

## St. Ignace Area Historic Sign Driving Tour

The first stop on your tour is inside the St. Ignace Public Library, located at 110 W. Spruce Street (one mile south of the St. Ignace Chamber of Commerce).

### ***SCHOONER C.H. JOHNSON***

\*\*\*\*\*

There is a table at the St. Ignace Public Library made of the salvaged wood from the *C.H. Johnson*.

\*\*\*\*\*

St. Helena Island lies about 10 miles west of the Mackinac Bridge on the shore of the Upper Peninsula of Michigan. In the mid-1800's, it was inhabited by a colony of fishermen who built homes and a dock on the north side of the Island. Sailing vessels made an occasional stop to pick up fresh fish. St. Helena served another useful purpose, for it represented an excellent anchorage for vessels waiting out storms blowing from the south and southwest.

During a particularly strong southwest gale in late September of 1895, Captain Hiram Henderson of the schooner *C.H. Johnson* decided to take advantage of the protection offered by St. Helena Island. He was on his way to Chicago with a load of sandstone blocks from Jacobsville in the Lake Superior red stone district on the Keweenaw Peninsula. The stones were to be used in the construction of a bank building in Chicago and, as the owner of the *Johnson*, he was eager to deliver his cargo and get back to his home port of Cleveland before winter set in. Nevertheless, the prudent action seemed to be to drop anchor and wait out the storm.

At 2 o'clock in the morning, the anchor chain broke and the *C.H. Johnson* was swept onto the north shore at Gros Cap. Within minutes, the 35 year old wooden schooner began to break up. Captain Henderson and his crew tried to launch their yawl boat, but it swamped and sank. In desperation, they fired a distress gun that fortunately was heard by a local fisherman named Ambrose Corp, who, with his two sons, set out in their fishing boat to rescue the crew from the rapidly deteriorating schooner. They nearly lost their lives in the attempt but finally took them all on board and reached the shore. According to a newspaper, "the woman cook was nearly dead with cold and fright and had leaped into the fishing boat half naked. The sailors lost all they possessed."

Today, the windlass from the *C.H. Johnson* sits on display in a small maritime park along the waterfront in St. Ignace. To our knowledge, none of the large stone blocks have been removed from the wreck. They are about 8 feet long, 4 feet wide and 2 feet thick and are one of the more interesting cargoes we have seen. Somewhere between St. Helena and the north shore, there are probably one or more large wooden stock anchors yet to be found.

NAME	<i>C.H. JOHNSON</i>
RIG	SCHOONER
OFFICIAL NUMBER	5833
GROSS TONS	332
LENGTH	137 FEET
HULL BUILT	WOOD
DATE LOST	1870, MARINE CITY, MI. BY W.M. MORLEY
CAUSE OF LOSS	STRAND
LIVES LOST	NONE
CARGO	STONE BLOCKS

BOUND FROM/TO	PORTAGE ENTRY (LAKE SUPERIOR)/CHICAGO
LAST ENROLLMENT	4 APR 1892, CLEVELAND CUSTOM HSE #72
SURRENDERED	26 SEP 1895 CLEVELAND, "VESSEL LOST"
CONFIGURATION	1 DECK, 3 MASTS, SQUARD STERN PLAIN STEM
DEPTH	13 FEET

\*\*\*\*\*

Exit the library parking lot to the right---turn right at the stop sign ---follow US-2 to I-75 overpass and onto I-75 south (MDOT directional sign reads Mackinac Bridge). Just before fare booth merge into left-turn lane –turn CAREFULLY left into the Welcome Center.

The next three sites are in the Welcome Center area and then the next two are in the Mackinac Bridge Authority area, just down the hill (you can walk over there).

\*\*\*\*\*

### THE MACKINAC STRAITS

Nicolet passed through the Straits in 1634 seeking a route to the Orient. Soon it became a crossroads where Indians, missionaries, trappers and soldiers met. From the 1600's through the War of 1812, first Frenchmen and Englishmen, then Britons and Americans fought to control this strategic waterway.

In 1679, The *Griffin* was the first sailing vessel to ply these waters. The railroad reached the Straits in 1882. Until the Mackinac Bridge was opened in 1957, ferries linked the north and south.

Michigan Historical Commission

Registered site no. 62

### THE AMERICAN LEGION MEMORIAL HIGHWAY

A TRIBUTE TO 50 YEARS OF DEDICATION TO THE PRINCIPALS OF  
JUSTICE, FREEDOM AND DEMOCRACY

1919-1969

Memorial sponsored by the American Legion Thomas F. Grant Post no. 62 St. Ignace

### BLUE STAR MEMORIAL HIGHWAY

A TRIBUTE TO THE ARMED FORCES THAT HAVE DEFENDED THE UNITED STATES OF AMERICA

Sponsored by The Federated Garden Clubs of Michigan

In cooperation with the Michigan State Highway Department

\*\*\*\*\*

At Mackinac Bridge Authority:

\*\*\*\*\*

### MACKINAC BRIDGE 1954-1958

State of Michigan

Hon. G. Mennen Williams ~ Governor

**Mackinac Bridge Authority**

Prentiss M. Brown ~ Chairman

Charles T. Fisher, Jr. ~ deceased

George A. Osborn

Mead L. Bricker

Murray D. VanWagoner

William J. Cochran

Fred M. Zeder ~ deceased

Charles M. Ziegler ~ State Highway Commissioner 1950-1957

John C. Mackie ~ State Highway Commissioner 1957-

Lawrence A. Rubin ~ Executive Secretary

Sandford A. Brown ~ Treasurer

---

D.B. Steinman ~ Consulting Engineer

Glen B. Woodruff ~ Consultant

---

**PRINCIPAL CONTRACTORS**

Merritt-Chapman and Scott Corporation

American Bridge Division of U.S. Steel Corporation

The face of the authority’s buildings and the foundations of the bridge are built of Drummond dolomite stone from Drummond Island, Michigan

---

A tribute to those who through their vision, skills and labor made possible

**THE MACKINAC BRIDGE**

Uniting Michigan’s two great peninsulas.

Mackinac Bridge Authority, Mackinac Straits Bridge Authority, legislature, consulting engineers, Investment Bankers, Contractors, Organized Labor

Those many individuals, newspapers and civic leaders whose faith in this great project never wavered from the day of its inception more than 75 years ago to the day of its opening November 1, 1957 (by) U.P. Development Bureau, Inc.

\*\*\*\*\*

To continue, exit the Welcome Center onto I-75 North...proceed to the second exit - #344B – around the cloverleaf onto US-2. Cross I-75 on the overpass, get into the left turn lane and turn left at the red, white & blue moose at Boulevard Drive. Go south on Blvd. Dr. 2/10s mile into:

\*\*\*\*\*

**FATHER MARQUETTE NATIONAL MEMORIAL**

**Memorial: Father Marquette 1637-1675 Missionary-Explorer**

This French Jesuit missionary arrived in North American in 1666. Five years later, he founded a mission on the Straits of Mackinac, naming it in honor of St. Ignatius Loyola.

In 1673, Marquette and Louis Jolliet departed St. Ignace on a 3000 mile trip to explore and map Lake Michigan and the Mississippi River Valley. Marquette's map was the most accurate then known.

Jacques Marquette died on May 18, 1675. Two years later, his remains were reburied at the mission in St. Ignace. He stands as one of Michigan's greatest men and this memorial honors him and his achievements.

\*\*\*\*\*

### **FATHER MARQUETTE NATIONAL MEMORIAL**

Fire caused by lightning destroyed the Father Marquette Museum in 2000. Outdoor exhibits and a 15-station interpretive trail remain open. Plans to rebuild the museum are in progress.

\*\*\*\*\*

The Father Marquette National Memorial offers a quiet spot to reflect on the character and life of Father Jacques Marquette, the French and the Native American people who inhabited the Upper Great Lakes region more than 300 years ago. Also, part of the Memorial is a 15 station interpretive trail, panoramic view of the Mackinac Bridge, a picnic area and the restrooms (open seasonally).

#### TRAIL:

1. Nature and uses
2. View of Bridge/Foods from Lakes and Land
3. Two Cultures Meet
4. Farmers and Gatherers
5. Forest Bounty
6. All Things Related
7. What lay beyond the streets
8. A gathering place

- 
1. Quaking Aspen
  2. Beaked Hazel
  3. Balsam Fir
  4. White Pine
  5. White Spruce
  6. Northern White Cedar
  7. Common Juniper
  8. Red Osier Dogwood

## WHO WAS FATHER MARQUETTE?

Jacques Marquette was a French Jesuit missionary who lived among the Indians of the Great Lakes region from 1666-1675. Marquette mastered several Indian languages, crossed uncharted wilderness and established missions at Sault Ste. Marie, St. Ignace and Kaskaskia (Illinois). In 1773, with a French-Canadian trader named Louis Jolliet, he explored and mapped the Mississippi River. Their expedition opened the heart of North America to the fur trade and French influence.

## WHY ST. IGNACE?

Father Marquette founded St. Ignace in 1671 with a band of Huron and Ottawa Indian. Two years later he and Jolliet left St. Ignace to become the first Europeans to map the Mississippi River. In 1677, Marquette's remains were recovered from a wilderness grave and reburied at his St. Ignace Mission.

## IN THE AGE OF MARQUETTE.....

Michigan was a vast wilderness claimed by France. English colonies were confined to the eastern seaboard from New England to the Carolinas. Louis XIV ruled France and claimed territory from eastern Canada through the Great Lakes to the Mississippi River Valley and beyond.

## THE FIRST PEOPLE

The Ojibway, Hurons and Ottawa people inhabited the upper Great Lakes region in the 17<sup>th</sup> century. They were hunters, fishermen and farmers with far-reaching networks of trade.

## THE FRENCH

The French pushed into the upper Great Lakes from Quebec and Montreal in Eastern Canada. They were soldiers and traders, explorers and priests who claimed the region for their God and King, calling it New France.

## THE BLACK ROBES

Jesuit priests carried the Catholic faith into the wilderness of New France. They were known for their missionary zeal among the Indians but were also explorers, map-makers and agents of French expansion who recorded their experiences in journals and letters.

## TWO CULTURES MEET

These cultures met in the North American wilderness. Explore their world at the Father Marquette National Memorial and Museum, a short walk down this path.

\*\*\*Follow the sidewalk to the Amphitheater. The Museum burned in 2000.\*\*\*

## A New World

In the early 17<sup>th</sup> century, Europeans were drawn to North America by the opportunity to trade for furs and by the prospect of discovering a water route to Asia. Jesuits were drawn to Europe's "New World" too, but the "treasure" they sought was souls converted to Christianity.

## A New Opportunity

Jesuit missionaries did not wait for others to open the way for them. They viewed the Native American population of the New World as both an opportunity and a responsibility. They plunged into the North American wilderness alongside early explorers and fur traders.

Two Jesuit priests, Isaac Joques and Charles Raymbault, were among the earliest European travelers to Michigan. In 1641, they visited a Chippewa village located at present-day Sault Ste. Marie. Jacques Marquette and Louis LeBoeme established the first mission in Michigan at Sault Ste. Marie in 1668, more than 100 years before the American Revolution.

“On the 16<sup>th</sup> of November...I stopped to procure a supply of herrings for my subsistence for the winter.

The fishing had begun some days previously, and was very abundant. The savages begged me to speak to God in my Chapel that it might last a long time...

I had no desire to make them pray to God in their Cabins, because these were so littered with nets, and so full of fish, that I could hardly enter or kneel in them without inconvenience.

But after considering that the women and girls were constantly occupied in smoking the fish, and the men in gathering the nets, I thought that I must not manifest any reluctance to visit them every day, and make them pray to God as they wished.”

Father Louis Andre at Green Bay “Jesuit Relations”, LVII, 1672, 1673

## Reports from New France

Jesuits working among Indian peoples in North America wrote detailed reports back to their superiors in France.

They described not only the successes and challenges of their mission work, but also the clothing, food, houses, tools, hunting and fishing techniques, dances, and ceremonies of the native peoples.

The French Jesuits edited and published these reports, shaping European views of New France. They became known as the “Jesuit Relations”.

## Marquette in France

Jacques Marquette was born in 1637 in Laon, France. His father was a lawyer and royal official, able to provide his children with the best education available.

Marquette could have become a merchant, a lawyer, or an army officer. Instead, after receiving his bachelor’s degree from the Jesuit University at Reims in 1654, he joined the Society of Jesus in hopes of becoming a missionary.

Historians are unsure where Marquette was baptized. It may have been in Laon’s cathedral, which was a familiar sight to young Jacques, his two sisters and his three younger brothers. The cathedral still rises above the city.

France was one of the most densely populated countries in 17<sup>th</sup> century Europe. Most people lived in small farming villages like those that cover this map. Larger towns like Laon and Nancy were crowded and unsanitary. Fire and disease were constant threats.

## Becoming A Jesuit

Marquette was seventeen when he arrived in Nancy to become a Jesuit novice. His training followed the plan laid out in Ignatius Loyola’s *Ratio Studiorum*. It included periods of teaching younger students.

“When I have finished my seventh year of teaching at the age of twenty-eight, I shall be facing further course of studies. I approach his Paternity to ask that which I sought out nearly seven years ago... to set out for foreign nations, about which I have been thinking from my earliest years and the first light of reason...I am completely ready for absolutely any region.”

Jacques Marquette to the Jesuit Superior General John Paul Oliva     March 19, 1665

### **Leaving the Old World**

Jacques Marquette was ordained in March 1666 and assigned to the missions of New France. A few months later, he sailed from LaRochelle, knowing he might never return to France.

### **Jesuit Martyrs**

“When we had assurance of the departure of the enemy, (and) news through some escaped captives of the deaths of Father Jean de Brebeuf and of Father Gabriel Lalement, we sent one of our Fathers and seven other Frenchmen to seek their bodies at the place of their torture. They found there a spectacle of horror, the remains of cruelty itself.”

Fr. Paul Ragueneau     “Jesuit Relations”, XXXIV, 1648-1649

Jacques Marquette’s teachers probably shared the vivid descriptions of missionary life amidst the native peoples of New France found in “Jesuit Relations”. Among them would have been the stories of several Jesuit martyrs, including Jean de Brebeuf, Gabriel Lalement, and Isaac Joques.

Marquette may have seen this illustration in Francois de Cruex’s “Historic Canadensis”, published in Paris in 1664.

### **Missionary of New France**

When Jacques Marquette landed at Quebec on September 20, 1666, the Iroquois wars that had destroyed the Jesuits’ Huron mission were coming to an end. The youngest of the 33 Jesuits stationed in New France, he spent nearly two years in Quebec and Three Rivers, studying native languages and customs. In August 1668, he joined an Ottawa flotilla and headed west to begin the work he had dreamed of for so long.

“Finally we dispatched to Father Claude Allouez...Father Marquette, a man well versed in the Algonquin language, of sound health, robust body, excellent character and tried virtue, and highly acceptable to the barbarians by reason of his wonderfully gentle ways”.

Father Francois Le Mercier to Jesuit Superior General John Paul Oliva     September 1, 1668

### **Sainte Marie du Sault**

Father Marquette writes from the Sault that the harvest (of souls) there is very abundant. ...Thus far, however, our Fathers have not dared to trust those people, who are too acquiescent, and fearing lest they will, after their Baptism, cling to their customary superstitions. Especial attention is given to...baptizing the dying, who are a surer harvest.”

Father Francois Le Mercier     “Jesuit Relations” LII, 1668-1669

At Sault Ste. Marie, the mission Marquette established among the Chippewa with Father Claude Allouez and Brother Louis Le Boeme formed the basis for the first permanent European settlement in Michigan. It gave the Jesuits contact with Indians of many other tribes who came to fish in the rapids. They measured their success in term of souls converted to Christianity through baptism.

## Saint Ignace

“That spot (the Straits of Missilimackinac) has everything possible to recommend it to Savages; fish are abundant at all seasons, and the soil is very productive; there is excellent hunting-bears, deer, wildcats”.

Father Claude Dablon “Jesuit Relations”, LVI, 1671-1672

In 1671 friction between the Sioux and the Ottawa and the Huron refugees at Esprit forced the refugees to move east. Father Marquette traveled with the Christian Huron and Ottawa who relocated at the Straits of Mackinac. They spent the summer on Mackinac Island, but by fall had moved to the mainland, where the land was better for farming.

## St. Esprit

“When the Illinois come to LaPointe, they cross a great river which is nearly a league in width, flows from North to South, and to such a distance the Illinois, who do not know what a canoe is, have not heard any mention of its mouth.”

Father Jacques Marquette “Jesuit Relations”, LIV, 1669, 1670

In 1669, Father Marquette took over Father Allouez’s work with the Ottawa and Huron who had fled to the western end of Lake Superior to escape the Iroquois. There, at LaPointe, he was, for the first time, completely on his own. He learned how hard it could be to convince people to abandon beliefs that were deeply entwined in their cultural traditions. And he met Illinois who told him of their villages and the great river that flowed nearby.

“The Outaouaks (Ottawa) gave me a young man who had lately come from the Illinois, and he furnished me with the rudiments of the language...in the course of the Winter.”

Father Jacques Marquette “Jesuit Relations”, LIV, 1669-1670

“One must make himself, in some sort, a Savage....and lead a Savage’s life with them; and live sometimes on a moss that grows on rocks, sometimes on pounded fish bones – a substitute for flour, - and sometimes on nothing , - passing three or four days without eating, as they do.”

Father Jacques Marquette “Jesuit Relations”, LI, 1667-1668

## Exploring the Mississippi

“It may be said that this is the finest and most hazardous of all the discoveries in this country up to the present day.”

Fr. Claude Dablon to Fr. Pinette October 25, 1674

In 1673, Father Marquette and Louis Joliet, along with a crew of five men, set out from St. Ignace to explore the Mississippi River.

The governor of New France hoped the river would take them to the fabled “western sea”. By the time they reached the mouth of the Arkansas River, however, they knew that the Mississippi was not the route they were seeking.

On their return trip, Marquette visited villages of the Illinois tribe and promised to return and established a mission.

Marquette drew this map after returning to Green Bay. He sent it to Fr. Dablon with his account of the voyage.

## Getting the Word Out

“The person who was bringing (the account of this journey) to us suffered a shipwreck when close to Montreal and all his papers were lost. I expect another copy of it (in) the coming year as I have asked it of Father Marquette.”

Fr. Claude Dablon to Fr. Pinette October 25, 1674

Louis Joliet, as the commander of the Mississippi expedition, expected to make the official report. But both copies of his journals and maps were lost – to “shipwreck” & fire. Because Father Marquette’s account survived, he has overshadowed Joliet.

This 1683 map shows part of the Mississippi explored by Joliet & Marquette.

## On Marquette’s map:

“After proceeding 40 leagues on this same route, we arrived at the mouth of our river and, at 42 and a half degrees of latitude, we safely entered the Missisipi on the 17<sup>th</sup> of June, with a joy I cannot express.”

Jacques Marquette, 1673

“The calumet dance, which is very famous among these peoples, is performed solely for important reasons; sometimes to strengthen peace, or to unite themselves for some great war; at other times, for public rejoicing. Sometimes they thus do honor to a nation who are invited to be present; sometimes it is danced at a reception of some important personage, as if they wished to give him the diversion of a ball or comedy.”

Jacques Marquette, 1673

“We...found a village of Illinois called Kaskaskia, consisting of 74 cabins. They received us well, and obliged me to promise that I could return to instruct them. One of the chiefs of this nation...escorted us to the lake of the Illinois, whence, at last, at the end of September, we reached the Bay des Pauntz (Green Bay), from which we had started at the beginning of June”.

Jacques Marquette, 1673

## Marquette Remembered

“He always entreated God that he might end his life in these laborious missions and that, like his dear St. Xavier, he might die in the midst of the woods bereft of everything.”

Fr. Claude Dablon “Jesuit Relations”, LIX, 1673-1677

Poor health delayed Marquette’s promised return to the Illinois villages. He left the Mission of St. Francis Xavier near Green Bay Wisconsin, in October 1674, but bad weather forced him to stop and spend the winter with his two companions near present-day Chicago.

In the spring, they reached an Illinois village at Kaskaskia, where he preached to the Indians. His health failing, Marquette wanted to return to St. Ignace. While traveling north along Lake Michigan’s eastern shore, he died on May 18, 1675. The exact location of Marquette’s death is a matter of debate and controversy.

Two years after Marquette’s death, Ottawa Indians returned his bones to the mission at St. Ignace for burial. The mission’s location was lost when later Jesuits abandoned it and burned the mission in 1705.

In 1877, Father Edward Jacker, investigating what he believed to be the site of the mission chapel, found pieces of birch bark and fragments of bone. Today, archeologists believe that there is a Huron village site near where he dug, and possibly the actual mission site.

Though no one really knows what he looked like, artists have drawn, sculpted and even created Marquette’s image in stained glass.

Pere Marquette is the name of a river and many streets in Michigan. Marquette would have been surprised to find a railroad company named after him. Artifacts relating to the Jesuit mission can be seen at the Museum of Ojibwa Culture in downtown St. Ignace. The name "Pere Marquette" has also graced the bow of vessels on the Great Lakes. A number of Midwest cities and towns, including Marquette, Michigan, are named for Father Marquette. His other namesakes include Pere Marquette State Park in Illinois and Marquette University in Milwaukee

\*\*\*\*\*

To continue---Exit the parking lot to the left onto Boulevard Drive, heading toward Lake Michigan.  
As the pavement ends, turn left into Bridge View Park.

\*\*\*\*\*

### **In Bridge View Park:**

#### **STATE BAR OF MICHIGAN 1935**

##### MICHIGAN LEGAL MILESTONE

Prentiss M. Brown, Michigan Lawyer, Mackinac Visionary

Prentiss Marsh Brown dreamed of what it would take to bridge the Mackinac Straits. He grew up in St. Ignace at the dawn of the 20<sup>th</sup> century and often gazed south across the Straits, a daunting stretch of cold, deep water. He could not know then that despite a life of achievement placing him among Michigan's most distinguished citizens, he would be best remembered as "The Father of the Mackinac Bridge".

Brown, who was admitted to the State Bar of Michigan in 1914, served as prosecuting attorney of Mackinac County for twelve years. During that time, he missed an argument before the Michigan Supreme Court, his efforts to reach Lansing stymied by the Straits of Mackinac's winter ice. He later recalled, "that bitter hike across the Straits made a lasting impression on me for the need of a bridge across the Straits."

Known for his financial expertise, Brown served as director of the Office of Price Administration under Franklin Delano Roosevelt, having drafted the legislation for the office while a member of the U.S. Senate from 1936-1943. In 1950, he was appointed chair of the Mackinac Bridge Authority and through his leadership, financing and building plans began to take shape. Accepting no pay, he and his colleagues overcame many financing obstacles, eventually funding the bridge's construction through the sale of revenue bonds.

The Mackinac Bridge is rightly hailed as an engineering marvel but the work of Prentiss Brown in overcoming legal obstacles and arranging financing is no less significant. Prentiss Brown remained chair of the Mackinac Bridge Authority until his death in 1973. He is interred in St. Ignace's Lakeside Cemetery on the shores of the straits he dreamed of bridging.

Placed by the State Bar of Michigan, The Emmet-Charlevoix Bar Association, the Cheboygan County Bar Association and the 50<sup>th</sup> Judicial Circuit Bar Association. 2007

### **SOUTH TOWER FOG BELL**

When the Mackinac Bridge was constructed, a bell was placed at the base of each tower to guide approaching vessels during poor visibility. In March 1961, a fog horn was installed. The bells have been silent ever since. On April 24, 2002, the South Tower Fog Bell was removed from the bridge to be displayed at Bridge View Park.

### **INTERNATIONAL ASSOCIATION OF BRIDGE, STRUCTURAL, ORNAMENTAL AND REINFORCING IRON WORKERS**

**In memory of those who lost their lives building the bridge:**

**Albert B. Abbott-Laborer  
Jack C. Baker-Ironworker  
Robert Koppen-Ironworker  
James R. LeSarge-Ironworker  
Frank Pepper-Diver**

**Local Unions that Built the Bridge:**

**Iron Workers Local 8  
Iron Workers Local 25  
Iron Workers Local 340  
American Bridge Company**

### **MICHIGAN'S TOP TEN CIVIL ENGINEERING PROJECTS OF THE 20<sup>TH</sup> CENTURY**

National Historic Civil Engineering Landmark  
American Society of Civil Engineers 1852  
Mackinac Bridge, Michigan



Designed by David B. Steinman, and representing a new level of aerodynamic stability in suspension bridges for its time, the Mackinac Bridge was the first suspension bridge to incorporate specific design features to manage the forces imposed on it by winds. Construction of "Mighty Mac" took over three years in a demanding climate, and its completion made all-weather travel between Michigan's two regions possible. The five-mile bridge, including approaches, was the world's longest suspension bridge between cable anchorages (8,614 feet) at the time of its construction.

Opened to traffic: November 1, 1957

Designated: 2010

**DAVID B. STEINMAN  
1887-1960**

David B. Steinman, designer of the Mackinac Bridge, firmly believed that man made structures should be beautiful. From this vantage point, it is clear that he achieved his goal. It is to his memory that this plaque has been dedicated.

June 11, 1967

\*\*\*\*\*

Exit Bridge View Park to right....travel back to US-2, turn left:

\*\*\*\*\*

**Travel 2.5 miles west of I-75 to scenic turnout:**

HISTORIC US-2 DESCRIPTION IN ENGLISH AND ANISHINABE (LOCAL NATIVE AMERICAN LANGUAGE)

**ANCIENT ANISH PATH**

The route that US-2 follows today has served as an important transportation corridor from the earliest inhabitants of the Michigan Peninsula to the present.

When the Federal Highway System was established (1927), the second route designated as a Federal Highway ran east/west across the Upper Peninsula of Michigan. The original route for the east portion of US-2 ran from Brevort east to Moran, then SE to St. Ignace. The existing route was completed in 1938 and closely follows an ancient route used by Native Americans, explorers, settlers and soldiers.

The first land surveys (completed in the 1840's) indicate that there was an Indian trail, later a coach road, running from St. Ignace to Gros Cap along the path which US-2 now occupies. Further west, surveyors recorded Native American trails following rivers and streams from the coast north into the interior of the Upper Peninsula. This allowed the early inhabitants of the peninsula to walk or canoe south to the coast, then travel both east and west. This served as an informal but important corridor for transportation and commerce for the indigenous people of Michigan.

While primary travel in this area was by canoe, the trails were used frequently as secondary transportation routes. Many of these trails were from village to village, rather than along one linear path. During summer, people would gather together in areas like the Sault, when the weather was good and food was plentiful. As winter approached, smaller groups (such as clans) would split off and travel elsewhere in order to reduce competition for scarce resources. They would travel between sugar bush camps, gathering areas and hunting and trapping grounds. Groups would also travel to barter any excess items they had for other goods they may have needed.

The earliest European explorers and traders, first the French and then later the British, would have likely followed these established trails. In the 19<sup>th</sup> century, Americans began to settle the area and as towns grew more numerous, these trails began to evolve into more formalized roads. Explorers, fur traders, armies, and settlers all traveled along this trail which grew to be called the Green Bay-Sault Trail/Coach Road.

Many of Michigan's modern roadways, including a portion of US-2 that passes this site, were established on routes originally utilized by the first residents of this land, recognizing the important contributions made by the state's first residents to the history of transportation in Michigan.

\*\*\*\*\*

And on the other side of this sign:

**GETE ANISHINAABEK MIIKAAN**

Enininamook noongo US-2 aapiji giji-naabijikaazisikaade dibishkoo gonaa mewzhi gaantami –yaajig gaazhi-nakaaziwad, Michigan Neyaashiing gaadaajig.

Mewzhi Federal Highway System gii-zhitjigaade 1926-27, eko-niishing dash miinwaa gii-zhitjigaade Federal Highway gii-mamowa waabinong-epingishimok nikeyaa-gii-takamoowa shpiming Michigan Neyaashiing. Wi dash wiigo ntam gaa-mamoowak waabanoong nikeyaa US-2 gii-ji-maajitaamoowa Brevort waabinong nikeyaa biinish Moran, mii-dash zhaawanoong-waabanoong St. Ignace. Megwa dash zhe eteg gchi-miikan, 1938 gii-

zhitigaadeban, gegaa gwa naasaap Anishinaabeg gaa-naagidoowad mewzhi, miinwaa gwa geg gaabaa dabagiiijig, zhimaaganishag, miinwaa gaa-bi-daajig maanpii nikeyaa.

Bijiinak dash 1840's gii-dibishaanaawaa maanda kiins gaa-kidwad gaa-aawang Anishinaabe miikan, geg pii dash gwa gaani-aawang bemdaabijeng miikan, St. Ignace biinish Gros Cap shweying US-2 noongo temgag. Noonj gwa epingishmook dash zhe, edaabagiiijig gii-zhibiigebiniig Anishinaabe miikanan naagidoowad ziibiinsan miinwaa gwa gchi-ziibiinsan zhe giiwedinoong nikeyaa jiiigabiig biinish shipiming Neyaashiing Michigan. Mii dash gii-gishkitoowaad gaa-dagwashnajig neyaashiing wii-zhigaadewosewad, miinwaa wii-ni-makizhewad zhaawanoong nikeyaa mii dash giishkitoowad wii dagwashinoowad waabanoong ginimaa ge epingishimook. Gii-chi-piitendaagwod dash gwa eshkam maanda enamook miikan saam mii-maanda gaa-nakaazang wii-wa aashitoogewad Annishinaabe gaa-daajig Michigan noongwa nikeyaa.

Memdage gwa jiimaan gii-nakazigaadenoona maanpii, naangwodanoong dash wii go nakaazam nen miikaansan. Niibina go nanda miikaansan gii-nakaazigaadenoona wii-zhaang mi-tategin odenaawensing. Niibining bemaadizijig gii-tkweshkidadiwag odenaang dibishkoo gonaa Bawehting, pii gii-mi-mino-giizhigak, miinwaa gii-baatiinak miiijim. Pii dash gii-b'boong aanin gwonda bemaadizijig gii-bikenidoowag pakaan goji wii-wa daawaad, mii-dash kina goya ji-de wiisinid. Naa dash gwonda gii-mi-yaawag megwe zisbaakidoo-kaaning, enji-maawnjiding, enji-ndoowenjigeng miinwaa enjiniig'igeng Miinwaa go aanind gwonda gii-meshkidoonmaagewag noonj go gaayaamoowad.

Geg ntam zhaaganaashag gaa-dagoshinajig maanpii, be-baa-danakiijig miinwaa be-baa-meshidtoongeijig, geg Memtagooshag miinwaa Zhaaganaashag gii-naagidoonaawaa nanda miikaansan gaa-zhitjigaadeg. Mewzhi, megwaaj go 1900's Gchi-mookmaanag gii-maaji-dadaawag maanpii odenaawensing mii gii-maaji-nakaaziwad nanda miikaansan. Zhaaganaashag ebaa-danakiijig, daawaaganan edaaweijig, zhimaaganishag miinwaa bemaadizijig kina gii-naagidoonaawaa maanda miikaans, noongo ezhinikaadeg Green Bay-Sault Trail/Coach Miikan.

Niibina go noongo Michigan miikanan eyaawogin, gowach go aanin US-2 geg ntam gaa-yaajig gii-zhitoonaawaa nanda miikanan ntam, geg Annishinaabeg. Manaajigaasiwag dash gwonda Anishinaabeg saam gii-kendamigaasiwag wiinwaa ji-enji-temgag noongo nanda miikanan, mii maanda noongo bemaadizijig ekidoowad maanpii Michigan.

### **On US-2, 3.9 miles west of I-75 at Gros Cap Cemetery**

#### **OTTAWA INDIAN VILLAGE**

Here on West Moran Bay, a large 17<sup>th</sup> century Ottawa village was directly connected by trail and water with Michilimackinac center on Moran Bay, Lake Huron. Both bays were named for Trader Morin whose post was at this settlement. The original burial ground serves the community today.

Erected by the Township of Moran 1960 at the ancient campfire site

Approved by the Michilimackinac Historical Society

### **On US-2, 6 miles west of I-75 (2 historic signs in this park),**

#### **LAKE MICHIGAN**

This lake, the 6<sup>th</sup> largest in the world, was discovered in 1634 by Jean Nicolet, who explored this north shore to Green Bay but found no Orientals as the French in Quebec had hoped he would. The general size and outline of the lake was established in the 1670's by Marquette and Jolliet. They named it Lake Michigan. Its

elongated shape was an obstacle to transcontinental expansion but its waters soon proved a real boon to commerce.

Michigan Historical Commission Registered Site #120

### **GROS CAP AND ST. HELENA ISLAND**

French fishermen who came to Gros Cap (on the shore below) early last century, also participated in its offshore settlement, St. Helena Island, where ships obtained wood fuel and other supplies. There in 1850, Archie and Wilson Newton set up a fishing and shipping business. The community thrived for more than 30 years.

Erected by the Township of Moran 1962

Approved by the Michilimackinac Historical Society

**9.8 miles west of I-75 & 4/10 of a mile west of Pointe Aux Chene River Bridge  
Blue sign back in field on north side of road (LOOK SHARP!)**

### **POINTE AUX CHENES (OAK POINT)**

An 1836 treaty granted three square miles at this point to Chief Ance and his band of Chippewa-Ottawa, thereby permitting continued use of a region which had long been favored as a native source of food and other necessities. It became the last resort of St. Ignace area Indians.

Erected by Ralph and Violet McCarry 1960

Approved by the Michilimackinac Historical Society

**11 miles west of I-75, turn right on Brevort Lake Road – go 3/10 of a mile - west side of road  
ROUND LAKE CCC CAMP SITE**

**Camp Round Lake~Civilian Conservation Corps~ CCC Camp 3631<sup>st</sup> Company 1935-1941**

(Shares parking with Sand Dunes Hiking Trail. After passing thru a wooden archway, bear to the right.)

Take a short walk and learn what life was like in a CCC camp where during the Great Depression, young men struggled to save both our natural resources and themselves. Quotations on the signs are from historic documents and interviews with men who lived and worked at this camp.

### **FORMER CCC BUILDING SITES**

The unmowed areas of taller grass mark the foundations where buildings once stood.

1. Barracks 2
2. Barracks 1
3. Education Building
4. Bath House
5. Officers Quarters
6. Canteen
7. Barracks 3
8. Barracks 4
9. Barracks 5
10. Power House, Water Tower
11. Mess Hall
12. Root Cellar
13. Paint Shed

### **A CLEARING IN THE FOREST**

This CCC camp was built on the site of an old Indian settlement. The area you are now entering was already cleared of trees when the first CCC boys and foresters arrived in 1935 to build Camp Round Lake. Older residents recall bark-covered Indian lodges that stood here as late as the 1920's. During the 1800's this land was owned by several members of the Point Aux Chenes (Oak Point) band of Chippewa Indians. Later, a number of local young men of Indian ancestry served here in the CCC.

### **NAMES OF PRIOR INDIAN PROPERTY OWNERS**

KE-GI-GAW-NA-GUM "Close to the Shore"  
 BEDUA-GESHIK "Between the Earth and the Sky"  
 MONDUD-WE-KE-ZHICK  
 OS-KA-BA-WISS

### **SHELTER IN TROUBLED TIMES**

*"Everybody was struggling to live! Things were tough!"*

In March 1933, ¼ of the work force was unemployed and Michigan had the nation's highest juvenile delinquency rate. At this time, Franklin D. Roosevelt (FDR) stepped into the presidency. On April 3, 1933, FDR signed the executive order to establish the Emergency Conservation Works (E.C.W.) program which was immediately referred to as the Civilian Conservation Corps (C.C.C.).

*"The enterprise will conserve our precious natural resources and more important will be the moral and spiritual gains of such work."* FDR 1933

### **ROOSEVELT'S TREE ARMY**

*"Like most of the young fellows in that camp, it was to support the family."* FDR 1933

The C.C.C. provided work on conservation projects for unemployed males. Camp Round Lake was 1 of 49 C.C.C. camps located in Michigan on National Forest lands. For a full day's work, an enrollee received food, clothing, shelter and a month allotment of \$30.

#### **ENROLEE REQUIREMENTS:**

Physical fitness

Male

Unemployed

Single

Between 18-25 Years Old (Changed to 17-28 in 1935)

Must have Dependents

Enlistment of 6 months

#### **TYPICAL ENROLEE**

City/Rural Background

Age 18.5

Service Length 9 months

Enrollment Weight 130-140 lbs.

Discharge Weight 142-160 lbs.

Weight gained 12-30 lbs.

Average hgt. 5'7"-5'8" (gained ½")  
 Average number of dependents 3-4

### **CIVILIAN SOLDIERS IN A QUIET WAR**

*"Line up, you're in the army now. That was our welcome."*

Although the CCC boys were not really in the army, life in this camp followed a military routine. The open area in front of you was the "parade ground" where everyone lined up for reveille and flag raising.

*"The Army took care of our feeding, bedding, medical and clothing. They'd turn you loose in the morning. You were under the Forest Service for working. You came back in the evening, you were under the Army."*

### **DAILY ROUTINE**

6:00am Reveille, Cleanup, Breakfast  
 8:00am Work starts  
 Noon Lunch (served in camp or Field)  
 4:00pm Return to Camp  
 5:00pm Supper, Recreation, Education  
 10:30pm Lights out

*"They didn't call it Army at that time, but I always said it was preparation for World War II."*

*"Going into the service- I was all set for that. I knew what to expect."*

### **COMPANY COMMANDERS WAR DEPARTMENT**

1935	Lt. Orrin A. Hilton
1935	Capt. H.G. Johnson
1936	Lt. George L. Rykert
1936 - 37	Capt. Fred B. Heitman
1937	Lt. Edward W. Crandall
1938-39	Lt. William H. Billings
1940	Bradford L. Carver (Civilian)
1941	Hiding C. Olsen (Civilian)

### **WORK PROJECT SUPERVISORS U.S. FOREST SERVICE**

1935-38 Arnold Penner  
 1938-41 Paul D. Wild

### **CITY BOYS SURROUNDED BY TREES**

*"They got into the woods-they were lost! Young boys that didn't know an ax from a baseball bat."*

Many of the enrollees at Camp Round Lake were from cities like Detroit and Chicago. However, boys from the local area and local experienced men hired as foremen helped them learn about the North Woods. They soon adjusted to a new world of beech, maple and pine trees, bears, burned blueberry plains, blisters, black flies and blizzards. This was where they worked and played.

Just as during C.C.C. days, maple and beech trees dominate the surrounding forest. Cedar trees, like those in front of you, are nature's way of reclaiming the camp clearing.

*"They found real life in the woods. They became strong and straight. They worked hard and played hard and ate well. They learned to take care of themselves."* Senator Prentiss M. Brown 1939

### **ESSENTIALS FOR SURVIVAL**

*"We had a power house operator and that was his job every day, to take care of the power house. He had two generators in there. We supplied our own electricity."*

The foundation you are looking at once supported the camp's power house and water tower.

### **A RESERVOIR OF WATER**

After drilling through layers of clay, shale and gypsum for 206 feet, Camp Round Lake had water. With a cylindrical 3,000 gallon pressure tank to store the water, the camp water tower was in business.

### **GENERATING POWER**

The power house provided the camp's electric current with a 5k-115-125 Volt, 40 ampers shunt wound U.S. Motors generator drawn by a LeRoi motor.

### **THE CANTEEN**

*"This was the center of activity for the camp because that's where everybody met."*

From after supper until lights out, the boys in the C.C.C. had 5 hours to amuse themselves. When not taking education classes, some formed musical groups, played sports or just relaxed in the canteen, smoking cigarettes and playing pool.

*"We had a canteen where we could go buy Bull Durham tobacco and cigarettes for a nickel a pack".* Another popular activity was the Saturday trip to the nearby town of St. Ignace and the occasional camp dance.

*"They would have a dance and they would invite the girls from town. Mostly they'd go to a movie or a dance, have a date with some girl or walk around town."*

### **A TIME FOR GAMES**

(Recreation Available at Camp Round Lake May of 1938)

1 Piano	6 Domino Sets
1 Pool Table	15 Packs of Cards
2 Ping –Pong Tables	2 Chess Sets
2 Carom Boards	Shuffleboard
2 Sets of Boxing Gloves	Basketball
12 Checker Sets	Radio in each barracks

### **OUTSIDE**

Basketball

Softball

Volleyball

2 Sets of Horse Shoes

Archery

Croquet

### **BATH HOUSE AND LATRINE**

*"It was open. You could talk to your neighbor".*

This concrete slab was the latrine section of the bath house. There was a sheet metal box over a pit with holes in it and toilet seats over each hole. The other section of the bath house included showers and wash basins.

*"The water was so hard that you'd have to really rub with a bar of soap to get some lather worked up and it was so hard, you'd hear it sizzle when it was washed off. Then when your hair dried, it would stick out like a board, like cement."*

Later, Round Lake became the only CCC camp in the nation with a water softener.

### **WHAT IF SOMEONE REFUSED TO SHOWER?**

*"They gave him a G.I. bath. Six or 7 buys took him down there, they used that G.I. soap and a scrub brush. They cleaned him up real good. From that day on, that guy took showers."*

### **"THERE WAS ALWAYS DISCIPLINE"**

This filled-in concrete pit was the Mess Hall Grease Trap. The cleaning of this grease trap was a dreaded punishment for any C.C.C. boy.

*"When you get a bunch of young fellas together, the next thing you knew, they were fighting. That was something that wasn't tolerated."*

### **STRICT BUT FAIR**

*"One of the punishments they had was extra KP duty. That was on weekends. If someone didn't have his shoes polished or have his clothes neat and clean, he got extra duty. He'd wash pots and pans instead of getting a weekend pass."*

*"Oh that stuff stinks! Have you ever experienced a grease trap? It's like changing a diaper, only it's bigger and messier! If you clean that grease trap out a few times, you don't have discipline problems."*

### **WORKERS BY DAY, STUDENTS BY NIGHT**

*"One of the important functions of the education program of the C.C.C. is to make the boys more employable."*

At one time, the education building stood here. It included a library, 2 classrooms, a darkroom and a shop.

Not all enrollees took classes but many did. Some earned 8<sup>th</sup> grade or high school diplomas through correspondence courses. Other participated in vocational or craft classes.

*"One of our instructors taught us wood working and how to make snowshoes. This guy was Finn and Indian so he knew how to do all these things."*

*"They had real opportunities to live and learn, and practically all of them took advantage of their situation."*

### **LIST OF CLASSES OFFERED AT CAMP ROUND LAKE**

Forestry	Radio Operation
Auto Repair	Building construction
Driving	Nature Study
Mechanical Drawing	Book Keeping
Typing	First Aid

Shorthand	Arithmetic
Map Drawing	History
Leader Training	Government
Electricity	Spelling
Photography	Surveying
Dancing	Safety
English	Handicrafts
National Defense	Blue Print Reading
Welding	Concrete Construction

### HARD WORKERS~BIG EATERS

*“Now there’s a job, to keep making pancakes for two hundred men. Who wants to throw a bunch of cold ones in front of a wood cutter?”*

This once was the camp Mess Hall. After rising at 4:00am, the cooks often worked until late at night to prepare the three meals served daily.

*“We had creamed hamburger on the shingle.*

*They had a different name for that but I’m not going to mention it.”*

### MEALS SERVED FOR 110 MEN AT CAMP ROUND LAKE AUGUST 6, 1940

<u>Breakfast</u>			<u>Dinner</u>			<u>Supper</u>		
Prunes	4 cans	1.44	Irish Stew-beef	25 lbs	4.25	Baked Ham	60 lbs	10.40
Rice Crispies	112 pks	2.08	Potatoes	20 lbs	.49	Brown Sugar	4 lbs	.20
Fresh Milk	110 ½ pts	2.50	Carrots	10 lbs	.60	Sweet Potatoes	6 cans	1.86
Bread	20 lbs	1.00	Onions	5 lbs	.29	Head Lettuce	1 doz	1.50
Butter	3 lbs	.90	Celery	6 bunches	.38	Fried Carrots	20 lbs	1.20
Fried Bacon	20 lbs	2.80	Flour	1 lb	.02	Bread	25 lbs	1.13
Potatoes	20 lbs	.49	Tomatoes	2 cans	.42	Butter	3 lbs	.90
Cookies: Flour	10 lbs	.20	Sweet Pickles	2 gals	1.50	Lemon Cream Pie:		
Lard	3 lbs	.22	Bread	25 lbs	1.13	Lemons	2 doz	.70
Coffee	4 lbs	.28	Butter	3 lbs	.90	Corn Starch	1 ½ lbs	.05
Sugar	15 lbs	.60	Fruit Cup-Peaches	1 can	.39	Eggs	3 doz	.63
<u>Evaporated Milk</u>	<u>3 cans</u>	<u>.15</u>	Pears	1 can	.55	Cold Tea	2 lbs	.68
COST TOTAL		12.66	Cherries	1 can	.40	Lemons	1 doz	.35
			Dried Prunes	5 lbs	.20	<u>Sugar</u>	<u>13 lbs</u>	<u>.52</u>
			Sugar	11 lbs	.44	COST TOTAL		\$20.12
			<u>Coffee</u>	<u>4 lbs</u>	<u>.28</u>			
			COST TOTAL		\$12.24			

### SUMMER OF 1939

This photograph was taken August 7, 1939. The photographer stood near here looking in the same direction you are facing. The flagpole stands where the original stood during the C.C.C. era.

### PASSING THE TIME

Photography really caught on in 1939. Within 2 months, 1,800 prints were made in the company darkroom. Bears frequently prowled the camp dump and were a major attraction for enrollee photographers and visitors.

### HOME AWAY FROM HOME

At the end of the day, the barracks became the centers of activity.

*"They used to have singing sessions and there was card games going.  
There was always something going on in the barracks."*

### A PRESSING PROJECT

*"Work is progressing rapidly on Lake Michigan Recreation Unit development. Two shifts are working on the project which is the largest that this camp has ever undertaken."*

### THE CCC – A LIVING LEGACY

*"I owe a big share of my success to the C.C.C."*

During 1940-41, America prepared for war. Enrollment in the C.C.C. decreased and many camps, including Camp Round Lake, closed. In June 1942, the C.C.C. was disbanded. Nearly 3 million men had passed through the corps ranks.

*"I think the three C's was a great place, even for a youngster today."*

*"It's a growing up from a boy into a young man."*

*"It taught me self-discipline."*

*"It made a tremendous impact on the country. That's one of the reasons why we'd like to have Round Lake made into a historic site. So that people in the future can understand."*

The Hiawatha National Forest would like to thank those people and organizations who helped make this project possible.

Mr. Kenneth Arndt

Mr. James Goudreau

Mr. Sigfried Fandrick

Mr. Raymond Phillips

Mr. Robert Litzner

Mr. Lemuel Sanderson

Mr. Clayton Smith

Mr. & Mrs. Walter Rinard

State Archives of Michigan

Eastern National Forests Interpretive Association

National Association of Civilian Conservation Corps Alumni

(Battle Creek, Dowagiac, Flint, Grayling and Hiawathaland Chapters)

\*\*\*\*\*

Back to US-2, turn right to:

**21 miles west of I-75, at the Trinity Lutheran Church, Brevort**

**MIDSUMMER POLE**

This Midsummer Pole is a tradition from the Aland Islands. These islands, in the Baltic Sea, belong to Finland but have a Swedish speaking population. People from these Islands started coming here in the 1880’s. The annual Pole Raising Festival began in Brevort in 1906. Discontinued in 1964, it was reinstated in 1980 and continues today.

The symbols of the pole are as follows: The six crowns represent the six days of creation. The four boats represent the four seasons and the sailing traditions of the Aland Islands. The propeller is the sun and the rooster, the Sun’s herald. On top of the pole is a carved wooden figure of a man representing humanity, God’s highest creation. The greenery represents summer.

**21 miles west of I-75, on west side of church at the corner of Fishermans Drive**

**BREVORT**

Scene of the annual (Swedish) Midsummer Day Festival.

This village, situated at the west end of 12 miles of unexcelled sand beach, was named for Henry Brevoort, Jr., 1845 surveyor; originally known as “The Warehouse”, when the Mackinaw Lumber Company, which came here in 1875, built a large depot for supplies brought by sailing craft. Commercial fishing followed lumbering. Erected by the Township of Moran 1961                      Approved by the Michilimackinac Historical Society

**25 miles west of I-75, and 4 miles west of Brevort**

**CUT RIVER GORGE-CUT RIVER BRIDGE**

You could spend a whole day here....the Cut River Gorge is under US-2.

The steel deck cantilever style bridge (rare in Michigan) spans the Cut River, 147 feet below. At both ends of this 641- foot long bridge are rest area parks. They each contain picnic tables, grills, fire pits, off-road parking, pit toilets and a pitcher pump for water (in season.) This bridge has walkways to cross, stairs to descend and nature trails that lead along the pathway beside the pretty little Cut River, to the sandy beach of sparkling Lake Michigan. There is access to pass under the bridge – pretty cool down there! You’ll also find a small walking bridge across the river down near the beach. Here, also, there’s a Michigan State map, a partial Mackinac County map and a lighthouse poster with Fresnel lens information.

Signs at each park give these Cut River Bridge facts:

- deck steel cantilever bridge
  - 641 feet long
- height of bridge floor above river                      147 feet
- elevation of bridge above Lake Michigan            159 feet.
- elevation of bridge above sea level                    746 feet
  - 888 tons of steel in bridge

\*\*\*\*\*

Available also is the St. Ignace Historic Sign Walking Tour, which will guide you through 340+ years of local history along the Huron Boardwalk.

Thank you for joining us on this travel through time and for your interest in the St. Ignace area. We hope you enjoyed the trip and will return to our town again soon.