July 1, 2021

Chair Young and the members of the Wisconsin Burial Sites Preservation Board,

The City of Superior enjoys a rich history worthy of both celebration and respect. Like most Wisconsin communities however, our history is also stained by unforgettable crimes against the Indigenous peoples that lived on this land before the arrival of Europeans. While we maintain a commitment to tell the true story of our entire community and all of the people that lived here, we must recognize that such work is not just scholarship or storytelling. History is a living field of work with real consequences for the people of Wisconsin and the communities that surround Lake Superior. History sometimes exposes injustices that do not remain in the past. I am writing to request your support in the pursuit of justice, honor, and peace for a community still suffering the traumatic effects of colonialism and cultural genocide.

In 1918, U.S. Steel had acquired much of the land that now constitutes Wisconsin Point in Superior, WI. This site had been home for centuries to the Indigenous people of the Lake Superior region and, as such, contained a cemetery among other sites of personal and cultural significance. In anticipation of U.S. Steel’s development of an industrial site, the inhabitants were removed and the cemetery disinterred and moved to the area of the St. Francis cemetery on the nearby Nemadji River. The relocation site was poorly chosen and suffered a lack of care in the intervening decades, leading to erosion and the exposure of several of the remains.

The new burial ground is not a traditional Ojibwe burial site. It lacks the reverence and respect traditionally afforded to such places because it remains outside the control of Native communities. The City of Superior deeply values the Indigenous history of our region and we hope to be partners and neighbors with native people and their official communities. We therefore strongly support the recognition and respect of native history, culture, and traditional practices. We also believe that the best stewards of such traditions are native peoples. When we have denied that respect, we must not make excuses. We must take action. I am therefore requesting your support for the transfer of the St. Francis Indigenous burial site into federal trust or otherwise into the control and stewardship of the official Lake Superior Ojibwe communities.

The people that rest now along the Nemadji River are not lost. They survive in the stories and traditions of their descendants, who still live on the shores of Lake Superior. We have the rare and historic opportunity to bring some small justice and peace to a people that we would call our neighbors and friends. Please help us shape the next chapter of Superior’s history as a story of reconciliation.

Respectfully,

Jim Paine
Resolution #R19-13451

A RESOLUTION INTRODUCED BY MAYOR’S COMMISSION ON COMMUNITIES OF COLOR TO RECOGNIZE AND CELEBRATE INDIGINEOUS PEOPLES DAY IN PLACE OF COLUMBUS DAY.

WHEREAS, the City of Superior acknowledges People of Lake Superior, as the original inhabitants of the land now known as Superior, Wisconsin; and

WHEREAS, we occupy Native land and recognize the original settlement which relied on the seasons, water, plant life and practices to thrive in our area; and

WHEREAS, the original people maintain proud traditions and a rich culture that made this place a place of gathering and one of the most important trade routes in North America as shipping continues to be a proud heritage of this City; and

WHEREAS, the City of Superior recognizes forced assimilation, historical trauma and cultural genocide placed upon the original people of this land and the painful past of colonization that has been put upon the Anishinaabe people through the settling of this land; and

WHEREAS, the City of Superior supports the revitalization of Native voices, visibility, representation, art and language preservation; and

WHEREAS, the City of Superior accepts responsibility for removing a symbol of colonization represented by Columbus Day to take one step toward the ongoing efforts of understanding Indigenous People who remain here in their homelands; and

WHEREAS, Indigenous Peoples Day provides a permanent opportunity on shared and sacred land, our commitment to move forward as a diverse community. We recognize and celebrate the history, culture and contributions of Indigenous people; and

NOW, THEREFORE, BE IT RESOLVED, that the City of Superior will recognize and celebrate Indigenous Peoples Day every second Monday of October.

Dated this 20th day of August, 2019.

Adopted this 20th day of August, 2019.

[Signature]
MAYOR

ATTEST:

[Signature]
CITY CLERK, Deputy
RESOLUTION

THE COMMON COUNCIL OF SUPERIOR WISCONSIN

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<th>WHEREAS,</th>
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<td>WHEREAS,</td>
<td>THE CITY ACKNOWLEDGES AN ESTIMATED 200 BODIES WERE DISINTERRED FROM THE SACRED BURIAL GROUND ON WISCONSIN POINT AND TRANSPORTED TO A MASS GRAVE AT OR NEAR ST. FRANCIS CEMETERY; AND</td>
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<td>WHEREAS,</td>
<td>THE CITY BELIEVES THAT THE BEST CARETAKERS OF AN INDIGENOUS BURIAL SITE ARE THE ANISHINAABE PEOPLE, WHO ARE THE ETHNIC, CULTURAL, FAMILIAL, AND SPIRITUAL HEIRS OF THE ORIGINAL PEOPLE OF WISCONSIN POINT; AND</td>
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<td>THE SUPERIOR CITY COUNCIL ACTIVELY SEEKS AND ACCEPTS GUIDANCE AND LEADERSHIP FROM TRIBAL MEMBERS AND DESCENDANTS, ESPECIALLY ON ISSUES RELATED TO NATIVE HISTORY, CULTURE, AND SOCIAL PRACTICE; AND</td>
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<td>NOW, THEREFORE, BE IT RESOLVED,</td>
<td>THE SUPERIOR CITY COUNCIL SUPPORTS AND DIRECTS THE CITY ADMINISTRATION TO WORK TOWARDS THE TRANSFER OF THE KNOWN, CURRENT, DOCUMENTED BOUNDARIES OF WISCONSIN POINT BURIAL GROUND TO THE FOND DU LAC BAND OF LAKE SUPERIOR CHIPPEWA; AND</td>
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this place after it broke through the sand bank separating St. Louis Bay and Lake Superior (Warren 1984:81). Warren does not identify this location as the Superior Entry, although it was the only opening present along the sand pits at that time. In what seems to be a somewhat chimerical account published in 1895, the author noted that the Ojibwe felt that “Mudji Manitou,” the Great Spirit, “was located at the bottom of the bay close to the entry at Wisconsin Point” and suggested that this association arose at the point where the Nemadji River waters entered the bay, as the waters entering the bay in this location create an underrun current and if the wind is blowing in from the lake this creates “quite a disturbance in the water” (The Evening Telegram 1895).

The treaties of 1835, 1837, 1842, and 1854 drastically reduced Ojibwe territory. They ceded large tracts of land in northern Wisconsin and eastern Minnesota in exchange for annuity payments and ultimately reservation lands while-reserving the rights to follow certain traditional pursuits. The treaties also attempted to transform the Lake Superior Ojibwe culture by providing technical assistance and education aimed at eliminating their hunter-gatherer settlement/subsistence pattern (Danziger 1990:81). Even the distribution of the annuity payments served to disrupt traditional life cycles, as it required people to travel to remote locations that were distant from areas of economic and social necessity during the fall when their traditional activities were focused on building food stocks to last through the winter. The annuity process competed directly with critical activities such as ricing and hunting (Bokern 1987; Vennum 1988).

In 1850, President Zachary Taylor issued an executive order to remove the Wisconsin Ojibwe to northern Minnesota. This order was temporarily suspended in the spring of 1851 after more than 400 Wisconsin Ojibwe died while trying to collect their annuities at Sandy Lake, Minnesota, an event that has become known as the Sandy Lake Tragedy. When the order went back into effect in the fall of 1851 Chief Buffalo of La Pointe, accompanied by other Ojibwe leaders, decided to petition the President. In the spring of 1852, they traveled to Washington D.C. Along the way, they collected signatures on a petition to support the Ojibwes’ desire to remain in Wisconsin. Defying Indian Commission officials, they met with Taylor’s successor, President Millard Fillmore, and he rescinded the executive order and reestablished La Pointe, Wisconsin, as the site for annuity payments.

Two years later, the Ojibwe and United States signed the Treaty of La Pointe (1854) that established four reservations in Wisconsin: Bad River, Red Cliff, Lac Courte Oreilles, and Lac du Flambeau, and two in Minnesota that included the Fond du Lac reservation which incorporated portions of their lands
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Continuation Sheet  

Wisconsin Point (47 DG-24)  
Superior, Douglas County, WI  

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along the St. Louis River (Fond du Lac Band of Lake Superior Chippewa 2019). A trading post had been established at this location in 1816 when the American Fur Company took over the posts of the North West district (Danziger 1990:69). This location along the river and on islands in the river had long been an Ojibwe settlement location, possibly dating as far back as the 1600s (cf. Stowe 1942).

In addition to putting Ojibwe people under federal government supervision, the 1854 treaty “froze them into their locales with reduced lands” and was a “blow to the traditional economic system that required substantial territory” (Ritzenthaler 1978:745). Guthrie and Goc (1995:23) observed that the reservations assured that the Ojibwe had a place to live in Wisconsin, but they could not and did not guarantee the occupants a livelihood. Even as the 1854 treaty provided cash payments, as well as furniture, agricultural implements, cattle, and blacksmiths through the mid-1870s, the payments and land base were not sufficient. Consequently, a “home base” system became established, i.e., a system where many community residents stayed on the reservations only during the winter and subsisted on hunting, fishing, and gathering resources such as wild rice and berries from much larger areas during the remainder of the year. This “home base” system persisted as wage labor became a more common component of the Ojibwe economic cycle. Included in this carefully organized network of reservations, wage labor camps, seasonal gathering camps, and ceremonial gathering spots, were a number of permanently occupied off-reservation settlements, including Wisconsin Point, that were a vital element in perpetuating Ojibwe community life (e.g. Birmingham 1984, 1986, 2002, 2004, 2015; Broihahn and Holliday 2010; Broihahn and Thomas 2009).

Ojibwe Occupation of Wisconsin Point  
As noted earlier, the Fond du Lac settlements were identified as the end point of the great western migration of the Ojibwe, likely dating to sometime in the seventeenth century (Gibbon 2012). Among these were the Ojibwe communities on Wisconsin Point and Minnesota Point. Though not confirmed through archaeological research, it has been suggested that Wisconsin Point occupation may date as early as the 1600s with 15 or so families living there during this time (The Evening Telegram 1986). Further, the Fond du Lac Band has asserted its association with the Wisconsin Point settlement, calling it “a primary original settlement...of which the Band maintained continuous occupation for at least three centuries until 1918” (Berg 2009:1). For now, based on Broihahn’s (2016:157) research, “certainly by the mid to late 1700s seasonal use of the Point seems well documented and the uses included social, religious activities as well as economic pursuits.”
While future archaeological research will elucidate Native occupation of Wisconsin Point prior to the nineteenth century, at present and with irrefutable documentation, the beginning date for the Ojibwe settlement (1840) rests firmly on oral history conveyed through court proceedings (Supreme Court 1927a, 1927b), early-twentieth century manuscripts (e.g., Bardon n.d.), and early newspaper references to site history. For example, Chief Osagie (O-Sau-Gie, Osaw-ghee, River Mouth), who later led the Wisconsin Point community, was born ca. 1800 in Michigan and is reported to have come to Wisconsin Point as a “young boy” (Bardon n.d.). Additionally, in reference to the Wisconsin Point Cemetery, Bardon (n.d.) and the Supreme Court records (1927a, 1927b) note that Frank Lemieux was an enrolled member of the Fond du Lac Band, and “that said cemetery was looked after by Frank Lemieux from at least 1854 down to the time of his death in 1902.” Finally, based on Ojibwe testimony presented in the record of the Supreme Court (1927b:2-3):

For a period of time at which the memory of man runneth not to the contrary, Wisconsin Point, either an island between Allouez Bay and Lake Superior, or of a point or peninsula so definitely segregated from other land as to become and be a separate parcel, was in the possession of the Indians, plaintiffs' ancestors. They lived upon the Point and buried their dead there. Frank Lemieux, a mixed blood, married Chief Osagie's daughter and prior to 1849 built a house on the Point in which his first child Maggie Martineau, was born.

During the first seven or so decades of occupation, archaeological and historic documentation suggests that Wisconsin Point was a vital and robust off-reservation settlement. For example, in the early-twentieth century Howenstein (1908) observed that the settlement included dwellings, medicine lodges and other community activity areas. And while permanent occupancy has been documented, community population appears to have varied seasonally based on subsistence activities associated with and use by reservation-based Fond du Lac Band members (Broihahn 2016).

During the mid-nineteenth century the Ojibwe settlement on Wisconsin Point was apparently most populous and most active during the warm season when fishing was a primary subsistence activity (Howenstein 1908). Based on his research Kaups (1978) has recounted the rich late-nineteenth century fishery in the vicinity of Wisconsin Point. Although not stated, it can be surmised that traditional aboriginal fishing practices and European-American fishing practices became increasingly aligned, perhaps extending Wisconsin Point’s Ojibwe occupation. Howenstein (1908) further notes that in 1834 the American Fur Company established a commercial fishing operation which, to some extent, likely
involved the Wisconsin Point Ojibwe. As described by Kaups (1978:45):

In the late 1850s and the 1860s, whitefish were common at Superior Entry and off Minnesota and Wisconsin points. The herring run is longer, lasting from November until late December. A secondary peak in fishing occurs from late May through July, when whitefish, and to a certain extent lake trout, come into shallow waters. Lake trout, whitefish, and herring were taken with gill nets set in the open lake and under the ice during the winter months. Trout were also caught with setlines and whitefish with seines. The St. Louis River fishery was especially productive during the April to June spawning run of walleye, northern pike, and sturgeon. One of the most positive contributions of the American Fur Company’s abortive fishing enterprise on Lake Superior in the years 1835 was the confirmation that commercial fisheries could be operated profitably on the lake provided there were markets for the fish.

Regarding non-Native settlement, Europeans first ventured into what is now the Duluth-Superior area during the early-seventeenth century, and within the context of the Fur Trade Era Europeans and Native peoples actively engaged in the exchange of furs and trade goods, with the Duluth-Superior area serving as an important intersection of trade routes (Gibbon 2012). European-American settlement of the Superior area, however, did not begin until the mid-nineteenth century, and the Ojibwe settlement of Wisconsin Point was well established at this time. European-American settlement was accelerated by the late-nineteenth century discovery of iron ore in northern Minnesota. With an excellent port and the requirement of transporting iron ore, grains, lumber and other materials, Superior became one of the busiest shipping ports in the world by the early-twentieth century (Minnesota Department of Natural Resources 2019). During this time, though proximate to the city of Superior, Wisconsin Point’s location across Allouez Bay provided some degree of seclusion, or separateness, but the community was clearly not isolated. This spatial separation is typical of many off/non reservation communities (e.g., Broihahn and Holliiday 2010).

Though secluded, there was European-American interest and residency on Wisconsin Point by the mid-nineteenth century. As summarized by Broihahn (2016:21-22), non-Native resident Charles D. Felt moved into a house on Wisconsin Point that became a store or “trading post” (Felt 1855). He reported several sessions of trading and commerce with the Native American residents on the Point, as well as with others who may have been Point residents or simply visitors to the trading post. Felt noted that the Native American residents came to his post from their homes further south on the Point. Further, Broihahn (2016) notes evidence that Wisconsin Point was a destination for mainland visitors
by the late 1800s, which is not surprising considering the expansive beaches that mark the Superior side of the Point (Photograph 1). However, during the late-nineteenth and early-twentieth century the Ojibwe community was largely separate from any European-American occupancy (Broihahn 2016). It is likely that the Ojibwe village location had shifted to some degree through time. However, with specific regard to the Ojibwe community during the first half of the nineteenth century and persisting into the early twentieth century, archaeological features most clearly point to an active and vibrant community situated within the northwestern region of Wisconsin Point in the vicinity of the cemetery.

Though not clearly understood, the relationship between the Ojibwe settlements on Wisconsin Point and Minnesota Point requires brief discussion. Early references document separate Ojibwe communities on Minnesota and Wisconsin points in the mid-nineteenth century (Bardon n.d.), though how long Ojibwe occupied Minnesota Point remains unclear (cf. Minnesota Archaeological Site Form 21SL0151, Office of the State Archaeologist 2019). The Minnesota Point occupation was said to be a "small Indian fishing village by the visiting German scientist and historian Johann Georg Kohl in the summer of 1855" (Kaups 1978:49). However, Kaups (1978:54) describes the rapid expansion of commercial fishing in the vicinity of Duluth-Superior in the 1860s, noting a European-American fish processing factory, or depot, was present on Minnesota Point by 1869. Additionally, Kaups (1978:42) includes a ca. 1870 photograph of Minnesota Point that shows a dense concentration of shacks, outbuildings, fishing boats and fishing-related activity areas within Minnesota Point. While Kaups (1978) implies that this is a European-American operation, the ethnic makeup of the Minnesota Point community is unclear. Pending further research and though speculative, it is concluded that unlike the Ojibwe settlement of Wisconsin Point, the Minnesota Point Ojibwe occupation may have been largely supplanted by a European-American fishing community by as early as 1870.

Whatever may have happened to the Minnesota Point Ojibwe village, the Wisconsin Point Ojibwe occupation persisted and appears to have thrived after 1870. This persistence may have resulted from cooperative fishing efforts with European-American fishing enterprises (The Evening Telegram 1942), continued resistance to removal based on their long association with Wisconsin Point, and other factors. However, the Ojibwe abandonment of Wisconsin Point appears to have begun around 1914 and increased following the legal rulings that negated their right to occupancy. As noted by Berg (2009:11), in 1914 “not only were they bitter about having their federal funds, and not the steel company’s funds, pay for the removal [cemetery exhumations], those 40 Ojibwe that lived on the Point would also have to move.” By 1927, there appears to have been only five families that still lived on
the Point (Berg 2009; Broihahn 2016). The abandonment of the Point for occupation may be better understood in a broader historic context of Native history in the Great Lakes region (i.e., a time when other regional “non” or “off reservation” sites were abandoned as home sites). As Broihahn (2016:161) has observed, “the 1930s were a time of significant economic dislocation and a time of changes in attitude and policies on many reservations. This dramatic positive change in atmosphere on most reservations was the result of the Meriam Report; John Collier’s relentless efforts to curtail religious persecution and to end the allotment process as a member of the American Indian Defense Association and his appointment as the Commissioner of Indian Affairs; the passage of the Indian Reorganization Act; and the determined efforts of American Indian communities to maintain their identity and insure their sovereignty (Treuer 2019:201-218). These changes all seem to siphon people away from the non-reservation communities. While these spaces were abandoned as home sites, or places to live, they were not forgotten and people returned to these places physically for a variety of reasons; and they returned in their memories, in the stories they recalled, and in the stories they recounted. The on-going use of the Monument-Memorial at Wisconsin Point exemplifies the relationship descendant community members have with these places.

As with the estimated date of establishment of the Ojibwe settlement on Wisconsin Point, the abandonment of the area for living is generally substantiated by historic documentation but must be considered approximate. Berg (2009) has noted, the Ojibwe abandonment was precipitated by legal proceedings that addressed ownership. Specifically, a decision by Circuit Court for Douglas County in 1924 awarded Wisconsin Point to the U.S. Steel Company (Agate Land Company), except for the 150-foot by 80-foot plot associated with the cemetery (The Evening Telegram 1927a). However, in the spring of 1927 U.S. Steel Company and the City of Superior appealed the 1924 decision in an attempt to eliminate any obstacles to development. By July 1927, the court decision had been overruled, deciding that the Ojibwe plaintiffs, John B. Lemieux, Peter Lemieux, Maggie Martineau, and Frank Lemieux, did not have title to the cemetery (The Evening Telegram 1927b; Milwaukee Journal 1927; Supreme Court 1927b), thus ending any possibility of Ojibwe land ownership within Wisconsin Point. In 1927, the Evening Telegram (1927c) reported that five families were living on the Point; the article does not mention the families by name and their ethnicity is unclear. Similarly, an article in the Evening Telegram in 1937 stated that there were still 17 people living on the Point, including the light house tender’s family, though again, there is no reference to the occupants’ ethnicity.

Archaeology/Historic Aboriginal
Based on a review of the Wisconsin Historic Preservation Database (December 2019), there are
currently 56 archaeological properties in Wisconsin associated with post-contact Native Americans that are National Register-listed or -eligible. Aside from those related to Ojibwe occupation, they include camps and villages associated with the Menominee, Potawatomi, Ho-Chunk, Odawa, Meskwaki, Sac, Kickapoo and Huron tribes. While there are several National Register-listed Ojibwe-related properties in Wisconsin, some with a degree of overlapping contemporaneity, e.g., Winston-Cadotte [47AS13] and Marina [47AS24], they are not representative of off-reservation Ojibwe occupations in the Great Lakes region following the Ojibwe’s disposition and displacement from traditional lands primarily through the treaties enacted in 1837, 1842 and 1854.

Fortunately, investigations have occurred at several off/non reservation sites in Wisconsin that are generally contemporary with, and functionally comparable to, Wisconsin Point that were occupied by the Ojibwe, Potawatomi, Ho-Chunk, and Menominee. When compared to other off-reservation sites Wisconsin Point is unique because of its location on Lake Superior and its proximity to a large urban area. The Ojibwe community sites known as Dogtown (47BT101 and 47B170) and Little Indian Farms (47 TA109) are contemporaneous and were similar in size and community composition (Birmingham 1984; Bruhy 1985). Although not exclusively Ojibwe settlements, both McCord Indian Village (47ON221) and Big Indian Farms (47TA16) are contemporary and functionally similar as are the Star Lake Potawatomi settlements (Broihahn and Thomas 2009; Broihahn and Holliday 2010). The McCord Indian Village site (47 ON-221) is listed on the National Register of Historic Places. Although located further south in central Wisconsin, and outside of the western Great Lake’s great northern hardwood forest, Ho-Chunk homesteads documented over the last three years by Society staff are contemporaneous, functionally similar, and is the case with the sites noted above, retain a high degree of archaeological integrity as well (Bindley et al. 2019, Broihahn n.d.). Unfortunately these latter sites have not been evaluated for their eligibility for listing. All of these sites, whether they are communities-clusters of family compounds-or more scattered family homesteads-retain a significant degree of integrity and have the potential to provide important information on Postindian survival that is not available from any other source and as a result appear to be eligible for listing. As a group these places, and the sites documented by the Lac Du Flambeau Tribe of Chippewa Indians and Menominee Indian Tribe of Wisconsin provide an unparalleled sample of sites occupied during a critical period in American Indian history and in our country’s history. In many other places across the nation, these types of sites are not preserved and when present have not been a focus of research (Lightfoot and Gonzales 2018)
Social History and Native American/Ethnic Heritage

Ojibwe communities have faced many the challenge of preserving important cultural beliefs, societal institutions, and ways of making a living. In some instances, choices exist, and decisions are made in a timely, reflective environment. In other instances, communities face daunting decisions and a realization that the world has changed so drastically that some familiar ways of life must be set aside, and new approaches tried. In these situations, existing institutions and traditions are woven together with new ways of thinking to meet these challenges and maintain the communities into the future.

Native American communities in Wisconsin and adjacent areas have faced many challenges since the arrival of Europeans and have used diverse strategies to preserve important cultural practices and remain vibrant societies into the twenty first century. The history of Wisconsin Point, as it relates to the area of Social History and Native American Ethnic Heritage, exemplifying the strategies employed by Native peoples to maintain Indian identity and maintain tribal sovereignty. Ojibwe resistance to sustained settler colonialism is expressed in the cultural features preserved on Wisconsin Point (Karamanski 2016:32; White 1991; Wolf 2006).

The final departure, if not forced removal, of Ojibwe from Wisconsin Point – and the end of most other off-reservation communities in Wisconsin – exemplifies an enormously harsh and challenging period for Native Americans, one which brought the majority of Native peoples to reservations such as that of the Fond du Lac Band. As noted by Mason (1988:296), despite most of these reservations being “too small to allow older subsistence techniques to be followed and too isolated to let Indians freely seek outside employment and education . . . they were nevertheless Indian places, refuges from a world that was neither safe nor accepting of Indian difference.”

Karamanski (2016:32), following White (1991) and others (Wolf 2006), has described settler colonialism as “a transactional process by which an incoming population displaces the Indigenous people and establishes their own sovereign regimes.” Further, he has summarized the cultural and political landscape of the western Great Lakes in the framework, or transactional process, of settler colonialism:

The United States government had a two-faced policy toward indigenous peoples. On one hand, it was committed to the taking of Indian land in order to accommodate its swelling agricultural population, yet it also claimed to be committed to “civilizing” Indians so they could eventually be incorporated into the general population (2016:28).
Though Karamanski (2016) specifically addresses the relentless efforts of the lumber industry, in concert with the federal government, to appropriate the wealth of the timber resource from Native peoples, his assessment serves as a corollary to the Ojibwe residents of Wisconsin Point – “instead of a war of conquest they entangled Anishinaabeg property owners in a bewildering legal and extralegal thicket” (Karamanski 2016:28).

In the context of this grossly unequal relationship, and the government’s relentless attempts to “civilize” and break up Indian communities, the residents of Wisconsin Point were steadfast in their resistance to such efforts using diverse strategies to maintain their sovereignty and identity. In this regard, though ultimately abandoned through coercive actions of the plunderbund headed by U.S. Steel, Wisconsin Point serves as a remarkable physical and cultural example of Ojibwe survivance. G. Vizenor originally defined survivance as “…an active sense of presence, the continuance of native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy and victimry” (Vizenor 1999:vii). J. Doerfler (2019:191), in reviewing the concept, describes survivance as:

...as active word that goes beyond mere physical survival to include the “tease of tradition.” In this way, traditions are incorporated and adapted to contemporary issues, but this change and adaptation does not mean American Indians have “lost” anything; rather they are an integral part of survivance.

Viewed through this lens, Native communities strategically refused, infused, and adapted material culture through a process derived from deeply shared cultural values and a worldview built in part from their experiences and accrued knowledge gained from their negotiation with a series of American colonial enterprises (Lightfoot and Gonzales 2018).

P. Shifferd demonstrated that “by extending their traditional adaptive strategies and continuing their basic cultural flexibility” the Ojibwe did in fact adjust as communities to the significant changes in the social, political, and economic environment (Shifferd 1976:16). Shifferd determined that the diffuse hunting-and-gathering system of the Ojibwe initially defined by Cleland in his discussion of the focal-diffuse model (1966, 1976), with or without its agricultural component, had been adapted to incorporate wage labor, and the sale of “natural” products – e.g. berries, wood, maple products, and
deer meat. This diffuse model was ideally adaptable to the usual yearly and sometimes seasonally fluctuations in the availability, or quantity, of natural resources. Community members used this diffuse model—the built-in flexibility in the model—and their well-earned knowledge of the market system, to accommodate the national and international economic cycles and the incoherently inconsistent policies of the Bureau of Indian Affairs by simply expanding on their “diffuse” approach to living their lives.

Shifferd noted:

This period of social and cultural adaptation was not, however, a time of social collapse or massive disorganization for the Chippewa communities. Rather, the development may be viewed as the logical completion of the integration into the national and international markets begun by the fur trade two centuries earlier. The increasing importance of cash over barter did not, in my view; result in any fundamental economic or cultural discontinuity. I will argue that the pattern of economic change shown by the people represents a cultural continuity of adaptive mechanisms, that these mechanisms were highly intelligent and rational given the circumstances of the period and they permitted the social system to persist and survive, even to this present day (Shifferd 1976:16-18).

Cleland’s later analysis supported Shifferd’s conclusions as he noted that understanding market capitalism does not equate with accepting its values (Cleland 1993). This is a theme echoed by Brian Hosmer when he notes that American Indian communities can adapt to market capitalism and retain a sense of Indianness and by K. Pickering when she noted that American Indian communities responded to changes in their environment in “deeply indigenous, cultural terms” (Hosmer 1999:140; Pickering 2004:117). C. Norrgard’s detailed narrative on the Ojibwe of culturally appropriate reaction to the changing political, social, and economic environment of the western Great Lakes expands on Shifferd’s and Cleland’s comments and supports Cleland’s assertion of extending Shifferd’s idea of “a cultural continuity of adaptive mechanisms into the mid-20th century (Cleland 1993).

A more extensive discussion of American Indian survivance models and strategies is beyond the scope of this nomination. As noted above, participation in the larger/border market system did not mean that the participants incorporated all of the values frequently associated with it (Cleland 1993; Hosmer 1999; Norrgard 2014; Pickering 2004). E. Drake has recently argued that considering the concept of Bimaadiziwin may provide insights for the interpretation of the American Indian economics with regard to archaeological data (Drake 2012). Lawrence Gross defined the concept/practice of
Bimaadiziwin, living the good life, or the “way of the good life” (Gross 2002). While this “living philosophy” has deep historical roots among the Anishinaabe people, similar concepts can be found in the world views of many American Indian groups (Bindley et al. 2018:67-68). Hosmer’s comments testify to this idea as do Erdman’s observations that the Ho-Chunk “business committee sought to help tribal members prosper, but as the same time to support traditional Winnebago values” (Erdman 1966:39; Hosmer 1999).

On the basis of the information reviewed for this nomination, it is our assessment that in the late nineteenth and early to mid-twentieth century Native American communities and community members participated in the local, regional, and national economy to the extent that they were allowed (e.g., see Jorgensen 1967, 1978; Norrgard 2014) and in a manner to which they were accustomed (Drake 2012; Gross 2002; Hosmer 1999; Norrgard 2014 Pickering 2004; Treuer 2019).

Potential Traditional Cultural Property
As it has been argued, the Wisconsin Point site squarely meets the National Register eligibility criteria A and D. Because Wisconsin Point is well-remembered in the Ojibwe community, continues to be considered a culturally significant place by the Ojibwe people, and because Ojibwe people continue to visit and use the property for specific purposes, further discussions with the Fond du Lac community and other south shore Ojibwe communities may lead to the determine that it meets the requirements for classification as a “traditional cultural property.” In the National Register Bulletin No. 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties, Parker and King (1998:1) have provided definition and guidance regarding properties of this nature:

One kind of cultural significance a property may possess, and that may make it eligible for inclusion in the Register, is traditional cultural significance. "Traditional" in this context refers to those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice. The traditional cultural significance of a historic property, then, is significance derived from the role the property plays in a community's historically rooted beliefs, customs, and practices.

Parker and King (1998:1) go on to state that a location can be treated as a traditional cultural property if it is “a location associated with the traditional beliefs of a Native American group about its origins, its cultural history, or the nature of the world.” Informant interviews conducted with Fond du Lac Band
tribal members (Broihahn 2016) affirmed the earlier observation that Wisconsin Point is, has been, and will continue to be revered by the Ojibwe as a place of importance to the Fond du Lac Band.

The location of the former cemetery, which contributes to the archaeological value of the property, was marked in 1986 with a large stone monument with a commemorative plaque surrounded by a circle of truncated pyramid-shaped concrete blocks. This monument or memorial is located within the recorded boundaries of the Wisconsin Point Cemetery (BDG-45) and it has become the focal point for a wide variety of spiritual and associated cultural activities. This use is documented by objects that are continuously placed at the location of the monument and memorial. And the importance of the place and space of the monument-memorial is clear based upon the expansion of this commemorative use area beyond the plaque and concrete truncated pyramid circle as demonstrated by distribution of objects and commemorative activities, as noted by the comments of Wisconsin Point descendants, the use the location for annual gatherings (cf. The Evening Telegraph 1981a) as well as less well-documented activities. Recent birch bark peels were identified at 13 locations on Wisconsin Point and these may represent one aspect of the ongoing use, although this association should be treated with caution since local non-Native residents collect and use birch bark. In summary, newspaper accounts, on-the-ground physical evidence, Society staff observations, and anecdotal evidence clearly indicate that this location is associated with the traditional beliefs, origins, and cultural history of the Ojibwe people, particularly those communities residing along the south shore of Lake Superior.

In addressing the level of effort necessary to categorize a location as a traditional cultural property, Parker and King (1998:8) note that the first step is to contact the associated group that may ascribe significance to a property, and to next conduct field work in coordination with “knowledgeable parties” to identify locations that are culturally significant. As they note, such documentation – recording visual and non-visual indications of use – must be done by a study team exhibiting expertise in ethnographic documentation and preparation of National Register documentation of this type. According to Parker and King (1998:11), the second step is to determine the property’s integrity:

In the case of a traditional cultural property, there are two fundamental questions to ask about integrity. First, does the property have an integral relationship to traditional cultural practices or beliefs; and second, is the condition of the property such that the relevant relationships survive?
The third step, as suggested by Parker and King (1998), is to evaluate the property within the context of National Register eligibility criteria, and step four is to determine if any of the National Register Criteria Considerations make the property ineligible.

Direct observations and accounts of post-1930 activities on Wisconsin Point, after the legal case associated with the plans for the steel company complex were concluded, are limited and provide few if any insights of Ojibwe use of the location. However, information about the years following 1930 may be available in written sources not consulted by the Society (Broihahn 2016), or as traditional cultural knowledge in community members’ memories. It was the strong impression of the Society study team (Broihahn 2016) that Wisconsin Point continued to be remembered in the Ojibwe community and that Ojibwe use for a variety of activities continued following 1930. These activities either went unnoticed, or if observed, unreported. Further, it must be acknowledged that within the context of discriminatory attitudes towards Native Americans during the twentieth century, Native use of Wisconsin Point for ceremonial activities may have been secretive to avoid conflict with non-Native residents of the Duluth-Superior area. For now, without additional information that could be derived from informant interviews with Fond du Lac Band members who are knowledgeable about post-1930 Native use of Wisconsin Point, continuity of use of the area is poorly documented. As a means of providing documentation, the Fond du Lac Band has expressed an interested in gathering names of individuals who are knowledgeable about post-1930 use of Wisconsin Point, and are willing to share traditional knowledge through formalized informant interviews (Jill Hoppe, Tribal Historic Preservation Officer, Fond du Lac Band, personal communication June 2019).

Regarding the direct observation of Ojibwe ceremonial use of Wisconsin Point, around 1981 and likely much earlier, Ojibwe living in the Duluth-Superior area expressed an interest in maintaining the natural setting of Wisconsin Point, and voiced their desire to continue to hold ceremonial and religious activities in the approximate location of the Wisconsin Point Cemetery (The Evening Telegraph 1981a). Further, the placement of the Monument-Memorial in 1986 created a focal point for some of this activity and perhaps created a destination point for other activities. It remains unclear if the 16 locations where birch bark peels were observed are associated exclusively with American Indian use of Wisconsin Point or if the peels are being collected by non-Natives. Although not observed by the Society study team, the collection of other plants and plant materials may be ongoing if the use of Wisconsin Point parallels the collection practices noted at other off-reservation locations (Broihahn 2016; Broihahn and Holliday 2010).
Today the Monument-Memorial—and the area that immediately surrounds it—exhibits “visual” indications of use by Native Americans for ceremonial purposes. Without more formal (ethnographic) documentation the size of the ceremonial location cannot be determined, but it appears to include an area no less than 0.25 acre, and likely an area much larger. Specifically, the area said to be approximately 0.25 acre includes the Monument-Memorial, which as noted above is surrounded by a circular formation of eight concrete truncated pyramid blocks; the Monument-Memorial itself is accessed by a path that leads from a parking area adjacent to Wisconsin Point Road, with the trailhead of the path marked by two pyramidal concrete blocks that appear to serve as entry portals (Photograph 6). Numerous items have been placed, and continue to be placed, on the Monument-Memorial, on the pyramidal concrete blocks that surround the Monument-Memorial, and on the ground surface in the vicinity of the Monument-Memorial, as well as hung from surrounding trees (Photograph 5). These materials include, but are not limited to the following: small fabric pouches thought to contain ceremonial tobacco, pieces of fabric, feathers, pebbles, pieces of jewelry, braided sweet grass, a container of wild rice, a jar of maple syrup, plastic flowers, toys, and a variety of other objects. The weathering of some of these materials, and a scattering of similar materials on the ground surface, suggests they have been placed at this location in the past, though exactly when is unclear.

In summary, based on newspaper accounts cited in the archaeological study conducted by the Society (Broihahn 2016) along with information provided by Fond du Lac Band Tribal Historic Preservation Officer Jill Hoppe (personal communication June 2019), Wisconsin Point has been regularly used for ceremonial purposes by Fond du Lac Band members following its abandonment as a residential area sometime after 1930 and continuing to the present; and the place that is Wisconsin Point to Fond du Lac Band members and other south shore community residents continues play an important role in the stories and spiritual activities important to the south shore Ojibwe communities (Duluth News Tribune 2010; Superior Telegram 2011). Direct visual observation of ceremonial activities has been documented, and it appears tribal elders familiar with this use may be willing to step forward and share remembrances – and expand on the non-visible characteristics – that will support Wisconsin Point’s documentation as a traditional cultural property.

The Importance of Wisconsin Point

The Wisconsin Point archaeological site is eligible for the National Register of Historic Places, significant under Criteria A and D, in the areas of Historic Aboriginal Archaeology, Social History,
and Native American Ethnic Heritage. Developing a better understanding of the Wisconsin Point site, within the broader context of Native sovereignty and cultural survival during the mid- to late-nineteenth century and continuing into the early twentieth century, can address a series of important themes in American history, and in particular produce a more nuanced understanding of the inextricably intertwined lives of Natives and non-Natives in America and that American Indians are Natives and Americans (Treu 2019:294, 2020). For this reason the Wisconsin Point Ojibwe settlement of 1840-1930 meets Criterion A and Criterion D. Clearly, the recovery of pre-contact tools and tool-making artifacts has demonstrated that Native presence long precedes the Ojibwe occupation of the Wisconsin Point sandspit; it appears that the range of pre-contact artifacts, the nature of the geomorphic processes present on the point and the limited nature of other ground surface disturbances all lead to the conclusion that sub-surface living areas may be deeply buried and others may occur near the shore or in submerged contexts. The pre-contact component, however, requires future investigation to ascertain the archaeological integrity of the deposits and its potential to address important research questions as required by National Register eligibility.

What is certain is that the Ojibwe occupation of 1840 to 1930 most clearly and indelibly left its mark on the Wisconsin Point landform. Why this became an important Ojibwe settlement is clear; it is positioned next to an enormously rich and important fishery, one said to be one the most important commercial fisheries in the world during the nineteenth century (Kaups1978; Norrgard 2014). Further, it is situated proximal to the only known water passage between Lake Superior and the abundant interior resources such as game, plants, and technological materials critical to Ojibwe subsistence, pharmacology, and industry, items derived from interior forested uplands and wetland communities. Through much of the early- to mid-twentieth century, the Ojibwe community on Wisconsin Point thrived. During the mid- to late-nineteenth century, however, the community became caught up in expanding European-American settlement and governmental policies, such as the establishment of reservations and restricted access to territorial lands. It may also have been affected, to an unknown degree, by the declining Lake Superior fishery due to over-exploitation by European-American commercial fishing operations. Bolstering the significance of Wisconsin Point is the dearth of information regarding how the off-reservation communities survived into the twentieth century. These non-reservation communities and reservations were part of a much larger network of Native social, political, spiritual, and economic interactions—really a set of interwoven networks—that were part of the late-nineteenth and early-twentieth century cultural landscape of the United States. As suggested by Lowe (1998), off-reservation communities remain relatively unexplored as a source of information on
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

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Wisconsin Point (47 DG-24)
Superior, Douglas County, WI

a critical period in the history of Native communities throughout the United States, and certainly in the
history of Wisconsin. Finally, it is acknowledged that the suggested period of significance may need to
be adjusted based on future research, and the proposed boundary for the nomination may also need to
be reconsidered as new information comes to light. If anything, however, both the site boundary and
period of significance will be expanded.

The 1840-1930 Ojibwe component of the Wisconsin Point archaeological site (47 DG-24/BDG-45)
also meets Criterion D because it has yielded and has the potential to yield answers to important
research questions that will provide a deeper understanding of not only the Ojibwe community on
Wisconsin Point, but of other related American Indian communities. The archaeological investigations
of the Point, has demonstrated that a broad range of archaeological features and their spatial
relationships are preserved at a number of locations within the site area. The larger community layout
and community pattern seem intact. Further, there is a substantial archival record for Wisconsin Point
and it appears that feature clusters can be associated with known family groups. Finally, whatever
insights are brought to bear through future archaeological and ethnographic research, Wisconsin Point
was, is, and will continue to be both culturally and spiritually important to the Ojibwe people, and a
place that illuminates a difficult and important period in American history and the vibrant nature of
American Indian communities today.

___End of Statement of Significance
Figure 3. A sketch map of the Monument-Memorial area at the Wisconsin Point Archaeological site (47 DG-24) depicting the carved Monument-Memorial stone with plaque, the phalanx of concrete truncated pyramids, portal stones, and parking area (formerly Pull Off #19). The cemetery boundary depicted on the map is based upon Keene's 1918 map of the cemetery.
Figure 8. The 1915 Van Vleck map depicting the LaVerge, Lemieux-Sky; and St. John-LaPage-Young family compounds with the archaeological features identified by Wisconsin Historical Society staff projected on the map.
Chippewa may get control of 18 acres to become burial site

Land at end of Wisconsin Point declared surplus by Army late last year

SUPERIOR (AP) — Federal land at the end of Wisconsin Point could become a burial ground for human remains that were removed 85 years ago if a Minnesota Chippewa band's request is granted.

A dispute over land ownership led to removal of the remains in 1918, and they were reburied in a mass grave in St. Francis Cemetery.

Now the Fond du Lac Band of Lake Superior Chippewa proposes to use the former U.S. Army Corps of Engineer property as a cemetery at the end of the point, located along the shore of Lake Superior at the twin ports of Superior and Duluth.

"If we are successful in getting the property back, we would give due consideration for a reburial back on Wisconsin Point for those individuals that were put in that mass grave," said Robert "Sonny" Peacock, chairman of the Fond du Lac Band.

"And we would like to keep that area as a historical site probably educational as well."

The Army declared the 18.2 acre property to be surplus late in 2002. Earlier this year, the General Services Administration, which will dispose of the property, asked other federal agencies if they wanted the land.

The Bureau of Indian Affairs responded in March that it wants to hold the land in trust for the Fond du Lac Band. No money would change hands if the transaction advances.

Out of about 300 bodies that were out there, they moved about 180.

— Robert Miller, president Superior Area Indian Center

3.33 acres to allow for work on the road and shipping channel.

The federal government has owned the property since it was condemned in 1901.

The Chippewa lost the land of Wisconsin Point around 1918 in a dispute with the Interstate Railroad Company.

In 1914, area Chippewa petitioned President Woodrow Wilson and Indian Commissioner Cato Sells for help.

"We do with horror contemplate being torn from the property of our fathers on Wisconsin Point, our dear honored dead removed and the sacred cemetery desecrated," they wrote. "Seven generations and more lie buried in this cemetery, including Chief O-sagie."

But corporate interests prevailed, and the Indians and some of their graves were moved.

"We found one paper that was written by a young man who was a water boy out there when they were moving the cemetery," said Robert Miller, president of the Superior Area Indian Center.

"They only moved the graves that were well marked. Out of about 300 bodies that were out there, they moved about 180. My grandmother knew where a lot were."

He said there were around seven homes in the village when its residents were evicted.

Today, some still consider the area to be sacred. Graves remain under the point's road and one of its parking lots, Miller said.
CHIPEWA INDIAN BURIAL GROUNDS
south west corner of St. Francis
Cemetery. Moved here from
Wisconsin Point about 1928. 1918.
[Hulter, Jean M. & Judy Swenson, comps.]
Chippewa Indian Burial Grounds, SW corner of
St. Francis Cemetery, City of Superior, Douglas
County, Wis., burial records of graves moved from
Wisconsin Point in 1918. (1981)
Ms. (typewritten) 7 ll. Includes a hand-drawn map,
explanatory text and a plot diagram. Superior
Public Library Legler Collection, Area Research Center
vertical files.

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Mrs. Jeanet Beck

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   Seraphia Barbier
   Charles Schiebe
   Julia Schiebe  |
| 18  | Mike Dubault
   Foron Janes
   Roch ? s Libbere
   Julia Petit
   Joseph Burbel
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Baby Moore

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Mary Chippewa
John Ski - SKY
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P. Le Mieux
R. Le Mieux
H. Le Mieux
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Frank Le Mieux

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Elizabeth Beaver
Grace Bungo
Mary Bungo
Catherine Winabiska (?)
Charles Cadotte

J. Drummond
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Simpson baby
Chic (?) P. Longfoot
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Jo LaGoc
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three unknown babies

Howenstine adult
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baby Hold
baby Lawgau
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Margaret Lawgau
John Lawgau
Antrata Quinneau (?)

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Lenen Baby
unknown baby

unknown baby
John Le Sant - LESSART ?
John Morgan
Sosadom Negawa
Hattie Cadotte
Catherine Cadotte
DOUGLAS COUNTY ABSTRACT CO., INC.
1616 Tower Avenue • Superior, Wisconsin 54880

THOMAS G. ANDERSON, Pres. - Treas.

March 19, 2013

Mark Bruhy
Commonwealth Cultural Resources Group, Inc.
8669 North Deerwood Drive
Milwaukee, WI 53209

RE: DEED SEARCH FOR NEMADJI CEMETERY AND ST. FRANCIS CEMETERY IN SUPERIOR, WI

Dear Mark:

Enclosed, please find the several deeds reflecting ownership in regards to the above captioned matter, as well as a map showing the same.

Attention is directed to the fact, that we were unable to locate any deeds to St. Francis affecting Blocks Two (2) and Four (4) on East 11th Street. Also note, that Lot Nine (9) of Block One (1) on East 13th Street is owned by Margaret O’Brien and Lots Two (2), Four (4) and Six (6) of Block Two (2) on East 15th Street is owned by G. Norsving (since 1925).

Should you have any questions, please do not hesitate to call.

Sincerely,

DOUGLAS COUNTY ABSTRACT COMPANY, INC.

[Signature]
Thomas G. Anderson
President

/kmk
enc.
Deed Record, Vol. 88, Douglas County, Wisconsin.

No. 139867.Filed for record the 22d day of July, A.D. 1903, at 9 o'clock A.M.

James Barden, Int...

To St. Francis Xavier's Catholic Congregation of Immaculacy.

Registered by: Charles Lannon, Register of Deeds.

James Barden and Emma W. Barden, his wife, grantors, of Douglas County, Wisconsin, hereby

Said Grantor to St. Francis Xavier's Catholic Congregation of Immaculacy, as Corporation, grantee, of Douglas County, Wisconsin, for the sum of Four dollars, for the following tract of land in Douglas County, in the State of Wisconsin, to-wit, described as follows: On the south side of Loomis Street, in the Town of Superior, City of Superior, according to the plat of said town and lying in the office of Register of Deeds, as recorded in Book 216, at page 115, First Day of May, 1920.

JOSEPH S. ROCHE, Notary Public.

State of Wisconsin: Personally came before me, this 22d day of July, A.D. 1903, the above named James Barden and Emma W. Barden, his wife, to me known to be the persons who executed the foregoing instrument, and acknowledged the same.

State of Wisconsin: Filed for record the 22d day of July, A.D. 1903, at 9 o'clock A.M.

William M. Glee and Mary Glee, Int...

To Benjamin A. C. Cooper.

Registered by: Charles Lannon, Register of Deeds.

William M. Glee and Mary Glee, his wife, grantors, of Douglas County, Wisconsin, hereby

Said Grantor to Benjamin A. Cooper, grantee, of Doushagen County, Wisconsin, for the sum of Eight Hundred dollars, for the following tract of land in Douglas County, in the State of Wisconsin, to-wit, described as follows: On the south side of Loomis Street, in the Town of Superior, City of Superior, on the west half of West Lot 33, Section 22, Town 24 North, Range 1 East, and on the east side of Loomis Street, in the Town of Superior, City of Superior, on the west half of blocks 20 and 21, Section 15, Town 24 North, Range 1 East.

WITNESS, The hand and seal of said grantor, this 22d day of July, 1903.

State of Wisconsin: Personally came before me, this 22d day of July, A.D. 1903, the above named William M. Glee and Mary Glee, his wife, to me known to be the persons who executed the foregoing instrument, and acknowledged the same.

NOTARY PUBLIC

[Signature]
Quit Claim Deed

The County of Douglas, in the State of Wisconsin, grantor, hereby quit claims to: St. Francis Cemetery Association, grantee, the following tract of land in said County of Douglas, to wit:

SE1/4 of Block 1, E. 13th Street, NW1/4 & SE1/4 of Block 2, E. 15th Street, Townsite of Superior, Lots 1 thru 7 (odd #'s) & 11 thru 31 (odd #'s), Block 1, McBean Blocks, E. 13th Street, Lots on E. 13th Street, Lots 2 thru 16 (even #'s), Block 1, McBean Blocks, E. 13th Street, Lots on E. 14th Street & Lots 8 thru 16 (even #'s), Block 2, McBean Blocks, E. 15th Street, Lots on E. 15th Street.

Mineral Rights Reserved by Grantor Subject to existing and recorded rights-of-way and easements.

IN TESTIMONY WHEREOF, I Raymond H. Somerville the County Clerk of the County of Douglas State of Wisconsin, have executed this Deed pursuant to, and in virtue of the authority in me vested by the Statutes of the State of Wisconsin, and by the order of the Board of Supervisors of said County of record in my office, on the 20th day of June, 1991 and for and on behalf of the said County of Douglas aforesaid, and have hereunto subscribed my name officially, and affixed the seal of the said Board of Supervisors, and my seal, at Superior, in the said County of Douglas, this 21st day of June, 1991.

Raymond H. Somerville
County Clerk of Douglas County
State of Wisconsin

STATE OF WISCONSIN)

County of Douglas

BE IT REMEMBERED, that on the 21st day of June, 1991 before the undersigned, a Notary Public in and for said County, personally appeared Raymond H. Somerville Clerk aforesaid to me known to be the person who executed the above Deed and acknowledged the same as County Clerk of the County of Douglas, State of Wisconsin, for and on behalf of said County for the purpose therein mentioned.

Rosanne Hoffren
Notary Public, Douglas County, Wi.
My commission expires Oct. 17, 1993
This instrument drafted by
Douglas County Clerk
DOUGLAS COUNTY TO

Nemadji Cemetery Association

Quit Claim Deed

The County of Douglas, in the State of Wisconsin, grantor, hereby quit claims to Nemadji Cemetery Association, grantee of Douglas County, in the State of Wisconsin, for the sum of One Dollar ($1.00) and other valuable considerations.

East One-half (1/2) of Block One (1), except right of way, on East Ninth Street, in the Town of Superior, according to the recorded plat or plats thereof on file and of record in the office of the Register of Deeds in and for said Douglas County, Wisconsin.

The above described property is conveyed on the express condition that it will be used by the grantee herein as and for cemetery purposes and in the event that at any time said property is not used for cemetery purposes by the grantee, its successors or assigns, title to such property shall revert to the said County of Douglas, grantor herein.

IN TESTIMONY WHEREOF, I, S. P. Gray, the County Clerk of the County of Douglas, State of Wisconsin, have executed this Deed pursuant to, and in virtue of the authority in me vested by the Statutes of the State of Wisconsin, and the order of the Board of Supervisors of said County, of record in my office, on the 10th day of June 1944, and for and on behalf of the said County of Douglas for the above-described property, and have hereunto subscribed my name officially, and affixed the seal of the said Board of Supervisors, and my seal, at Superior, in said County of Douglas, this 30th day of July in the year of our Lord one thousand nine hundred and forty-six.

DAN IN PRESENCE OF

S. P. Gray---C. F. Gray (Seal)

County Clerk of Douglas County, State of Wisconsin

STATE OF WISCONSIN, County of Douglas.

BE IT REMEMBERED, That on the 30th day of July 1945 before the undersigned, a Notary Public in and for said County, personally appeared S. P. Gray, Clerk aforesaid, to me known to be the person who executed the above Deed and acknowledged the same as County Clerk of the County of Douglas, State of Wisconsin, for and on behalf of said County for the purpose therein mentioned.

E. Bloosquish---C. F. Gray

Notary Public, Douglas County, Wisconsin, October 30th 1949

My Commission Expires.
of law, did, after due notice and advertisement, on the 4th day of November, A.D., 1927, by virtue of said order of license, offer for sale and sell at public auction, said lands to Ocefa Van Vynckt of the city of Superior, Douglas County, Wisconsin, for the sum of Three Thousand Eight Hundred Thirty ($3830.00) Dollars, he being the best and highest bidder therefor.

AND, WHEREAS, Upon due report of my proceedings upon said order of license, the said County Court, on the 26th day of November, A.D., 1927, made an order confirming such sale at public auction and directing that this conveyance be executed.

NOW, THEREFORE, Know Ye, That I, in my capacity as such administrator de bonis non with will annexed aforesaid, by virtue of the power and authority in me vested, in consideration of the premises and of the said sum of Three Thousand Eight Hundred Thirty ($3830.00) Dollars to me in hand paid by the said purchaser, the receipt whereof is hereby acknowledged, do hereby grant, bargain, sell and convey unto the said Octaf van Vynckt, his heirs and assigns, the following described premises situated in the County of Douglas, State of Wisconsin, to wit:

The Northeast Quarter (NE¼) of the Southwest Quarter (SW¼) of the Southeast Quarter (SE¼) of the Southwest Quarter (SW¼) of Section Thirty-three (33), Township Forty-eight (48), Range Eleven (11), in Douglas County, Wisconsin.

To Have and to Hold the above bargained premises to the said grantee, his heirs and assigns, forever.

IN WITNESS WHEREOF, I, the said administrator de bonis non with will annexed, have hereunto set my hand and seal this 12th day of January, A.D., 1928.

[Seal]

Robert E. Kennedy

Administrator de bonis non with will annexed

of the Estate of August Deschout, deceased.

[Seal]

Carl H. Daley
Notary Public

[Seal]

Douglas County, Wisconsin

Warranty Deed

Northwestern Improvement Company

Filed for record January 16, 1928, at 10:25 o'clock A.M.

Nemadji Cemetery Association

William McDougall, Register of Deeds.

Superior Town Property Division

Deed No. 11060

This Deed, made the nineteenth day of December in the year of our Lord one thousand nine hundred and twenty-seven, by the Northwestern Improvement Company, a corporation of the State of New Jersey, grantor, to the Nemadji Cemetery Association, a Wisconsin corporation, grantee, WITNESSETH:

The grantor, in consideration of the sum of Three hundred twenty-five Dollars ($325.00), unto it paid, the receipt whereof is acknowledged, grants, bargains, sells and conveys unto the grantee, its successors and assigns, the following described tract of land situate in the County of Douglas and State of Wisconsin:

West half of Block one (1) East Ninth Street, in the Townsite of Superior, now a part of the City of Superior, according to the plat of said Townsite of Superior filed in the office of the Register of Deeds of said County.

Together with all rights, privileges and appurtenances thereof belonging or in any way appertaining.
No. 29152
Deed Record, Vol. 164, Douglas County, Wisconsin

Filed for Record the __th day of October, A.D. 1926, at 3 o'clock P.M. of record, by

Registrar

By

This Indenture, made by Sarah J. Hammond, and Sarah A. Wallace, grantees of Superior, Douglas County, Wisconsin, to

St. Francis Xavier Catholic Congregation, grantees of Superior, Douglas County, Wisconsin, for

the sum of Fifty ($50.00) Dollars, and for the following tract of land in the County, State of Wisconsin:

Lot Twenty-nine (29) and Thirty-one (31) in Block Thirty-three (33) in the city of Superior, in the Town of Superior, in the County of Douglas, in the State of Wisconsin, described according to the plan of said tract of land hereunto annexed in the office of the Register of Deeds in and for said County.

In Witness Whereof, the said grantees, have hereunto set their hand and seal this 30th day of April, A.D. 1926.

John Williams

Secretary

State of Wisconsin,

Douglas County

Personally came before me this 30th day of April, A.D. 1926, the above named

Sarah J. Hammond and Sarah A. Wallace, and acknowledged the foregoing instrument to me known to be the person or persons who executed the foregoing instrument and acknowledged the same.

John Williams

Notary Public

Douglas County, Wis.

My Commission expires June 28, A.D. 1937.

No. 29153
Deed Record, Vol. 164, Douglas County, Wisconsin

Filed for Record the __th day of May, A.D. 1926, at 3 o'clock P.M. of record, by

Registrar

By

This Indenture, made by Triphon Wassenhove and Augusta Wassenhove, grantees of Superior, Douglas County, Wisconsin, to

Henry J. Butler, grantees of Superior, Douglas County, Wisconsin, for

the sum of One ($1.00) Dollar, and for the following tract of land in the City of Superior, in the Town of Superior, in the County of Superior, in the State of Wisconsin:

Lot Forty-one (41) and Forty-two (42) in Block Forty-nine (49) and Forty-eight (48), in the City of Superior, in the Township of Superior, in the County of Superior, in the State of Wisconsin, described according to the plan of said tract of land hereunto annexed in the office of the Register of Deeds in and for said County.

In Witness Whereof, the said grantees, have hereunto set their hand and seal this 4th day of May, A.D. 1926.

Triphon Wassenhove

State of Wisconsin,

Douglas County

Personally came before me this 4th day of May, A.D. 1926, the above named

Triphon Wassenhove and Augusta Wassenhove, and acknowledged the foregoing instrument to me known to be the person or persons who executed the foregoing instrument and acknowledged the same.

Kellen Johnson

Notary Public

Douglas County, Wis.

My Commission expires June 7, A.D. 1927.
Deed Record, Vol. 164, Douglas County, Wisconsin

Robert La Sannes

TO

J. B. Kirby

This Indenture, Made by Robert La Sannes, as Vendee

Moreux County, Wisconsin

To

J. B. Kirby

the sum of twenty-five $25.00 Dollars ($25.00)

for the following tract of land in

Douglas County, State of Wisconsin:

The South east quarter of the South east quarter of Section number forty-eight, in Township forty-two north of Range fifty-west, containing forty

acres more or less, according to the United States Government survey thereof. (1846-786 Section 18-45-W-16-N).

In Witness Whereof, the said grantor, heretofore set his hand and seal this 14th day of August, A.D. 1926.

Signed and Sealed in Presence of

[Seal]

Walter J. Figger

STATE OF WISCONSIN

Personally came before me this 14th day of August, A.D. 1926, the above named

Robert La Sannes, as Vendee

to me known to be the person who executed the foregoing instrument and acknowledged the same.

[Seal]

My Commission expires March 29th, A.D. 1929.

John Rieau

To

Richard C. Milligan

This Indenture, Made by John Rieau, family of Douglas County, Wisconsin

greater in and to

the sum of twenty-five $25.00 Dollars ($25.00)

for the following tract of land in

Douglas County, State of Wisconsin:

the South east quarter, (4), twenty-five (25) and twenty-five (25) acres on East Figure Eight (1) East lines, Third (3rd) of

in Township forty-two north of Range fifty-west, County, Wisconsin, for

In Witness Whereof, the said grantor, heretofore set his hand and seal this 7th day of August, A.D. 1926.

Signed and Sealed in Presence of

[Seal]

[Seal]

STATE OF WISCONSIN

Personally came before me this 7th day of August, A.D. 1926, the above named

John Rieau

to me known to be the person who executed the foregoing instrument and acknowledged the same.

[Seal]

My Commission expires April 9th, A.D. 1929.
No. 221540  
Deed Record, Vol. 164, Douglas County, Wisconsin

Filed for Record the 15th day of September, 1926.
A. D. 1926.

TO
St. Francis Xavier’s Catholic Congregation

Registered:
Mary M. Rogers

By Walter Hendrickson

This Indenture, Made by Mary M. Rogers (Widow)

In Witness Whereof, the said grantor, hath hereunto set her hand and seal this 10th day of September, A. D. 1926.

Mary M. Rogers [Seal]

In Witness Whereof, the said grantor, hath hereunto set her hand and seal this 10th day of September, A. D. 1926.

Swan J. Johnson, at ux.

This Indenture, Made by Swan J. Johnson and Emma Johnson, his wife;

In Witness Whereof, the said grantor, hath hereunto set his hand and seal this 28th day of August, A. D. 1926.

P. A. Holman

Emma Elizabeth Clark

To
Douglas County, Wisconsin, hereby conveys and warrants to

St. Francis Xavier’s Catholic Congregation, a religious corporation, the sum of One Hundred and Eighty-seven & 50/100 Dollars ($187.50)

the following tract of land in

Douglas County, State of Wisconsin:
Lot Seventeen (17) on East Eleventh Street and Lots Eighteen (18), Twenty (20), Twenty-two (22) and Twenty-four (24) on East Twelfth Street, in Hendrickson Subdivision of the East half (1/2) of Block One (1) on East Eleventh Street in the Township of Superior, in the City of Superior, described according to the plat of said subdivision recorded in the office of the Register of Deeds in and for said Douglas County.

Swan J. Johnson, at ux.

Emma Elizabeth Clark

No. 221552

This Indenture, Made by Swan J. Johnson and Emma Johnson, his wife;

In Witness Whereof, the said grantor, hath hereunto set his hand and seal this 28th day of August, A. D. 1926.

P. A. Holman

Emma Elizabeth Clark
Deed Record Vol. 106, Douglas County, Wisconsin.

No. 172.4.26

James Byrne et al. to Charles Lemanin

Filed for record the 26th day of September, A.D. 1908, at 10 o'clock A.M.

By Harley Johnson.

Register.

Deputy.

James Byrne and Helen MacGrady Byrne, his wife, and Robert G. Byrne, grantor of Superior, New York County, Wisconsin, hereby conveying and transferring, the said property, consisting of:

Grantee of Superior, New York County, Wisconsin, for the sum of one dollar and other valuable considerations.

Dated at Superior, Wisconsin, the 31st day of August, A.D. 1908.

In the presence of William J. Phillips, Notary Public, New York County, New York.

My Commission expires March 30, 1910.

[Seal]

No. 172.4.28

St. Francis Xavier Catholic Congregation to Menominee Cemetery Association

Filed for record the 26th day of September, A.D. 1908, at 10 o'clock A.M.

By Harley Johnson.

Register.

Deputy.

St. Francis Xavier Catholic Congregation of Superior, a church corporation, grantor of Superior, Wisconsin County, Wisconsin, hereby conveying and transferring, the said property, consisting of:

Grantee of Superior, Wisconsin County, Wisconsin, for the sum of one dollar and other valuable considerations.

Dated at Superior, Wisconsin, the 25th day of September, A.D. 1908.

In the presence of William J. Phillips, Notary Public, New York County, New York.

My Commission expires March 30, 1910.

[Seal]

[Signature]

[Signature]
Quit Claim Deed

The County of Douglas, in the State of Wisconsin, grantor, hereby quit claim to, St. Francis Xavier's Catholic Congregation, a Wisconsin corporation, granted the following tract of land in said County of Douglas, to-wit:

Block Two (2), on East Thirteenth Street, in the Townsite of Superior, according to the recorded plat or plots thereof on file and of record in the office of the Register of Deeds in and for said Douglas County.

The above described property is conveyed on the express condition that it will be used by the grantee herein as and for cemetery purposes and in the event that at any time said property is not used for cemetery purposes by the grantee, its successors or assigns title to such property shall revert to the said County of Douglas, grantor herein.

In testimony, whereof, I, S. P. Gray, the County Clerk of the County of Douglas, State of Wisconsin, have executed this deed pursuant to, and in virtue of the authority vested by the Statutes of the State of Wisconsin, and by the order of the Board of Supervisors of said County, recorded in my office, on the 5th day of October, 1864, and for and on behalf of the said County of Douglas aforesaid, and have hereunto subscribed my name officially, and affixed the seal of the said Board of Supervisors, and my seal, at Superior, in said County of Douglas, this 4th day of August, in the year of our Lord, one thousand nine hundred and forty-seven.

Done in presence of:

 Elizabeth Billmeyer
 Elizabeth Billmeyer

State of Wisconsin,
County of Douglas.

BE IT REMEMBERED, That on the 4th day of August, 1864, A. D. 1867, before the undersigned, a Notary Public in and for said County, personally appeared S. P. Gray, Clerk aforesaid, to me known to be the person who executed the above Deed and acknowledged the same as County Clerk of the County of Douglas, State of Wisconsin, for and on behalf of said County for the purpose therein mentioned.

QUIT CLAIM DEED

The County of Douglas, in the State of Wisconsin, grantor, hereby quit claims to
St. Francis Xavier's Catholic Congregation, a Wisconsin corporation,
grantee of Douglas County, in the State of Wisconsin,
for the sum of One and no/100 ($1.00) Dollars,
the following tract of land in said County of Douglas, to-wit:
Fractional Block Four (4), East Thirteenth Street, Town of Superior, according
to the recorded plat or plans thereof on file and of record in the office of the
Register of Deeds in and for said Douglas County, Wisconsin.

IN TESTIMONY WHEREOF, I, S. P. Gray, the County Clerk of the
County of Douglas, State of Wisconsin, have executed this Deed pursuant to, and in virtue of the authority
in me vested by the Statutes of the State of Wisconsin, and by the order of the Board of Supervisors of
said County of record in my office, on the 29th day of March 1951,
and for and on behalf of the said County of Douglas aforesaid, and have hereunto subscribed my name
officially, and affixed the seal of the said Board of Supervisors, and my seal, at Superior, in said County
of Douglas, this 8th day of August, 1952, in the year of our Lord, one thousand
nine hundred and fifty-two.

Done in presence of

[SEAL]

Elizabeth Billmayer
County Clerk of Douglas County, State of Wisconsin.

S. P. Gray

STATE OF WISCONSIN,
County of Douglas.

BE IT REMEMBERED, That on the 8th day of August A. D. 1952,
before the undersigned, a Notary Public in and for said County, personally appeared
S. P. Gray

Clerk aforesaid, to me known to be the person who
executed the above Deed and acknowledged the same as County Clerk of the County of Douglas, State of
Wisconsin, for and on behalf of said County for the purpose therein mentioned.

Bertha Adolphson
Notary Public, Douglas County, Wisconsin.

STATE OF CALIFORNIA,

Alameda County.

Personally came before me, this 3rd day of August, A.D., 1925, the above named Richard A. Gove and Emma G. Gove, his wife, to me known to be the persons who executed the foregoing instrument, and acknowledged the same.

T. E. Gay
Notary Public, Alameda County, California.

My commission expires March 31, A.D., 1926.

No. 295272

Coreita Register Davis
to
Herman Stearns Davis -

FILLED for record August 26, 1926, at 2:15
o'clock P.M.

William McDougal, Register of Deeds.

This Indenture, Made by Coreita Register Davis, grantor, of Allegheny County, Pennsylvania, hereby quit claims to Herman Stearns Davis grantee, of Allegheny County, Pennsylvania, for the sum of One Dollar ($1.00) and other good and valuable considerations, the following tract or parcel of land in Douglas County, State of Wisconsin:

An undivided 1/3 interest in and to Diagram Lot 195, being the East 1/7 of the West 7/27 of the South 1/4 of the Southwest Quarter of Section 23, Township 49, Range 14, and in and to Lots 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, in Block 359, and Lots 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, in Block 358, in the subdivision of Diagram Lot 189, being the West Half of the SW corner of the SW corner of Section 23, in said township and range, said lots in said subdivision being described according to the recorded plat of said subdivision in the office of the Register of Deeds in and for said county and state; and the whole title and interest in and to that part of the South 1/4 of the West 75.19 Acres of the NW corner of Section 34, Township 49, Range 14, lying west of the west line of Tower Avenue, in the City of Superior, Douglas County, Wisconsin.

In Witness Whereof, the said grantor has hereunto set her hand and seal this 20th day of August, A.D., 1926.

Coreita Register Davis (SEAL)
Herman S. Davis
J. F. McVaul, Jr.
May Magee

State of PENNSYLVANIA,  
ALLEgheny County,  

Personally came before me, this 24th day of August, A.D., 1926, the above named Coreita Register Davis, to me known to be the person who executed the foregoing instrument, and acknowledged the same.

May Magee-Notary Public

Pittsburgh, Pa.----SEAL

May Magee
Notary Public, Allegheny County, Pa.

My commission expires February 27th, 1929.

No. 295294

Rose B. McGraw et al.

to
St. Francis Xavier's Catholic Congregation

FILLED for record August 27th, 1926 at 2:10
o'clock P.M.

William McDougal, Register of Deeds.

THIS INDENTURE, Made by Rose B. McGraw (known before her marriage as Rose B. Russell and also Rose E. Russell), Blanche M. Coffin (known before her marriage as Blanche M. Russell), and Grace V. Curtis (known before her marriage as Grace V. Russell), grantors, hereby conveys and warrants to the St. Francis Xavier's Catholic Congregation, a religious corporation, of Superior, Douglas County, Wisconsin, grantee, for the sum of One Dollar ($1.00), and other good and valuable considerations, the following described real estate:

An undivided 1/5 interest in and to Diagram Lot 195, being the East 1/7 of the West 7/27 of the South 1/4 of the Southwest Quarter of Section 23, Township 49, Range 14, and in and to Lots 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, in Block 359, and Lots 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, in Block 358, in the subdivision of Diagram Lot 189, being the West Half of the SW corner of the SW corner of Section 23, in said township and range, said lots in said subdivision being described according to the recorded plat of said subdivision in the office of the Register of Deeds in and for said county and state; and the whole title and interest in and to that part of the South 1/4 of the West 75.19 Acres of the NW corner of Section 34, Township 49, Range 14, lying west of the west line of Tower Avenue, in the City of Superior, Douglas County, Wisconsin.
The South half of the West Quarter (°/₂ of ¼) of Block One (1) of East Eleventh Street in the Townsite of Superior described according to the plat of said Townsite recorded in the office of the Register of Deeds in and for said Douglas County.

The Grantees are grand-daughters of George Lytle, deceased, and devisees under his Last Will and Testament, as to the property herein conveyed.

IN WITNESS WHEREOF, the said Grantees have hereunto set their hands and seals this 5th day of August, 1925.

Signed and Sealed in Presence of
A. W. Warm
A. E. Lyden

Ralph L. Olivi
B. C. Newmark

Blanche M. Chittick

Grace V. Curtis

State of Minnesota
Ramsey County

Personally came before me this 5th day of August, 1925, the above named Rose B. McGrail to me known to be the person who executed the foregoing instrument and acknowledged the same.

Notary Public, Ramsey County, Minnesota
My commission expires Nov. 1, 1935.

STATE OF MINNESOTA

Notary Seal

Ramsey County
Min.

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State of California
Alameda County

Nearby came before me this 16th day of August, 1925, the above named Blanche M. Chittick to me known to be the person who executed the foregoing instrument and acknowledged the same.

Ralph L. Olivi
Notary Public, Alameda County, California
My commission expires August 26, 1927

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State of California
San Francisco County

Personally came before me this 13th day of August, 1925, the within named Grace V. Curtis, to me known to be the person who executed the foregoing instrument and acknowledged the same.

Anne P. Swift
Notary Public, San Francisco County, California
My commission expires July 8, 1922

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QUIT CLAIM DEED

O. R. Carlsen, et ux

FILLED for record August 26, 1925, at 10:15 a.m., by

William McDougall, Register of Deeds.

Nehalig Ottosen

THIS INDEED, made by O. R. Carlsen and Laura Carlsen, his wife, residents of Superior County, Wisconsin, hereby quit-claim to Nehalig Ottosen, resident of Superior County, Wisconsin, for the sum of one dollar and other valuable considerations, the South half of the West Quarter of the East Half of the South Half of the East Half of the South Half of the South Half of the West Half of the South Half of Block 209, of West Superior Addition (said town), according to the plat of said Addition recorded in the office of the Register of Deeds in and for said Douglas County, Wisconsin.
Deed Record Vol. 156, Douglas County, Wisconsin

Received for Record this 20th day of March
A. D. 1924, at 12 o'clock, M.

By W. R. Brown, Register

This Indenture, Made by Northern Improvement Company
TO
St. Francis Furnace

Received for Record this 4th day of March
A. D. 1924, at 9 o'clock, M.

By W. M. Dundie, Register

In Witness Whereof, the said grantor has caused these presents to be signed by
James A. Wilcox
Its President, and countersigned by
R. H. Smith
its Secretary.

Signed and sealed in presence of

STATE OF WISCONSIN

Personally came before me, this 15th day of January
A. D. 1924, and acknowledged the execution of the above instrument to me known to be the person who executed the foregoing instrument, and to me known to be the President of said corporation, and acknowledged that they executed the foregoing instrument, as such officers as the duly constituted officers of said corporation.

Dated this 15th day of January, A. D. 1924.

Notary Public.

My commission expires A. D. 1925.

This Indenture, Made by Northern Improvement Company
TO
St. Francis Furnace

Received for Record this 4th day of March
A. D. 1924, at 9 o'clock, M.

By W. M. Dundie, Register

In Witness Whereof, the said grantor has caused these presents to be signed by
James A. Wilcox
Its President, and countersigned by
R. H. Smith
its Secretary.

Signed and sealed in presence of

STATE OF WISCONSIN

Personally came before me, this 15th day of January
A. D. 1924, and acknowledged the execution of the above instrument to me known to be the person who executed the foregoing instrument, and to me known to be the President of said corporation, and acknowledged that they executed the foregoing instrument, as such officers as the duly constituted officers of said corporation.

Dated this 15th day of January, A. D. 1924.

Notary Public.
QUIT CLAIM DEED

The County of Douglas, in the State of Wisconsin, grantor, hereby quit claims to
St. Francis Xavier Catholic Congregation,
for the sum of $50.00, for the following tract of land in said County of Douglas, to-wit:

The south half of Northwest quarter (NW 1/4 of NW 1/4) and one hundred
one forty of South half of Northwest corner (SW 1/4 of S.W. 1/4) of Section
4, in the Town of Superior, County of Douglas, State of Wisconsin, and City of Superior, according to the recorded
plat.

IN TESTIMONY WHEREOF, I, Frank L. Leclaire, the County Clerk of the County of Douglas,
State of Wisconsin, have executed this Deed pursuant to, and in virtue of the authority in me vested by the Statutes of the State
of Wisconsin, and by the order of the Board of Supervisors of said County, of record in my office, on the
18th day of February, 1926, and for and on behalf of the said County of Douglas aforesaid,
and have hereunto subscribed my name officially, and affixed the seal of the said Board of Supervisors, and my seal, at Superior
in said County of Douglas, this 18th day of February, in the year of our Lord, one thousand nine hundred and twenty-six.

Dated in Presence of

Frank L. Leclaire
County Clerk of the County of Douglas, State of Wisconsin.

STATE OF WISCONSIN,
County of Douglas.

BE IT REMEMBERED, That on the 18th day of February, A. D. 1926,
before the undersigned, a Notary Public in and for said County, personally appeared
Frank L. Leclaire, to me known to be the person who executed the above Deed and acknowledged the same as County Clerk of the
County of Douglas, State of Wisconsin, for and on behalf of said County for the purpose therein mentioned.
Deed Record, Vol. 164, Douglas County, Wisconsin

No. 391529

Filed for Record the 4th day of May — A. D. 1926 at 3 o'clock P. M.

Sarah J. Hammond, et al

TO

St. Francis Xavier's Catholic Congregation

This Indenture, Made by Sarah J. Hammond (widow) and Sarah A. Wallace

grantor.5 of
Douglas, County, Wisconsin, hereby convey and warrant
St. Francis Xavier's Catholic Congregation, a religious corporation,
grantee., of Superior, Douglas — County, Wisconsin, for
the sum of Fifty (50) Dollars

the following tract of land in
Douglas, County, State of Wisconsin;

Lot Nine hundred and Forty-eight (48) and Thirty-one (31) by Hendricks Sub-division of the
East half (1/2) of Block One (1) on East Eleventh Street, in the town of Superior, in the city of Superior, in the State of Wisconsin, described according to the plat of said sub-division and recorded in said Superior, county. A. D. 1926.

In Witness Whereof, the said grantor.s have hereunto set their hand.s and seal.s this 30th day of April, A. D. 1926.

[Signature]

[Seal]

[Signature]

[Seal]

[Signature]

[Seal]

STATE OF WISCONSIN,

With this instrument presented to me this 30th day of April, A. D. 1926, the above named
Sarah J. Hammond and Sarah A. Wallace, were known to me to be the person.s who executed the foregoing instrument and acknowledged the same.

John Gillmore

Notary Public

County of Douglas


No. 321530

Filed for Record the 4th day of May — A. D. 1926 at 3 o'clock P. M.

Triphon Wassenhove, et al

TO

Henry J. Butler

This Indenture, Made by Triphon Wassenhove and Augusta Wassenhove

grantor.5 of
Superior, Douglas — County, Wisconsin, hereby quitclaim

the sum of One (1) dollar

to

Henry J. Butler, grantee., of Superior, Douglas — County, Wisconsin, for

the following tract of land in
Douglas, County, State of Wisconsin;

Lot One Hundred and Forty-eight (148) and One hundred and fifty (150)
or East, First Street "Franklin Place" in the city of Superior, in the town of Superior, according to the recorded plat thence on file and of record in the office of the Register of Deeds, for said county.

In Witness Whereof, the said grantor.s have hereunto set their hand.s and seal.s this 4th day of May — A. D. 1926.

[Signature]

[Seal]

[Signature]

[Seal]

[Signature]

[Seal]

STATE OF WISCONSIN,
Deed Record, Vol. 166, Douglas County, Wisconsin

Lots nineteen(19), twenty-one(21), twenty-six(26), twenty-eight(28), thirty(30) and thirty-two(32) in rectangular subdivision of best half of block one(1) on East Eleventh Street, according to the plat of said subdivision on file or of record in the office of the Register of Deeds in and for said Douglas County, Wisconsin.

And I, said Bertha K. McCausland, being the widow of said Edwin P. McCausland for a valuable consideration to me moving, do hereby in my own right quitclaim the said premises and release my power therein to said St. Francis Xavier's Catholic Congregatio in its successors and assigns.

TO HAVE AND TO HOLD the above bargained premises to the said grantees, its successors and assigns forever.

IN WITNESS WHEREOF, I, said Bertha K. McCausland have to this instrument set my hand and seal as Administratrix as aforesaid, and have also hereunto set my hand and seal in my own right this 17th day of March, 1926.

In presence of:

A. R. Cole

Agnes Holmes

As Administratrix of the estate of

Edwin P. McCausland, deceased,

Bertha K. McCausland (SEAL)

State of Wisconsin

Douglas County.

Personally came before me, this 24th day of March, 1926, the above named Bertha K. McCausland, known to me to be the person who executed the foregoing instrument, both in her own right and as Administratrix of the estate of Edwin P. McCausland, deceased, and she acknowledged the same.

A. R. Cole

Notary Public, Douglas County, Wisconsin.

My commission expires 3-26-1926.

200338

Edward Swenson, Jr.

QUITCLAIR DEED

Filed for record March 29th, 1926 at 9:10 o'clock A.M.

to

William McDougal, Register of Deeds

KNOW ALL MEN BY THESE PRESENTS That the Grantor, Edward Swenson, Jr. (married) residing in the City of Duluth, County of St. Louis and State of Minnesota, for and in consideration of the sum of one dollar and other valuable considerations to him in hand paid, does hereby convey, release and quitclaim to Edward Swenson, Jr. (married) of Duluth, St. Louis Co., Minnesota, all his interest in and to the following described real estate, viz:

Lots eight(8), nine(9), ten(10), eleven(11), twelve(12), thirteen(13), fourteen(14), Block twelve(12), Seventeen(17), Twenty(18), Twenty-one(21), Twenty-two(22), Twenty-three(23), Twenty-four(24), Twenty-five(25), Twenty-six(26), Twenty-seven(27), Twenty-eight(28), Twenty-nine(29), Thirty(30), in said City of Duluth, County of St. Louis, State of Minnesota, situate in and for Douglas County, State of Wisconsin, situate in the County of Douglas and State of Wisconsin.

Dated at Duluth, Minnesota this 28th day of March, 1926.

Signed, sealed and delivered in presence of:

Walter C. Lundquist

Oliver Remstrom

State of Minnesota

County of St. Louis.

On this 26th day of March, A.D. 1926, before me, a Notary Public, within and for said County, personally appeared Edward Swenson, Jr. (married) to me known to be the person described in and who executed the foregoing instrument, and acknowledged that he executed the same as his free and deed.

Oliver Remstrom

Notary Public, St. Louis County, Minnesota.

My commission expires Nov. 29, 1926.

# Notarial Seal

# Documentary, U.S.

# Revenue Stamp

# Cancelled

St. Louis County, Minnesota.
IN ORDER WHEREOF, the said Chicago, St. Paul, Minneapolis and Omaha Railway Company, hath hereunto caused its corporate seal to be affixed, and these presents to be signed by its President and Countersigned by its Secretary, signed, sealed and delivered in presence of:

W. H. Dalton
B. W. Carlton
Witneses to signature of the President

P. B. Stuchfield
H. J. Dunham
Witneses to signature of the Secretary

Approved for: Kennedy
Certified to: General Solicitor

Appropied as to form: Kennedy

General Solicitor

State of Illinois
County of Cook

Personally came before me this 14th day of December, 1925, the above named Fred W. Sargent, President and John D. Caldwell, Secretary of the Chicago, St. Paul, Minneapolis and Omaha Railway Company, to me known to be the persons who executed the foregoing instrument and acknowledged the same for and in behalf of said corporation.

P. J. Becker
Notary Public
Cook County, Ill.

Notary Public
Cook County, Ill.

My commission expires May 6th, 1926

200001

Bertha K. McCausland, et al

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

WHEREAS the order of license made by the County Court of Douglas County, Wisconsin, on the 17th day of February, A.D. 1925, in the Estate of Edna P. McCausland (also known as E.P. McCausland), late of Superior, in said County, deceased, I, Bertha K. McCausland, hereafter described as Administratrix of said Estate, was licensed and authorized to sell the real estate of said deceased, and including the real estate hereafter described hereinafter.

WHEREAS, the said Administratrix, having duly taken the oath and given the bond required by law and said order, and having in all things fully complied with said order and with the requirements of law, did, after due notice and advertisement, on the 2nd day of May, A.D. 1925, by virtue of said Order of License, offer for sale the real estate aforesaid and, there were no bidders for the real estate hereinafter described.

WHEREAS, upon due report of my proceedings, upon said Order of License, the said County Court made an order duly authorizing me to sell such real estate, the private sale and by subsequent order continued such authority and thereafter and within the time so authorized, I, the said Administratrix, did, by virtue of said order of License and said Order of authorization, sell at public sale the real estate hereinafter described to St. Francis Xavier's Catholic Congregation, a religious corporation, for the sum of one hundred and fifty dollars, it being the highest and best bid therefor; and such private sale and the price so bid have been duly confirmed and approved by an order of said County Court made on the 17th day of March, 1925, and this conveyance directed.

NOW, THEREFORE, KNOW YE, that I, in my capacity as such Administratrix aforesaid, by virtue of the power and authority in me vested, in consideration of the premises and in the sum of one hundred and fifty dollars to me in hand paid by the said purchaser, the receipt whereof is hereby acknowledged, do hereby grant, bargain, sell, and convey unto the said St. Francis Xavier's Catholic Congregation, its successors and assigns, the following described premises situated in the City of Superior, Douglas County, Wisconsin, to-wit:

[Description of premises]
Deed Record, Vol. 164, Douglas County, Wisconsin

No. 222540

Mary M. Rogers

TO

William McDougall

St. Francis Xavier's Catholic Congregation

This Indenture, Made by Mary M. Rogers, (Widow), grantee of St. Paul, Ramsey, County of Ramsey, hereby conveys and warrants to St. Francis Xavier's Catholic Congregation, a religious corporation, grantee of Douglas County, Wisconsin, for the sum of One Hundred and Eighty-seven A. 50/100 Dollars ($187.50), the following tract of land in Douglas County, State of Wisconsin, Lot Seventeen (17) on East Eleventh Street and Lots Eighteen (18), Twenty (20), Twenty-two (22) and Twenty-four (24) on East Twelfth Street, in Hendricks Subdivision of the East half (1/2) of Block One (1) on East Eleventh Street in the Townsite of Superior, in the City of Superior, described according to the plat of said subdivision recorded in the office of the Register of Deeds in and for said Douglas County.

In Witness Whereof, the said grantor, hereseto set her hand and seal this 10th day of September, A. D. 1926, signed and sealed in Presence of

McNeil V. Seymour

Vincent O'Connor

STATE OF MINNESOTA

Ramsey County

Personally came before me this 10th day of September, A. D. 1926, the above named Mary M. Rogers...

No. 222552

Emma Elizabeth Clark

TO

Swan J. Johnson, et ux.

This Indenture, Made by Swan J. Johnson and Emma Johnson, his wife, grantors of Douglas County, Wisconsin, hereby convey and warrant to Emma Elizabeth Clark, grantee of Douglas County, Wisconsin, for the sum of One dollar and other valuable consideration, the following tract of land in Douglas County, Wisconsin, Lots Twenty-four (24) and Twenty-five (25), of Block Five (5), Townsite of South Superior, First Division, in the city of Superior, according to the plat of said Division of record in the office of the Register of Deeds of said Douglas County.

In Witness Whereof, the said grantors, hereunto set their hands and seals this 29th day of August, A. D. 1926, signed and sealed in Presence of

P.A. Bokman

Clifford J. Trudeau

STATE OF WISCONSIN,

Douglas County

Personally came before me this 29th day of August, A. D. 1926, the above named Swan J. Johnson and Emma Johnson, his wife...

No. 222553
Wisconsin Historical Society
Determination of Eligibility Form

WHS #: 12-1024/DO

Property Name(s): Ojibwe Reburial Area, St. Francis Cemetery (BDG0024)
Address/Location: 31st Avenue East
City & County: Superior, Douglas
Zip Code: 54880
Town: 49N Range: 13W Section: 31
Date of Construction: 1918

Department of State Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this request for Determination of Eligibility:

_____ Meets the National Register of Historic Places criteria.
_____ Does not meet the National Register of Historic Places criteria.

US Department of State
Date

State Historic Preservation Office

In my opinion, the property:

X Meets the National Register of Historic Places criteria.
_____ Does not meet the National Register of Historic Places criteria.

Michael E. Stevens, State Historic Preservation Officer
Date

Comments (FOR AGENCY USE ONLY):

Division of Historic Preservation
Wisconsin Historical Society
816 State Street
Madison, WI 53706
### Classification:

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### Function/Use:

**Historic Function(s):** FUNERARY/Cemetery  
**Current Function(s):** FUNERARY/Cemetery

### Architectural Style(s):


### Criteria:

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<td>Period of Significance:</td>
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<td>____ C (architecture/eng.)</td>
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<td>____ D (archaeology)</td>
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<td>Architect/Builder:</td>
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### Criteria Considerations:

| x A (owned by religious institution) | ____ E (reconstruction) |
| ____ B (moved)                      | ____ F (commemorative) |
| ____ C (birthplace/grave)          | ____ G (<50 years old) |
| ______ D (cemetery)                |                        |

### ATTACHMENT CHECKLIST

- [x] Historic boundary map
- [x] Labeled, professionally printed color photographs
- [x] USGS map with UTM coordinates
Name and location: St. Francis Cemetery (BDG0024), Town of Superior, Douglas County, Wisconsin

Property Info:
Acreage of Property: 1.9 acres

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Verbal Boundary Description:
The historic boundary for the Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), generally forms a quadrangle with two sides that trend east to west and two that trend northeast to southwest; the north bank of the Nemadji River serves as the southern boundary. The boundary encompasses 1.9 acres. It is located in T49N, R13E, section 31, in the City of Superior, Douglas County. The boundary has been established based on lines of convenience. More specifically, the point of beginning, along the north shore of the Nemadji River, is 2,818 feet east and 4,397 feet north of the southwest corner of Section 31, T49N, R13W. Starting at the southwest corner (N5171070 E573064), proceed northeast at 24 degrees for 260 feet. Then proceed east at 93 degrees for 450 feet. Then proceed southwest at 228 degrees for 280 feet. Then proceed west along the northern Shore of the Nemadji River for approximately 350 feet to the point of beginning.

Boundary Justification:
The St. Francis Cemetery (BDG0024), in its entirety, is 18.30 acres in area and is located In T49N, R13E, Sections 30 and 31 (Figure 1). It is said to include over 1,500 burials (Mathis et al. 2009:98; Rolland Plunkett, sexton, personal communication). While most of the cemetery does not meet National Register of Historic Places (NRHP) eligibility criteria (Sherman Banker, Wisconsin Historical Society, letter dated March 7, 2013), the southern-most section that includes approximately 198 Ojibwe reburials is significant. Referred to as Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), delineation of this area is based on field observations, literature review and informant interviews. A boundary has been established to ensure all reburied Ojibwe graves are included. Research has indicated that not all Ojibwe reburials are marked, so to ensure all graves are included in the Ojibwe Reburial Area it is unavoidable to include some European Americans graves.

Figures: Photos were taken by Allison Lange Mueller, December 2012
1. Location of the Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), T49N, R13W, Section 31
2. Historic Boundary, NRHP Evaluated Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), T49N, R13W, Section 31
3. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West to Southwest Facing Commemorative Sign, Central of Ojibwe Reburial Area
4. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West to Northwest from Southwest Corner of Ojibwe Reburial Area
5. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View East from North Bank of River Toward Central Section of Ojibwe Re-burial Area.
6. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West from North Side of Commemorative Sign Showing Grave Markers
7. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West from South Side of Commemorative Sign Showing Grave Markers
8. St. Francis Cemetery (BDG0024), View Southeast of Stephen Bungo Commemorative Plaque
9. St. Francis Cemetery (BDG0024), View South to Southeast of Early Pioneers of Superior Memorial Plaque
10. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West to Southwest of Commemorative Ojibwe Reburial Sign Displaying "Spirit Offering"

Methodology:
The St. Francis Cemetery (BDG0024) (Figure 1) was identified through Phase 1 cultural resource survey (Doperalski et al. 2008) associated with the Enbridge Pipelines Alberta Clipper and Southern Lights Diluent pipelines projects. Based on a subsequent Phase II evaluation The 106 Group Ltd. concluded that the St. Francis Cemetery (BDG0024) is potentially NRHP eligible (Mathis et al. 2009:98-105). In December of 2012 as part of Determination of Eligibility (DOE) preparation, Commonwealth Cultural Resources Group, Inc. (CCRG) staff visited the Wisconsin Historical Society (WHS) to discuss the property with NR Coordinator Daina Penkiunas. Dr. Penkiunas advised CCRG staff of the NRHP eligibility requirements for cemeteries, noting that cemeteries are often found eligible under Criterion C, and those evaluated under Criteria A, B or C must also be justified under NRHP Criteria Consideration D. During this same visit CCRG staff reviewed the Superior Terminal Enhancement Project file (reference SHSW #08-0352), and were unable to find a project-related "Request for SHPO Comment and Consultation on a Federal Undertaking" specific to this project. As such, there appears to have been no SHPO comment on potential significance, and CCRG proceeded with DOE preparation. Through continuing consultation with WHS staff, in correspondence dated March 7, 2013 Mr. Sherman Banker reported that "while the larger St. Francis Cemetery is not eligible, the smaller area devoted to Native American reburials may be eligible under criterion A in the area of social history." Consequently, CCRG proceeded with preparation of a DOE for the Ojibwe Reburial Area (Figure 2) in accord with this direction.

Determining the legal boundary of the St. Francis Cemetery (BDG0024) was the initial step taken to understand context and assess significance (Figure 1). To achieve accurate boundary delineation, CCRG accessed the Douglas County land records (Douglas County 2012a and 2012b) to retrieve parcel ownership information, and next CCRG secured the deeds for the several parcels that make up the St. Francis Cemetery. Interpretation of this GIS-formatted parcel ownership data was used as the primary rationale for boundary delineation. As it was discovered, the cemetery is divided into four legal parcels,
two of which are owned by the St. Francis Cemetery, and two by the St. Francis Xavier Catholic Church. Further, it was discovered that the Old City Cemetery (BDG0023), as designated by the WHS, is owned by the St. Francis Xavier Catholic Church and is actually part of the St. Francis Cemetery (BDG0024). With regard to the Ojibwe Reburial Area (Figure 2), it is situated entirely in parcel 963752 owned by the St. Francis Cemetery.

Research for this DOE preparation is based on literature and records review, informant interview and field investigation. With regard to literature references, the investigation relied in part on a historic context developed by Mathis et al. (2009:86-105). As to site records, field observations documented in field notes taken by John Broihahn, Office of the State Archaeologist (on file at the WHS), provided extensive information about the property. An informant interview was conducted in December of 2012 with Rolland Plunkett, St. Francis Cemetery sexton. In this interview, in response to the question about the Ojibwe Reburial location, Mr. Plunkett said the burials are confined to the southernmost part of the cemetery "next to the Nemadji River" (Figures 3, 4, 5 and 6). Asked if he had observed human remains eroding along the embankment in this area, he responded by saying "yes, but I haven't seen any bones lately" (Rolland Plunkett, personal communication, December 26, 2012). Finally, the field phase of investigation, conducted in December of 2012, attempted to ascertain the extent of the Ojibwe Reburial Area based on visual observation.

**Narrative Description:**

**INTRODUCTION**

The St. Francis Cemetery (BDG0024) is located along the southeast side of 31st Avenue East, and north and adjacent to the Nemadji River (Figure 1). It is 18.3 acres in area and its main point of entry is a gravel drive marked by a wooden entrance sign situated along 31st Avenue East. It is estimated to include over 1,500 burials (Mathis et al. 2009:98; Rolland Plunkett, sexton, personal communication). While much of the cemetery is lawn covered, it is partially wooded in aspen, northern hardwoods and pines near the Nemadji River and in its eastern corner. Further, there are rows of mature spruce in its northern section. It is best described as a lawn cemetery (Potter and Boland 1992), lacking elaborate landscape elements or architectural features. Headstones are loosely arranged in columns and rows and include "stele, tablet, slant, obelisk, and flat markers. The most common materials for the markers are marble and granite, although other materials can be found" (Mathis et al. 2009:87).

Regarding the physical landscape, the cemetery is flat to gently rolling forming a terrace along the Nemadji River. The edge of this terrace – the location of the Ojibwe Reburial Area in the southernmost part of the cemetery – descends sharply into the Nemadji River (Figures 5, 6 and 7). In documentation which summarizes his June 15, 2009, visit to the St. Francis Cemetery, State Archaeologist John Broihahn, WHS, provided a description of the reburial area (on file at the Office of the State Archaeologist, WHS):
The reburial area sits on the SW corner of the older sections of St. Francis Cemetery (BDG-24). The newer burials are occurring closer to the road (31st Avenue). The original and oldest part of the St. Francis is immediately east of the reburial area. When the reburials occurred the area was a level terrace with a sharp, steep break to the Nemadji River. There are images of the setting (see Bob Miller). Today the southwest corner of the older part of the cemetery is bordered on the west and the south by the eroding slope. This area is being eroded because it is on the outside of an oxbow as well as being on the downstream side of the oxbow. So, the river is migrating – eroding to the north and the east. The slope is eroding via slump blocks.

There are two memorial plaques within the southern half of the cemetery, though both are situated outside the Ojibwe Reburial Area (Figure 2). The first plaque commemorates Stephen Bungo (1798-1884), an early resident of area of Ojibwe and African American ethnicity (Figure 8). As noted by Mathis et al. (2009:92):

Bungo's [sic] grandfather was brought to Sault St. Marie as a slave who worked in the fur trade. Bungo's father married a native woman and lived on Madeline Island and Wisconsin Point. Bungo was educated in Albany, New York, as a Presbyterian missionary but followed in his father's and grandfather's footsteps by getting involved in the fur business.

The second bronze plaque (Figure 9) commemorates “early pioneers of Superior” and reads: “On this hillside rest many of the early pioneers of Superior. Their records have perished. But the city they helped build endures and is their monument. Burials from 1854 – 1895.” To better understand why this monument was placed, local historian Judith Mooney Lindgren was interviewed (December 2012). Ms. Lindgren is listed as the transcriber for “The St. Francis Cemetery, East Superior, Douglas, WI” (Douglas County 2002). Asking Ms. Lindgren if she had knowledge of the burials commemorated by this plaque, she said she is aware of why it was placed. She stated that the burials in this location were moved to the St. Francis Cemetery from an “old city cemetery” that was located near the St. Louis River in Superior. As she understands it, in the late 1950s the US Department of Transportation began the process of constructing what was originally known as the High Bridge (later renamed the John A. Blatnik Bridge). Ms. Lindgren said that there was an “old city cemetery” located on the Wisconsin side of what was to be the foot of the new bridge. Consequently, sometime in the late 1950s all the burials at the “old city cemetery” were exhumed. As she reported, those remains not claimed by family members were reinterred at the St. Francis Cemetery near the monument described above. The ethnicity of those buried in the area is unknown. However, it can be inferred that the burials likely reflect the ethnic make-up of late nineteenth-century Superior, which at the time appears to be predominantly people of Swedish, Norwegian, Finnish, Polish and Russian descent (Wyatt 1986).
Name and location: St. Francis Cemetery (BDG0024), Town of Superior, Douglas County, Wisconsin

There is a third commemorative sign within the cemetery, that is, a wooden sign set on wooden posts placed on the terrace above the bank of the Nemadji River (Figure 3). This sign commemorates the approximately 198 Ojibwe burials disinterred from Wisconsin Point (47DG0024), located approximately two miles northeast of St. Francis Cemetery. The sign reads: "Burial Ground of Chippewa Indians 1854-1915. Donated by the Superior Indian Organization 1980." As summarized by Mathis et al. (2009:102):

The Native American burials within the St. Francis Cemetery were repatriated from a site approximately two miles northeast, near the northwestern end of the Wisconsin Point peninsula that extends into the Superior-Duluth Harbor. That site was one of the burial grounds of the Chippewa starting in the seventeenth century. An unknown number of the approximately 200 graves removed from Wisconsin Point were moved to St. Francis Cemetery in 1918.

Further information is found in a letter written on May 14, 2002, by Commander Gary A. O'Keefe, United States Army Corps of Engineers (on file at the Office of the State Archaeologist, WHS):

The U.S. Steel Corporation came into possession of the property [Wisconsin Point], with plans to build a dock there. In 1918, the remains of approximately 198 Ojibwe people were exhumed and removed to the St. Francis Cemetery in Superior; many other graves remain on the Point. Gradually, the Indians remaining on Wisconsin Point were removed as well. Chief Osawgee's descendants lost a battle in the Wisconsin state courts over the property.

While the method of reburial is not completely clear, interviews with Native informants conducted by John Broihahn, noted in the documentation of his 2009 site visit, suggest that the remains exhumed from Wisconsin Point were in "caskets moved to St. Francis on a scow" (on file at the Office of the State Archaeologist, WHS). In absence of a specific reference, it is not known if the reburials were afforded ritual inhumation specific to Ojibwe mortuary practices. Regarding grave markers, some of reburials appear marked by headstones and concrete crosses, many are slumping toward the Nemadji River (Figures 5 and 6), and many have likely been lost to erosion and washed into the river. With regard to the Ojibwe Reburial Area plots, though references to location are imprecise (Mathis et al. 2009:102), no evidence suggests the reburials were placed anywhere other than the terrace adjacent to the eroding slope that extends southward toward the Nemadji River. In a video taken during his 2009 visit to the St. Francis Cemetery (BDG0024), Mr. Paul DeMain examines the eroding slope and recovers two fragments of bone that he said appear human (DeMain 2009). Additional confirmation is found in the aforementioned documentation of John Broihahn's 2009 site visit, where he cites an informant who spoke of observing human remains having eroded into the river at this location. Finally, as mentioned earlier, Cemetery sexton Rolland Plunkett noted that the location of the Ojibwe Reburial Area is immediately
Name and location: St. Francis Cemetery (BDG0024), Town of Superior, Douglas County, Wisconsin

adjacent to the Nemadji River, and acknowledged that in the past he had observed human remains eroding into the river.

To summarize, the St. Francis Cemetery (BDG0024) conforms to the description of "perpetual lawn cemeteries" as described by Potter and Boland (1992:4), cemeteries that exhibit common open space and absence of monuments. It was established circa 1883 and continues to be actively used, and may include more than 1,500 burials. It is nominally maintained with lawn areas mowed, though fallen headstones were noted in the southern section, that is, the older section of the cemetery.

Narrative Statement of Significance:

Although the cemetery has three notable aspects, though only one conveys significance that addresses NRHP eligibility criteria, it eligible only under Criterion A for the Social History associated with the Ojibewa people. However the cemetery was considered potentially eligible under Criterion B for its association with significant people.

The cemetery is the burial place of Stephen Bungo (Figures 2 and 8), a notable resident of Superior – and Wisconsin Point – of Ojibwe and African-American heritage who lived in the area during the nineteenth century and was buried here in 1864. Mathis et al. (2009:95) have argued that Stephen Bungo, fur trader, interpreter and missionary of Ojibwe and African American descent is a person of transcendent importance because "he acted as a bridge between Native Americans and Euro-Americans during a time of major change." Certainly, Bungo was a noteworthy figure but he does not rise to the level of transcendent importance in the history of Superior or the broader region. Consequently, the St. Francis Cemetery is not eligible under Criterion B.

Further, the southern section of the cemetery includes an unknown number of European American graves – reburials – that date to the late nineteenth and early twentieth centuries (Figures 2 and 9). The burials from this cemetery were purportedly exhumed and moved to the St. Francis Cemetery, in the late 1950s, from a cemetery along the St. Louis River in Superior that was moved to make way for bridge construction. With regard to European American residents, it is noted that many individuals important in Superior's early development "likely" are buried here (Mathis et al. 2009:92). There is no evidence, however, that the cemetery includes those who played pivotal roles in the city's development, nor that the cemetery contains those who were part of any particular group dominant in the city's ethnic character. As such, this aspect of the cemetery does not meet the requirements of Eligibility Criterion B.

While neither the Bungo grave nor the graves of early European American settlers elevate the St. Francis Cemetery (BDG0024) to meet the requirements of NRHP eligibility, the Ojibwe Reburial Area within the cemetery is clearly notable, imminently threatened and unquestionably significant.
Criterion A: Social History

When first encountered by Europeans, the Ojibwe resided to the east of what is now Wisconsin in the region which surrounds Sault Ste. Marie, now in Michigan's Upper Peninsula (Wyatt 1986:2-1). Gradually, during the mid- to late seventeenth century, the influences of European presence caused the Ojibwe to move westward to the Chequamegon Bay area. The movement of Ojibwe groups, along the Lake Superior shore and inland, continued into the eighteenth century and led to warfare with and displacement of resident Eastern Dakota. Though the Ojibwe were regionally dominant within and beyond the Lake Superior basin during the late eighteenth century, by the early to mid-nineteenth century the pressure of European American interests – resource exploitation and settlement – altered and affected Ojibwe lifeways. These pressures led to a series of treaties with the Ojibwe, treaties that ostensibly created a trust relationship between the Ojibwe and the United States, but more realistically served to control, exploit and confine Ojibwe to reservations. Through the terms of these treaties, particularly the 1842 Treaty of LaPointe, the Ojibwe ceded their territory in Michigan, Minnesota and Wisconsin to the United States, yet reserved rights that allowed them to pursue traditional subsistence and cultural practices within their ceded territories. While treaties called for the movement of Ojibwe to designated reservations, the relocation occurred over time and with considerable adversity to the Ojibwe.

As noted by Carol I. Mason (1988:285):

Removal did not begin with the signing of treaties, and often it was years before Indians appreciated that they were expected to vanish as the land was sold to others. Settlers, moving in and clearing farms often regarded Indians as nuisances, especially when the land Indians used for villages and cropland was ideal for modern agriculture. Villages were sometime sold from under the Indians, and they were told to go away.

Wisconsin Point, a narrow peninsula that extending into Lake Superior, had been occupied by Ojibwe since at least the early nineteenth century (Gerry Smith, Lac Vieux Desert Band Tribal Historic Preservation Officer, personal communication). As summarized in the Wisconsin Historic Preservation Database (State Archaeological Site Inventory Number 47DG0024), Ojibwe occupation indeed extended back to the early nineteenth century and is distributed over much of this point. Features associated with this occupation include dwelling foundations, subsistence-related features, and a large cemetery. With United States jurisdiction established through the Treaty of LaPointe, in 1854 Joseph A. Bullen received a patent for Wisconsin Point though it was still occupied by an Ojibwe community. Ownership disputes continued for years with resolution having been reached in 1924:

Following a lengthy hearing Judge W.R. Foley [Supreme Court of Wisconsin] on October 28, 1924, rendered a decision stating that the Agate Land Company [subsidiary of United States Steel Corporation] had clear title to the land with the exception of the streets, belong to the City of Superior, and the small strip in Independence Square, which Frank Lemieux and his descendants had actually occupied since 1846. That bit of land, no
more than 150 by 80 feet, was awarded the Lemieux heirs [Zander 1924].

United States Steel Corporation's interest in acquiring Wisconsin Point was driven by their goal of constructing docks to facilitate the transport of ore and other materials through the Twin Ports of Superior and Duluth, one of the Great Lakes' busiest ports. Though their ownership was still being disputed at the time by the Ojibwe, in 1918 United States Steel Corporation initiated the removal of Ojibwe burials from Wisconsin Point. As recounted by Steve Kuchera (2003):

In 1914, area Ojibwe petitioned President Woodrow Wilson and Indian Commissioner Cato Sells for help in the ownership dispute. "We do with horror contemplate being torn from the property of our fathers on Wisconsin Point, our dear honored dead removed and the sacred cemetery desecrated," they wrote. "Seven generations and more lie buried in this cemetery, including Chief O-sa-gle." But corporate interests prevailed, and the Ojibwe and some of their graves were moved.

There has been and continues to be considerable media coverage of events that led to the removal of Wisconsin Point graves for reburial in St. Francis Cemetery (BDG0024), both local and state-wide, and this focus is testimony to the importance of these events. The WHS Archaeology and Burial Site Files (47DG0024; BDG0045) contains a plethora of newspaper stories, including the more recent such as the one above, as well as earlier stories that followed removal of the burials:

The United States Steel Corporation, through subsidiaries, has been prepared for many years to expend approximately $20,000,000 on gigantic loading docks for the big lake boats but has been held up by the refusal of descendants of the Indians who still occupy a portion of the peninsula. A few years ago the Steel Corporation even stood the expense of removing an Indian graveyard from the point to the mainland [Zander 1924].

The Ojibwe Reburial Area, St. Francis Cemetery (BDG0024) and the Wisconsin Point site (47DG0024) are both considered sacred by the Ojibwe (Mr. Jerry Smith, Tribal Historic Preservation Officer, Lac Courte Oreille Band, personal communication). A likely sign of this reverence a "spirit offering" in the form of a fabric bracelet affixed to the memorial sign (Figure 10), was observed during a December 2012 site visit. Beyond the issue of sanctity, however, the Ojibwe Reburial Area, St. Francis Cemetery (BDG0024) conveys remarkable historical significance in that it speaks to an important period in the history of the Ojibwe people. As Mathis et al. (2009:96) have noted, this location is "the embodiment of the forced removal of Native Americans from their homelands on the shores of Lake Superior during the late nineteenth and early twentieth century to allow for the Euro-American settlement and development of Superior" (Mathis et al. 2009:96-97). Clearly, these events must be considered of outstanding importance in "reflecting the significant cultural currents of the time" (Potter and Boland 1992:11). The Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), qualifies for the NRHP under Criterion A in the area of
Social History, at the local level, because of its association with the Ojibwe reburied at this location in 1918, that is, the historical significance of the treatment of Native peoples during the expansion of European American settlement and control within the ceded territory of northwestern Wisconsin.

Criteria Consideration D: Significance from graves of persons of transcendent importance, from age, from distinctive design features, of from association with historic events

The Ojibwe Reburial Area, St. Francis Cemetery (BDG0024) was additionally evaluated under Criterion Consideration D which requires that a cemetery "derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, of from association with historic events" (Potter and Boland 1992:Glossary). While the larger cemetery is not distinctive in design, and it lacks evidence of graves associated with individuals of transcendent importance, the Ojibwe Reburial Area, St. Francis Cemetery (BDG0024) is associated with an important local event, one that clearly rises to the level of significance. Consequently, the St. Francis Cemetery (BDG0024) meets NRHP Criteria Consideration D. Along with meeting NRHP Criterion Consideration D, the issue of cemetery protection, detailed in the provisions of Wisconsin Statute 157.70, must be addressed.

CRM Context Chapters:
- Historic Indians: Chippewa/Ojibwa
- Late Historic III Chippewa (1900-present)
- Settlement: Swedes, Norwegians, Finns, Polish, Russian

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Determination of Eligibility Prepared By:
Name & Company:  Mark Bruhy, Commonwealth Cultural Resources Group, Inc.
Address:  8669 North Deerwood Drive  Phone:  (414) 446-4121
City:  Milwaukee  State:  WI  Zip:  53209
Email:  mbruhy@ccrginc.com
Date:  March 2013

Sub-contracting to:
Natural Resource Group, LLC
Address:  1000 IDS Center; 80 S. Eighth St  Phone:  (612) 347-6789
City:  Minneapolis  State:  MN  Zip:  55402
Email:  jppincoske@nrgrllc.com
Date:  March 2013
Figure 2. NRHP Evaluated Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), T49N, R13W, Section 31
Figure 3. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West to Southwest Facing Commemorative Sign, Central of Ojibwe Reburial Area

Figure 4. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West to Northwest from Southwest Corner of Ojibwe Reburial Area
Figure 5. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View East from North Bank of River Toward Central Section of Ojibwe Reburial Area

Figure 6. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West from North Side of Commemorative Sign Showing Grave Markers
Figure 7. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West from South Side of Commemorative Sign Showing Grave Markers

Figure 8. St. Francis Cemetery (BDG0024), View Southeast of Stephen Bungo Commemorative Plaque
Figure 9. St. Francis Cemetery (BDG0024), View Southeast of Early Pioneers of Superior Memorial Plaque

Figure 10. Ojibwe Reburial Area, St. Francis Cemetery (BDG0024), View West to Southwest of Commemorative Sign Displaying "Spirit Offering"
ST. FRANCIS XAVIER CHURCH
2316 East Fourth Street
Superior, Wisconsin 54880
(715) 398-7174

Wisconsin Historical Society Preservation Board
816 State Street
Madison, WI, 53706

July 1, 2021

To the Wisconsin Historical Society Preservation Board:

This letter acknowledges the full approval of the St. Francis Xavier Catholic Congregation in Superior, Wisconsin in the support of the land transfer of the known, documented boundaries of the Ojibwe mass burial grounds near the St. Francis Cemetery in Superior, Wisconsin. This land would be transferred into Trust to the Fond du Lac Band of Lake Superior Chippewa.

In 1918 Ojibwe graves were disinterred from Wisconsin Point and moved to land adjacent to the Saint Francis Cemetery. The Congregation of Saint Francis Xavier has worked with members of the Band to encourage their caring for this burial land. Therefore, the Congregation strongly supports the transferal into Trust of this property.

The above resolution has been approved by the pastor of the Saint Francis Xavier Catholic Congregation with proper advisement from the Trustees, the Parish Council and the Cemetery Board of the Congregation. Thank you for your assistance in the management and care concerns of the Chippewa burial project.

Sincerely,

[Signature]

Very Reverend James F. Tobolski
Pastor, St. Francis Xavier Congregation
Superior, Wisconsin