodsman and fisherman in Manistique, Thompson, and Naubinway. Clearing the five acres of the homestead was grueling work for Henry. He died in his late 30s having developed pneumonia during a cold, wet spell while clearing his land. Cecelia and their five children stayed in Michigan, farming the Lakefield homestead. Georgia's grandmother, Annie, was their eldest daughter. Alexandre and Julienne decided to return to Canada, and lived the rest of their lives in Egan, Wright, Québec.

Georgia is a descendent of just one of the many branches of the Bouchor and Richey family tree that contributed to the settlement and development of the eastern Upper Peninsula of Michigan. A piece of her family remains with Georgia in pictures, stories, and a locket that was first worn by her great-great Aunt Josephine Bouchard when she was 16 and living on Mackinac Island. She eventually gave the locket to her young niece Annie May Richey (Georgia's grandmother). Annie lived to be 108 and passed the locket on to Georgia's mother, Amy, who gave the locket to her. The locket, a family heirloom, presents a constant reminder of the hard work and dreams that the immigrants before her had for a better life and a connection to her family's rich heritage.

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Superior's Dist. No. 4

Enumeration Dist. No. 57

Note A.—The Census Year begins June 1, 1870, and ends May 31, 1880.

Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.

Note C.—Questions Nos. 12, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in Manistique, in the County of Schoolcraft, State of Michigan, enumerated by me on the 25th day of June, 1880.

H. E. Burdick

NAME	SEX	AGE	MARRIAGE	DIED	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMARKS	REMAR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COMMUNITY FOCUS - PICKFORD

One of the most revealing things that the 1910 Census tells us about the Upper Peninsula is the size of specific ethnic groups in each county and township. Though the western Upper Peninsula was dominated by Finnish immigrants, the largest ethnic group in the eastern Upper Peninsula was



Pickford Methodist Church
Courtesy of Iris Jarvi, Main Street Café, Pickford

English Canadians. This does not mean that these people all had their roots in England, but rather that they were English speaking. People from all parts of the British Isles populated what was known as Upper Canada after the Revolutionary War and later in the 19th Century. Many owned farms in what is now eastern Ontario though many later worked in the mines and paper mills in the north part of the province.



Charles Pickford
Founder of Pickford
Courtesy of Iris Jarvi,
Main Street Café, Pickford

One of the communities created by these English speaking Canadians was the town of Pickford, which is in southern Chippewa County. This farming community is still a focal point for many families in this part of the county and many of its residents are descendants of the Canadian settlers who started the community. In 1878, Charles Pickford came from Goderich, Ontario to homestead on a 100-acre parcel where the town of Pickford is today. In addition to his farm, he also built the first store and hotel

in the area to attract new settlers and farmers. Soon there were many Canadians moving to the community to start farms on their own. What drove this immigration to the Upper Peninsula was the passage of the Homestead Act of 1862, which gave 160 acres of land to any applicant 21 years or older who lived on and improved the land over a 5-year period. Canadian farmers hungry for cheap land jumped at the chance and began moving across the border to claim land all over the Midwest.

Though Pickford attracted many types of English speaking people, most of the residents of the town were of Scottish extraction. One of the most popular organizations in the community well into the 20th century was the Orangemen Hall, a Protestant men’s organization that served as a social and political force in such communities.



Orangemen parade in Pickford
Courtesy of Iris Jarvi, Main Street Café, Pickford

Pickford has had very strong Protestant churches since the first Presbyterian and Methodist congregations and to this day still does not have a Catholic church. The temperance movement was also very strong in Pickford with the laws prohibiting the sale of alcohol within the township continuing until 1985. Pickford is still an important center for crop distribution and commerce in southern Chippewa County.



Second store in Pickford
Courtesy of Iris Jarvi, Main Street Café, Pickford

WHY DID THEY LEAVE?

By the early 19th century, the Upper Peninsula had come under control of the United States but was not yet part of the State of Michigan, and would not be until 1836. Up to this time, there was very little population growth in the region. However, soon after the Upper Peninsula's annexation into the State of Michigan, the discovery of large copper and iron deposits along Lake Superior would hasten settlement in the region. It was excellent timing for many in Québec and Ontario who were looking for new opportunities elsewhere.

Symbolically, the event that began the mass emigration from Canada to the United States was the failed Patriot's Rebellion of 1837-38, which was in response to the attempt to unite Québec and Ontario into one dominion, setting the stage for an inevitable creation of a larger nation. When they were united in 1841, this created a great deal of political strife between the two groups. Ironically, as Canada progressed towards its eventual independence as a state, emigration from the country grew by leaps and bounds. What should've been a call to nationalism was instead lost on a population looking for essentially better and more permanent employment. Just as the American Revolution had brought Loyalists to Canada, the Patriot's Rebellion was pushing families to the United States.



Saint-Eustache-Patriotes
Lithograph by Lord Charles Beauclerk, 1840
Courtesy of the McCord Museum, Montreal

The Battle of Saint-Eustache, fought on December 14, 1837, was a decisive battle in the Lower Canada Rebellion in which British forces defeated the principal remaining Patriotes camp at Saint-Eustache.



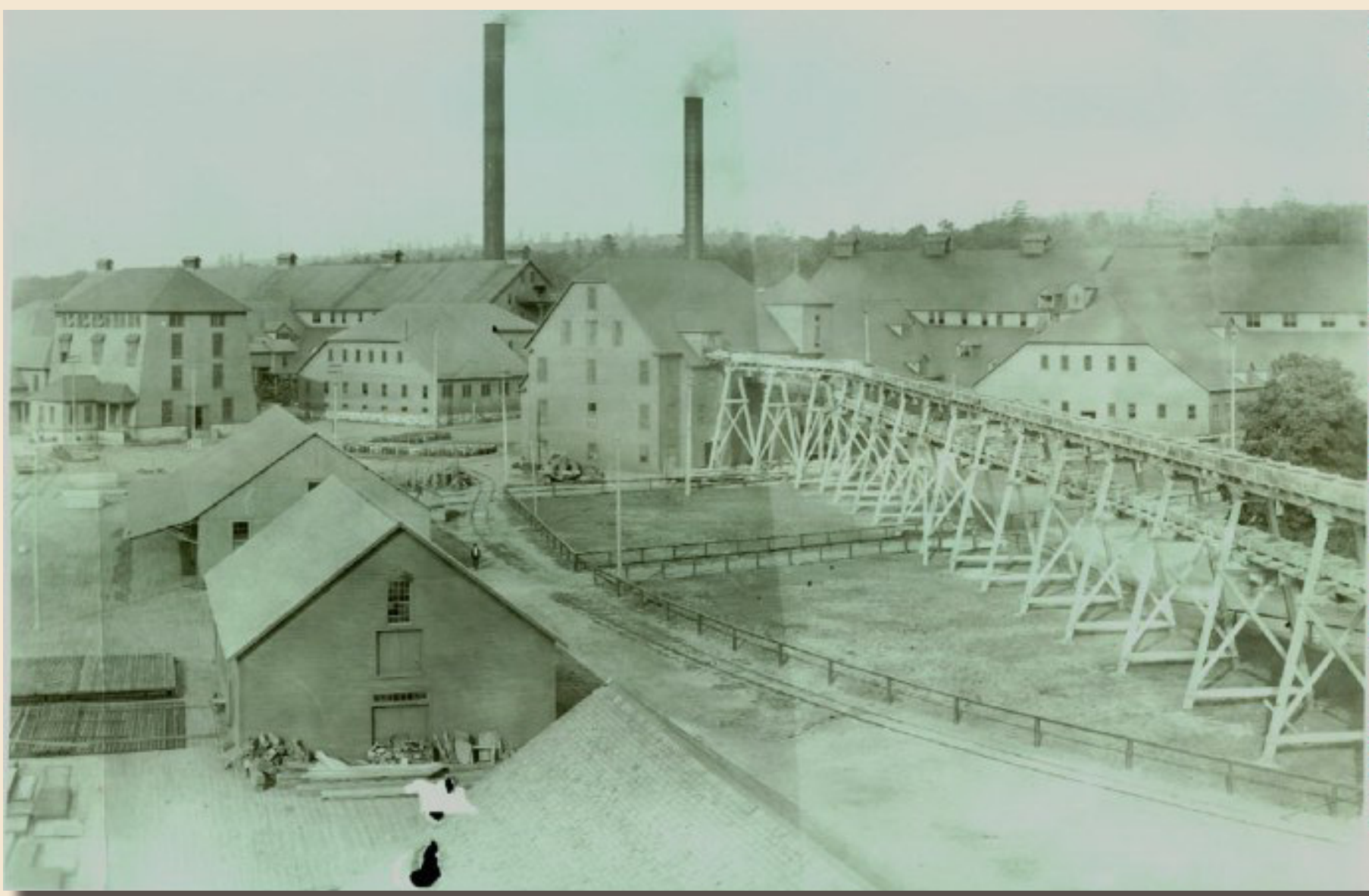
Two habitants, with horse & sleigh-load of wood, 1835.
Courtesy of Library and Archives of Canada

The main reason that people started to leave Canada for places like Michigan had to do with a growing population and changing economy. Québec's population boomed in the early 19th century, and soon there was not enough land to accommodate all of the farming families in the region. Also, farms had begun to switch from crops to dairy, which required fewer laborers. There was also great soil exhaustion, due to lack of proper fertilization and crop rotation, because they mainly grew wheat to make bread, their main food staple. In addition, as the forests along the St. Lawrence and Ottawa Rivers were logged off, lumbering operations began to move north and westward, away from the farm labor that worked in the woods during the winter months.

For the residents of Ontario, the pressures were much the same, though there was much more potential farmland than in Québec. For those men who were involved in the lumbering or paper industry, work followed the forests and as the work declined, so did their opportunities.

WHY DID THEY COME TO THE UPPER PENINSULA?

An easy answer to this question would be that the Upper Peninsula's close proximity to Canada was the reason that so many people came to the region. This is only partly true, for Canadians from many backgrounds settled in many borderland areas. However, there were other factors that drove people to this region. The greatest were the economic opportunities and the promise of land. Michigan had been an attractive destination for lumbermen since the 1830s, and the growth of the forest industry and mining in the Upper Peninsula in the 1850s created a great



Torch Lake Stamp Mill
Courtesy of the Library of Congress, Photo and Prints Division

need for men who could work in the lumber trade. The mining companies required lumber for the mines themselves, operational building, pig iron charcoal kilns and the settlements that would follow. For French, English and Anishinaabeg speaking people in Canada, the timing was perfect for their emigration.

But it was not only jobs in the logging industry that brought people to the Upper Peninsula. The eastern U.P. saw a large influx of farming families from Ontario who took advantage of the Homestead Act of 1862 and 1864 to gain land in the region. Land in Ontario had become scarcer and more expensive, leading farming families to work as tenants or to farm less desirable land. The climate of the U.P. was not conducive to growing many crops but became known for its fine hay which led to a very active dairy industry.

Though the census records are relatively incomplete for the decades of the 1800s and early 1900s, they do provide an important window into the lives of the Canadians who came to Marquette County during this period. The numbers alone show the general shift in population trends over a 60 year period. In 1860, there were only 248 people of Canadian birth in Marquette County. However, as the mining and logging operations grew in amount and size over the next twenty years, this population would jump along with that of the entire county. In 1870 there were over 1,300 Canadians in the county and an amazing 4,646 in 1880. Unfortunately, there are no records available for the 1890 U.S. Census in Michigan which is a great loss since it was a watershed year for immigration to the region.



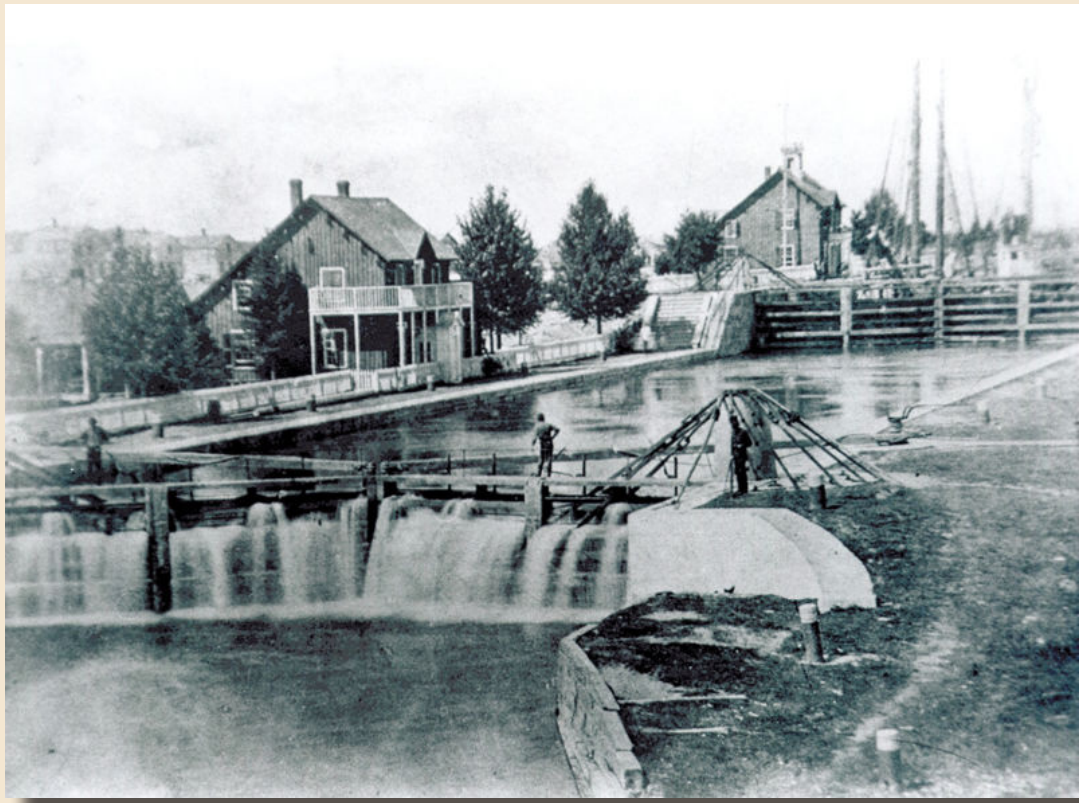
CCI Burtis Lumberyard in Munising
Courtesy of the Alger County Heritage Center



Headframe for Cliffs Shaft Mine in Ishpeming
Courtesy of the Library of Congress, Photo and Prints Division

HOW DID THEY GET HERE?

The first Europeans who came to the Upper Peninsula traveled in canoes all the way from Québec as part of trading and missionary expeditions. This continued well into the 18th century until shipping became a regular activity from Detroit to Mackinac Island and beyond. With the opening of the Soo Locks in the 1850s, immigrants from Canada could sail directly to the mining regions of the Upper Peninsula to find work in the mines and forests. However, with the introduction of railroads to the region and the first railroad bridge across the St. Mary's River in 1886, rail traffic became a much more common mode of immigration.



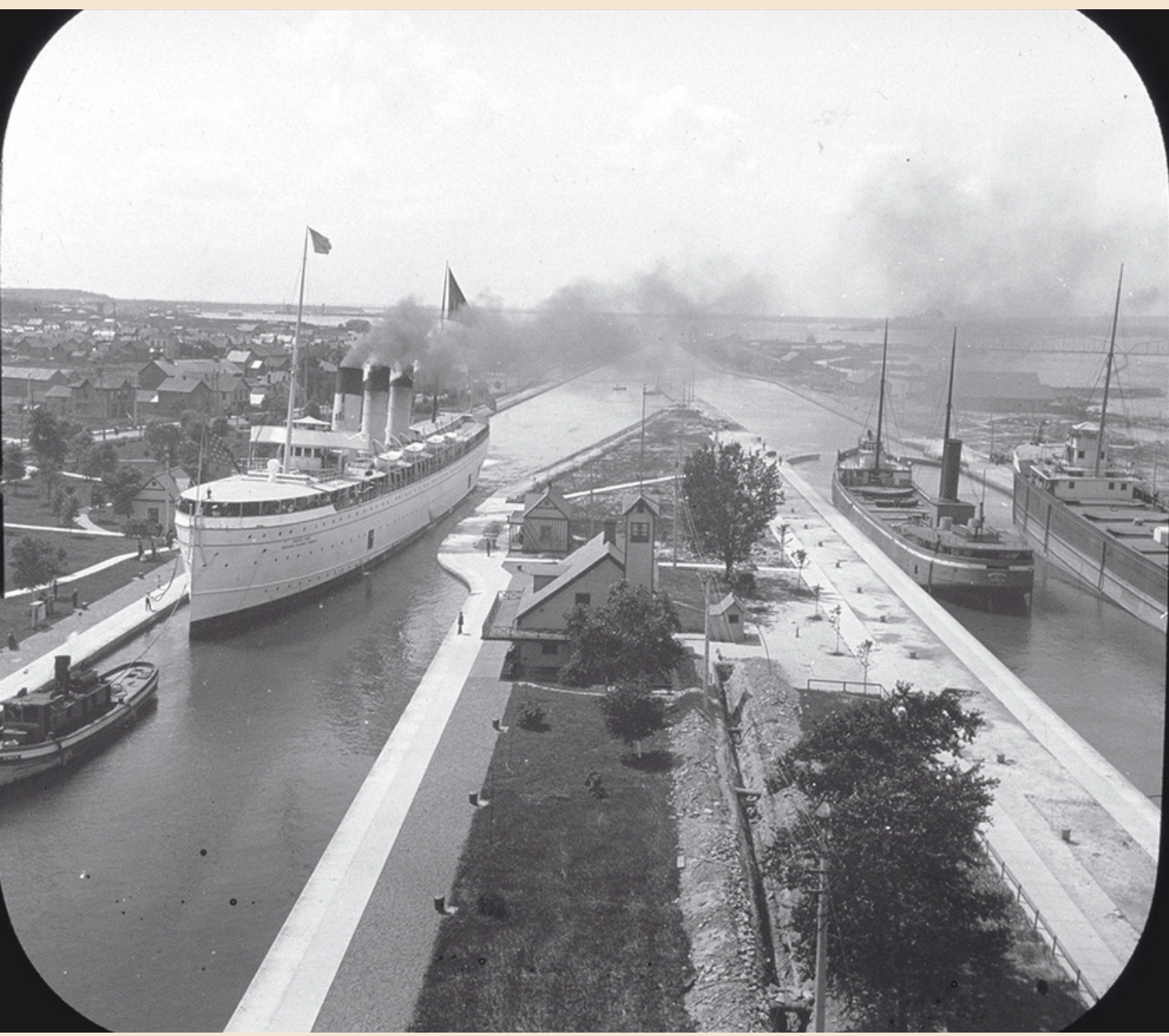
Locks at Sault Ste. Marie, ca. 1860
Courtesy of the U.S. Army Corps of Engineers Digital Visual Library

It is unsure how much tracking there was of immigrants to the Upper Peninsula before trains were crossing the river, but by the 1890s, the U.S. government was beginning to track border crossings. These records have been scanned and are now available on-line, which is incredibly valuable to genealogists who are trying to track the movements of family members. Many Canadian families (whether French or English) had lived on both sides of the border at one time or another. It was common for Canadian men to cross into New York, Vermont, New Hampshire or Maine to work in the lumbering industry and paper mills, only to return to Canada a year or two later. For many families who came to the U.P., most probably did not consider the move to be permanent. However, with the U.P.'s plentiful resources and land, many decided to settle in the region.



The Gagnon Family, ca. 1910
Courtesy of Daniel Truckey, Marquette

This photo is of the Gagnon family of Munising taken just after they immigrated to Michigan from St. Charles, Ontario (Clockwise from left; Albert, Angus, Frank, Dorothea, Mary, Alma and Ernest). Angus and Mary were both from French Canadian families but were born in Ontario. Angus Gagnon came to the U.S. in 1910 looking for work in Munising while Mary and five of her children stayed in Ontario. After he found work at a paper mill in Munising, Mary and their children took a train from Ontario, crossing the border in August 1910. Below is an image of the border crossing record for Mary Gagnon and her children.



The locks at Sault Ste. Marie in 1915
Courtesy of the Frances Loeb Library, Graduate School of Design, Harvard University

Form 3-Canada. WHEN USED RETURN TO 315 ST. ARNOISE ST. MONTREAL, AT END OF EACH MONTH Department of Commerce and Labor IMMIGRATION SERVICE											
LIST OR MANIFEST OF ALIEN PASSENGERS APPLYING FOR ADMISSION Required by the regulations of Secretary of Commerce and Labor of the											
SHEET No. 13 6. PORT OF Sault Ste. Marie Mich.											
No. on List	NAME IN FULL	Age	Sex	Color or Complexion	Religion	Nationality	Country of birth (State or Province)	Place of birth	Place of birth	Place of birth	Place of birth
1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
1	Morris, Eva	5	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
2	Morris, Ralph	11	M	1	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
3	Morris, Leticia G.	5	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
4	Freeman, Mrs. J. J.	31	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
5	Freeman, Leticia G.	6	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
6	Robinson, Elsie	31	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
7	Robinson, Elsie J.	8	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
8	Robinson, George S.	7	M	1	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
9	Robinson, Elsie J.	7	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
10	Robinson, John W.	5	M	1	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
11	Robinson, Paul L.	11	M	1	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
12	Robinson, Anna H.	7	F	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
13	Ligon, Joseph	24	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
14	Ligon, Joseph	58	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
15	Ligon, Joseph	20	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
16	Ligon, Joseph	38	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
17	Ligon, Joseph	20	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
18	Ligon, Joseph	27	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
19	Ligon, Joseph	7	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
20	Ligon, Joseph	6	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
21	Ligon, Joseph	5	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
22	Ligon, Joseph	8	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
23	Ligon, Joseph	6	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
24	Ligon, Joseph	30	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
25	Ligon, Joseph	16	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
26	Ligon, Joseph	13	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
27	Ligon, Joseph	9	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
28	Ligon, Joseph	33	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais
29	Ligon, Joseph	11	M	5	Irish	Irish	Canada	English	Canada	Michigan	Grand Marais

WHAT DID THEY DO WHEN THEY GOT HERE?

As with many immigrant groups, entire families did not always travel together to the Upper Peninsula from Canada. Often a father or son (sometimes together) would first travel to the region to find work and then return to Canada. Sometimes their intention was not to bring the family at first, but to find seasonal work in the logging camps and then return to their land. However, with plentiful work many decided to stay on permanently and their families soon followed them across the border. By boat or train they settled in every part of the Upper Peninsula.

In the eastern Upper Peninsula, the main driving forces for settlement were logging and farming. With the passage of the Homestead Act of 1862, farmers struggling to purchase land in Canada could come to the United States and claim a homestead, if they worked and improved the land for five years. Originally, the land had to be cleared of forests, which was actively happening throughout the eastern U.P. With the boom in logging in the late 19th century, hundreds of loggers



*Logging operation near Chassell
Courtesy of Dave Bezotte, Houghton*

from Canada came to work in the logging camps during the winter. Some of these workers went back to Canada after the winter. Some stayed in the U.P. working

as carpenters or in mining operations. Others saved their money and purchased land.

In the central and western Upper Peninsula, most Canadian workers were allied with the mining operations in Marquette, Houghton or Keweenaw Counties. Traditionally, the English and Irish were more likely to work as miners, while French Canadians chose to work in surface operations. These surface operations would include running charcoal kilns for smelting furnaces, stamping plants and logging operations which provided the necessary lumber for mining operations, homes and communities in general.

By the early 20th century, French and English-speaking Canadians were working in dozens of fields, including as merchants, carpenters and on the railroads. Several generations of Canadians worked for passenger and ore trains as switchmen, brakemen, conductors and engineers.



*French business directory for Chassell
Courtesy of Dave Bezotte, Houghton*



*Workers at Jackson and Tindle Mill, Munising
Courtesy of the Alger County Heritage Center
"Some of the men in this photo are Levi Steinhoff, George Lezotte, George Stein, Chas. Anderson, Harry Stewart, Mike O'Boyle, Paddy Steep, Ralph Gawley, and Sam Armstrong"*



*Henry Deloria Store in Garden, ca 1908
Courtesy of Anne Thousand
Henry Deloria (mustache, wearing suit) is behind the counter.
The woman to right is Henry's daughter Maude.*

FAMILY FOCUS – FRED ROBARE

Fred Robare, Jr. is a lifelong resident of Marquette whose roots in the community go back three generations. Fred is a descendent of two French Canadian families whose history mirrors that of many such families who came to Marquette. His great-grandfather, Frank Pommerville, was born in Grenville, Québec in 1854 and came to Marquette in 1881 after working in mill towns throughout the upper Great Lakes. He was a sawmill operator and later a fireman in a powder mill in Marquette. His daughter, Ellen (Fred's grandmother) was born in Québec. She married Andrew Robare, who grew up in Ishpeming, Negaunee and Marquette.



*Ellen Pommerville Robare
Courtesy of Fred Robare, Marquette*



*Frank Pommerville in Marquette
Courtesy of Fred Robare,
Marquette*

Andrew's father was Amos Robare (Robert) who was born in Black Brook, New York in 1848, the son of Augustin Robert of St. Phillippe, Québec. Like many Québec families, they left Québec in the 1840s to find work in the paper mills and logging operations in New York State. Amos came to Marquette County sometime

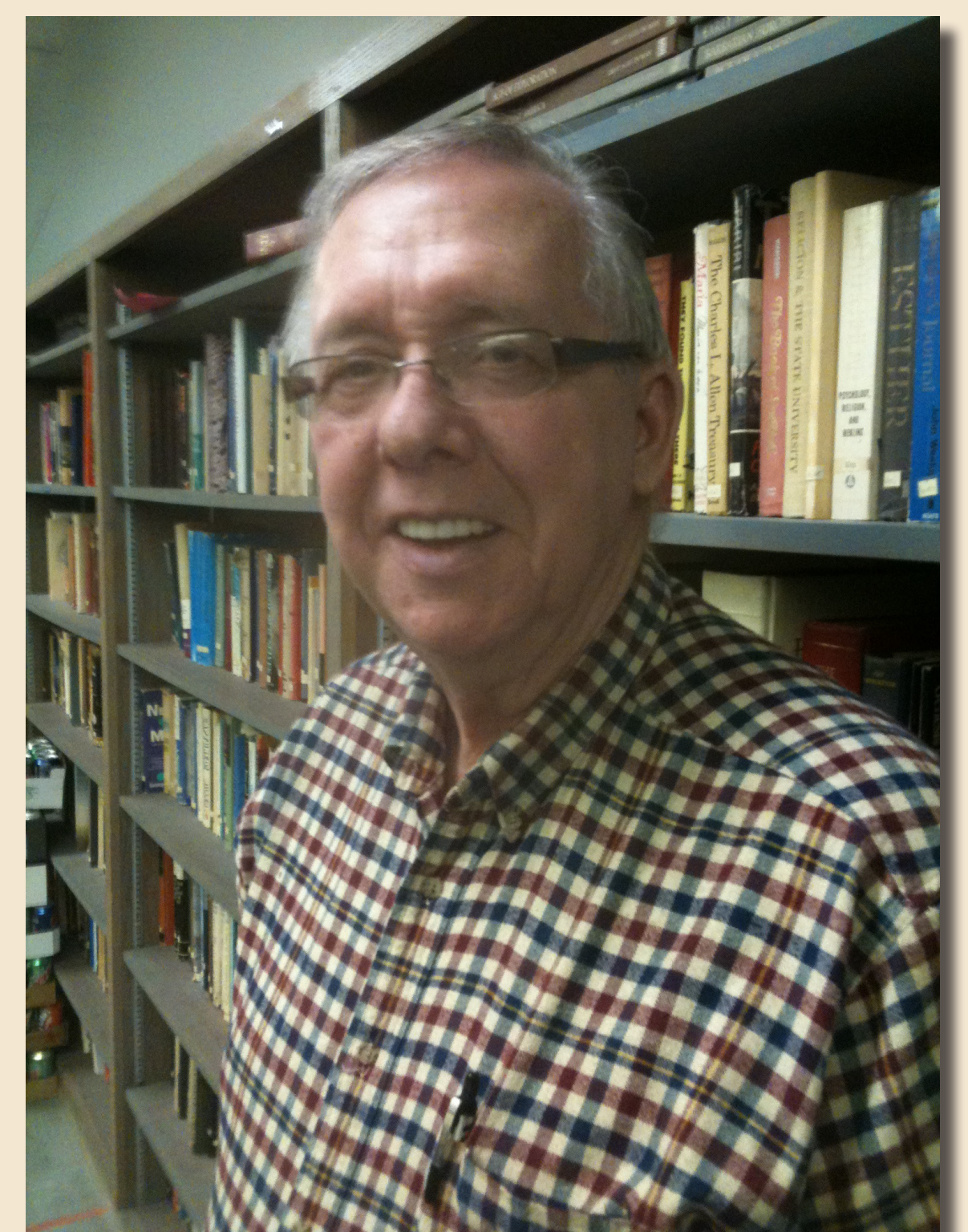
before 1870, when he was listed in the Ishpeming census as a teamster and later as a railroad laborer in Negaunee. By 1910, he and his family were in Marquette where he worked as a trimmer on ore boats.

Amos' son Fred began working for the Lake Superior & Ishpeming Railroad in 1915 and worked for the railroad the rest of his life. He was a switchman, brakeman, and later the yard master for the L,S & I in Marquette. Fred married a Finnish girl, Lillian Johnson, but unlike many wives who married into French Canadian families, she continued to practice her Lutheran faith. This caused stress between Fred and some members of his family, whom they would have very little contact with after their marriage. Fred and Lillian moved into her family's home on Presque Isle Avenue.

Fred, Jr. grew up in the house on Presque Isle Ave. and attended North Marquette School, Howard Junior High, and graduated from Graverat High School in 1959. After a year at Northern Michigan College, he joined the Navy and served as a radar man on the U.S.S. Fort Royal during the Vietnam War, which saw action in the Gulf of Tonkin. After leaving the Navy in 1969, he returned to Marquette and worked as a guard at the Marquette State Prison until retired as a Captain in 1988. He then worked for 15 years at Marquette General Hospital as a detox social worker and substance abuse counselor until 2007.



*Ted Bashaw, Fred Robare and unidentified child on the Lake Superior and Ishpeming Railroad.
Courtesy of Fred Robare, Marquette*



*Fred Robare, Jr.
Courtesy of Fred Robare, Marquette*

LOSING TOUCH

When many families came to Michigan from Ontario and Québec, they often left behind very large numbers of relatives and family members. Some Québec immigrants left communities where their families had farmed and lived for more than 200 years. Leaving their home to come to the Upper Peninsula would have been seen as a major cultural shift in their lives. For many French Canadians seeking work there were two choices: they could move to the textile mill towns of New England; or they could go to the Midwest and work as lumbermen, farmers or tradesmen. Though thousands would go to both regions, the clergy in Québec encouraged people to go to the Midwest. There was a feeling that the mill towns of New England were a place of sin and that they would lose touch with their religion and “Frenchness.” If they came to the Midwest, the belief was that they would live a life similar to that of their agrarian homes in Québec.



*Courchaines of Chassell
with a U.S. Flag*

In fact, the opposite is what actually happened. For the French Canadians who came to the Midwest, in particular isolated places like the Upper Peninsula, there was very little contact with their families back in Québec after immigration. This was in part due to the cost of traveling back to Québec to visit. In addition, many could not read or write, so communication by letter with their old families was not common. Those who went to New England could more easily return to Québec to visit and they also lived in dense populations, which meant that their language and customs were kept alive. In the Upper Peninsula, where communities were more dissipated and intermarriage was more common, they eventually lost their language and many customs.

*St. Jean de Baptiste Society Parade in Marquette
Courtesy of Marquette Regional History Center*

The parade in the photo took place every June 24 in Marquette and many other communities in the Upper Peninsula. They were usually led by the local chapter of the St. Jean de Baptiste Society, which was founded March 8, 1834 in Québec. Many French Canadian men who immigrated to the United States continued their involvement with the Society by forming chapters in their community. One of the roles of the Society was to keep French Canadian heritage alive in a community. They were usually closely aligned with a local church. Here the Marquette Chapter is preparing for their parade outside the original St. John the Baptist Church in Marquette. However, the group also encouraged French Canadians to adapt to their new life in the United States, encouraging naturalization and assimilation to some extent. Eventually, membership in the organization dwindled and there are currently very few active chapters in the United States.



WHAT DID THEY BRING WITH THEM?

- LANGUAGE -

One of the biggest questions regarding the Canadian presence in the Upper Peninsula is the impact that they had on the culture of the Upper Peninsula. In some ways, the influence is obvious in some of the words that “Yoopers” use, such as the term “eh” at the ends of sentences. This comes from the peculiar way that people from Québec speak, which technically is French but is often referred to as “Québécois.” It is also one of the reasons that many French Canadians in the Upper Peninsula have names that are spelled very differently from the original French pronunciation.

An example of this would be one of Marquette’s oldest French Canadian families, the Bashaws. These families are all descendants of Nelson Bergeron, who came to Marquette in 1850. However, when Nelson pronounced his name in a very strong Québec accent, it sounded like “Bashaw.” Often early census takers and customs agents would write the name phonetically, especially early in the Canadian immigration period. People’s names would change officially, often without knowing it since many were illiterate. Even after this was realized by their descendants, the families would keep the name since often it sounded more “American.”

The most recognizable way that the French language has affected the Upper Peninsula is simply in the number of French place names in the region. With only a few exceptions, these place names were given by the early French explorers who were mapping the region. Most refer to geographic features, such as, Grand Marais which means large swamp. Other prominent French named features in the Upper Peninsula include Gros Cap (large cape), Presque Isle (almost an island), Les Cheneaux Islands (the channels) and dozens more. For more information, read [Lake Superior place names: from Bawating to the Montreal](#) by Bernard C. Peters, a former professor of geography at Northern Michigan University.



Flavia and Nelson Bergeron/Bashaw
Courtesy of Judy Webb, Marquette



View from Presque Isle, Marquette
Courtesy of the Library of Congress, Photos and Prints Division



(Left)
St. Ignace, Michigan
Courtesy of the Library of Congress, Photos and Prints Division

In 1671, Father Jacques Marquette founded a Jesuit mission on this harbor named for St. Ignatius of Loyola, the founder of the Society of Jesus. The community later became a transportation hub and now attracts hundreds of thousands of people each year for tourism. It is a main starting point for people visiting Mackinac Island.

WHAT DID THEY BRING WITH THEM?

- FOODWAYS -

The influence of Canadian immigration on the foodways of the Upper Peninsula is hard to measure. In part, this is because the diet of the English/Irish Canadian immigrants who came to the region was not particularly different from that of the immigrants who came directly from England or Ireland (or of the Yankees, for that matter).

Maybe the most popular of these foodways were maple syrup and sugar, which were commonly made in the region by the Anishinaabeg long before any Europeans lived in the region. Sugar Island gained its name from the sugar bush that was harvested each year by tribes who gathered there each spring. These traditions were passed to the French and English Canadians by the Native peoples and were so important to Canada that



Harry Loonsfoot making maple syrup in Assinins
Courtesy of the Michigan Tech Archives and
Copper Country Collections

maple syrup has become part of their national identity (evidenced by the maple leaf on the Canadian flag). When they immigrated to the Upper Peninsula, both groups brought the tradition of tapping trees and making maple syrup each spring. To this day there are several commercial maple syrup producers and dozens of families who make it for their own consumption.



Irene Dostaler making Maple Syrup
Courtesy of Dave Bezotte, Houghton

The most prevalent of French Canadian dishes in the Upper Peninsula is the pork pie, Tourtiere. This pie is made traditionally on Christmas Eve and is served after Midnight Mass. Many French Canadian families in the Upper Peninsula still make their family recipes and each one is different. Some families use mashed potatoes in the filling, some bread crumbs and others thickening agents. Some of the standard ingredients are ground pork, cloves, sage and onions.



Tourtiere
Photograph by Jack Letourneau

Other French Canadian foods that sometime are eaten in the Upper Peninsula are maple sugar pie, pea soup (with yellow peas) and French fries with gravy. Though Poutine (fries, gravy and cheese curds) are popular in Québec, this dish is not seen on the menus of local restaurants. It seems to have been a more recent development in Québec that post-dates the main immigration period.

One of the Upper Peninsula's most popular meals is the fish fry. Though certainly the access to fresh fish is part of the reason for its popularity, it may have been driven by love of fish and chips by English and Irish immigrants (some who came from Canada). The Friday fish fry comes from the Roman Catholic tradition of not eating meat on Fridays, though it is now a popular pastime for people of all denominations. Lastly, items such as smoked whitefish and pemmican are popular on both sides of the border but are traditional Native American foods that were adopted by Canadians and Americans in the Great Lakes region.

WHAT DID THEY BRING WITH THEM? -THE GREAT OUTDOORS-



Young men smelting in Chassell
Courtesy of Michigan Tech University Archives
and Copper Country Collections

The Upper Peninsula has long been a refuge for people longing for a life of isolation. However, for the Canadians who moved here in the late 19th and early 20th century, the climate and nature of the land was very familiar to their homes across the border. Because of this, they retained many of their traditional outdoor pastimes, which are still popular in the Upper Peninsula.

Snowshoeing existed long before Europeans came to the region. It was the Native Americans who created the first snowshoes out of a need to trek through the forests in deep snow. The snowshoe was quickly adopted by the residents of Canada and later the Upper Peninsula as a way to travel and recreate in the winter.

Canoeing is certainly not unique to the Upper Peninsula, but this sport is part of a tradition that goes back to the earliest peoples of the region. Because it lies above the 45th parallel, the Upper Peninsula is one of the places where sufficient birch bark can be culled to create a frame canoe. French traders in Québec were introduced to these unique boats at the very beginning of their presence in North America and the birch bark canoe became the vessel that drove the fur trade. Generations of French Canadians worked as voyageurs paddling to Lake Superior and beyond each summer. Some of their descendants were the first permanent European settlers in the Upper Peninsula and others came much later in the 19th century. The canoe was not only a mode of transportation but also a symbol of the Anishinaabeg and French Canadian identity and mythology.



Native fishermen in canoe on the St. Mary's River
Courtesy of the Library of Congress, Photos and Prints Division



*The Truckey boys of Marquette
enjoy a fishing trip.*
Courtesy of Daniel Truckey,
Marquette

Fishing is another outdoor activity rooted in the culture of the Anishinaabeg and Métis families of the region. This is evident in the few commercial fisheries in the region that are run by families often of Métis extraction. Certain types of fishing are unique to the region, including the practice of smelting in the spring. Smelt are small fish prevalent in the Great Lakes, and to catch them, people wade into the mouths of rivers along the lakes and scoop them up with small nets. Smelting has been popular in Canada and Michigan ever since people have lived in the region going back hundreds of years.

FAMILY FOCUS – DAVE BEZOTTE

Dave Bezotte was born and raised in Chassell, Michigan, a descendent of a long line of French Canadian families who immigrated to the Keweenaw Peninsula in the late 19th century. All of his great-grandparents came from Québec in the 1880s and ultimately settled in Chassell. The Sturgeon River Lumber Co. mill relocated from Hancock to Chassell in the 1880s and provided opportunities for employment. The families farmed and worked in the lumber camps and at the mill.

Both of his grandfathers were born in Québec. Archie Bezotte was born in Gentilly, Québec and came with his parents Ernest and Adele to Chassell. He worked in the lumber camps, as did his father and sons, and was known as a storyteller. People would come to his home to hear stories that would last several evenings. Archie's wife Clina Houde Bezotte came from Negaunee to Chassell at the age of five. Her family was originally from the Nicolet/Becancour area of Québec. She lived with her aunt & uncle, who ran a boarding house on the main street of Chassell (now US 41), across the street from St. Anne's Church.



Dave Bezotte
Courtesy of Dave Bezotte, Houghton

Dave's maternal grandfather, Irenée Dostaler, came from St. Cuthbert, Québec. Irenée, his sisters, and his wife were fiddlers and callers at square dances held above Gagnon's feed store or Ruelle's Livery



Dostaler Family in the 1930s
Courtesy of Dave Bezotte, Houghton



Ernest and Adele Bezotte
Courtesy of Dave Bezotte, Houghton

Stable (affectionately known as "Ammonia Hall"). Their musical talent was passed onto their children. All of them sang and played musical instruments.

Unlike many French Canadian families in Chassell, or the

U.P. for that matter, Dave's family kept in touch with their families in St. Cuthbert. In 1905, his grandmother's oldest sister, Hattie Courchaine, visited St. Cuthbert (where her parents had come from), and there she met her husband, Wilfred Carpentier. She stayed there and raised a large family, but still missed her family in Chassell. She always kept a packed suitcase under the bed in case one of the relatives there would offer to make a trip to Michigan by car. Because of their close connection, the families in Michigan and Quebec visited fairly often in spite of the long distance. The photos show a visit of Chassell relatives in St. Cuthbert. Music, dancing and singing were favorite pastimes.



The Bezotte/Courchaine family visiting in St. Cuthbert, Québec.
Courtesy of Dave Bezotte, Houghton

Dave has visited Québec several times to visit St. Cuthbert and Gentilly but also to learn more about the culture, language, and music in Quebec. He has become one of the leading advocates for French Canadian culture in the Upper Peninsula, and was the driving force behind the Joie De Vivre Festival in Chassell in 2009. He also has a music group, the Maple Sugar Folk, who perform French Canadian songs in the region, including at the Upper Peninsula Folklife Festival. He has been a reference librarian at Michigan Tech University for over 30 years.



The Courchain family in the 1920s
Courtesy of Dave Bezotte, Houghton

COMMUNITY FOCUS – LAKE LINDEN/GREGORYVILLE

Lake Linden, a community located on the Keweenaw Peninsula, got its beginning from copper deposits found in the area. Native Americans were the first to mine and use copper in this area. With the coming of Douglass Houghton, a state geologist, copper brought an influx of prospectors beginning in the 1840s. The Copper Range, with an incessant need for workers, attracted many French Canadians. In 1866 the Calumet & Hecla Mine was born and established mills on the western shore of Torch Lake. Businesses and homes for the workers soon sprung up around the mills. As in many iron and copper mining regions, French Canadians preferred jobs on the surface rather than in mines working as mine surface workers, carpenters, lumberjacks or teamsters. Some became tradesmen serving their local community opening general stores, barber shops, livery stables and saloons.



Gregoryville Saw Mill
Courtesy of Michigan Tech Archives and
Copper Country Collections

A name that remains synonymous with French Canadians immigrants who came to Lake Linden is Joseph Gregoire VII. He was born in 1833 in St. Valentin, Quebec, Canada. The ancestral farm was inadequate to support the fourteen Gregoire children so Joseph departed in search of his fortune. Lured to Lake Superior in the United States, as many French Canadians were for employment, he arrived in Houghton in 1859 after working in Ontonagon, Superior City and Duluth. In less than a decade he built his own sawmill on Torch Lake in 1867 with partners, Lewis Deschamp and Joseph Normandin.

Gregoire soon followed with a sash, door and blind factory and he hired many French Canadians as workers in his mills and in the woods cutting timber and cordwood. The location around his mill, located



St. Joseph's Parish in Lake Linden
Courtesy of Michigan Tech Archives and
Copper Country Collections

just across the lake from Lake Linden, became known as Gregoryville. The majority of all men that worked at the mill, factory and lumber camps were direct imports from Canada. For this reason Gregoire has become known as “The Father of Lake Superior French Canadians.” Gregoryville was a hamlet complete with many homes, a driving park, a school, waterworks, general store and even a race track. All of which were organized in conjunction with a growing population.



Joseph Grégoire and Family
Courtesy of Michigan Tech Archives and
Copper Country Collections

The need for a Catholic Church was imminent as there were approximately 250 families of French Canadians in the Torch Lake region, most of whom were Catholics. Mr. Gregoire supplied all the wood needed to build three buildings, a school, rectory and church. The church was named St. Joseph's Parish which is still active today.

FAITH



Members of the Beaumier family visiting St. Anne de Beaupre
Courtesy of John Beaumier, Cedar River



(Right)
St. Anne de Beaupre excursion
Courtesy of Dave Bezotte, Houghton

One of the most common pilgrimages of French Canadians in the United States is to the Basilica of Sainte-Anne-de-Beaupre which is in a village about 20 miles northeast of Quebec City. It is known as a place of miracles and many pilgrims claim to have been healed, especially the lame, by visiting the Basilica.

The Upper Peninsula has long had a diverse number of religions or spiritual beliefs practiced in the region. In fact, one of the reasons for the first Europeans to come to the region was to convert the Anishinaabeg people to Catholicism. However, the Jesuits were trying to convert a people whose own spiritual beliefs and practices went back several millennium and were much older than their own. The Anishinaabeg had rich traditional spiritual rituals, stories and practices that touched all parts of their lives.

Roman Catholicism was the first non-native religion practiced in the Upper Peninsula, brought by the Jesuit missionaries and traders. Some natives did convert to Christianity, though often it was through coercion, promise of alliances and even

force. By the time that the main thrust of emigration from Canada began, there were very few missions or churches in the region. In new towns like Marquette (originally called Worcester), there were a number of congregations that existed for the new immigrants. There were Episcopal, Methodist and Presbyterian churches very soon after the city was founded. Soon there was a large enough community of French Canadians, Germans and Irishmen who needed a Catholic parish.

For the French speaking Canadians, their parishes played a very important part of retaining an identity. Though French was not usually spoken during the services, these churches were a central location for the activities of the French community. Meetings of the St. Jean de Baptiste Society were usually held at a French Catholic Church. Many had grade schools where children would receive religious instruction and where French Canadian traditions and language could be kept alive. However, by the 1970s and 1980s, many of these ethnic parishes began to close due to shrinking congregations and resources from the Diocese of Marquette. With the closing of these parishes, the French Canadian communities lost an important meeting and sharing place of their ethnic traditions.



Postcard for St. John the Baptist Church
Courtesy of Garden Historical Society



St. John's School in Marquette
Courtesy of Daniel Truckey

FAMILY FOCUS – JOHN BEAUMIER

In 2004, Dr. John Beaumier created an endowment at Northern Michigan University to found a heritage center that would preserve the ethnic and social history of the Upper Peninsula. This would become the Beaumier U.P. Heritage Center which has created this exhibition. John is proud of his French Canadian heritage and wanted to see the history of the region's people saved for future generations. He grew up outside of Escanaba, Michigan as part of an extended French Canadian community. The Beaumier family are descendents of Jacques dit Beaumier Masse who came from France to Québec in the 1660s.



From left to right – John's sister Vi Beaumier, Aunt Mary Beaumier, Mother Lillian Beaumier, Grandmother Odila Beaumier
Courtesy of John Beaumier, Cedar River



John's parents Lillian and Henry Beaumier
Courtesy of John Beaumier, Cedar River

John's grandparents, Joseph and Odilia (LaCroix) Beaumier, came from Trois-Rivières, Québec in 1888. Joseph and his brothers worked on the railroad in Québec and they came to work for the Chicago Northwestern Railroad in the Upper Peninsula. They worked as switchmen, brakemen and Joseph eventually became a conductor. Joseph and Odilia had 11 children including John's father, Henry, who was the oldest.



Pierre and Helen Belanger with Lillian, Louise and Adelle (right to left)
Courtesy of John Beaumier, Cedar River

Henry, who only went to school through the 6th grade, followed in his father's footsteps working for the Chicago Northwestern as a brakemen and conductor. He married Lillian Berenger, another French Canadian descendent whose family owned a farm in Schafer. John remembers that his father and mother spoke fluent French in the home. His older brother and sister also spoke French but by the time John was born, the language was not passed to him.

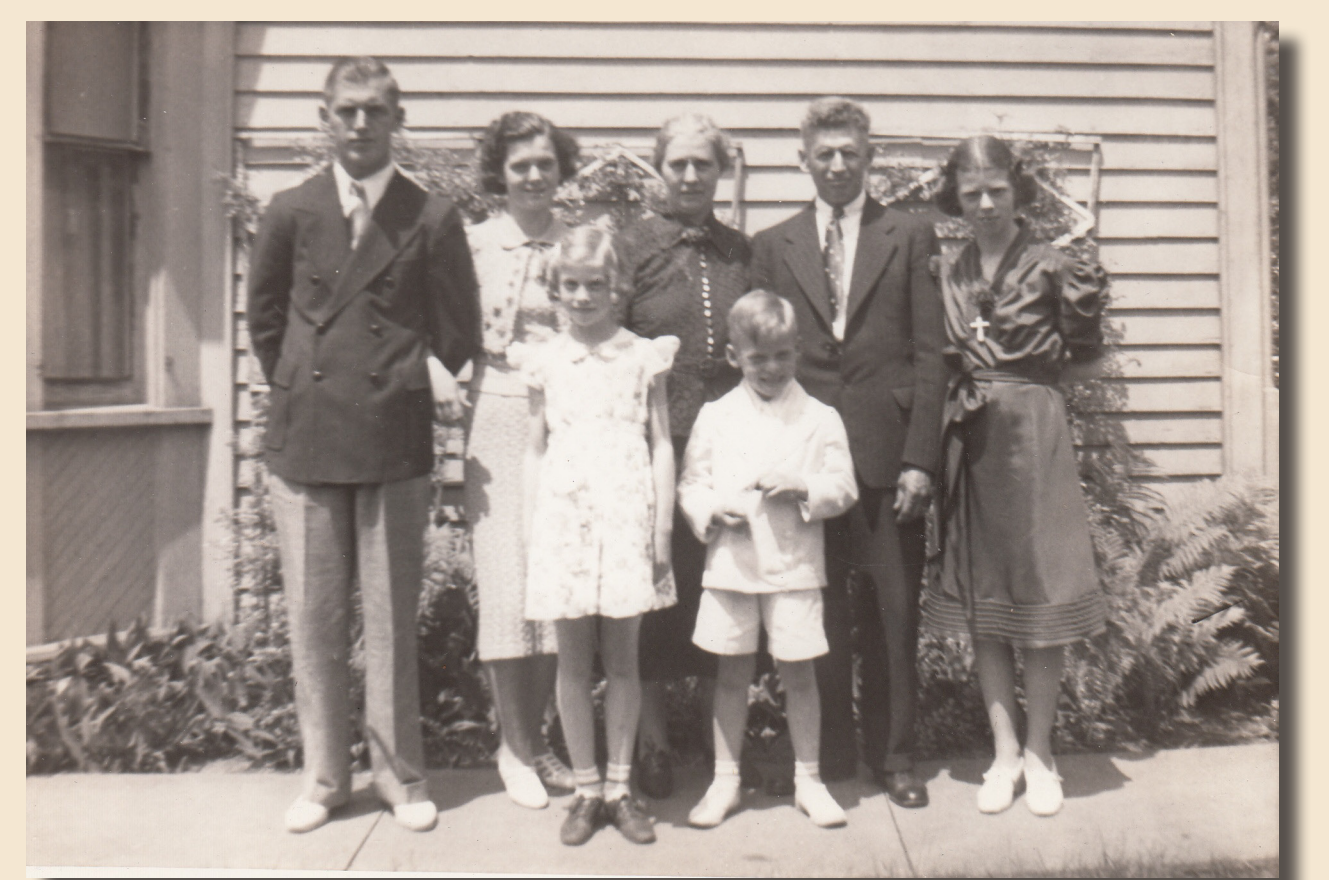


Belanger family on the family farm in Schafer
Courtesy of John Beaumier, Cedar River

As John has said, his family had very little in the way of material items, but they were a very religious family and strong with faith. Every night the family would complete a rosary and all of the sons were altar boys at their parish. He would later attend the seminary before becoming a student at Northern Michigan College in the 1950s. John would go on to become an orthopedic surgeon eventually working for the Mayo Clinic in Rochester, Minnesota.



John Beaumier



The Beaumier family in Escanaba. John Beaumier is the young boy in the front row.
Courtesy of John Beaumier, Cedar River

COMMUNITY FOCUS – ST. ANNE’S PARISH, CHASSELL



The interior of St. Anne's Parish in Chassell
Courtesy of Michigan Tech Archives and
Copper Country Collections

In the early 1880s, French Canadians began to settle in the community of Chassell, located in the Keweenaw Peninsula. They were drawn by the richness of the soil and the forests. Besides farming, woodcutting was a principal occupation since the thriving copper mining companies near by needed cordwood and stud timbers.

When the Sturgeon River Lumber Company moved its sawmill from Hancock to Chassell in 1887-88, the population increased rapidly. With the building of the “Chassell House” (a company

boarding house) and an increase in family homes, arrangements were made at this time to acquire the services of a priest to minister to this growing community since most of the area farmers and many sawmill employees were Catholic.

St. Anne's Parish was first handled as a mission. In 1890 parishioners began making plans for a church of their own. The Sturgeon River Lumber Company donated two lots and all the rough lumber needed. Money for the floor, windows, doors, pews, altars and carpenters' wages had to be raised, and the women responded by forming the St. Anne's Society. All types of money-making activities were organized—card parties, church suppers, socials and plays. Although there was no formal organization for the men of St. Anne's Parish, a number of them belonged to the St. Jean de Baptiste Society, open only to Catholic men of French origin though the nearest chapter was in Lake Linden, which was 30 miles away.



St. Anne's Parish after renovations
Courtesy of Michigan Tech Archives and Copper
Country Collections



An unidentified event at St. Anne's Parish in Chassell.
Possibly St. Jean de Baptiste Day which
was celebrated on June 24.
Courtesy of Michigan Tech Archives and
Copper Country Collections

St. Anne's Parish has continued to thrive for the past 120 years because of the hard work of parishioners and the goodwill of companies which employed French Canadians in the area. Multiple lumber companies have donated money, resources and land for the benefit of St. Anne's. Throughout St. Anne's history the church has remained a focal point for French Canadian residents to socialize and connect with their heritage. Unlike many other French Canadian Catholic churches which have since closed, St. Anne's continues to be active and even thrive.

Compiled by Jaclyn Dessellier

The parish history is based on *History of St. Anne's Parish, Chassell, Michigan* by David Bezotte (1975), available at the Michigan Technological University Archives and Copper Country Historical Collections. The history was revised and updated by David Bezotte and Sr. Theresa J. Semmerling, SCSC

THE NOT-SO-POROUS BORDER

In the 1910s and early 1920s, a series of acts were passed by the U.S. Congress to reduce the number of people immigrating each year to the United States. Though Canada shared a border with the U.S., its residents were not exempt from these laws which severely limited emigration. However, with the coming of the Great Depression, there were limited opportunities for work in the mines and woods of the Upper Peninsula. From that point forward these industries would be in decline throughout the rest of the century and there would be no great need for laborers outside of those already living in the region.

In the early part of the 20th century, it was much easier for immigrants to come to the United States from Canada, rather than from eastern Europe. This was probably due to the fact that most were people of western European backgrounds and, therefore, not considered to be undesirable by American society. However, with the change in immigration laws, the border became harder to cross for those wishing to find work. Still, the border was open without passport or visa to Canadians wishing to visit the United States. With the exception of WWII, the border remained as such until after September 11, 2001.

Since 2001, there has been not only greater security on the border but passports are now required for citizens crossing the border from both countries. This is a major shift in the policy of the “open border” between two great neighbors and allies. It has no doubt increased the security of the border, but it has hampered cross border traffic and commerce. This has been particularly difficult for the Anishinaabeg people with families living on both sides of the border, though the Jay Treaty of 1794 states that “Native Indians born in Canada are therefore entitled to enter the United States for the purpose of employment, study, retirement, investing, and/or immigration.” Only the future will tell what the impact of this increased security will have on the relationship of the Upper Peninsula with Ontario and the rest of Canada.

EPILOGUE

Over the past half century, the Yooper identity has been defined by those outside and within the region. Once a derogatory term used by people from the Lower Peninsula, the term is now one of endearment by many people from the U.P. Often people will simplify what it means to be a Yooper by the large Finnish population across the peninsula. The Finnish influence on our culture is undeniable, but what it means to be a Yooper is as diverse as the many cultural groups who made this region their home. The Cornish brought the pasty, the Italians the cudighi, and the Anishinaabeg passed on traditions and knowledge of the land that have been absorbed into our subconscious. So what role have the Canadians had in determining the culture of the U.P.?

This answer to this question is as elusive as the very nature of Canadian identity, but this exhibit hopefully has shed some light on what it means to be both a Canadian and Yooper. Is it our knowledge of working the woods, love of the outdoors, the way we speak, the foods we eat, a love of hockey and the music we play? We venture to say that our Canadian heritage has contributed to all of these and many more facets of our lives that we've yet to identify.



Courtesy of Chassell Heritage Center



The Truckey family of Marquette picnics at their family camp, Sipamaba, along the Chocolay River, May 1955.
Courtesy of Daniel Truckey, Marquette



1910 Calumet High School Hockey Team
Courtesy of Michigan Tech Archives and Copper Country Collections

Census research has shown that the parents of one-half of the team came from Canada. The other half's parents came from England.



Courtesy of Dave Bezotte, Houghton

With all that has been said, Canada is really a mosaic of cultures and the Upper Peninsula is much the same. Where intermarriage has tended to blend cultural traditions, the culture of the U.P. is not monolithic, but rather a patchwork of many peoples and ways of life. Regardless of their cultural or ethnic ties, those people who came from Canada have left an indelible mark on the cultural and physical landscape of the U.P. that resonates to this very day.



The Reinhardt family at the annual "Learning to Walk Together" Pow Wow at Northern Michigan University.
Courtesy of Marty Reinhardt, Sawyer