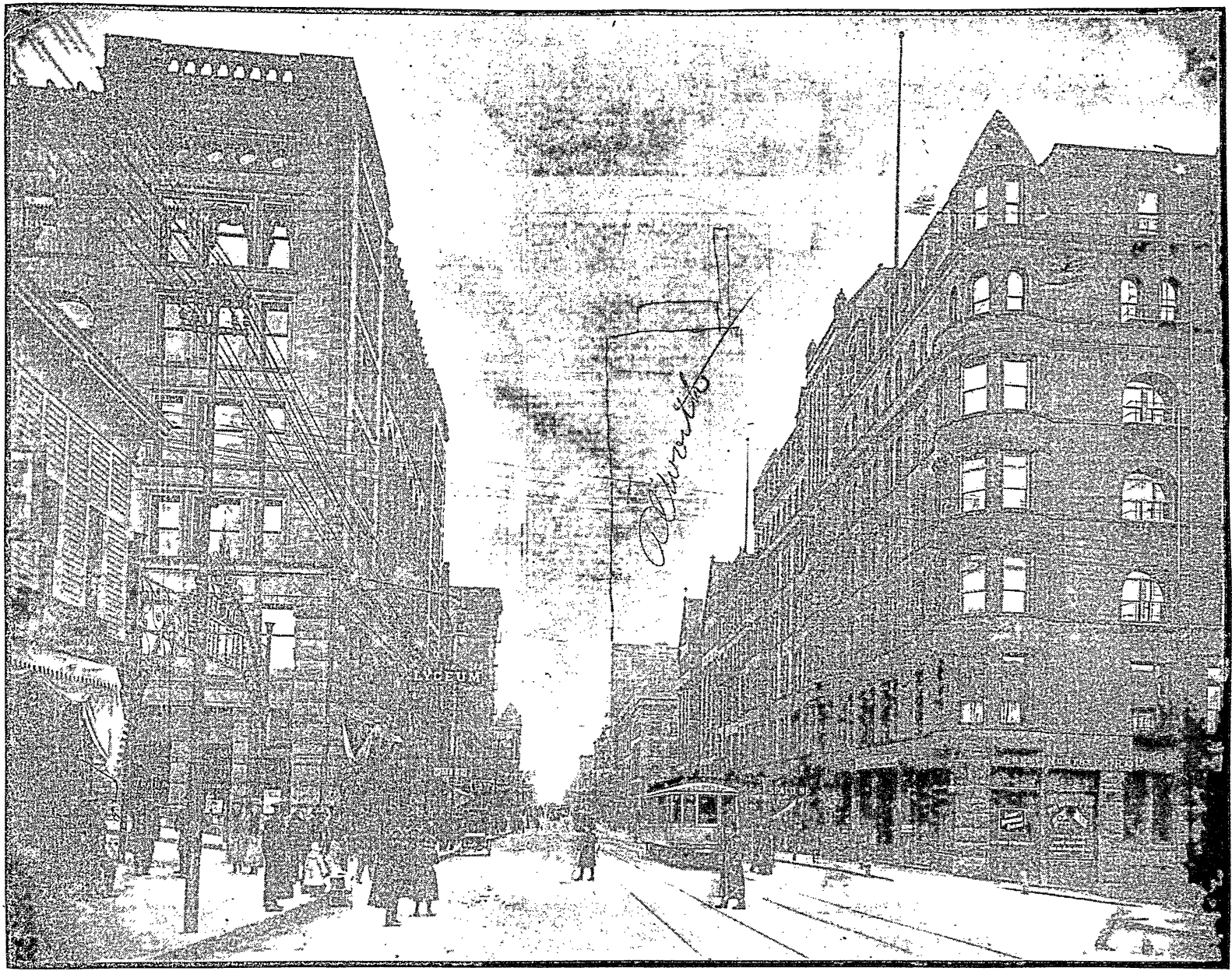


HISTORICAL, INDUSTRIAL AND COMMERCIAL EDITION. THURSDAY, NOV. 29, 1906-6 SECTIONS.

DULUTH'S STORY FROM THE COMING OF THE EXPLORER, SIEUR DU LHUT, AND HIS INTREPID VOYAGEURS, DOWN TO THE OPENING OF THE ELECTRICAL ERA



SUPERIOR STREET, LOOKING EAST FROM FIFTH AVENUE WEST.

—Photo by Baker.

DAWN OF HISTORY BREAKS IN ROMANCE

Spirit of Adventure and Religious Inspiration Brought the White Man Across the Unsalted Seas and Duluth's Career Opened.

Two Hundred Years of Hibernation Followed by Strenuous Awakening and Development of Commercial and Industrial Resources.

WHILE it has been the custom to associate the early history of Duluth with the life and doings of the man from whom the city took its name, it is a regrettable fact and may as well be so recorded that Daniel Crisolon (Gresvoleon) Sieur du Lhut was neither the discoverer of Duluth nor very

In the Seventeenth century. Of these early explorers history contains no record, though here and there in that class of commercial literature which was used by the promoters of the reign of the Grande Monarchie, it is intimated that great factories for the purchase and storage of furs and other valuables that were easily obtained from the confiding red men of the Northwest, were located at about the Grand Portage of Fond du Lac (literally the Head of the Lakes). It is probable however, that the first authentic record of the white man's visit to the present site of Duluth, is contained in the statement made by Grosellers, who went to England after returning from his original expeditions to the American Northwest. Some time in 1660, undoubtedly in the spring, this first recorded visit of a white man to the neighborhood of Duluth took place. And the white man did not come up the lakes directly to Duluth, Grosellers and Raddison, journeying westward in the fall of 1659 left Lake Superior, or, as it was then written in the old French charts, Lac Conde, probably at Chequamegon Bay, made their way to the west, spent the winter with the Indians in the neighborhood of Mille Lacs and approached Lake Superior in the spring by way of the St. Louis River.

It is a thankless duty on the part of the historian to destroy the romantic assumption that Duluth was named for the first white man to see its rock-ribbed cliffs and to recognize the commercial advantages to be derived from establishing here a commercial base, but Du Lhut has become so much a part of the history of the Head of the Lakes that he and his career are worthy of something more than passing attention.

HISTORY REJECTS ROMANTIC STORY.

That he was an intrepid adventurer, a brilliant soldier and had some of the attributes of the modern captain of commerce, is indicated by his literary remains, which are not voluminous nor very convincing as to their authenticity, for they often leave some doubt as to the correct spelling of the explorer's name and his title. It appears however, that Daniel Crisolon (called Gresvoleon) was a petty noble born in a suburb of Paris, probably in 1619. He served as a soldier with some distinction in some of the campaigns of the Grande Monarchie, both before and after his first visit to New France, but his shining days could not have been many prior to his undertaking the enterprise which led him into the far Northwest, for he was but 23 years of age when he arrived at Quebec for the third time with the avowed purpose of penetrating to the western extremity of the Great Lakes and exploring the country of the Dacothas, whose fame as a

warlike people had already been carried to France.

Romance, and perhaps his own accomplishments had imbued Du Lhut with an ambition to pacify the savages of the country to the West and Northwest of Lake Superior, but there are evidences that he had other motives which were more closely allied to the spirit which prompted the adventurer of that day to attempt to penetrate the unmaped wilderness. The plan, which had been maturing in his mind perhaps since he had first heard of the explorations of Grosellers and Raddison, did not mature for some years, during which time he was equipping himself for the undertaking by familiarizing himself with the Indians, their manner of living and the language.

THE VOYAGE OF THE INTREPID DU LHUT

September 1, 1678, Du Lhut, together with seven Frenchmen and three Indian slaves, left Montreal on his voyage of discovery. He made his way up the Great Lakes, probably to the mouth of the Pigeon River, from which point he explored the surrounding country and established a post, which was maintained for many years. From Kaministiquia, about where Fort William was afterwards located, he started for and journeyed to the Land of the Dacothas in the spring of 1679. July 2 of that year, he reached what he called the governing village of the Dacothas—obviously an error, as the Dacothas were by no means a united tribe. He made his

way as far North as Lake Winnepig, meeting the Assinaboues and other tribes and was so impressed with the necessity for establishing a peaceful understanding between the warring red men—probably as a preamble to the establishing of commercial relations with them—that he invited the head men of the several tribes to a grand peace council to be held on the shores of Lake Superior in the following fall.

That council was held beginning September 15, 1679, but it is by no means certain that it was held at Duluth, more probably the Indians met for their peace talk at Du Lhut's base of operations on Pigeon River or at Kaministiquia. But the sentiment evoked by the remembrance of this attempt to establish a universal peace among the Northwest Indians permitted a little play of the imagination in later years and it was assumed by the sponsors of Duluth that the peace council was held here—probably, they assumed, on Minnesota Point. The person who suggested Duluth as an appellation for the settlement on and about the neck of Minnesota Point, was a man of peace himself, which probably had a great deal to do with inducing him in the selection of the name for the future city, but as a matter of fact, Du Lhut left rather less impression upon the country hereabouts than some other explorers and missionaries of the seventeenth century and there is room for grave doubt of the statement that the peace council was held in this immediate vicinity, but rather it is probable it took place in the neighborhood of Kaministiquia.

There has been a great deal of speculative writing as to Du Lhut and his career and accomplishments, but it is all very indefinite and only the fact that he established rather cordial relations with the Sioux and the other Indians of the West and South and was very familiar with the country at the Head of the Lakes has been demonstrated.

TRADING INSTINCT MAKES HIM TROUBLE

The trade he established with these same Indians, which may be generally stated as the beginning of commerce at the Head of the Lakes, got him into difficulties with the home Government and it is officially related that he was arrested, charged with a grave infraction of the regulations made for controlling the conduct of the traders with the savage races of the interior and which prohibited barter with the Dacothas. Whether Du Lhut had warrant for engaging in trade or not, it is very certain that he sent back to Montreal considerable quantities of rich furs, though it is possible that he operated through individuals in his entourage or employ.

He set out from the Head of the Lakes over the ice for the seat of government of New France about the end of March, 1681, with the purpose of meeting the charges made against him. He arrived in Montreal about the first of June and found arrested against him a number of the most influential men in the colonial government, among them the Sieur De la Salle, who had a royal warrant giving him the exclusive right for trading