A HISTORY

OF

Northern Michigan

AND ITS PEOPLE

BY

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CHAPTER II

FIRST LORDS OF THE SOIL

ABORIGINAL REMAINS IN NORTHERN MICHIGAN—ORIGIN OF THE RED MAN—WHEN FIRST FOUND BY THE WHITES—THE HURONS—OTTAWAS AND CHIPPEWAS—AT THE TIME OF PONTIAC'S CONSPIRACY—OTTAWAS OF L'ARBRE CROCHE—OTTAWAS OF GRAND TRAVERSE—EXTINGUISHMENT OF THE INDIAN.

The evidence is strong in all the country northwest of the Ohio river, that a race of men once inhabited the land who were powerful, warlike and semi-civilized. The Indians found there by the first white incursionists had traditions of a "race of giants, swift of foot and powerful enough to kill buffalo with their hands. They were so large and strong," continues one of their traditions, "that they defied their Maker and derided him. The Ruler tried to kill them by shooting the arrows of lightning at them, but these glanced off without harm; so He sent a great rain, and the ground became so full of water and so soft, that these heavy people sunk in it and were drowned."

It was the belief of some Indians that the fossil remains of elephants, mastodons and other huge animals were the bones of these people. Others held that the fantastic rock pinnacles, such as exist in the Pictured Rocks of the Lake Superior region, were the ruins of gigantic temples.

ABORIGINAL REMAINS IN NORTHERN MICHIGAN

Whatever the fate of the Red Man's forefathers or predecessors—whether they perished in some cataclasm of nature, were driven away through the fortunes of war or migrated to a milder southern land, the most marked evidences of their existence are found in the mounds in which are embedded gigantic trees, with their record of annual rings marking these works as of hoary antiquity. As to the Mound Builders of Michigan, the following account is reproduced from the "History of the Grand Traverse Region by Dr. M. L. Leach:

"There is indubitable evidence that the Mound-Builders wrought the copper mines of Lake Superior—that the work was carried on by large bodies of men through a period of hundreds of years—but the evidence that they established permanent settlements there is wanting. The most reasonable theory is that the laborers spent the summer in the mines, but retired for the winter to a more genial clime. Hence,

it becomes an interesting problem to determine the northern limit of their permanent abode.

"It is evident that they had populous settlements in some of the more fertile districts of the southern part of the state. Farther north their remains are found less frequently, and are of a less imposing character. Characteristic earth works (whether built for defense or for civil or religious purposes is uncertain), are found in Ogemaw county. Mounds are known to exist in Manistee county. That outlying colonies extended north to the Grand Traverse country, scarcely admits of a doubt. Around Boardman Lake, near Traverse City, several small mounds formerly existed, some of which have been destroyed in the search for relics. One small burial mound has been opened within the village limits.

"The sites of several ancient manufactories of stone arrow-heads have been found. In excavating for a street, on the bank of Boardman river, in Traverse City, such a location was discovered, marked by the presence of great numbers of chips of flint, or hornstone, the refuse of the material used for making the arrow-heads. At Charlevoix, the soil for a foot or more in depth, on the top of the bluff, north of the mouth of the river, contains great numbers of these flint chips, together with some unfinished arrow-heads that were spoiled in making and thrown away. Another well marked site of an arrow-head manufactory, is on the farm of John Miller, on the north shore of Pine Lake, about a mile from the village of Boyne City.

"Fragments of ancient pottery, having the markings common to the pottery attributed to the Mound-Builders, is found at the locality last mentioned, and also within the village limits of Boyne City, as well as sparingly in other places.

"At Charlevoix, in excavating a cellar, an ancient grave was opened, in which was found a great number of beautifully finished flint arrow-heads, and a quantity of copper beads. In the same locality, some boys amusing themselves by running up and down the steep bank of the "Old River," discovered a piece of copper protruding from the gravelly bank. An examination resulted in the finding of two knives and two bodkins, or piercing instruments, all of copper.

"The evidence seems conclusive that the Mound-Builders, the most ancient inhabitants of the territory of the United States of whom we have any knowledge, had extended their scattered frontier settlements into the Grand Traverse country. Here, perhaps, mining expeditions from the more populous south called to make their final preparations for the northern summer trip, and here some of the returning miners were accustomed to spend the winter.

"That ancient people have long since disappeared. Of the reason and manner of their disappearance no record remains, except, perhaps, a vague and shadowy tradition, which seems to imply that they retired towards the south, before the fierce and savage race that succeeded them in the occupancy of the country.

"It may be objected," concludes Dr. Leach, "that the Indians made and used flint arrow-heads and stone axes, and that therefore the finding of these relics is no evidence of the former presence of the Mound-

Builders. I freely admit the possibility that in the cases mentioned the arrow-heads were made by the Indians, but I am fully convinced that at least three-fourths of all the stone implements and ornaments found in the United States are the work of the Mound-Builders. In regard to the pottery of the Grand Traverse country, its marking and general appearance place it with the pottery of the Mound-Builders. As to the copper ornaments and implements, the fact is well established that the Indians knew nothing of the copper mines, and did not put copper to any practical use till the white men taught them how."

From the last compiled list of the sites of aboriginal remains in Michigan, prepared by Prof. Harlan I. Smith and published as a part of the 1909 Geological and Biological Survey of the state, are selected the following which are embraced in the counties covered by this history:

Alcona county: East Hubbard lake mounds; Henry mounds; North Hubbard lake mounds; Section 11 Greenbush mounds; South Hubbard lake mounds; Sturgeon Point mounds; West Harrisville mounds; Roe lake mounds.

Alpena county: Thunder Bay river mounds; Devil lake mounds; Devil river mounds.

Antrim county: Elk Rapids earthwork; Custer mound; Round lake mounds; Torch lake earthworks; Wequagamaw mounds; Grass lake mound and earthworks.

Charlevoix county: Charlevoix Parmelee graves; Clarion mounds and graves.

Cheboygan county: Indian river camp site; Columbus camp site; Pigeon Cheyboygan mounds.

Emmet county: L'Arbre Croche village site; Mackinac mounds.

Iosco county: Tawas Iosco mounds; Tawas Point mounds; Alabaster mounds.

Kalkaska county: Rapid river earthworks; Torch river mounds; Clear Water mounds.

Manistee county: Sauble lake mound; Manistee mounds and shell heaps; Bear lake mounds.

Mason county: Sauble river mound.

Ogemaw county: Rifle river earthworks, Nos. 1 and 2; Rifle river mounds; Hauptman earthwork; Churchill enclosures, Nos. 1, 2 and 3.

Presque Isle county: Oqueoc mound.

Wexford county: Boone earthworks; Cadillac earthworks; Wexford shell heaps.

Origin of the Red Man

The Red Men found in possession of the country by the white race felt that they must account for the presence of these mounds and the fantastic shapes fashioned by nature, which so mystified and awed them. Therefore their traditions pictured their gigantic ancestors as wiped out by a deluge, which left behind only such faint evidences of their former power as these mounds and strangely fashioned ruins in the sandstone of the northern regions.

Following the destruction of this race of giants "the Great Ruler made another race which he again destroyed because it was too powerful; then he made a man and woman and placed them on earth; other people and animals he made in the sky, and sent the lightning his messenger to place them on earth, and having enclosed them in a cloud of lightning sent them down with a crash that sunk them all in the ground which was still wet and soft. The lightning felt so grieved at the result that he cried. Now, whenever he strikes the earth he is reminded of that mishap and cries; hence the rain and thunder. All these men and animals being thus struck underground were in confusion, until one day the mole burrowed to the top and the sudden rush of light put his eyes out. So he decided to remain beneath the surface, which he has constantly done ever since; but the rest crawled up through the hole made by the mole, and their distribution over the face of the globe began." In the perplexities they encountered during their first days they were, according to tradition, constantly assisted by the magic articles contained in a medicine bag given by the Great Spirit to a young boy; so it is youth, personified, that conquers the world, and this was merely a race, in its youth, working out its destiny.

It was the young spirit which made way through the pathless forest and over foaming rivers and deep ravines, but the ignorance and superstitution of the race demanded some visible object as a proof of supernatural help when any difficult thing had been accomplished, and the medicine bag furnished this object. To it they attributed the production of animals, fish and snakes unknown to them before. They were not many degrees removed from the cave man who seldom ventured far from his lair, and the things of the forest and field were all new to them, so they were glad to believe the magic bag contained the first arrow point as a model for future weapons, and the seed of corn and tobacco for food and comfort. The primitive Indian gave his imagination full play in finding reasons for the existence of things, and their condition; thus the first cedar was bent because it had supported the weight of the Indian race and saved them from destruction and the crooked tendency of these trees was thereby established for all time. The crow was turned black in a futile effort to bring fire from the sun, and the swallow received his black feathers in a like vain attempt. Almost every natural object had some such notion connected with it, and volumes might be filled without exhausting the material in this line.

The Indian legends in regard to their origin are almost endless. They declare themselves to be aborigines, a declaration only supported by fable or allegory. One authority will declare they climbed up the roots of a tree to the surface of the earth, while another that they casually saw daylight through the top of a great cavern, and climbed to find it. They claimed mysterious kinship with animals that burrowed; always the tradition, or memory, of cave or underground life, clung to them, which at least suggests that they were descendants of the primitive cave men, and that their line goes back unbroken to the beginning of life on this continent. In their traditions they skip thousands of years from the flood to the present time, and fill the interval with the wildest mythology, or demonology. Each leading family has some great

hero or Manito who overcame these demons and delivered the Indians from their spells; whether you call this hero Manaboxho, Neo, Glooskap, Hiawatha, Tirawa or Hinun, depends merely on the locality; the office is the same—to benefit mankind—just as it was the office of the evil qualities, personified as Artotarho, Malsum, Enigon-ha-het-gea, and others, to destroy them.

When First Found by the Whites

When Nicolet and his white successors, French and English, first visited what is now Northern Michigan in 1634, they found the soil, the lakes, and rivers, in possession of various tribes of the great Algonquin nation whose dominion stretched also far to the east. The Hurons and Chippewas, with their allies the Ottawas, were most closely connected with the history recorded in this work.

The Hurons

The pioneer French priests, traders and explorers soon discovered that Hurons were more tractable and dependable than either the Chippewas or Ottawas. They were evidently not warriors from choice and were prone to found villages and semi-civilized communities. When the fierce Iroquois drove them from their hunting grounds many of them had fled to the Chippewa country. The Iroquois followed and carried their work of destruction into the northern country. Iroquois Point, on Lake Superior, commemorates a battle where the Iroquois were so thoroughly defeated by the Chippewas and Foxes, who were allied at that time, that they never attempted further encroachment on Chippewa territory. The struggling bands of Hurons who thus became identical with the Chippewas and Ottawas, were the first to welcome Nicolet and Marquette to the country of the Great Lakes and were their faithful companions on their toilsome and dangerous voyages through the vast regions then unexplored by the whites. It was among them that the French priests founded their largest and most stable missions, and probably no stronger band of affection ever existed between the white and red man than that which bound together the French and the Hurons.

The letter written by Father Marquette to Father Dablon, in 1672, regarding the Huron mission at St. Ignace, is characteristic of this sentiment:

"My Reverend Father: The Hurons, called Tionnontateronnons, or the tobacco nation, who composed the mission of St. Ignace at Michilimakinang, began last summer a fort near the chapel, in which all their cabins were inclosed. They have been more assiduous at prayer, have listened more willingly to the instructions that I gave them, and have acceded to my requests for preventing grave misconduct and their abominable customs. One must have patience with savage minds who have no other knowledge than the devil, whose slaves they are, and their forefathers have been; and frequently relapse into those sins in which they have been reared. God alone can give firmness to their

fickle minds, and place and maintain them in grace, and touch their hearts while we stammer into their ears. This year the Tionnontaterronnous were here to the number of three hundred and eighty souls, and they were joined by over sixty souls of the Outaouasinagaux. Some of the latter came from the mission of Saint Francois Xavier (Green Bay), where Reverend Father Andre spent last winter with them; and they appeared to me to be very different from what they were when I saw them at the point of St. Esprit. The zeal and patience of the father have won over to the faith hearts which seemed to us to be very adverse to it. They desire to be Christians, they bring their children to the chapel to be baptized, and they are very assiduous in attending prayers.

"Last summer, when I was obliged to go to the Sault with Rev. Father Allouez, the Hurons came to the chapel during my absence, as assiduously as if I had been there, and the girls sang the hymns that they knew. They counted the days that passed after my departure, and continuously asked when I was to return. I was absent only fourteen days, and, on arrival, all proceeded to the chapel, to which many came expressly from the fields, although these were very far away. I cheerfully attended their feasts of squashes, at which I instructed them and called upon them to thank God, who gave them food in abundance while other tribes, who had not yet embraced Christianity, had great difficulty in preserving themselves from hunger. I cast ridicule on their dreams and encouraged those who had been baptized to acknowledge Him whose children they were. Those who gave feasts, although still idolators, spoke most honorably of Christianity; and they were not ashamed to make the sign of the cross before everyone. * * *

"A savage of note among the Hurons invited me to his feast, at which the chiefs were present. After calling each of them by name, he told them that he wished to state his intentions to them, so that all might know it;—namely, that he was a Christian; that he renounced the God of Dreams and all their dances replete with lasciviousness; that the black gown was the master of the cabin and that he would not abandon that resolution, whatever might happen. I felt pleasure in hearing him, and at the same time I spoke more strongly than I had hitherto done, telling them that I had no other design than to place them on the road to Paradise; that that was the sole object that detained me with them and compelled me to assist them, at the risk of my life. As soon as anything has been said at a meeting, it is at once spread among all the cabins. This I soon recognized, through the assiduity of some at prayers and through the malice of others who endeavor to render our instructions useless. * * *

"Over two hundred souls left last fall for the chase. Those who remained here asked me what dances I prohibited. I replied in the first place that I would not permit those which God forbids, such as indecent ones; that, as regards the others, I would decide about them when I had seen them. Every dance has its own name; but I did not find any harm in any of them, except that called 'the bear dance.' A woman, who became impatient in her illness, in order to satisfy both her God and her imagination, caused twenty women to be invited. They were covered with bear skins and wore fine porcelain collars;

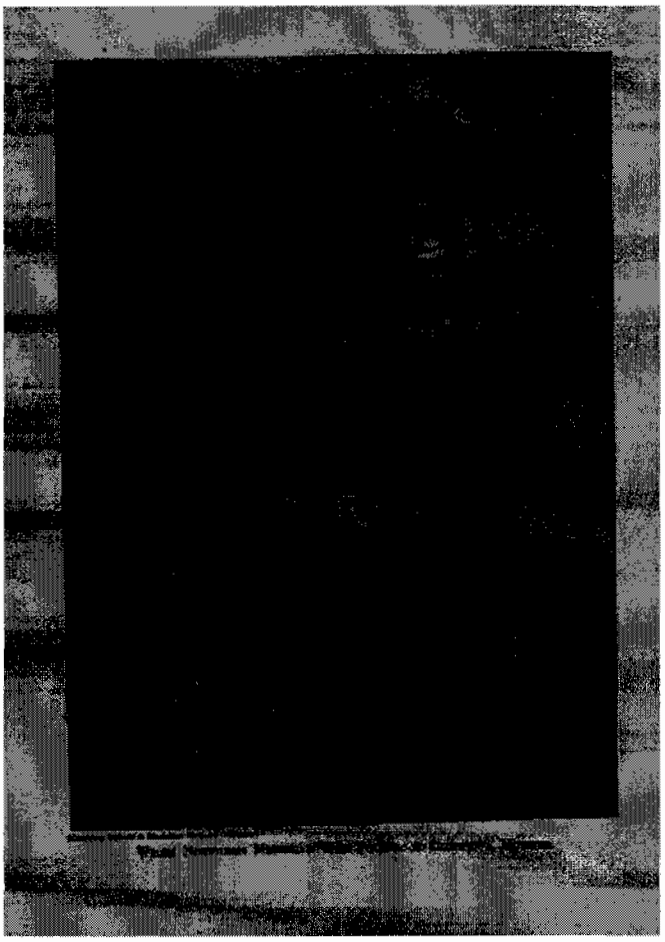
growled like bears. Meanwhile the sick woman danced and from time to time told them to throw oil on the fire, with certain superstitious observances. The men who acted as singers had great difficulty in carrying out the sick woman's design, not having as yet heard similar airs, for that dance was not in vogue among the Tionnontateronnons. I availed myself of this fact to dissuade them from the dance. I did not forbid others that are of no importance for I considered that my winter's sojourn among them had been profitable, inasmuch as, with God's grace, I had put a stop to the usual indecencies. * * * Although the winter was severe, it did not prevent the savages from coming to the chapel. Many came thither twice a day however windy and cold it might be. In the autumn I began to give instructions for general confession of their whole lives, and to prepare others who had not confessed since their baptism, to do the same. I would not have believed that savages could render so exact an account of all their lives. * * * As the savages have vivid imaginations, they are often cured of their sickness when they are granted what they desire. Their medicine men, who know nothing about their diseases, propose a number of things to them for which they might have a desire. Sometimes the sick person mentions it, and they fail not to give it to him. But many, during the winter, fearing that it might be a sin, always replied with constancy that they desired nothing, and that they would do whatever the black gown told them.

"I did not fail, during the autumn, to go and visit them in their fields, where I instructed them and made them pray to God, and told them what they had to do. * * * A blind woman who had formerly been instructed by Rev. Father Brebeauf, had not during all these years forgotten her prayers; she daily prayed to God that she might not die without grace, and I admired her sentiments. Other aged women, to whom I spoke of hell, shuddered at it, and told me they had no sense in their former country, but that they had not committed so many sins since they had been instructed. * * *

"God had aided, in a special manner, the Hurons who went to hunt; for he led them to places where they killed a great number of bears, stags, beavers and wild-cats. Several bands failed not to observe the directions I had given them respecting prayers. Dreams, to which they formerly had recourse, were looked upon as illusions; and, if they happened to dream of bears, they did not kill any on account of that; on the contrary, after they had recourse to prayer, God gave them what they desired.

"This, my Reverend Father, is all that I can write to your Reverence respecting this mission, where men's minds are more gentle, tractable and better disposed to receive the instructions that are given them than in any other place. Meanwhile I am preparing to leave it in the hands of another missionary, to go by your Reverence's Order and seek toward the South Sea new nations that are unknown to us, to teach them to know our great God, of whom they have hitherto been ignorant."

What has long been known to Michigan writers and pioneers as the Grand Traverse Region was properly within the sphere of Father Marquette's mission, whose headquarters were at St. Ignace, but it is not



known that he ever visited the beautiful wilderness bordering on Grand Traverse or Little Traverse bays, or that he even coasted along the shore. Popular belief credits him, however, with having visited some of the Ottawas who, after the terrible devastation of their country by the Sioux about 1671 had fled westward with the Hurons. The Hurons had stopped at St. Ignace; the Ottawas continued on to the Manitoulin islands.

Ottawas and Chippewas

The Ottawas were neighbors and allies of the Chippewas and were bound by ties of kinship also, as intermarriage between the tribes was common. They were so like the Chippewas in most ways that they need no especial description. Of the same Algonquin stock, they have the same language, nearly, the same dress, religion, myths and general customs. The Ottawas were less savage and fickle, however, than the Chippewas. They were somewhat in advance of their neighbors in agriculture, partly because they lived, most of them, on the southern mainland, and partly because they were naturally more peaceful and possessed greater intelligence. From the first they were more kindly disposed toward the whites, and often saved them from the attacks of the more savage Chippewas. The one great Indian of this tribe, who helped to make Michigan history, was Pontiac. As he was half Chippewa, his mother having belonged to that tribe, and of the otter totem, which gave him high rank among them, the Chippewas were especially drawn to his side.

Pontiac's plan of organizing the Indians and driving out the whites was well conceived, and showed a mind far in advance of his time. With almost supernatural foresight, he saw the downfall of his race in the coming of the whites. This had not been so apparent when there was only the French to deal with; for they amalgamated with the Indians, and were content to live on equal terms of possession, but when the English came the keen mind of Pontiac recognized them as men who would be masters; never brothers of his race. Had the savage tribes who followed him possessed cohesion and self-control, the story would have been different, and Michigan would have waited long for civilization and peaceful settlement.

As stated in Sawyer's History of the "Northern Peninsula," from which much of the foregoing is condensed: "When Jean Nicolet, with his Huron companions, ascended the St. Mary's river on his famous journey which brought him finally to Green Bay, he passed the nation of Beavers, formerly called Amieways. They lived at one time upon the Beaver islands* near the Michigan shore, but afterward moved to the Manitoulin islands,† a locality to which all Indians in the vicinity attached much importance, believing it was the abode of spirits, a belief easily suggested by their natural beauty and the frequent mirage in their neighborhood. The Beaver tribe was no doubt a branch of

* Northwest of Emmet County, but now included in St. James and Peaine townships, Charlevoix county.
† Now is Leland township, Leelanau county.

the great Algonquin nation, which had separated from the main body in its westward migration. The tribe was esteemed one of the noblest, and claimed descent from the Great Beaver, a Manido next in importance to the Great Hare, which was the principal Algonquin divinity.

"At Sault Ste. Marie Nicolet found a powerful nation. They were called Baonichtigonin by the early French writers (Relations of 1640). There are several variations of this name given in the different Relations. The Iroquois called them Estiaghicks, or Stagigroone; the Sioux called them Raratwaus, and the French called them Saulteurs. All of these names refer to their location near the Falls. The Iroquois word contains also an allusion to their Algonquin descent. (The French traders called all northern Indians Ottawas, or Saulteurs, regardless of tribal distinctions.)

"MEN OF THE FALLS"

"These Men of the Falls were the immediate ancestors of the Chippewa or Ojibway nation, one of the largest and most powerful of the northwest tribes. Like the Menominees, they came from the Nipissing country. Their territory when discovered by the whites extended along the St. Mary's river, which they held in company with their kinsmen and allies, the Ottawas, clear across the Upper Peninsula of Michigan on Lake Superior, and as far south as the headwaters of the Menominee river. They controlled many islands including Mackinaw, and across northern Wisconsin west to the headwaters of the Mississippi and south to the Chippewa rivers. When first visited by the whites, the Chippewas were powerful enough to maintain themselves against the Sioux on the west and the Iroquois on the south. * * *

"Nicolet has recorded this friendly attitude of the Indians toward the whites at their first meeting, and Fathers Raymbault and Isaac Jogues, who visited Sault Ste. Marie in 1741, corroborated this. They were given a cordial reception, rest and refreshment by the Chippewas. They also obtained much information from these Indians, concerning the Great Lake (Superior), and the fierce tribe called Nadoussioux (Sioux, or Enemies-snake-like-ones), who lived beyond its borders and would not permit the Chippewas to enter their hunting grounds. The history of the Jesuit fathers in Michigan is closely woven into that of the Chippewas and Ottawas.

"The Chippewas were allies of the French in their colonial wars with England which broke out in 1754, after years of bickering. Many of them were in the siege of Quebec; and Montcalm was a great hero to them. Led by Pontiac, whose mother was a Chippewa, under Sieur Charles de Langlade, they helped defeat Braddock in his ill-starred campaign against Fort du Quesne (1775). It was with great difficulty that the English gained their allegiance after the French had been overcome.

"In the period which elapsed between the surrender of the French in 1759 and the treaty of peace of 1763, much ill feeling had been engendered among all Indians by their untactful treatment by the English. The Chippewas, naturally warlike and full of a deadly hatred for

the English, fell readily in with the schemes of Pontiac, the Ottawa. In the massacre at Fort Mackinaw in 1763 they took the lead.

"Menominees and Ottawas took no part in the massacre. The French were not molested and were apparently on good terms with the savages.

"The chief who led the Chippewas in this massacre was Mina-va-vana. He was very tall and unusually fierce and stern in aspect. He is often spoken of in history as 'The Grand Sauteur.' It had been part of Pontiac's scheme to destroy the fort at Green Bay, and Chippewas, Ottawas and Pottawottomies, who formed sort of an alliance known as the 'Three Fires,' were designated for this work, but they were prevented by the Menominees from carrying out the plan.

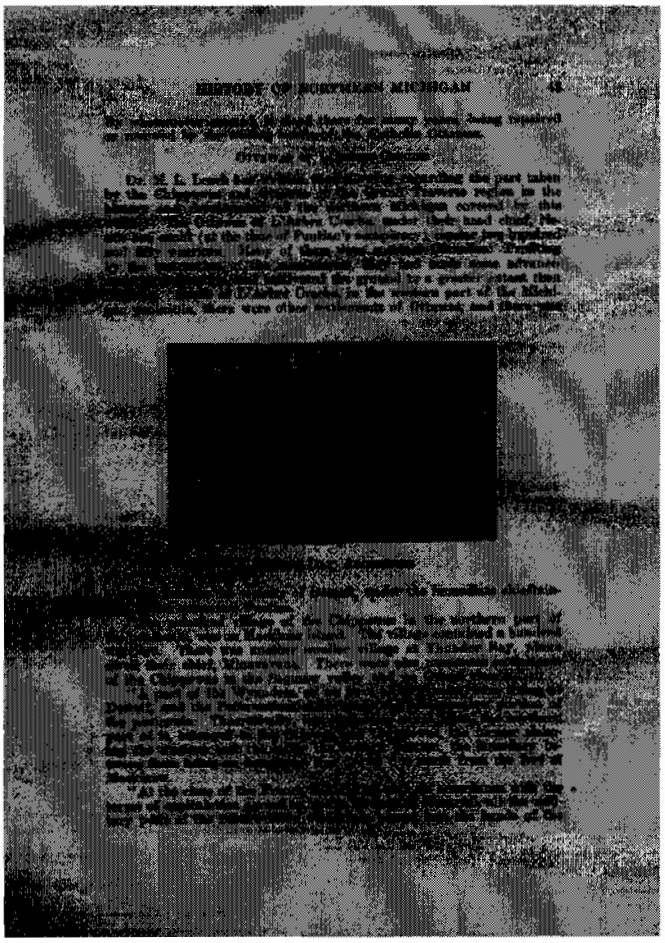
"In the War for Independence the Chippewas sided with the British, any many American scalps hung at their belts. In defense of the Indians it may be said that the countless cruelties which marked the border warfare, were not usually of their own volition; they were usually instigated by white men who knew perfectly the Indian manner of fighting.

"The Chippewas made peace with the United States government in 1785 and 1789. This did not last long, however, and in 1790 they joined the Miami uprising under Little Turtle, but they were completely defeated by General Wayne in 1793, and the next year again made a peace-treaty with the United States. Many of the northern Chippewas joined Tecumseh in the Indian confederacy of 1810. They also fought with the British under Colonel Robert Dickson and were in the attack on the Americans at Ford Mackinaw in the war of 1812-14. The Chippewas were first recognized formally by the American government as a treaty tribe in the treaty of Greenville in 1794, in which they, with the Ottawas, ceded the island of Michillimackinac and other dependencies to the United States government."

The Period of Pontiac's Conspiracy

At the time of Pontiac's conspiracy, nearly ninety years after the death of Marquette, the Hurons had settled mainly at Detroit and Sandusky, where they had taken the name of Wyandots. The mission had been transferred from St. Ignace to L'Arbre Croche (the Crooked Tree) south of the Straits. This is also said to be the period at which the Ottawas reached their height of power.

L'Arbre Croche seems to have been used by the French as a general name for the Ottawa settlements along the shore of Lake Michigan, in the western part of what now constitutes the county of Emmet. The village of L'Arbre Croche proper, so named from a crooked pine tree—a conspicuous and convenient landmark for the voyageurs coasting in their canoes along the shore—was on the site of Middle village of the present day. Another conspicuous landmark of those days was a huge cross of cedar timber standing on the brow of the bluff at what is now, from the circumstance, called Cross village. Whether it was erected by Father Jonois, or some one who preceded him, is not known.



English. The Indians throughout the region were the enemies of the English and the firm friends of the French. It was with ill concealed displeasure that they saw the English come among them. The haughty and sometimes brutal treatment received from the latter, so different from the easy familiarity and kindness of the French, instead of tending to allay the irritation, had only the effect of increasing it. The first English traders at Mackinaw, who came after the removal of the French garrison and before the English troops arrived, ventured there at their peril. They succeeded in propitiating the Chippewas, but the Ottawas of L'Arbre Croche, a strong body of whom were at Mackinaw, were bent on mischief. The traders saved their goods, and perhaps their lives, only by arming their followers, barricading themselves in a house, and holding the Ottawas at bay, till the arrival of the troops assured some degree of security.

"Pontiac, an Ottawa by birth or adoption, having won distinction at the head of a numerous body of his braves at the memorable battle of the Monongahela, contributing not a little to the defeat of Braddock's army, now smarting under wrongs both fancied and real, and foreseeing the probable ruin of his people before the increasing strength of the English, conceived the bold plan of cutting off all the frontier military posts, almost at a single blow. So well were the arrangements of the wily chieftain carried out that, in a short time, with the exception of the garrison at Detroit, not a British soldier remained in the region of the Great Lakes.

"The fall of Mackinaw, next to Detroit the most important post in the western country, has been a theme of thrilling interest both to the historian and the writer of romance. In the events grouped around the tragic fate of the garrison, the people of the region the history of which we are endeavoring to trace bore a conspicuous part.

"When, towards the end of May, 1763, the Chippewas of Mackinaw heard that Pontiac had already struck Detroit, they at once resolved on the immediate destruction of the English at the fort. Their number had recently been largely increased by the arrival of several bands from other localities. Though confederate with the Ottawas of L'Arbre Croche, they determined to proceed independently of the latter, securing all the plunder and glory to themselves.

"It was the fourth of June, the birthday of King George. The Chippewas came to the fort, inviting the officers and men to come out and witness a game of baggattaway, their favorite ball-play, which had been arranged between them and the Sacs, several bands of whom, from the Wisconsin river, were encamped in the vicinity. The unsuspecting commander allowed the gates to be thrown wide open, and some of the soldiers went out to watch the game. The Indian women collected near the entrance, each with a weapon concealed under her blanket. When the excitement of the game had apparently reached its height, the ball received a blow that sent it over the palisade, into the area of the fort. It seemed an accident, but was really a well executed part of the plan of attack. In an instant there was a rush of players through the gateway, as if to recover the ball, but, as they passed the women each snatched a weapon, and fell upon the nearest unsuspect-

ing and defenseless Englishman. The bloody work was quickly completed, and a general cry was raised of 'All is finished.' There were at the fort thirty-four officers and soldiers, constituting the garrison, and four traders. Of these, one officer, fifteen soldiers, and one trader were killed. The others were made prisoners. Of the prisoners, five soldiers were soon afterwards killed by an infuriated brave who had not been present at the assault, and took this method of expressing his approval of what had been done, and of his hatred of the English.

"It is uncertain what would have been the fate of the remaining prisoners, had there been no check to the doings of the Chippewas. Probably most of them would have met death by torture. Their lives had not been spared from motives of humanity or clemency. The French had looked coolly on, neither helping the Indians nor offering protection to the English. The latter, however, found a friend in Father Jonois, the Catholic missionary at L'Arbre Croche. But by far the most effectual aid came from the incensed Ottawas. Confederates of the Chippewas, it was their right to be consulted in matters of such moment as the destruction of the English, or, at least, to be invited to join in the execution of the project. Regarding themselves as slighted and wronged, if not insulted, they resolved to revenge themselves by taking the control of matters into their own hands.

"A party of seven Chippewas, with four prisoners, started in a canoe for the Isles du Castor (Beaver islands). When about eighteen miles on their way, an Ottawa came out of the woods and accosted them, inquiring the news, and asking who were their prisoners. As the conversation continued, the canoe came near the shore, where the water was shallow, when a loud yell was heard, and a hundred Ottawas, rising from among the trees and bushes, rushed into the water, and seized the canoe and prisoners. The astonished Chippewas remonstrated in vain. The four Englishmen were led in safety to the shore. The Ottawas informed them that their captors were taking them to the Isles du Castor merely to kill and eat them, which was probably not far from the truth. The four prisoners soon found themselves afloat in an Ottawa canoe, and on their way back to Mackinaw, accompanied by a flotilla of canoes, bearing a great number of Ottawa warriors.

"Arrived at Mackinaw, the Ottawas, fully armed, filed into the fort, and took possession of it. A council of the two tribes followed, in which the wounded feelings of the Ottawas were somewhat soothed by a liberal present of plunder, taken from the whites. The prisoners seem to have been divided, the Ottawas, because they were the stronger party, or for other reasons, being allowed to keep the greater number. The Ottawas soon after returned to L'Arbre Croche, taking with them Capt. Etherington, Lieut. Leslie, and eleven more. They were disarmed but, probably through the influence of Father Jonois treated kindly. Father Jonois performed a journey to Detroit in their behalf, bearing a request to Major Gladwin for assistance, but that officer, beleagured by a horde of savages, could do nothing.

"In the meantime, Capt. Etherington had found means to communicate with Lieut. Gorell, commanding the little garrison at Green Bay, requesting him to come with his command immediately to L'Arbre

Croche. Gorell had the fortune to secure the good will of the Menomonees, ninety of whom volunteered for an escort. As the fleet of canoes on the way approached the Isles du Castor, warning was received that the Chippewas were lying in wait to intercept them. Immediately the Menomonees raised the war song, and stripped themselves for battle. The alarm, however, proved to be false. When the party reached L'Arbre Croche, they were received with honor, and presented the pipe of peace. After a series of councils, to which the Chippewa chiefs were invited, the latter reluctantly consented not to obstruct the passage of the soldiers to Montreal. Accordingly on the eighteenth of July, the English, escorted by a fleet of Indian canoes, left L'Arbre Croche, and, going by way of the Ottawa river, reached Montreal the thirteenth of August.

"Parkman, in his History of the Conspiracy of Pontiac," continues Dr. Leach, "says that the name of the Ottawa chief at L'Arbre Croche has not survived in history or tradition. This is a mistake. His name, Nee-saw-kee, is familiar to the Ottawas of to-day. His grandson, Nee-saw-wa-quat, a chief of the Little Traverse Indians, died in 1857.

"From the massacre at Mackinac in 1763 up to the close of the war of 1812, a period of fifty-two years, we are able to gather from history and tradition only meager accounts of events occurring strictly within the limits of the Grand Traverse country. It was not at any time the theater of active war. The Ottawas were still the only inhabitants, except here and there an adventurous fur-trader, or possibly a zealous Roman Catholic missionary.

"That the Ottawas of L'Arbre Croche were concerned, directly or indirectly, in most of the Indian troubles of the northwestern frontier, occurring during the period alluded to, scarcely admits of a doubt. They were probably represented at the grand Indian council held near the mouth of Detroit river, in 1786. Some of their warriors, no doubt, were present at the battles in which Harmar and St. Clair were defeated, and some of their braves may have fallen before Wayne's victorious army, on the banks of the Maumee. One of their noted chiefs, Saw-gaw-kee, a son of the former head chief Nee-saw-kee, was a firm believer in the Shawnee prophet Waw-wa-giah-e-maw, or, as he is called by the historians, Elkswatawa. It does not appear that either Tecumseh or the prophet visited L'Arbre Croche in person, but the influence of the prophet was sufficient to induce a deputation of Ottawas from that vicinity to visit the distant Indian villages on Lake Superior, with a message he professed to have received from the Great Spirit, intended to rouse them against the Americans.

"When, in 1812, war was declared between the United States and Great Britain, Capt. Roberts, commanding the British post on St. Joseph's island, was able in a short time to gather round him a thousand Indian warriors, for the capture of the American fort on the island of Mackinac. It is probable that nearly the whole force of the Ottawa warriors of L'Arbre Croche and the scattered bands around Grand Traverse Bay, was engaged in that enterprise. The affair ended in the complete success of the British, happily without the shedding of blood. Two years later, when the Americans, under Col. Croghan, attempted

to retake the fort, they were foiled mainly by the large force of Indians the British commander had again been able to gather to his standard. In this attempt the Americans suffered severe loss. The most shocking barbarities were practiced on the bodies of the slain. They were literally cut to pieces by their savage conquerors. Their hearts and livers were taken out, and cooked and eaten, and that too, it is said, even in the quarters of the British officers. More than forty years afterwards, when the Indians had become friendly towards the Americans, and the settlements of the latter had reached the Grand Traverse country, Assabun, an Indian of Old Mission, used to be pointed out as one who had been seen running about with a human heart in his hands, which he was devouring. Another, a chief by the name of Aish-qua-gwon-a-ba, was credited by the settlers, whether justly or not, with keeping a number of scalps, the trophies of his prowess at Mackinac, carefully hidden away in a certain trunk. If, as their tradition asserts, the Ottawas were at the height of their power and glory at the time of Pontiac's war, a later period was the golden age of those at L'Arbre Croche, with reference to the prosperity that comes from peaceful pursuits.

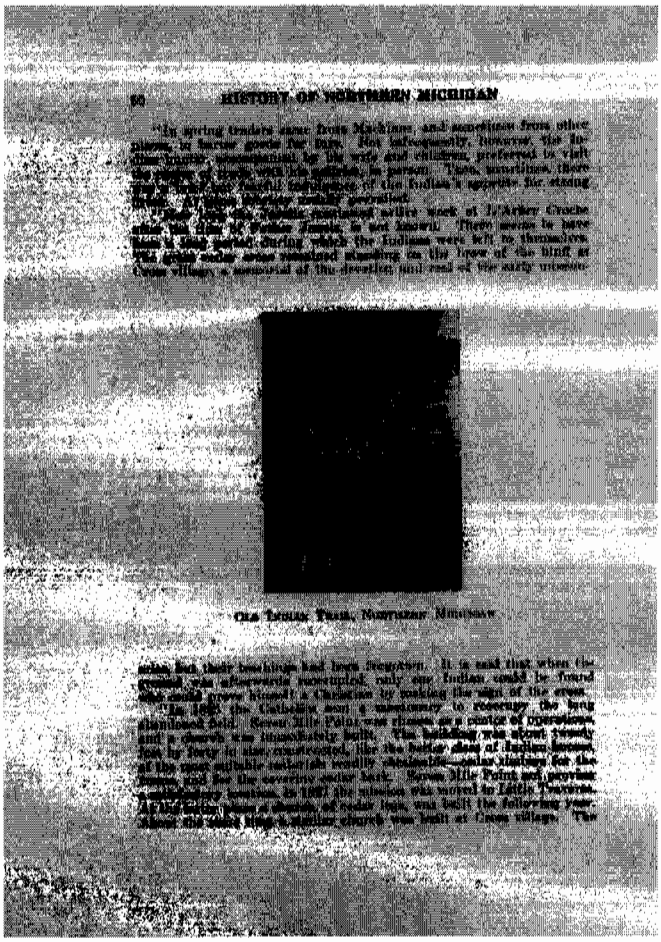
Ottawas of Grand Traverse

"The principal and most permanent settlements of the Ottawas were at Cross village, Middle village, Seven Mile Point, and Little Traverse; but between the first and last of these places, wigwams, singly and in groups, were scattered at intervals all along the shore. A few families had their home at Bear creek, on the south side of Little Traverse bay. There were gardens on the height of land, a mile or more back from the shore, not far south of the present village of Norwood, and a camping place, frequently occupied, on the shore. There were gardens on the peninsula in Grand Traverse bay and a village at Old Mission. West of the bay, a small band had their home on the point afterwards known as New Mission, and another on the shore of Lake Michigan, at or near the site of the present village of Leland. Their dwellings were of various sizes and shapes, and were constructed of a variety of materials. The most substantial and permanent consisted of a frame of cedar poles, covered with cedar bark. One of these, called o-naw-gay-ko-gaw-mig, was square or oblong, with perpendicular walls, and a roof with a slope in opposite directions, like the simplest form of frame houses among white men. Another, the ke-no-day-we-gaw-mig, had perpendicular end walls, but the side walls in the upper part were bent inward, meeting along the middle line, thus forming the roof in shape of a broad arch. Houses of this kind were sometimes fifty or sixty feet long, and had places for three fires. The ne-saw-wah-e-gun and the wah-ge-no-gawn, were light but very serviceable houses, consisting of frames of poles covered with mats. The former was cone-shaped; the latter regularly convex at the top. The mats, ten or twelve feet long and three or four wide, were made of the long, slender leaves of the cat-tail flag (*Typha*), properly cured and carefully sewed together. When suitably adjusted on the frames, with the edges lapping, they made a serviceable roof. Being light, and, when rolled up, not incon-

venient to carry, they were used for traveling tents. Houses of mats were often used for winter residence in the woods, and were not uncomfortable. The ah-go-beem-wah-gun was a small summer house for young men, usually constructed of cedar bark on an elevated platform resting on posts, reached only by ascending a ladder. Winter houses in the woods were sometimes built of slabs, or planks, of split timber. They were often cone-shaped, and were made tight and warm. They were called pe-no-gawn. In the woods, even in winter, they sometimes lived in temporary wigwams of evergreen boughs, which they managed to make comfortable.

"The Indian houses were without windows. The fire was built upon the ground, in the center if the lodge was small; or there was a row of fires down the middle line, in a long ke-no-day-we-gaw-mig. A hole in the roof, above each fire, served for the escape of the smoke. A raised platform, a foot or a foot and a half high, covered with mats, along the sides of the room, served for a seat during the day and for a sleeping place at night. The mats, some of them beautifully ornamented with colors, were made of rushes found growing in shallow lakes, ingeniously woven together with twine manufactured from the bark of the slippery elm.

"In their gardens the Ottawas cultivated corn, pumpkins, beans, and potatoes. Apple trees, the seed for which was originally obtained from the whites—either the Jesuit missionaries or the fur traders—were planted in every clearing. Wild fruits, especially choice varieties of wild plums, were grown from seed introduced from their distant southern hunting grounds. At the time of the present writing, fruit trees of their planting are found growing wild in the young forests that have sprung up on abandoned fields. The gardens were frequently some distance from the villages. The owners resorted to them at the proper season, to do the necessary work, living for the time in portable lodges or in temporary structures erected for the occasion. Though they hunted more or less at all times, winter was the season devoted more especially to that pursuit. Then the greater part of the population left the villages, and scattered through the forest. The chain of inland lakes in Antrim county, having its outlet at Elk Rapids, was a favorite resort, on account of the facilities for fishing, as well as for hunting and trapping. Many plunged into the deeper solitudes of the forest, and fixed their winter abode on the Manistee, the Muskegon, or the Sauble. Others embarked in canoes, and coasted along Lake Michigan to its southern extremity, from there making their way to the marshes of the Kankakee and the hunting grounds of northern Indiana and Illinois. Several families had their favorite winter camping place on the northeastern shore of Boardman lake, within the present corporate limits of Traverse City. Here the women and children remained, while the hunters made long trips in the woods, returning to camp, with the spoils of the chase, several times during the winter. One principal advantage of the location was the abundance of pickerel in the lake—an abundance that seems fabulous to the white fisherman of the present day. They were caught with spears, through holes cut in the ice, and were an important addition to the winter supply of food.



work of the missionaries was successful, a considerable number of Indians readily becoming Catholics.

"About 1839 and 1840 the population was greatly diminished by a sudden exodus, caused by distrust of the Indian policy of the United States government. Fearing to be forcibly removed beyond the Mississippi, fully one-half of the Indians, it is said, took refuge in Canada." This may be said to be the concluding chapter of Indian history in the northern Michigan of which we write.

Extinguishment of the Indian

But the Indians of Michigan, in common with those between the Ohio and Mississippi rivers, saw the "handwriting on the wall" when the new comers to their territory were known to be representatives of the people further to the east who had triumphed over the great King of England. In December, 1786, after nearly all the original states of the Union had ceded their northwestern lands to the general government a grand confederate council of the Indians northwest of the Ohio was held near the Huron village at the mouth of the Detroit river, and was attended by the Six Nations, the Hurons, Ottawas, Miamis, Shawanese, Chippewas, Cherokees, Delawares, Pottawatomies and confederates of the Wabash.

The ground of difference between the Indians and the United States was a question of boundary, the Indians maintaining that the Ohio river was not to be crossed by the Americans. The council was pacific, providing that the United States did not encroach on their lands. The Indians were not included in the treaty, and it became a nice legal question how far the United States had a right to advance upon the territory then occupied by the Indians. The savages attributed the mischief and confusion to the fact that the United States would "kindle the council fires whenever they thought proper without consulting the Indians." The posts in Michigan thus withheld from the possession of the United States were Detroit and Mackinac; and Great Britain, in order to strengthen the post against the incursions of the Americans took immediate measures to garrison the fort at Detroit, under instructions from Lord Dorchester.

It was finally determined to call a grand council of the Indians in which the whole ground of complaint between the savages and the United States should be discussed, and a final determination made, if possible. As was natural, the Hurons, who had the confidence both of their own people and the United States, were the chief promoters of the proposed compromise and earnestly invited the federation of eastern Indians—the Five Nations—to send representatives to the council. This invitation read:

Message of the Hurons of Detroit to the Five Nations

"January 21, 1788.

"Brethren: Nothing yet has reached us in answer to the messages sent to the Americans on the breaking up of our general council, nor

is it now probable that we shall hear from them before our next meeting takes place, a circumstance that ought to expedite us in our business. The nations this way have adhered hitherto to the engagements entered into before we parted, at least as far as has come to our knowledge, and we intend immediately to call them to this council fire, which shall be uncovered at the time appointed; that without further delay some decisive measures may be finally fixed upon for our future interest, which must govern hereafter the conduct of all nations in our alliance. And this we intend to be our last council for the purpose; therefore it is needless to urge further the indispensable necessity of all nations being present at the conclusion of affairs tending so much to their own future welfare and happiness.

"And we do in a particular manner desire you, the Five Nations, to be strong and punctual in your promise of being with us early and in time; and that not only the warriors, but the chiefs of your several nations, attend on this occasion. We shall therefore endeavor to have as many of the western and southern Indians as possible collected."

"STRINGS OF WAMPUM."

No records of this council have been discovered, although the accounts of the proceedings, it is believed, were forwarded to Lord Dorchester. It is probable that there was a division in their deliberations, because two treaties were held at Fort Harmar which were attended by only a portion of the Indians. These treaties were held by General St. Clair, in January, 1789; in the first place with the Five Nations, with the exception of the Mohawks; and in the second place with the warriors and sachems of the Wyandots, Delawares, Ottawas, Chippewas, Pottawatomies and Sac.

In 1785 a treaty had been held with the Ottawas, Chippewas, Delawares and Wyandots at Fort McIntosh by which a belt of land commencing at the River Raisin and extending to Lake St. Clair, with a breadth of six miles along the strait, was ceded to the United States; and to this was added a tract of twelve square miles at Michilimackinac. In the treaty of Fort Harmar, in the year 1787, all the stipulations embraced in the former treaties were confirmed.

From 1796 to 1805 Michigan was attached to the northwest and Indiana territories. On the 15th of August of the former year, Secretary Sargent, by proclamation, organized the county of Wayne. It included the lower and the eastern half of the Upper Peninsula, a large tract across the northern border of the present states of Ohio and Indiana, and a strip along the entire western shore of Lake Michigan, including the present sites of Chicago, Milwaukee and Green Bay. In all this territory, over which so many times had swept the tide of war during the previous hundred years, the only land under cultivation was the narrow border extending from the River Raisin to Lake St. Clair. To this the Indian title had been secured by Governor Arthur St. Clair, of the Northwest territory, it being described as "the post of Detroit with a district of land beginning at the mouth of the River Rosine, at the west end of Lake Erie and running up the southern bank

of said river six miles, thence northerly and always six miles west of the strait, until it strikes the Lake St. Clair." It also secured the post at Mackinaw and twelve miles square around it. The consideration was $6,000.

In 1795 General Wayne by the Indian treaty made at Greenville, Ohio, had secured the same territory in Michigan; also the islands of Mackinac and Bois Blanc, and a piece of land on the straits of Mackinac three miles in length and three miles back from the straits between Lakes Huron and Michigan. At this treaty twelve tribes were represented by 1,113 Indians—the most prominent being the Wyandots (Hurons), Delawares, Shawanese, Ottawas, Chippewas and Pottawatomies.

In 1808 Governor Hull secured a tract of land running north from the mouth of the Auglaize river until it intersects the latitude of the outlet of Lake Huron, thence northeast to White Rock. The southern boundary was the Maumee river. This tract covered the land east of the present meridian line. ...

By the treaty made at Saginaw in 1819, General Cass obtained in addition the strip "commencing six miles south of the base line on the boundary of the 1808 treaty, thence west sixty miles, thence north in a direct line to the head of Thunder Bay river; thence down the same to the mouth." General Cass, in his report of this acquisition, says: "A large portion of the country ceded is of the first character for soil and situation; it will vie with any land I have seen north of the Ohio river. The cession probably contains more than six million acres." The above were the principal cessions of land by the Indians up to the time they were thrown upon the market as public lands in 1818.

CHAPTER XIII

LEELANAU COUNTY

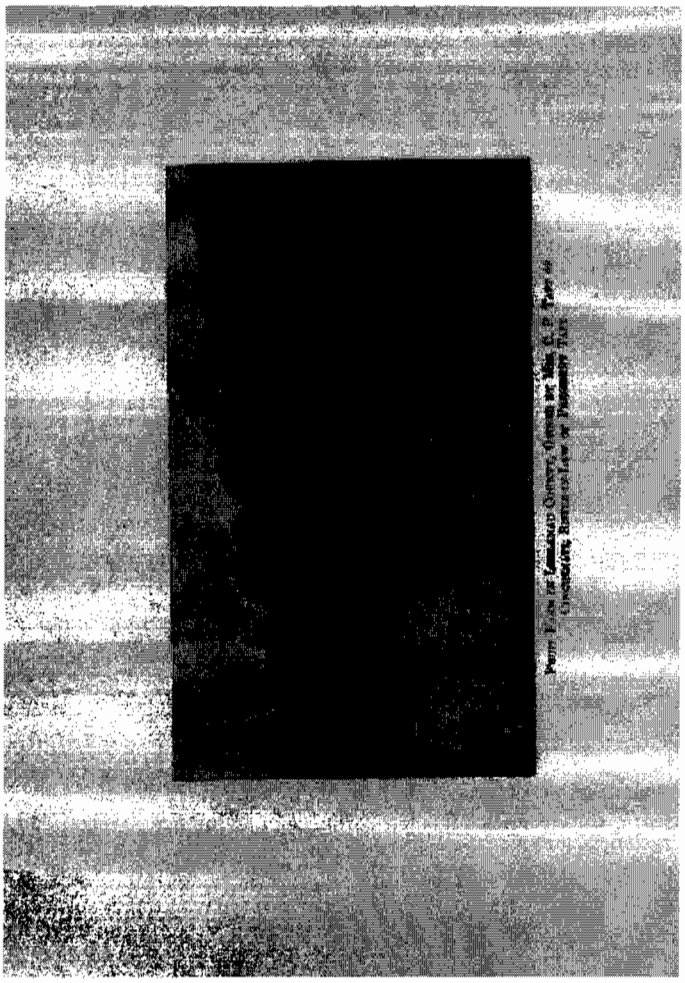
NATURAL CHARACTERISTICS—THE CARP LAKE REGION—THE GLEN LAKE REGION—POPULATION AND PROPERTY—FIRST SETTLERS—FIRST YEARS OF GROWTH—COUNTY ORGANIZED—NORTHPORT, FIRST COUNTY SEAT—LELAND, PRESENT COUNTY SEAT—EMPIRE—SUTTON'S BAY—PROVEMONT—OMENA AND PESHABATOWN—GLEN ARBOR AND BURDICKVILLE.

Leelanau county with its 227,200 acres of area constitutes that sharply defined peninsula which juts out from the northwestern shoulder of Northern Michigan between the deep waters of Lake Michigan on the west and those of Grand Traverse bay on the east. The great bodies of water which embrace the county on three sides affect the climate to the great comfort and advantage of the people and the region of their residence; for the summers are not as warm in Leenanau or the winters as cold as in most places in the state of the same latitude.

Eighty-three per cent of this county was once covered with maple, beech, elm, birch, oak and other hardwoods, and ten per cent was swamp land, but most of the heavy timber has been cut away, and one-third of the county is now in cultivated farms and orchards. More than 138,000 acres have been set aside for agricultural purposes, and the rolling uplands of the northern sections are ideal for the raising of fruit. Apples and peaches flourish, as well as alfalfa and all forage crops, and the abundance of lakes and streams throughout the county, with the equable climate, make dairying a growing industry.

LEELANAU CHARACTERISTICS

Leelanau county is an aggregation of hills, valleys, plains, forests, lakes, headlands, inlets and islands, one of the most picturesque regions of Northern Michigan and warmly favored by the sportsman and summer resorter. The county is an irregular triangle in shape, its greatest length being thirty-nine miles and its greatest width, along its southern boundary, twenty-two miles. It has a shore line of more than one hundred miles. The most striking interior features of the county center in the valleys of Carp and Glen Lakes. The late Professor Winchell thus speaks of the topography of Leelanau county: "Some parts of the county present hills of somewhat formidable magnitude. Most



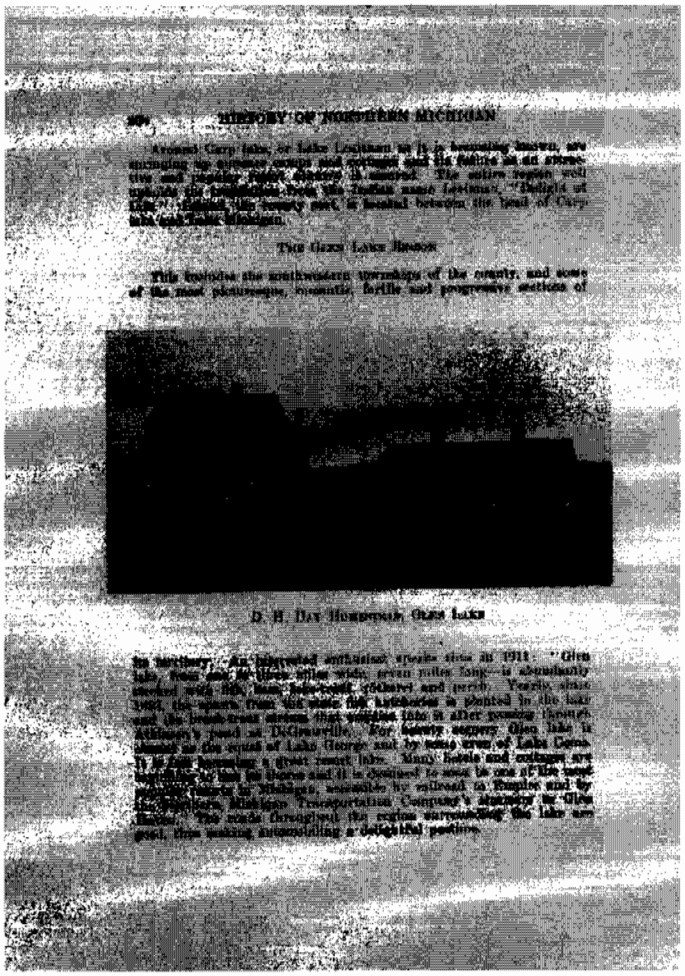
of the northern part of the triangle is decidedly rough. The ridge of land separating Carp lake from Sutton's bay attains an elevation of nearly four hundred feet above the bay. Carp lake is a beautiful sheet of pure water, resting in the bosom of hills, which with their rounded forest-covered forms furnish it a setting of surpassing loveliness. Except for a short space on the east side south of the narrows the shores of the lake are occupied by dry and arable land. The region between Glen Arbor and Traverse City is substantially an undulating plateau, lying at an elevation of about three hundred feet above the lake. Glen lake is surrounded by hills, which attain an elevation of two hundred and fifty to four hundred feet.

"North Unity is a bold bluff of clay and sand, formed by the wasting of the lakeward side of a prominent hill by the action of the waves.

"Sleeping Bear Point is an enormous pile of gravel, sand and clay, which has been worn away on its exposed borders till the lakeward face presents a precipitous slope rising from the waters to an elevation of five hundred feet, and forming with the horizon an angle of fifty degrees. Back from the face of the bluff is an undulating plateau of clay, pebbles and sand covering an area of six or eight square miles, over which the only signs of vegetation are a few tufts of brown, coarse grass with scattered clumps of dwarfed and gnarly specimens of the blam of Gilead, a miniature desert lying three hundred and eighty feet above the lake. Across this waste of sand and clay the wind sweeps almost incessantly,—sometimes with relentless fury—driving pebbles and sand into the shelter of the neighboring forest, and causing the stunted poplars to shrink away in terror at its violence. The pelting sand has polished the exposed surface of the larger fragments of rocks to such an extent that they reflect the sunlight like a mirror. Their surfaces are sometimes worked into furrows, pits and grotesque inequalities in consequence of the unequal hardness of different portions of the stone. The 'Bear' proper is an isolated mound rising a hundred feet above this desolate plateau and singularly covered with evergreens and other trees, presenting from the lake the dark appearance which suggested to the early navigators the idea of a bear in repose."

The Carp Lake Region

Carp or Leelanau lake, a fine body of water twenty-five miles long and from a few rods to three miles wide, cuts longitudinally through the two eastern tiers of townships to Lake Michigan by way of the Leelanau river. The entire shore on both sides is indented with bays into which empty some fine trout streams. Cedar river, a cold spring brook, empties into Carp lake near Cedar and is one of the best of the trout streams. Carp lake itself supplies to the sportsman virtually every fish known to the waters of Northern Michigan—Mackinaw trout, black, green and speckled bass, white fish, pickerel, muskalonge, perch, sunfish and speckled trout. A special feature of the fishing on Carp lake is the deep water trolling for Mackinaw trout.



"On the north shore of the western end of the lake is one of the finest private forestry propositions in the state of Michigan. Fourteen hundred acres are covered with second growth birches, elms, maples, basswoods, oak and pines. These trees are now forty years old and beneath their shade-giving branches are beautiful walks and drives. The forest is the property of D. H. Day. To the south of the lake are several pieces of virgin timber that are being preserved and that prove a fairy world to all lovers of the woodland. Elsewhere there is already all too little of the 'forest primeval.'

"Overtowering the inland lake on the west is the celebrated 'Sleeping Bear.' This is one of the points of greatest interest in the state. The stretch of sand dunes, reaching from Sleeping Bear Point to Empire, eight miles to the southward, with its wide expanse of ever changing hills and ravines and with a sandy surface that is so hard that it can be driven upon, is a glorious place for resorters and picnic parties to while away dreamy summer days. From the top of the Bear a beautiful view of Lake Michigan is to be had. At the northern extremity of the Bear is a United States life saving station, which furnishes much of interest to visitors. The north and south Manitou islands are places for the excursionist and explorer. They are admirably located for days' outings as they can be reached from Glen Haven by launches.

"The Glen Lake Valley reaching from Burdickville to Maple City contains some of the best lands in Leelanau county. This valley lies entirely in Kasson township, within the limits of which have been found some of the finest stands of hardwood timber in the country. This fact is a testimonial to the richness of the soil. Down the valley is a good road to Burdickville where is located a large warehouse at which all kinds of produce is received for shipment and is bought. Freight is here loaded on cars, ferried across Glen lake to the railroad at Day's mill, hauled to his dock on Lake Michigan and forwarded by the Northern Michigan Transportation Company steamers to Chicago and other lake points."

It may be added that lands in Empire, Kasson and Glen Arbor township are especially well suited to the raising of fruits; that fine orchards are being planted and the proprietors locating. Neither is the Glen lake region a new country. It is well settled, has good roads, telephone service, rural delivery and well established schools and churches; in a word, it is a good region for those looking for homes.

Population and Property

Besides Empire, in the Glen Lake region, the only other incorporated villages are Northport and Sutton's Bay on Grand Traverse bay, places of about four and five hundred people respectively. North Manitou island is civilly attached to Leland township and South Manitou to Glen Arbor. The status of these communities, as well as the several townships of the county, is fairly indicated by the census figures for 1890, 1900 and 1910.

Civil Divisions	1910	1900	1890
Bingham township	744	811	927
Centerville township	1,051	1,285	927
Cleveland township	586	506	552
Elmwood township	744	824	734
Empire township, including Empire village	1,212	1,155	596
Empire village	578	609	.....
Glen Arbor township	550	593	353
Kasson township	838	685	558
Leelanau township, including Northport village	1,668	1,620	1,397
Northport village	524	.....	.....
Leland township	1,248	946	708
Solon township	766	888	367
Sutton Bay township, including Sutton's Bay village	1,201	1,248	1,033
Sutton's Bay village	402	398	.....
Totals	10,608	10,556	7,944

The assessed valuation of property for 1910, as equalized, is as follows: Real estate, $2,597,207; personal property, $420,170; total, $3,017,377.

First Settlers

It is claimed by some that the first white settler within the present limits of Leelanau county was a Frenchman named Nazaros Doun, who lived about two miles south of the present site of Leland, then called Shemacopink. It is not probable, however, that he lived there except while engaged in fishing, or that he could be considered a settler of the county.

In 1847 John Lerue came from Chicago to the Manitou islands in search of health. At that time there was a pier, or wharf, on each of the two islands where passing steamers used to call for wood, the one on the north island being owned by Mr. Pickard, that on the south by Mr. Barton. On the north Manitou were two fishermen without families. The lighthouse was kept by a man named Clark. There were no white men at that time in Leelanau county. Farther south, at the mouth of the Betsey river, there was living a white man named Joseph Oliver, with an Indian wife, who supported his family by trapping and fishing. There were no Indians living on the Manitous, but they frequently came there to trade. Finding the climate favorable to his health, Mr. Lerue commenced trading with the Indians, and the next year moved his establishment over to the mainland, locating at what was then called Sleeping Bear bay, now Glen Arbor, and was probably the first permanent white settler.

NORTHPORT FOUNDED

The most prominent figure in the earliest history of Leelanau county is that of the late Rev. George N. Smith, a minister of the Congregational church who had spent ten years in missionary work among the Indians of Black river, Ottawa county. Visiting the bay in the summer of 1848, with some of the Mission Indians, he selected a location on the shore some distance north of the site of the present village of Northport.

The arrival and the first experiences of the party are related by James J. McLaughlin, long a resident of Elk Rapids, and a son of James McLaughlin. "It was a beautiful morning," he says "in the early part of June, 1849, that the schooner 'Merrill' rounded Cat Head Point and stood up the bay. She had on board three families that were to make the first commencement where Northport now stands —those of James McLaughlin, the owner of the vessel, who was in the employ of the government; Rev. George N. Smith, missionary and teacher among the Ottawa Indians, and William H. Case, a brother-in-law of the owner of the vessel. These parties had been ordered by the government to Grand Traverse, then almost unknown to white men, with an Indian mission from Allegan county in this state. It seemed to us, as we gazed upon the beautiful scenery that met our eyes at every turn, that we had found the 'Eldorado.' The forests were unbroken; the axe of the white man had not marred its beauty; the beach of the bay was not strewn with the refuse of the sawmill, but all lay in the state that Dame Nature had kept it, beautiful beyond description.

"The place decided upon as the point to settle was near the creek where Northport is. The vessel was anchored off there the morning of the 11th of June. The men, armed with their axes, went ashore to prepare to build a house. The women and children enjoyed a walk on terra firma once more. Soon the sound of the axe broke the stillness of the forest, logs were cut, the ground cleared and everything made ready for the first raising on the west side of Grand Traverse bay. But right here arose a difficulty; the logs were cut for a house nineteen feet square, good sized logs too and there was no team to haul them with. We couldn't go to the neighbors and borrow one, for the nearest neighbors were fifteen miles away and they across the water. But the pioneer is generally equal to the emergency; at least he was in this case. The vessel was now resorted to and blocks and ropes were brought ashore and a purchase rigged, by which, with the help of every man, woman and child that could pull on a rope, the logs were hauled into their places, and the house began to rise, and in the course of two or three days it was ready for the roof. Right at this point we found there was no roof ready, but taking a few boards that were in the vessel we stuck one end in a crack, the other on a beam, thus obtaining a sort of a shelter for the beds. We learned that lumber could be obtained at the head of the bay, the schooner was started for some, and in a short time we had a very fair house.

First Fourth in Traverse Region

"It seemed a very short time before what should come along but the Fourth of July; the glorious old Fourth, and that must be celebrated in good old style! But what were we to do? We had no cannon, no flag, nor any of the prerequisites necessary for celebration; but an old man-of-wars-man that had left the vessel to stay with us on shore, brought to light a red flannel shirt, and with a sheet for the white, he soon made a respectable flag. The morning of the Fourth was ushered in with a salute from all the guns we could muster, and our flag flying. The whole force of the settlement, numbering fifteen all-told, started for a picnic on the little island out in the bay. We ate our dinner, spent the day pleasantly and toward night returned home well pleased with ourselves and everybody else. Thus passed the first Fourth of July celebration in the Grand Traverse region, a small beginning, but as full of patriotism and love of country as any that has ever been held since. With early fall preparations were made for a long northern winter, supposing of course that in this high latitude, we would have at least six or eight months of winter; but we were agreeably suprised to see the fall months pass away, and no snow until the 12th of December, and instead of the cold dreary winter we had anticipated it was a mild, pleasant winter that would compare favorably with that of the south part of the state. There was but very little ice in the bay, and not enough at any time to obstruct navigation. The spring opened early, the first of April finding the snow and every vestige of ice removed, and the ground ready for the farmer to go to work; but there were no farmers to go to work."

About fifty families of Indians followed their missionary to the site of the present Northport. A log schoolhouse was built and an Indian village there established, named Wau-ka-zoo-ville in honor of one of their noted chiefs. During the first years of his residence, Mr. Smith devoted himself solely to mission work among the Indians, but afterward he organized a Congregational church among the whites of which he was pastor for many years. His death occurred on the 5th of April, 1881, after a brief illness caused by long-continued physical exposure, and his remains were buried near the home he had hewed out of the forest on the shore of Grand Traverse bay.

First Years of Growth

The development of Leelanau county was very materially retarded by an extensive Indian reservation, lying in the midst of an active white population. This reservation was made a few months after the settlement of Northport. It extended from the village of Northport south to township 28, and embraced the entire county as far west as range 13 west, leaving only the small triangle north of Northport as the sustaining back country for that village. The term of reservation expired in 1866.

In 1858 and 1859 farmers began to come in slowly, and from that

time development was steady. Leelanau county was mentioned in the winter of 1862 as follows: "The county of Leelanau embraces the entire peninsula formed by Lake Michigan and Grand Traverse bay and extends south seven miles below the mouth of Betsie river. It is bounded on the east by Grand Traverse bay, on the west and north by Lake Michigan, and on the south by Manistee. It has eighty-six miles of lake and forty miles of bay coast. There are five organized townships, viz: Leelanau, Centerville, Glen Arbor, Crystal Lake and Benzonia. Leelanau contains 720 whites and 319 Indians; Centerville 411 whites and 237 Indians; Glen Arbor 252 whites, no Indians; Crystal Lake 127 whites, no Indians. Total: 1,603 whites, 554 Indians; grand total, 2,157. As Benzonia was only organized last fall we have no means of knowing its number of inhabitants. It includes the Benzonia or Bailey colony, where it is in contemplation to build a college. Many of the best lands in the county are held by and reserved for the Indians, which has greatly retarded its settlement.

"The village of Northport is in the township of Leelanau. It is pleasantly situated on a safe and capacious harbor of the bay. About ten miles from its mouth, and is the largest village on the bay, containing four hundred inhabitants. The old Indian village of Wau-ka-zoo-ville and Northport are now one and the same, the Indians having sold out and abandoned it. It is an important wooding point for the propellers trading between Chicago and the lower lakes, and has two extensive wharves, five stores, three hotels, several saloons, one sawmill and a number of mechanic shops.

"The new Indian mission under the charge of Rev. Mr. Dougherty is also in this township. It is delightfully situated on a commanding eminence of the bay six miles south of Northport.

"Centerville joins Leelanau on the south and extends nearly to the head of the bay, and westerly from the bay to Lake Michigan. It embraces Carp lake—some eighteen miles long, and from one to two miles wide—a beautiful sheet of water abounding in choice varieties of fish.

"The principal business point is Leland, at the confluence of Carp river with Lake Michigan. Messrs. Cordes & Thiess have an extensive wharf here for wooding propellers, and they have also a saw and gristmill. John I. Miller has a beautiful farm in the immediate vicinity of the bay, among which are those of James, Robert and Thomas Lee. Messrs Bates, Sutton and Cumberworth. Further up the bay Mr. Norris has a tannery, a gristmill and an excellent water power.

"Glen Arbor lies north and west of Traverse City and is an excellent township of land. The settlement is mostly on the western side of the town in the vicinity of Lake Michigan. There are two villages, Glen Arbor and North Unity, the latter a German settlement. Glen Arbor is at the cone formed by Sleeping Bear Point and is a wooding point for propellers."

At the time the foregoing was written Leelanau county had just been born as a civil and political body.

COUNTY ORGANIZED

In 1840 that portion of the state lying west of the county of Omeena and of Grand Traverse bay, including the Manitou islands, was laid off and designated as the county of Leelanau. It was attached to Grand Traverse county for judicial purposes. It was not regularly organized, however, until in the winter of 1862-3, when the legislature passed the enabling act.

AN ACT

To organize the county of Leelanau and define the county of Benzie:

"Section 1. The people of the state of Michigan enact that all that part of the county of Leelanau which lies north of the south line of township 28 north shall be organized, and the inhabitants thereof shall be entitled to all the rights, privileges and powers to which, by law, the inhabitants of other organized counties in this state are entitled.

"Section 2. At the township meeting to be held in the several townships in said county on the first Monday in April next there shall be an election of all the county officers to which, by law, the said county may be entitled, whose term of office shall expire on the first day of January, A. D., eighteen hundred and sixty-five, and when their successors shall have been elected and qualified.

"Section 3. The board of county canvassers under the provisions of this act shall meet on the second Tuesday succeeding the day of election, as herein appointed, in the village of Northport in said county at the house of Joseph Dame or at such other place as may be agreed upon and provided by such board, and organize by appointing one of their number chairman and another secretary, and shall thereupon proceed to discharge all the duties of a board of county canvassers as in other cases of the election of county officers as prescribed by the general law.

"Section 4. The location of the county seat of said county shall be determined by the vote of the electors of said county at a special election which is hereby appointed to be held by the several townships of said county on the first Monday in June next. There shall be written on the ballots then polled by the qualified electors of said county, one of the following names of places, to-wit: Glen Arbor, Leelanau or Northport, and that one which shall receive the greatest number of votes shall be the county seat of the county of Leelanau.

"Section 5. It shall be the duty of the several boards of township inspectors in each of the townships of the said county to conduct the elections authorized by the provisions of this act and to make returns thereof in accordance with the general provisions of law for conducting elections in this state, so far as the same may be applicable thereto.

"Section 6. The board of county canvassers for the special election for locating the county seat shall consist of the persons appointed on the day of such special election by the several boards of township inspectors, and said board of county canvassers shall meet on the second Tuesday succeeding the day of said special election at the house of Otto Thies, in the village of Leland, and having appointed one of their number chair-

juan, and the county clerk of said county acting as secretary, shall proceed to canvass the votes and determine the location of the county seat in accordance therewith, and it shall be the duties of the clerk of said board to file a copy of the determination of said board as to the location of the county seat, signed and certified by him, and countersigned by the chairman, with the secretary of state and with the township clerks of the several townships in said county.

"Section 7. All that part of the county of Leelanau which lies south of the south line of township 28 north, shall be and remain the county of Benzie, and the several townships thereof shall be attached for civil and municipal purposes to the county of Grand Traverse.

"Section 8. The secretary of state is hereby directed to furnish the township clerk of the township of Leelanau with a certified copy of this act, and it shall be the duty of said clerk to give the same notice of the elections to be held under the provisions of this act that is required by law to be given by the sheriff of unorganized counties.

"Section 9. That the said county of Leelanau when so organized shall be attached to the tenth judicial circuit, and the judge of said circuit shall hold courts in said county as be law in such cases made and provided.

"Section 10. All acts and parts of acts contravening the provisions of this act are hereby repealed so far as any provisions therein may conflict with this act.

"Section 11. This act shall take immediate effect.

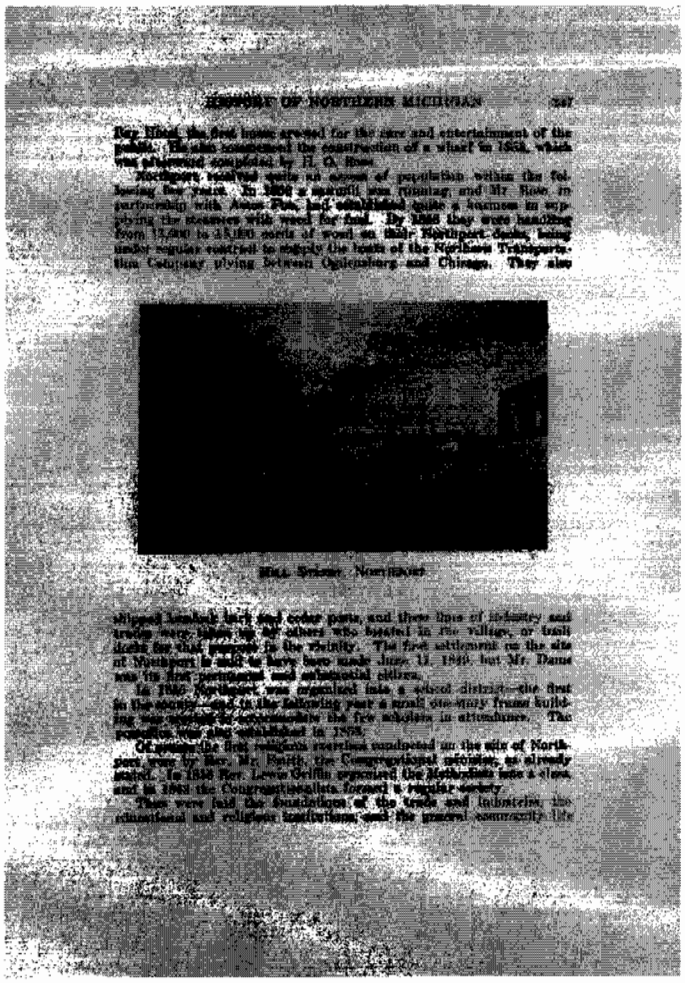
"CHARLES S. MAY, *President of the Senate.*

"SULLIVAN M. CUTCHEON, *Speaker of the House of Representatives.*

"Approved February 27, 1863. AUSTIN BLAIR, *Governor.*"

NORTHPORT, FIRST COUNTY SEAT

The first business operations which led to the founding of the present village of Northport were inaugurated and advanced by Joseph Dame, a New England and New York lumberman who, in 1840, became a trader with headquarters at Mackinaw City. He carried on a trade in lumber, clocks and general goods and was employed by the government as a teacher of the Indians. From Mackinaw he finally moved to Old Mission, Grand Traverse bay, where he was employed in teaching farming to the Indians. Mr. Dame remained there until 1845 when he went to Wisconsin and bought a farm in Spring Prairie, Walworth county. He made his home there seven years and then returned to the Traverse region, and, leaving his family at Old Mission, bought a tract of land where now stands the village of Northport. He commenced the construction of a dock, engaged in trade and platted a village to which he gave the name it still bears. Writing at that time to the *New York Tribune* he gave such a description of the country that it speedily attracted attention, and from this and other causes the tide of immigration turned in his direction. His coming and labors eventuated in opening the neighboring country to settlement, and making Northport the distributing point of travel and supply. Mr. Dame built and conducted the Traverse



of the village of Northport, the seat of justice from the organization of the county in 1863 to the year 1882 and which was incorporated by the board of supervisors of Leelanau county in October, 1903, Wilber E. Campbell being its first president.

The village of Northport has one of the best harbors in Grand Traverse bay and has railroad facilities over the Grand Rapids & Indiana line. With active flour and lumber mills, still maintaining quite a fishing trade, and backed by a country which is productive of fruit, vegetables, seeds and grain, Northport is one of the most promising centers of population in Leelanau county. The village transacts its business through the Leelanau County Bank, enjoys electric lighting and shows its moral stamina by supporting six religious organizations —one Methodist, one Congregational, one Catholic, one Swedish Mission and two Norwegian Lutheran.

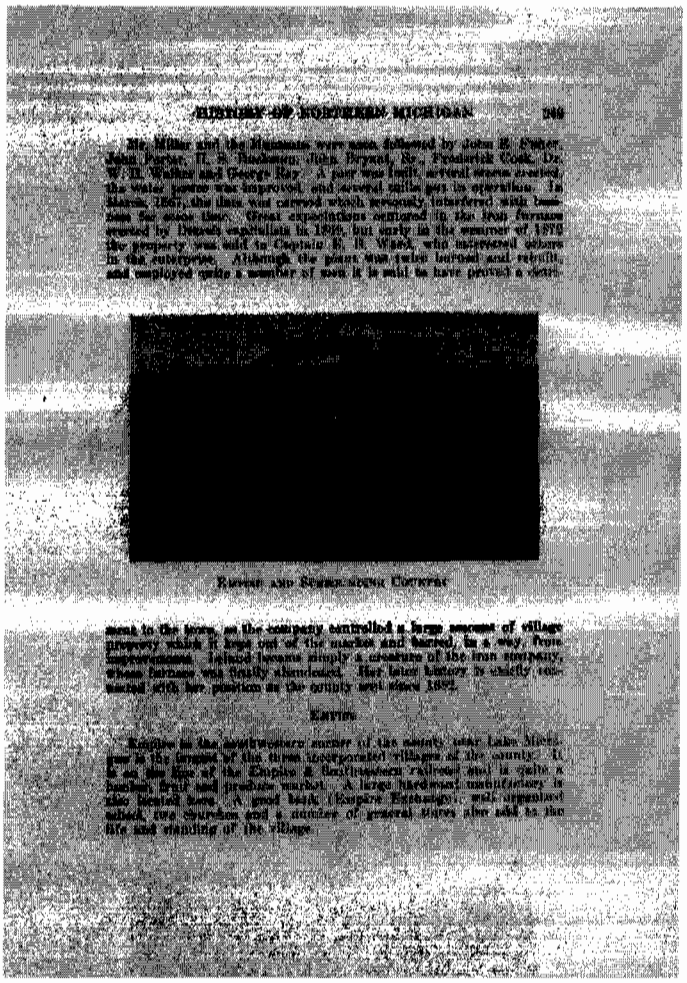
Leland, Present County Seat

Leland has been the county seat of Leelanau county from 1882 to the present time. It lies at the mouth of the Leelanau river, about midway along the shore of Lake Michigan, and, although not an incorporated village, has a population of some four hundred. Its nearest railroad point is Provemont, four miles to the southeast on the Manistee & Northeastern railroad, with which it has stage connections. Aside from being the county seat, Leland has a canning factory and a shingle and sawmill, and still maintains quite a fishing trade; shipments include fish, hardwood lumber and railroad ties. It has a light and power plant, a township library, a good school and two churches.

The story of the founding of Leland is the usual narrative of "ups and downs." In 1848 Antoine Manseau and John I. Miller, both lumbermen, prospected in the Grand Traverse region in search of a desirable location for a sawmill. Mr. Manseau partially decided to locate at a point just above Traverse City, afterward called Norrisville, but the land being entered ahead of him he and Mr. Miller located at the mouth of the Carp river. At that time there was an Indian village on the hill near where Mr. Miller's house afterward stood, but the Indians soon left believing that the land had all been bought by white men and would soon be seized by them. But nothing was done at this point until June, 1853, when Mr. Manseau and his son Antoine arrived and built a sawmill on the river. A dam was also constructed and the mill put in operation.

In the following September, John I. Miller arrived and settled on the land which was long his homestead. The elder Manseau died in 1856 and his widow in 1860, and Antoine, Jr., moved to a locality near Sutton's Bay. Mr. Miller was the first postmaster at Leland, and held the office until June 1861, when he was succeeded by Simeon Pickard.

The first religious worship at Leland was conducted by Father Mrack, one of the early Catholic missionaries, who began to visit the place in 1855. After him came Fathers Young and Herbstrit. In 1870 the society, Holy Trinity, built a church edifice.



Empire had its beginning in a mere opening in the forest made upon its site by John Larue who brought his family into the country in the fall of 1851, soon after John Dorsey located at Glen Arbor. With years it developed into a brisk lumber town, and still later into the trading and banking center of a fine fruit and farming region. Of late years the Empire Lumber Company, under its various managements, has been the strong stay of the village, particularly in its development of hardwood manufacturing. The basis of the industry, with its business auxiliaries, was laid in 1887 when the T. Wilce Company bought the mill formerly operated by Potter & Struthers. Extension of the plant and docks, building of the railroad and other improvements followed and made Empire a fine little town. The company has also invested in thousands of acres of timber lands in Empire and adjoining townships, and altogether has been a strong promoter of the best interests of the village and the entire Glen Lake region.

Empire became a village by an act of the county board of supervisors passed in October, 1895, and the first election held December 2nd of that year resulted in the choice of E. R. Dailey, manager of the Empire Lumber Company, for president; Fritz Rohr, clerk; Dr. S. A. Gates, treasurer; William Sullivan, assessor, and I. Nurko, R. Sullivan, James Daly, A. E. Willard and George Taylor, trustees. Michael F. Horen was the first village marshal.

Sutton's Bay

This village, incorporated in 1898, is located on the Grand Rapids & Indiana Railroad and is at the foot of the body of water from which it is named—Sutton's bay being at the head of the West arm of Grand Traverse bay where it joins the main body. It has a charming location, but its business is largely confined to lumber. Like Northport its earlier trade centered in cordwood and railroad ties, the former being supplied to the steamers of the Great Lakes. It has now a good sawmill and the usual minor industries of a small village and is the trade center of a considerable agricultural district, its transactions being conducted through the Leelanau County Savings Bank. The village has a thoroughly organized school system and three churches—the Catholic, Congregational and Lutheran. The Catholics also have a parochial school and a convent conducted by the Sisters of St. Dominic. Sutton's Bay dates from the middle sixties, the following mention of the place being made in January, 1866: "A new village has also sprung into existence near the head of Sutton's bay, which, in honor of Mr. H. C. Sutton, the former and early owner of the soil upon which it stands, has been christened Suttonsburg, and bids fair to become quite a boy within a few years; and if it does not then the fault will be itself, for nature had dealt nobly with it. The bay, at the head of which this village is built, is a body of water four or five miles in length, and about two miles in width; is tributary to Grand Traverse bay, intersecting it from the west about twenty-four miles from its junction with Lake Michigan; is deep enough to float any steamboat on the lake. Extend-

ing in a southwestern course, as it does, there is but one direction from which the wind can approach and be at all violent; and then it is not sufficiently boisterous as to materially affect boats lying at its dock. The site of the village is a pleasant one, gradually rising from the bay and extending westward over an even, fertile piece of land, broad enough for a city of an untold number of inhabitants. Suttonsburg is situated about three and a half miles from the geographical center of the county, and therefore, if the county seat should ever be removed from Northport, will probably be the point fixed upon by a majority of the people for its permanent location."

Provemont

Four miles west of Sutton's Bay, on the Manistee & Northeastern Railroad, is Provemont, which, although not an incorporated village, is a banking center for the county seat and also a shipping point for a considerable area of country. It has a saw and gristmill, a good school and is a neat little place. Provemont is also the seat of a Catholic convent and school conducted by the Sisters of St. Dominic.

Along in 1867 Provemont was a place of considerable notoriety. A. De Belloy was an early settler there and in the year mentioned the Grand Traverse Bay Mineral Land Association sunk a well but failed to strike oil. Afterward an artesian well produced some mineral water, but neither oil nor water brought the expected development of the village and the region around.

Omena and Peshabatown

Omena is a pretty summer resort located on the West arm of Grand Traverse bay five miles south of Northport and the same distance north of Sutton's Bay. To be more specific, it is on the Grand Rapids & Indiana Railroad and also on the shores of New Mission bay. Omena is on historic ground, also; at that point Rev. Mr. Dougherty of Old Mission built the little Presbyterian church to serve as a nucleus for his labors among the Indians. And his work, even among the Chippewas, lives after him, for some of the children and grandchildren of those he converted and educated live along these shores, intelligent, moral and industrious men and women.

At the head of Sutton's bay, also on the line of the railroad, and a few miles south of Omena, is Peshabatown, or Pshawbatown, the only pure Indian village in Michigan—a memorial to the faithfulness of Father Mrack, who, in 1849, brought hither from the Soo his little band of Christianized Chippewas. Here a little community of their descendants, cultivating their patches of corn, beans, potatoes, squashes and pumpkins, or weaving their simple but beautiful basketry. As described by the *Detroit Free Press* of February 12, 1911: "Two long rows of log cabins, built in 1849, comprise the village. They show the battering of nearly three-quarters of a century of tempestuous northern winds and snows. Altogether the aggregation of buildings presents

a forlorn and dilapidated appearance, with broken window panes, stuffed here and there with rags to keep out the cold. And in the midst of this desolation the old church and cloister stand like derelicts on a dead sea. Adjoining the church, and right in the center of the village, is the cemetery where lie all of the Pshawbatown dead who have departed for their happy hunting grounds. Like all the rest of the village, the cemetery has the same deserted appearance. Mullens, milkweed and thistles grow in the space between the graves and clamber over the toppling crosses which mark the last resting place of once mighty Nimrods of the forest and add the finishing touches to a typical Goldsmith's deserted village.

"The one street of Pshawbatown is one and a half miles long. The reason of this is that the houses were built on the old Indian trail, which follows the indentation of the shore. A few of the houses scatter back toward the hills that form a background for the village, that are cold and bleak in the winter, but cool and green in the summer, and beautiful beyond description in the autumn when Neenabushoo has spilled his paint pots of crimson, russet, and gold over the hills and surrounding woods.

"The doors of the houses all fasten with a latch string, a piece of bent wire hooked over a nail or an occasional padlock. Outside the door of every house is a big iron kettle, one-time property of someone's ancestor, which swings over a fire by a heavy iron hook and chain. During the summer the Indians cook their food over the fire just as they did in the days when they lived in wigwams. They also cling to their legends and their traditions, and no amount of baptism can wash away their superstitions concerning their manitou (the great spirit,) and their michibous (genii of the water); and their lullabys of today are the same that the gushnas (grandmothers) of a hundred years ago crooned to their papooses.

"The only building in the village that looks as if it had been built since the days of Noah's ark is the school, which was erected by Father Marak so that the nuns might teach the children. Since the departure of Father Marak this has become a district school, receives its share of the state primary money, and has a board who hires teachers and looks after the requirements just as all the other district school boards of Leelanau county do. The school board is composed of the following red men: Sam Chippewa, director; Pete Nanago, moderator, and William Macsauba, treasurer. There are twenty-five pupils enrolled, all of them Indian children. The school is taught by a pedagogue who must show the Indian board that she holds a third-grade county certificate, and she must sign a contract for the full term of nine months, which means complete isolation for her from early fall until she locks the school in the late spring."

Glen Arbor and Burdickville

These are centers of early settlement in Leelanau county, particularly the former. In the summer of 1851 John Dorsey located at Glen

Arbor. In the fall of that year John Larue brought his family into the country, spending the following winter at Northport. Soon after Mr. Larue's arrival, Mr. McLaughlin, who had previously been engaged in building A. S. Wadsworth's sawmill at Elk Rapids, removed from Northport to that place, leaving the original number of three families at Northport—Smith's, Case's and Larue's. In the spring of 1852 Mr. Larue returned to his former location at Glen Arbor. John E. Fisher and Dr. William H. Walker arrived in 1854. They landed on Manitou islands and came to the main shore with their families and goods in small boats. The next season George Ray landed here with two families from Ashtabula county, Ohio, bringing with him a small sawmill. They landed from the propellor "Saginaw," August 28, 1855. That was the first boat that ever made a landing in this bay. The next summer Mr. Ray, with a partner, commenced building a dock, which was completed in 1857 and afterward known as the Central Dock.

In the late fifties William Burdick came to the site of the place which bears his name, and built a saw and grist mill, which burned about a decade later. In 1867 John Helm located on the present site of Burdickville, southeast of Glen lake, established himself there as the keeper of a general store and built up a fair business. S. S. Burnett was a later merchant of the little settlement.