

420 South Wilda Road
West Linn, Oregon 97068
March 8, 1981

Dear Lewis Jeaudoine,

Your letter brought great good news about the marking of the old cemetery. I am indeed pleased that you have gone ahead with the plans that we often discussed, and are preserving history by your own efforts. It is a huge task for the two of you to undertake, and the more credit to you - Congratulations! Please do not forget the picture of the marker when it is finished.

I have the third volume of Catholic Church Records (St. Louis, Gervais and Brooks) ready for the printer, but it must wait until there is enough money on hand to cover costs. I like to include pictures of pioneers not often seen; would you permit me to use the pictures you sent me of Charles and Josephine Jeaudoine? I'd prefer to use the younger pictures, but either set would be fine. The marker would also be a real rarity of much interest, if you give permission. Credit would of course be given you for the use of them.

The St. Louis book has a full page of index on the McKay descendants, with those of Ambrose and George among them in large numbers. I am glad you sent the snapshots from Grandma Josephine's album, and thank you for them.

During the 1976 Bicentennial I undertook a project somewhat like what you are doing: I wanted a military stone for the unmarked grave of Michel Arcouet, brother of Elizabeth, in the Bonney Cemetery above Colton. It took a long time and reams of paper work, but the properly engraved stone did come from Washington D.C. in time for a fine dedication ceremony in July of that year. The Arcouets attended en masse, with flowers, rifle salutes, a priest, flags - the works. It does give one a feeling of satisfaction, as you yourself know, to make history permanent.

As to the silver mug, I don't think it is at all impossible for it to have been the one the Indian got hanged for. If it could be examined by a competent jeweller or antique dealer or museum curator to determine its age by means of design, type of manufacture, composition of metal, all clues known to specialists in metal work, we could form a better idea of the possibility of it being the Clarke mug. Since Astor gave it to his partner, it was probably of American manufacture. You have a very complete line of your ancestors through whose hands it might have come down, with dates, which is better than most heirlooms have. But don't let it go out of your own hands. In case it should be proven to be the Clarke mug, it would be one of the few known relics of the Pacific Fur Company and historically a precious find.

RECEIVED
MILLERS FALLS

Both the books you mention are so long out of print that the only chance to find them would probably be in a used book store or an estate sale. One could write the publishers for any chance clues; sometimes they have a few left over copies or damaged - a slim chance, I admit.

I don't know the book Joe Meek, Mountain Man, that you mention. I do have No Man Line Joeby Harvey Tobie, which may be similar, and seems quite authentic, but I think it is out of print. (Binfords and Mort, Portland, 1949)

I do not have Ranald McDonald either, though I have read it. The little quarterly put out by the Pacific County Historical Society, Raymond, Washington, 98577, (Winter-issue, 1979) has a reprint of the first few pages of the book, and two good pictures, youth and old age. That can be got for about a dollar from the above Society. They note there that the original book was published in 1923 for the Eastern Washington State Historical Society, Spokane, Washington. It might be worth while to inquire of them?

Three or four years my son and I visited Ranald's grave in the Indian Cemetery at Toroda, Washington, near the Canadian border. It is a remote, beautiful spot (with snakes) and a good stone marker put up many years later. After his tumultuous years of wandering, Ranald came home to a quiet and lovely spot.

Do not return enclosures. Keep me posted as to progress.

Sincerely,

Harriet Munnick

NOTION CONTENT
EZEKIAH
MILLERS FALLS

Elizabeth ARquette
was married to Alexander McKay

one of these
4 children was

There 4 children were

CYRUS McKay

Joseph McKay

Elsie Sulkey

MILLIE BARTROW — daughter

was ELsie VANCE —

All Her
LIFE — she incidently is living in portland
a. cripple, and a. hopeless DRUNK.
she is a wealth of information if som one
could find her sober.

I DONT KNOW IF I EVER TOLD YOU BUT
JOHN McKay SR was a Par plegick, as the story
goes in an attempt to Resque his pet Dog
from a BAIR His BACK was injured.

GRAND mother Josephine TOKE CARE OF HIM
in his Remaining years, Explaining why IT
was so late in LIFE FOR HER MARRIAGE

According to my Father down SR — the ARquette's
were Part complected with Bushey NAIR and were Referred
to as possibly Black OR Hammer.

RACERASE BOARD
ADDITION FOR
25% COTTON FIBER

420 South Wilda Road
West Linn, Oregon 97068
December 11, 1981

Dear Lewis Jeaudoin,

It is heart-warming to know there are historians who care enough to do something to preserve it, as you have done. The most I can say is "Well Done!" and offer my respectful congratulations. I wish there were more like-minded to preserve what is left, rather than to plow it under, as was done some 50 years ago when a well-meaning City council obliterated the Old Cemetery at St. Paul and buried the broken old stones.

My great thanks to you for the trip up the hill, step by step, via the pictures. Now I have many questions, such as --

Is there no opening or glade of any sort where the old cemetery lies? Has the dense forest covered everything in the past 75 years? I don't see how you could forge your way back and forth across the hill to find the right spot - the woods look impenetrable.

Do you believe J.B. Jeaudoin was buried here, or closer to the Jeaudoin (Roy Irving) place, as you once wrote?

About how far up the trail from the old road is the cemetery? One would suppose they had not carried their dead any great distance.

Last evening I re-read all that Betty wrote, and your later letters, trying to picture the cabins and roads as they once were, and those who lived there. Was the "Linwitt" cabin close by the old apple trees, I wonder?

* * *

I hope you found a copy of the Ranald MacDonald book you wanted. Have you ever seen his grave at Republic, near Curlew Lake in S.E. Washington? It is not far from the Canadian border. You may be familiar with pictures of the stone put up years later by some Association. But I will enclose one which you may keep, taken by my son and me when we were "doing" that part of the state in 1977. We could not get quite all the stone, the fence being in the way.

It is a pretty spot, such as Ranald would like, I think, a grassy hilltop at the edge of open pine woods, and shows some sign of care. It an Indian cemetery mainly.

We kept an eye out for rattlers, but the only snake we saw was a big harmless blacksnake of some kind, coiling himself around the gatepost.

The third volume of my French Prairie series (Catholic Church Records) of St. Louis, Grevais and Brooks will be ready for the publisher about the first of the year. Since the marriage of Charles Jeaudoin and the births of several children are listed in the Gervais records, I would like to include one of the pictures you once sent me of your grandparents, with acknowledgments. With your permission, I hope?

Thank you for the pictures and the letters that keep me posted; I do welcome them.

As ever,

Harriet Munnick

420 South Wilda Road
West Linn, Oregon 97068
January 21, 1982

Dear Lewis Jeaudoin,

The enclosed picture is a sort of footnote to the Jeaudoin history on which Betty did such fine work.

Charles Jeaudoin married Madeleine Servant after the death /?/ of Wallilikas. She would have been the stepmother of Joseph and Jean Baptiste, only they were grown men and away from home by that time. She was half white, half Okanogan.

After Charles Jeaudoin's death, she married Louis Bergevin. He had lately come from Canada, and became a well-to-do farmer at St. Paul.

I have told you how the Old Cemetery at St. Paul was bull-dozed off in the 1930's and everything scraped into a fill near the creek. This stone is one of the better pieces we have recovered in our digging at the site. It is kept in the St. Paul Mission Historical Society Museum along with all the other broken stones we have been able to find. I call that room our "Statuary Hall"!

I just thought you might like to see it. Do not return.

Sincerely,

Kenneth Munnick

*I have not moved, but the address has
been changed -* →

420 South Wilda Road
West Linn, Oregon
January 16, 1978

Mr. Lewis G. Jeaudoin
3309 "N" St.
Vancouver, Washington 98663

Dear Mr. Jeaudoin:

You are quite right about the literacy of Augustin Rochon. When I wrote that article for the Marion County History, I did not yet have access to the Chancery Archives in Portland. A few years later, when I had such access, I found in the very early records such entries as weddings where Rochon was a witness or baptisms where he was a godfather: "... in the presence of Augustin Rochon and Michel Cognitoir, who have not known how to sign," which corroborates your own findings. Thank you so very much for calling my attention to this. I wish all readers were as discerning.

The sketch of the family cemetery is a real find, for which, my sincere thanks. Shall I copy and return it? I hope you do persist in trying to locate the spot. If you succeed, will you please let me know what and where you did so? A snapshot of the place would be invaluable for researchers.

Some years ago when Mikell Warner and I were collecting data for our first book, "Catholic Church Records of the Pacific Northwest, Vancouver Volumes I and II, and Stella Maris", we scouted around the Cathlamet area and drove up the Elochoman River as far as the village of Elochoman, where we got gas, but the girl in the station had no knowledge of the Jeaudoin family or the family cemetery at all. Could you pinpoint the location of the old home and the burial site on a map -- how far above or below the town of Elochoman, for instance, or the township section?

It seems strange that the man who made the sketch did not include the grave of J.B. Jeaudoin, since he seemed to recall so well the names of the children and Grandma buried there. Betty wrote in her book that his body was recovered and buried there, you recall. She was an accurate researcher and must have had the facts from somewhere.

Have you ever thought that the name "Ebear" marked on the map, the name that Betty puzzled over so much, might really have been meant for "Hubert", which in French is pronounced "Ubair", the H being silent? Hubert was one of the many grandfathers in the complicated Jeaudoin-Hubert-Rowland-Monique family tree. I wish I might have discussed this possibility with her.

I appreciate your help and suggestions more than I can say. Please let me know what material I should return, along with any other information that comes to mind, for all add up in research.

Sincerely yours,

Harriet D. Munnick

2/9/78

Dear Mr. Jeaudoin,

Here are two complete entries from the St. Paul Register, Vol. I, Vol. II, not the shortened version as found in the Mantle of Elias. In the first you will find the name of your great-great-grandmother, the "Tchinouk woman" whose name does not appear in any other entry.

M-1
Augustin
Rochon
and
Celeste
Jeaudoin

Page 46
Vol. I

The 4 April, 1842, in view of the dispensation of two bans granted by us undersigned, and the publication of the third between Augustin Rochon, domiciled in this place, of-age son of Joseph Rochon and of Elizabeth Goyer of Vandreuil in Canada, on one part; and Celeste Jeaudoin, domiciled in this place, daughter of Charles Jeaudoin, farmer of this place and of the late Wallalikas Tchinouk, on the other part; nor any impediment being discovered to the said marriage, we undersigned missionary priest have received their mutual consent of marriage and have given them the nuptial benediction in presence of Francois Xavier Laderoute, of Francois Bernier, and Michel Laframboise, undersigned, friend of the groom, and of Charles Jeaudoin, father of the bride, who have not known how to sign.

Michel Laframboise, witness.

F.N. Blanchet, priest

S-6
Charles
Jeaudoin

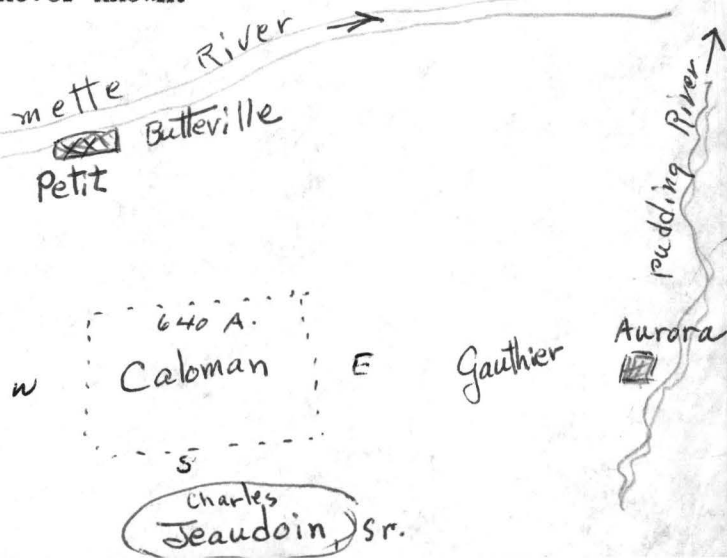
The 2 May, 1848, we the undersigned priest have buried in the cemetery of this mission the body of Charles Jeaudoin, deceased day before yesterday, in the presence of Amable Petit and of Augustin Rochon, who could not sign.

J.B.Z. Bolduc, priest

* * *

I have no idea who "Baptiste Caloman" was, but in a list of Provisional Land Claims in 1846 (this was before the Donation Land Claim Act of 1850) he is recorded as having a claim in Oregon "bounded by Jeaudoin on the South, Peter Gauthier on the East; Amable Petit on the North". As Gauthier's claim was west of Aurora and Petit's claim was at Butteville, that would put the Jeaudoin home somewhere between the two, and farther south. Perhaps you know where Charles Jeaudoin lived; I have never known.

1846



A list of Land Claims in the Elochomin Valley (DLC) gives the names of John J. Elliot, Ralph C. A. (or H) Elliot, Henry Brewer, and several others.

Here is a little account written by James Strong, a brother to Judge William Strong, written in 1912 (or earlier):

In the winter of 1850-1851 Judge Strong had a house (and I afterwards built one) at Cathlamet. The people of Cathlamet a year or so later were so many and so ambitious that they schemed to secure a road to Puget Sound. They interested the people of Elohamon /sic/ Valley, which lay back of Cathlamet and had its only outlet through that town, in the idea, and arrangements were finally made to survey the line for a road as far as Boisfort Prairie. We engaged a young man to go with the party as surveyor. He had come to Cathlamet, and they were nearly all ready to start, when unfortunately he cut his foot so severely with the hatchet while sharpening a stake as to prevent his going. I had to go in his place. I was accompanied by Mr. Dray, Mr. Anderson, Mr. Stilwell, Newell Brewer, all owners of property in the Elohamon Valley, and two Indians. We had a pretty hard time of it, however, as it took much longer than we expected, and the packer was careless, and lost or wasted not only our provisions, but our ammunition as well, so we were without food for five days. When we got to Boisfort Prairie, we were given a sumptuous meal at the home of Fred A. Clarke, it being prepared by Mrs. Clarke, who, now of Puyallup, is one of the few survivors at this time of those long gone-by days.

There was one creek that took us a long time to find our way across. It had cut a channel nearly or quite 200 feet wide, and of great depth, with almost perpendicular sides. Fifteen feet down was a stratum of sea shells 12 feet thick, the same on both sides, showing conclusively that the shore of the great Pacific Ocean was once there. Above this stratum of shells was about 15 feet of rich soil. We found the route impracticable, as road building was then understood. The entire expense of this survey was borne by the parties whose property would have been benefitted had the road been built.

* * *

The Wahkiakum County census, 1860, gives three Elliots, all born in Scotland, all laborers : John, aged 33; Ralph, aged 30; Henry, aged 28. Presumably they were brothers. Their address was Cathlamet.

* * *

I have found nothing on any Irving or Irvin.

* * *

$$\begin{array}{r} 1913 \\ 43 \\ \hline 1570 \end{array}$$

$$\begin{array}{r} 1892 \\ 4 \\ \hline 1888 \end{array}$$

$$\begin{array}{r} 92 \\ 98 \\ \hline 190 \\ 1886 \end{array}$$

There is little I know about the Elliots. I hope that when you see the old man (Elliot) you can get the straight of who lived where. I enclose a copy of the obit of John Grant Elliot, said to be a relative of Chief Concomly. The way it looks to me, the relationship would go like this:

Chief Concomley - one of his many wives
 dau Marguerite married Louis Rondeau
 daughter Mary married Roch Duchenev in 1844
 daughter Lucie Agnes (born in 1852) married Jonathon Elliot
 son Grant Elliot (born 1888) married Viva -----
 (Is there where Grant belongs?)

* * *

Obituary, The Oregonian, May 11, 1962

CHINOOK INDIAN LEADER DIES

Longview, Washington John Grant Elliot, 74, Skamokawa, chairman of the Chinook Indian Nation, died in a Longview hospital Thursday. A relative of Chief Concomley and Chief Wahkiakum of the Chinook nation, Mr. Elliot was a leading authority of the history of the Chinook Indians. He was born at Elliot Point on the Columbia River Jan. 7, 1888, and had lived in Wahkiakum County all his life. Mr. Elliot was a commercial fisherman. (a list of all the survivors) Funeral will be Saturday in the Skamokawa Methodist Church. Interment will be in the Fern Hill Cemetery.

* * *

You mentioned Amable Petit as being rather close to Jeaudoin. He was a neighbor, as you see from my little map. Later he moved to Ilwaco, where about half the town was made up of his descendents for many years. Amable (whose picture I have, and his half-native wife Amelia) was the great-grandfather of my own cousins, the Herrolds of Ilwaco. He was a rather sad-looking old man with large eyes and a long beard.

* * *

Sincerely,

Harriet Munnick

420 South Wilda Road
West Linn, Oregon 97068
February 21, 1978

Dear. Mr. Jeaudoin,

Thank you for the fine map with the marked sites. I was able to follow your trip to the Elochomin step by step, for you are not only a good researcher but an excellent reporter.

I think you are right about the "Lenwitt" children being actually Jeaudoin, except for Matilda. I have never heard of her and can't form an opinion. This may answer my question as to why J.B. was not buried with the rest of the family. He may have been the first to die, and would of course have been buried on his own place. If the children died later, as "Lenwitts", they would have been buried on the Lanoutte place. Does this make sense to you?

In her book, Betty wrote that no birth record for Florence Deschamps had been found at that time. Florence was Marie Moniques's first child, under the name Gagnon.

Florence The 26 June, 1853, we undersigned parish priest of
Gagnon St. Paul have baptized Florence, aged about 2 years
born outside of marriage to Francois Gagnon of the
parish of St. Louis and Marie Monique of the parish
of St. Paul. Godfather, Eluy Ducharme, godmother,
Esther Bellique, who could not sign.

B. Delorme, priest
/St. Paul, Bk. II, p 56/

After Marie married Deschamps, Florence went by that name. She died at the age of four years.

The Elliot who insisted his grandmother's name was "Ebear" /Hubert/ and not Deschamps may have been right, as there was a second Christine Jeaudoin as well as a Christine Deschamps, both about the same age. Someway the second Christine Jeaudoin, daughter of J.B. and Elizabeth Hubert, was missed in Betty's research. She appears to have been a twin to Medard, who died, but there is no record that this Christine did. Could she have been the one who married Elliot? Here are the entries in St. Paul Bk. II:

Christine The 12 July, 1850, we priest undersigned have buried
Jeaudoin in the cemetery of this mission the body of Christine,
/ # 1 / deceased yesterday at the age of 3 years and some
months. Were present Amable Petit and Augustin Rochon
who could not sign.

J.B.Z. Bolduc, priest

/There is no record of her birth, but she would have been born about 1847, being past 3 at her death./

twins?

B-2
Medard
Jeaudoain

The 13 January, 1856, we undersigned have baptized Medard, born the . . . of this month of the legitimate marriage of Baptiste Jeaudoain and Elizabeth Joachim /Hubert/ of this place. Godfather, Firmin Duteau, godmother, Josette Lavigneur.
M. O'Reilly, priest

B-3
Christine
Jeaudoain
/ # 2 /

The 13 January, 1856, we undersigned have baptized Christine, born the . . . of this month of the legitimate marriage of Baptiste Jeaudoain and Elizabeth Joachim /Hubert/ of this place. Godfather, Louis Bergevin, godmother, Madeleine Bergevin.
M. O'Reilly, priest
St. Paul Bk. II, p 76

* * *

Christine
Deschamps

The day July 10, 1854, we priest undersigned have baptized Christine, born the 2 July, 1854, of the legitimate marriage of Pierre Deschamps and Marie Louise Monique of this parish. Godfather, Louis Loucie /Lucier/, godmother Marguerite Fredericque /Despard/, who as well as the father could not sign.
Gr. Mengarini, S.J.

/ If Christine Jeaudoain # 2 was the one who married Elliot, I have no idea what became of Christine Deschamps./

* * *

"It's a small world!" Your Mrs. Quigley said her mother was "Rose Laframboise and her father Xavier Subnier". Some years ago a Luella Christianson in Utah sent me a whole sheaf of charts - those Mormon things - of the Laframboise family, and there she is! --

Rose Laframboise (1869 - 1951), daughter of Francois Laframboise and Denise Dorion, married Joseph Xavier Souvigny (1850 - 1914) at Cathlamet, Dec. 24, 1882

Daughter Della Mae, born Nov. 9, 1885, Wakiakum Co.

/She was the second child; there was an older son./

	yr	mo	da
	1978	2	11
	1885	11	9
subtract			

92 3 2

So she really is 92 years old! Apparently she has a remarkable memory, and the birth of the baby would have made a great impression on her mind, even at the age of 2 or 3 years. Not impossible; I, for example, recall vividly when my baby sister got severely burned, and I was just past 2 years old.

The Coleman you mention was one of the Irish crowd that came to French Prairie around the 1850's, and is not the same as Caloman. There are many Colemans around St. Paul today, with whom I am acquainted.

It is possible that Wallalikas took her name from the island, I suppose, but as Charles Jeaudoin was stationed at Astoria when he came to the Columbia Department, he may have found her there. We don't know very much about how the Indians chose names for their children. To me, it is just a pretty name with a musical lilt, like Ogalalla, which I have always thought one of the most charming words, or balalaika, the musical instruments the Czechs play. I don't accept the fancy names the whites liked to say the native names meant, such as "Little Songbird" or "Running Fawn". Those sound completely "made up". Other Chinook words began with Will--like Willapa Bay, also a pretty word, I think.

I am sorry I don't know the book you mentioned, by Drannan. You are probably right, however, in thinking he is something of a "fake", as in Hafen's highly regarded Mountain Men series, Drannan's book is called "very unreliable in various particulars", especially the yarn about "Phil" Gardiner having killed and eaten his squaw.

This letter is getting too long. When a researcher gets into stride, there are so many side lines across his path that he forgets to stop.

If you ever locate any Beaverton Elliots, why not show them the exact Church entries I have included here, and ask what they make of them?

As ever,

Harriet Munnick

420 South Wilda Road
West Linn, Oregon
March 18, 1980

Dear Mr. Jeaudoin,

When you receive your St. Paul book you will notice that it consists of 3 Church Registers, each with its own index instead of a combined index for all. It seemed to me a little less confusing this way. Most of the Jeaudoin entries are in Bk. I and Bk. III.

You will see Charles Jeaudoin's wife Wallalikas Chinook was "late" by 1842 (M-1, page 46, Bk. I)
He married Madeleine Servant in 1843 (M-3, page 74, Bk. I)
He died in May, 1848 (S-6, p 4, Bk. II)
His widow Madeleine married Louis Bergevin in October, 1848 (M-9, page 13, Bk. II)

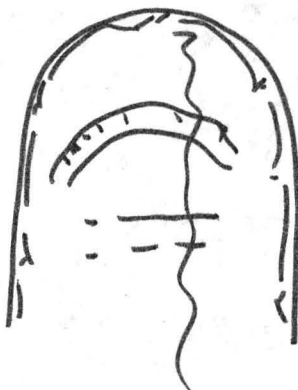
Now here is a little addition to the story: The Old Cemetery at St. Paul was closed in 1875 except for a few stray burials where there were already family graves. In the 1930's it had grown up to brush and weeds so that the city went in with bulldozers to "clean it up", as they said. Many people were greatly disturbed by this action, but that did not stop the city. All the stones that were there were dumped over the bank behind the cemetery and buried. The cemetery is now a neat, grassy plot with only a central crucifix, as you have probably seen.

Last summer, while my son and I were measuring the plot for an article I was writing, I discovered a piece of broken marble sticking up in the dumping ground, which had been mowed off of blackberry vines recently. We dug around with some old broken car springs and uncovered a perfect jungle of broken stones, some still partly legible. One of the best and largest pieces was the top of a fine marble stone with the name "Madeleine, wife of . . ." and the date. It was for your step-great-great-grandmother, widow of Charles Jeaudoin and later wife of Louis Bergevin. She died in 1863, aged "about 40". (S-9, p 139, Bk. II)

Not all the stones have been rescued at this time, but those that have been are cleaned, mended where possible, and are now in the St. Paul Mission Museum for safe keeping.

Sincerely,

Harriet Munnick



420 South Wilda Road
West Linn, Oregon 97068
February 27, 1978

Dear Mr. Jeaudoin,

THE PLOT THICKENS. Yes, the deeper one digs, the more questions come up. I'll do what I can with the Dechamps family first, on the next page.

The Oregon Historical Society has a big card file for the early Church registers. They always refer one to that instead of the photostats of the original registers, which are hard to read, very dim in places, written in French, and not indexed. It takes months to dig much out of the photostats or the original registers themselves.

But this card file was made for her "working file", I understand, by the same woman who wrote The Mantle of Elias, so is filled with the same errors and omissions. No doubt that is where Christine Jeaudoin # 2 got lost, if Betty was using the files.

In the same way, the dates on page 13 of the Jeaudoin Family History need a bit of explanation: In that card file, the letter "b" stands for the date of baptism, not birth. Ordinarily this would make little difference, as children are usually baptized soon after birth. But there is no baptismal record for Celestine, so the file uses the date of her First Communion, and that makes a difference of 11 to 13 years (the usual age for First Communion). In the next April after her First Communion, Celestine was godmother to her little brother Jean Ephrem, and that is the last we hear of any of the Dechamps in the registers.

On the next page I have given the exact date of birth as the register has it, and arranged the family in order to see where Celestine could fit in. Apparently she was first.

Your suggestion that Christine Jeaudoin # 2 might have been raised by one of the Hubert sisters was surely logical, but drew a blank so far as any record goes. Josette married John McKay

Archange married Antoine Felix (Palanquin)

Adele married Louis Bellomo, and died at 18

There was nothing to connect Christine with any of them in the record, though that does not prove anything.

My interest in the Longtains in Cathlamet stemmed from having done research on the Longtain family at Champoeg in pioneer days. We saw the graves of several Longtains in the Greenwood Cemetery, including Madeline (1891 - 1908) who might have been the one fallen afoul of Dr. Peacock, maybe? There were also her mother Adele, her brothers Joseph and Ray (so marked), and on other lots a Louis, Joe and Raymond L., and one unmarked.

Sincerely,

Harriet Munnick



St. Paul Mission Historical Society

Box 158
St. Paul, Oregon 97137

420 South Wilda Road
West Linn, Oregon
March 27, 1980

Dear Mr. Jeaudoin,

The pictures are great. Thank you so very much for sending them. The face of your grandfather in old age is a typically French study with slanted eyes under heavy brows and a pronounced nose - too bad you were too late to know him.

You will not object, will you, to my using the pictures of Charles and Josephine in their younger days in the St. Louis book, which we hope to publish next year? I would use the younger pair because it seems to open history a little farther back into the past.

Few people would have had your persistence in locating the old cemetery. You are to be congratulated on your success. I suppose hinges have not changed in pattern for hundreds of years, but I intend to show your picture to the archeologist who is now working at St. Paul to hear what he has to say about them and your venture into discovery.

Joe McKay, president of our Historical Society, is greatly interested in what you are doing, since he, my son and I all dug together in getting out the Bergevin stone, and I could tell them the family connection. I hope you do put a marker at the site. I am sure I'll get up there to see it, someday, when that is done. Please keep me informed, and all success to you!

Sincerely,

Harnet Munnick

420 South Wilda Road
West Linn, Oregon 97068
April 27, 1978

Dear Mr. Jeaudoin,

Thank you for the photostats. The page from the Bible should settle the question of births and deaths once and for all. What a decade of tragedy the 1890's was for that family! It is easy to see what Mrs. Quigley meant when she said, "One got T.B. and the rest of them caught it and died." Their father Jean Baptiste was spared a lot of grief in his tragic life by going first.

Do you know who wrote the lists in the Bible? The writing is so good it might have been that of someone trained in a convent school.

It would seem to me that even after 70 years there would still be some decayed traces of the white-painted cemetery fence under all the overgrowth in spite of the wet climate. Archeologists say, too, that there is always something to show where the original soil has been disturbed. Two years ago, when I was trying to get a military stone for the unmarked grave of another old French Canadian, that is the way my son, a geologist, located the grave - the different texture of the soil where the grave had been filled in after burial. The location was later verified when an old cemetery record book came to light, and we did get a military stone for Michel Arcouet, who died in 1915.

Incidentally, old Mr. Elliot, who made the sketch, did very well indeed to get it as accurately as he did, after so many years.

My idea of a marker may be very different from anything you have in mind. If I were in the same situation, I think I would avoid anything of wood, which does not last very long, or an upright slab or shaft that in time might get broken off or tipped over, or a flat marker that would be overgrown in an untended cemetery. I'd go instead for a good-sized boulder from the immediate area with a bronze tablet firmly bolted to a flat surface on it, saying

Jeaudoin Family Cemetery

1879 - 1907

It would depend on the cost whether or not the names and dates of the burials were included. It would be nice, and also the name of Jean Baptiste himself, even if he is not buried in quite the same place. He is at least near-by.

RACEPASE BOND
SOUTHWORTH CO. U.S.A.
25% COTTON FIBER



In Memory of

Jean Baptiste Jeaudoin 1822 - 1879

Belinda Jeaudoin 1875 - 1890

Fredie Jeaudoin 1877 - 1890

and so on,
the way they are listed on the Bible page, and include Grandma
Lanouette.

This sort of stone is often seen at historic sites, which may
be the reason I like it.

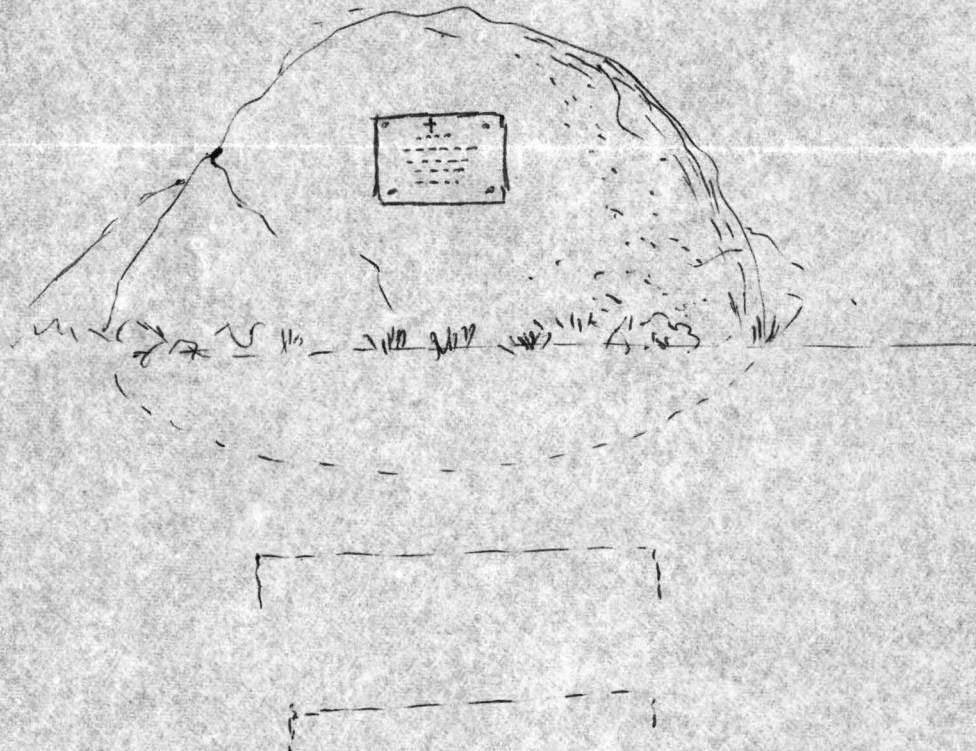
If Mr. Alderman has a tractor, he might be willing to help you
locate and set a good boulder from the same farm, if there are
any boulders there.

As I said, you may have very different ideas about what would
be fitting and practical, so please do not be swayed by my
own.

You are doing a good and filial work, in which I hope you all
success. I am always glad to hear how things are going in it.

Sincerely yours,

Harriet Munnick



420 South Wilda Road
West Linn, Oregon
August 4, 1978

Dear Mr. Jeaudoin,

While indexing the Gervais Church Register, Book One (1875-1896) I came across several entries for Charles Jeaudoin and his wife Josephine McKay at Woodburn - their marriage and the births and deaths of their first (?) four children. As Betty wrote that "the exact dates" are not known (Jeaudoin Family History, p 21) I thought possibly these entries might be of some interest to you as a sort of continuation of her work. No entry for Augustine is found, although Betty's notations (1906 less 18 yrs equals about 1888), give "about 1906" for her death.

p 68
M 5
Charles
Jeaudoin
and
Josephine
McKay

June 1, 1882, (after obtaining a dispensation for the impediment of consanguinity), I the undersigned, holy delegate for the time being, united in marriage Charles Jeaudoin, son of Jean Baptiste Jeaudoin and Elizabeth Hubert, and Josephine McKay, daughter of John McKay and Josephine Bush (Josette Boucher), all of this parish, in the presence of witnesses Alexander McKay and Louise Plourde.

G.C. Thibau, pr.

/"Consanguinity" means "blood relationship". In this case, Charles and Josephine were half-cousins. Their mothers, Elizabeth Hubert and Josephine Bush /Boucher/ were half-sisters, having the same mother but different fathers. /

p 72
B 200
Celestine
Josephine
Jeaudoin

November 25, 1882, I, P Nicholas, O.S.B., Rector of the church of St. Gervais, baptized an infant born the 23rd of September, 1882, to Charles and Josephine Jeaudoin, giving her the name Celestine Josephine. Godparents were Moise Bertrand and Felicite McKay of this place.

P. Nicholas, O.S.B., Rector

p 114
S 85
Celestine
Jeaudoin

December 7, 1885, I the undersigned buried the body of Celestine Jeaudoin, aged 4 years, daughter of Charles Jeaudoin and Josephine McKay. The child died the 6th of December.

P. Anselm Wachter, Rector

p 144
B 368
Rosa
Jeaudoine

February 26, 1888, I the undersigned baptized an infant, Rosa, born the 19th of November last to Charles Jeaudoine and Josephine McKay. Godparents were Moses Bertrand and Felicite McKay.

Anselm Wachter, O.B.S., Rector

p 181
S 1
Rose
Jeaudoine

January 21, 1894, Rose Jeaudoine, aged 8 years, died the 19th of January and was buried in the Catholic cemetery. Parents were Charles Jeaudoine and Josephine McKay.

J.J. Casey

p 158
B 5
David
Jeaudoine

March 30, 1890, I baptized David, born the 29th of July, 1889, to Charles Jeaudoine and Josephine McKay.

L.A. Brosseau

S 6
David
Jeaudoine

April 6, 1890, David Jeaudoine died and his body was buried in the parish cemetery.

L.A. Brosseau

p 205
Various
baptisms
during
1893

Charles Jeaudoine and his wife Josephine Jeaudoine were the parents of an un-named infant who was born Nov. 6, 1892, and died Jan. 31, 1893. The said infant baptized by some woman.

/No signature/

Sincerely,

Harriet Munnick

PIERRE DESCHAMPS married September 7, 1853

MARIE ANN MONIQUE

St. Louis I, p 54

Florence - outside of marriage by Francois Gagnon

c. 1851

St. Paul II, p 56

died Jan. 18, 1855, 4 yrs.

St. Louis I, p 70

? — Celestine - c 1853 (First Comm. July 16, 1865) " " p 185

Christine - born July 2, 1854

St. Paul II, p 64

Odilie I, born Mar. 22, 1856
died May 3, 1856

St. Louis I, p 87
" " ", p 88

Odilie II, born Feb. 15, 1857

" " ", p 96

Chloris, born July 13, 1859

" " ", p 133

Rosalie, born Jan. 1, 1862

" " ", p 161

Pierre , born Dec. 22, 1863

" " ", p 176

Jean Ephrem, born Feb. 28, 1866

" " ", p 190

There are no more entries for the Dechamps family. Evidently they moved away, perhaps to Cathlamet, since Marie Ann Monique married J.B. Jeaudoin soon after. I once asked at the Cathlamet Church about their registers, and was told everything had been burned in a fire that destroyed the church, date not given me. However, Schoenberg, Catholic historian, says there was no church in Cathlamet until the 1870's, which would be too late for our dates.

I suggested the date of about 1853 for the birth of Celestine by subtracting the approximate age of First Communion from the date she received it: 1865 minus 12, or 1853.

There are several ways a baptismal record may fail to get into the register: when the priest was on a missionary tour, he kept his records on slips of paper or a little notebook in his pocket, copying them over into his big register when he got back. Once in a while such slips were lost (canoe upset, for example, blew off in the wind, etc.). Once in a while he simply mislaid them, and a later priest who ran across them just put them between the pages of the register in the right place without trying to crowd them into the entries. (I have found one or two like that.) Or the priest may have been transferred to another place before he got them copied and the new priest, knowing nothing about the hastily jotted down items, did not try to enter them. I have no doubt Celestine was properly baptized at the right time, but something like the above happened to the entry. I have searched the registers several times; she simply is not there.

West Linn, Oregon
April 19, 1962

My dear Mrs. Jeaudoin,

Your letter is of much interest to me, but I am sorry I can add nothing to your knowledge of J.B. Jeaudoin; he has been a puzzle to me also. My sources of information are the same as those you have investigated, aided by many interviews with descendants of the old French families still living on French Prairie. Too few of these have any records of their ancestors or interest in them; still, one gleans a bit here and a bit there which knit together into the general pattern. I have tried to make a systematic record or family tree of the old HBC men of French descent who settled on the land, usually the first two or three generations only, for after that the records are harder to follow and of less importance in my particular line of research. The Jeaudoin line comes to a dead halt at about the time you mention.

Two summers ago I spent a few days in Toledo to learn a bit, if I could, about Augustin Rochon--the place where he built the chapel, his farm, his grave, and so on. When the Marion County History editor asked for another article, I had no time to prepare a new one so submitted for his consideration the article on Rochon ("An Odor of Sanctity"); as he did not return it, I assume it is to appear in this year's issue. If you should read it, please bear in mind that it is meant to be quite factual, but errors may have crept in through lack of complete information, and please be charitable in your estimate of it.

Besides the Historical Society material you have consulted, you might occasionally find something of interest in The Beaver, the official publication of the HBC, Winnipeg, carried in most libraries. The articles deal more with chief factors and life at the forts than with the humble servants of the company, yet I find the magazine delightful and sometimes find information pertinent to my family outlines.

Was J.B. a veteran of the Indian Wars? (I have no record that he was.) But if so, have you consulted the files of the Indian Wars in the Oregon Historical Library? Those files contain all sorts of material regarding individual soldiers, including letters they wrote.

Cemeteries are often a source of data; unfortunately most of the early graves were marked only by a wooden cross which has long since been lost. Have you visited the Old Cemetery at St. Paul? Both J.B.'s wives are buried there, I think, but as both died before 1875, when the New Cemetery was opened up, all trace has been lost. The cemetery was sadly neglected for many years, all

grown up to brush; when it was finally cleaned up some years ago, the few remaining markers were removed and the grounds smoothed into a little grassy plot around the central cross. If J.B. died at St. Paul before 1875, he no doubt lies there too. But we do not know that he did; he would probably have been recorded in the Church Records if he had, so the chances are against it.

In visiting with the old folks on French Prairie, I have yet to find one who remembers the name Jeaudoin. Here is a typical clue that runs dead: After the death of Charles Jeaudoin, his widow Madeline Servant married Louis Bergevin and reared a large family. One of her grand-daughters is a dear and aged friend of mine, and a rich source of old stories. Yet when I asked her if she remembered the names Rochon or Jeaudoin, she said no--yet Celeste Jeaudoin had been her own mother Julianne's foster sister. Celeste was many years older than Julianne, married, and no longer living in St. Paul, and when ordinary people kept no records, being unable to write, knowledge simply dies out.

*(J.B. as well
was a
foster brother)*

There is one more possible contact I might make when next I am on the Prairie, a younger woman who has a fair recollection of old family connections from hearing the older folks talk in her childhood. I will ask about the name Jeaudoin when I see Sylvia Seguin, and will be happy to pass on any information to you, should there be any, which is most doubtful--it's too far back in years.

Yes, there were various "migrations" from the Prairie. When the covered wagons began rolling in, the illiterate, gentle old French people were easily displaced by sharper immigrants. Piece by piece their land was lost through mortgages or lack of proper title. As the old Frenchmen died, their half-breed sons in most cases gave up the struggle and the land was lost. Many retired to the "Reserves", some at Grand Ronde (Polk County), some to Umatilla, a few to Warm Springs, and many to the Reserve near Ravalli, Mont. (I believe this one is closed now.) The mines in Idaho ^{was} also a common haunt; these mines were opened up in the sixties, I think. There are still numerous old French names left in the settlement in the Willamette Valley, of course, but neither Jeaudoin nor Rochon, so far as I have been able to discover.

I have checked through the names of J.B.'s childrens' godparents as given in the church records, for sometimes these give a clue as to friends, relatives, or connections of some sort. Several of those names are still on the Prairie--Bellique, Bergevin, Gearin, Vandale--but these mostly boil down to the old woman I mentioned earlier as the best source, yet she knew nothing. I'll keep hunting.

Now it is my turn to ask for a few bits of information. You mentioned that J.B.'s son Joseph was killed at Gervais in 1875. Can you tell me how this happened? (I will check the cemetery there, for he may be buried there with others of the family, if marked.)

You do not, I suppose, have a copy of Celeste's will? (I am still seeking material on Rochon and his wife.)

Are there any pictures extant that you know of showing Augustin and Celeste, or in fact any of the early Rochon or Jeaudoin family members? As both Rochon and his wife lived till nearly 1900, photographs were common by that date. It is my hope to collect copies of as many as possible of the original French HBC men, but they are hard to find. Some of the men died before photography became common, others are simply not known. I have found a few in ancient albums, but unmarked, so of no use except as a type. I have seen one of Plamondon, though I have still to obtain a copy of that one, LaChapelle, Moisan, Longtain, Matthieu--that's about the list. Rochon would be a rare addition.

Do you have the survey description of the Jeaudoin farm in the Champoeg area, taken from the record of his estate? It is not shown on the earliest land map of Marion County at my disposal, as Charles J. died before the Donation Land Law of 1850 made surveys essential. If you have a description of some sort, however, and have not looked up the site before this, you might find it interesting for background material to hunt it up. Do you know who bought the land after his death? Or whether J.B. kept it? Drive out some Sunday, if you care to, and I'd be happy to pilot you about to the places I have mentioned--but perhaps you are already quite familiar with them. My home here in the Rosemont area of West Linn is not easy to find, but I could meet you at Oswego or some other accessible spot if you'd care to let me know in advance.

I am sorry to have had so little to offer of a ~~definite~~ definite nature. But I hope you find time to answer my questions, and if you'd like a sort of guide, I'm at your service.

Sincerely yours,

Harriet D. Munnick

Mrs. Harriet D. Munnick
Route 1 Box 136
West Linn, Oregon

Route 1, Box 136

West Linn, Oregon
May 3, 1962

Dear Mrs. Jeaudoin,

Thank you so much for the copy of Celeste Rochon's will. I am delighted to add it to my files. Had I known of it earlier, it would have been the clincher to the theme I was trying to develop in reconstructing the character of the Rochons, the affection for children of others, since they had none of their own. I'll ask the editor of the Marion County Historical if it's too late for an addendum, as no doubt it is, but if these French Prairie articles are eventually collected into a book, that information will surely be included.

I learned nothing of any value at Gervais. I contacted a Forcier and a Seguin, but both are alcoholics and nothing they say can be accepted as fact without confirmation from a more reliable source. The remembered the Paquettes at St. Louis, "living in that big square house across the road from the church", and the name Jeaudoin vaguely, "What was it we called him? We had nicknames for everybody--", but who "he" was or what they called him they could not recall. Was your father-in-law Lewis Garfield raised at Woodburn? Likely he was the one they dimly recalled. (Later on an old woman at Woodburn recalled Lewis Jeaudoin thus: "Oh, that was years and years ago. No one knows where he is; I expect he's dead." I said he lived in Vancouver, which she obviously did not believe and walked out.)

I visited the well-kept cemetery at Woodburn and the graves of "Charlie" and Josephine Jeaudoin. A bouquet of artificial flowers fairly recently placed showed that someone still remembers. On the same lot were two illegible aluminum markers and two stones for John and Jane Burshue, which I suspect may be another way of spelling Boucher. Can you enlighten me on these two?

You mentioned Isabelle McKay Guerin, elder sister of Josephine. Some three or four years ago my co-worker contacted a grandson of Isabelle, Arthur Murray, who lived at that time in Salem at 2215 Breyman Street. He was quite elderly, but may yet be living. He gave the following children of Isabelle, though whether all were Geurin or part of them Sanders he didn't specify. Auguste, Francoise, Clovis, Peter, Mary, John, Matthias, F. Pierre, and Bertie. The last named, a girl, born in 1866, was his mother. She married Joseph Murray of Woodburn. If your father-in-law was raised at Woodburn, he might recall some of these names.

At Woodburn I contacted a very fine old man, Dave DuBois (#25 S. Front) who, although having suffered a stroke which left a slight speech impediment, has a remarkably good mind. He is 81. He remembered "Charlie" and Lewis Jeaudoin, "though I never knew them well". He did not recall having heard Charles say anything about his father, but remarked that my asking was a coincidence, for only recently the caretaker at St. Louis Cemetery had asked him about a Jeaudoin buried there. I do not recall ever seeing a stone for a Jeaudoin there, but of course there may be one (I'll look next time I'm over there). If there is no stone, however, and no church record, how did he know there was such a burial? Perhaps you yourself had written him to inquire, and he assumed there was such a burial. It is somewhat of a coincidence, otherwise. The caretaker--one Mahoney, I think--had not found the answer so far as Dave DuBois knew, and he himself had no knowledge. It could be, perhaps, the Jeaudoin who was killed by the train at Gervais in 1875?

Yes, he said, the Paquettes lived in the square house across the street from the church, but they were old and have both long since died. In the Woodburn Cemetery there are Elizabeth (1880-19--) and Albert Paquette (1868-1944) which may be the same Paquettes, though that does not help much. A daughter (?) Blanche Paquette (1917-1947) who married one Kasper lies beside them. There are no doubt other Kaspers round about who might be able to shed some light--a dim clue, but sometimes those pay out. There are "Piquet's" (probably a variant spelling) well-known in stock raising circles in Eastern Oregon, a Virgil Piquet at Long Creek being a prominent figure there. This is far afield from what you are seeking.

"Foster sister" was perhaps not the correct word, but the best I knew, to describe the relationship between old Charles Jeaudoin's children by his Indian wife and the Bergevin children by his second wife's later marriage. No relation, of course, but a case of "your kids" and "my kids" but no "our kids". Celeste and J.B. were much older, married in homes of their own, when Madeline Servant Jeaudoin Bergevin began her large family. They probably knew the young Bergevins, living on the Prairie as they did for a time, but the latter have no knowledge of the name Jeaudoin, at least those I have contacted have none. They were so much younger and are now so old! The living are of course grandchildren of the Bergevin children, who would be over a hundred, if still here. The last (?) of the old generation, a daughter-in-law, died last fall at the age of 93. Her descendants knew nothing of her ancestry or their own, not even her maiden name. (It was Picard). There are plenty of Bergevins at Walla Walla and that part of the country, some very well-to-do. Again, far afield to your research.

There are McKays galore on the Prairie, and very confusing, for there were about four different McKay lines, that being so common a name in fur trading circles. Most of the present families, so far as I have been able to learn, are of the James McKay-Cecilia Lawson line, Irish later-comers.

Notes

Rowland, Adele, wife of J.B. Jeaudoin, daughter of John Rowland. John Rowland was called Paddy Rowland also, being "a free man of Ireland", and "German Horagan" for some reason unknown, or "Germaine" or "Jeremiah". His wife was Nancy Calapooia. He died of intoxication, "First death from that cause in Oregon, and . . . suffice as a warning to others". (Oregon Spectator, Feb. 18, 1847)

Gregoire, pronounced "Greg-wah", often confused with Jeaudoin in speaking amongst the people on the Prairie, perhaps due to my lack of French. To add to the confusion, there was a Gregoire (Simon) killed by a train in Gervais, "an awful drunk". This was in 1892. Compare with the similar death of Joseph Jeaudoin in 1875, of which you told me.

Jeaudoin (Do you pronounce it Judway, as someone on the Prairie did recently, correcting my pronunciation?) confused those who tried to write it in early days. McLoughlin spelled it with an I instead of a J, thus: Ieaudoin. Meek got it "Judwear", and Sidney Smith made it "C. Joquar", if he intended it for Charles Jeaudoin. In looking for references, one should be aware of such variations, especially the "I" initial.

Servant, later wife of Charles Jeaudoin. There is a charming picture of Madeline's elder sister, Marie, and her husband, Augustin Raymond, in the Oregon Historical Museum, but one has to ask for them from the files. Both are oil paintings, evidently copied from photos, as Augustin had died a year or two before the paintings were made. (1874, Peter Baumgras) Marie: small faced, thin, hair parted and held in small snood. Indian blood evident but not predominant. Dark dress, fine lace collar and brooch, rose-red bow, watch chain, hoop ear rings. Sensitive little mouth. Her grand-daughter Octavia Ouida (!) cherishes her memory, and can still sing the "jargon" hymns taught her by her grandmother.

Matthieu, who was one of C. Jeaudoin's administrators; lots of that line still around, but I've never been able to get a bit of info out of them. I doubt they know anything beyond the Mattheus themselves--smug, I thought.

Dompierre (as above): none left on the Prairie, to the best of my knowledge. I knew one family of descendants in Oakridge (had some of the kids in math classes), but they knew nothing of their ancestors. Their father refused to talk about it. What they learned was from my files.

Brouillett(e), Hypolite (as above): Evidently he wasn't around long, as he married Angele Gingras in May, 1848, and by December, 1849, she was "widow of Hypolite Brouillet". When a man disappears suddenly in 1848-1849, I usually figure the gold rush to California, with its high mortality, accounts for it. No proof, as no records were kept that I have been able to find.

I have written at some length yet given very little specific information. It is just by following up such vague clues that one is able to unravel dim puzzles so far in the past, I've found, so I have set them down for what they are worth. I enclose a few stray bits collected on the way that might be entertaining if not informative, dealing with those connected with your family name.

I have long wanted to meet Mr. Serrault, but thus far, have not arranged it. Perhaps this summer I can make a Chehalis-Toledo stop-over.

Thank you so much for the will and all the help you have supplied in this fascinating business.

Sincerely yours,

Harriet D. Munnich

Route 1, Box 136

West Linn, Oregon
May 31, 1962

Dear Mrs. Jeaudoin:

Thank you for sending on the information you were able to unearth re J.B. Jeaudoin's death and burial site. I am glad to have it to add to my files. You have surely done well in your research with rather vague clues to work with. If you were interested in pin-pointing the year of his death more accurately, have you thought of consulting the tax rolls in that county, since he apparently was a property owner? When his name disappears, that's it.

I have just returned this afternoon from visiting several old cemeteries, and was greatly pleased to see how well-kept they were this year, if only for Memorial Day. I hope that the custom has permeated Cathlamet also, for when I was there two years ago, it was a depressing tangle. Only the Birnie and Scarborough graves, which you also found, were "swamped out"—it seems a pity. However, it was the Birnie lot I had gone to see in particular.

I was interested in your mention of Amable Petit, for he is a sort of family connection—not my great-grandfather, but my cousins', so that he seems almost to belong. Perhaps you noticed the great age of his wife, who lies beside him. She was Emilie Aubichan, a descendant of old Concomley, and known to us children as "Gramere Petee", for we supposed it was spelled so. In the manner of most of the metis, she reverted more and more to her native ways as she grew older; she preferred a little fire in the back yard to her comfortable rocker by the kitchen fire, and would fill her pipe in the morning (a big one indeed) and keep it going with an occasional puff all day. She sat humped over her little fire with a black and gray shawl around her, telling old tales to the little great-grandchildren, who adored her.

The information you sent concerning Celeste's will was relayed on to the Marion County magazine, though they have not yet indicated that the article is to appear this year.

The Grains seems to be hard to come by. I read it some years ago when the Oregon State Library was still allowing it to circulate, but they no longer do so, and one has to read it in the library. I have never asked whether the Oregon Historical Library has a copy, but you no doubt have, so know the answer. A few years ago I had some correspondence with Dr. Frost, of Willamette University, about Margaret Smith Bailey, for I believe he was doing a research paper of some sort on the subject. He, if anyone, could tell you how many copies are known and where they are kept, I suppose. Since I made liberal use of quotes in the material I sent him, I take the liberty of enclosing that part of our correspondence, since it might serve as an introduction to the book if you have not yet been able to get hold of it. You can return the enclosure some

time, or better still, bring it yourself, as you mentioned a possible drive out this way. Please come; I should be delighted to compare notes with you on our common ground of research. Since you work, any week-end other than June 17 (Fathers' Day) would be fine. A note or call would insure my being at home. My son, next door, would call me to the phone or take a message. (NEptune 6--1450)

My house is easiest found by driving to Oswego, not to West Linn, for I am in the Rosemont area way out of town. Go south on through Oswego on the Stafford Road (McVey Avenue) about two miles to the Rosemont Road, turn left up hill and down dale about a mile and a half to Sweetbrier Road (right hand), two blocks following Sweetbrier to Willda Street (Dead End), and I am the first house on the left, not counting trailers--cream and brown, in a grove of firs.

You ask if I have any suggestions for further reading. A good deal depends on what phase of history one is trying to develop, or if just general background. There have been many, many "historical novels" written on the pioneer theme, but they are merely fiction and can not be read for information. A few non-fiction references are noted at the end of my paper to Dr. Frost. Local brochures and County Historical publications are usually accurate because they are written from personal knowledge. Here are a few suggestions for what they are worth:

Cathlamet on the Columbia---Strong	A classic, written about 1900
The Story of Sauvies Island---Spencer	
Biography of John Ball---His Daughters	He tried early farming, Champoeeg
Three Years on Shoalwater Bay---Swan	Sheer delight! (1857)
Chinook by the Sea---Williams	Long Beach Peninsula, 1924
Oregon, There and Back---Wallis Nash	1877 a naive Englishman on a visit

These are mostly small books, out of print, but libraries should carry them. Of the fictional "historical novels", I personally like "The Big Sky", by Guthrie, and "The Tall Brigade" by Fraser pretty well, but one reads them for background and atmosphere, not facts, of course.

Have you ever seen a picture of the famous old Birnie house? I have not found one, except a background feature in an old picture of the docks at Cathlamet that could be nothing else, I think. I had the location pointed out to me at Cathlamet, which was better than nothing.

Please do forgive the typing; besides visiting cemeteries today, I've been digging stumps, and my hands are all bruises and burns!

I hope you care to drive out this way soon; we must have a great deal in common to discuss.

Sincerely yours,

Harriet Munnick

West Linn, Oregon
September 28, 1962

Dear Mrs. Jeaudoin,

Commendations on a good piece of work! I was happy indeed to be included in its readers; I appreciate very much your kindness in sending it, and assure you I dropped every household chore to read it thoroughly. You have developed very well the theme of the hounding by fate that seems to have been the lot of the Jeaudoins in the past, as well as the underlying vein of concern for children. I had that same feeling about Augustin Rochon and Celeste as I pieced together their church records. Such concern for the young may not be altogether a French-Canadian trait; it may also be inherent in the Indians. This paragraph appears in a late issue of the Beaver, an excerpt from Olson's The Lonely Land:

(The white men have met an Indian couple, their grandparents, and a little girl Caroline.)

But little Caroline intrigued us most. Not more than seven, perhaps, and shy as a fawn, she snuggled down between the two older people. She had big brown eyes, good features; she smiled at me and for that got herself a cookie. The people said she belonged to a family down below, but had decided she wanted to go visiting with them and stay for a while. This is typical of the Cree attitude toward children; they are always taken care of, whether they have a family or not. Caroline, the young woman told me, might stay with them for several months or all winter if she wished. I knew she would be as welcome there as with her own people.

Reminiscent of the way the Jeaudoin children were shifted about, isn't it?

May I make a suggestion about the tax situation in 1844? As the total tax collected by Sheriff Meek was only \$353.81, no one had to pay very much, and as the tax was voluntary, some did not pay at all. The Oregon Historical Quarterly, Vol. XXXI, No. 1 (March, 1930) gives a good summary. No doubt you have already consulted this. The next-to-the-last column of the Tax Roll gives the assessed valuation of the property to be taxed, probably less than the true value, as is still done today on real property, as you know. The rate was 1/8 of 1%, plus a poll tax of fifty cents for all adult men "of white male descendants". This took in the metis.

West Linn, Oregon
October 12, 1962

Dear Mrs. Jeaudoin,

I am very happy that you gave me the family history to keep. It will make a valued addition to my history shelf, since you have done so thorough a job of research. Thank you so much for sharing.

When and if you get to Seattle to trace down the Bible and clippings, I hope you will share your information with me. Newspaper clippings often give one items not to be found elsewhere, not being great enough on the whole to reach historical publications.

Is the Mr. Elliot you contact in Cathlamet one of Grant Elliot's sons? He should have a fund of knowledge, if so, since Grant Elliot headed the "tribe" so long.

How wrong I was about Deschamps! I had missed the bit about the survivors of the upset on the Columbia. I am glad to have the correction.

Maybe you'll enjoy this wee item as much as I do. Last week I was interviewing a Mrs. Truchot in Lake Oswego; her husband, now deceased, had been a Pambrun descendant, and I asked if she could tell me something of how Pambrun might have looked, since no pictures exist, at least to my knowledge. "Well," she said thoughtfully, "he was short, and he had a big nose. I don't know quite how to describe it, not exactly a Roman nose--it comes all the way down in the family, his uncles, and his neices, and his cousins--My Goodness, EVERYBODY knows the Pambrun nose!" Here she showed me a picture of her late husband, who "had the nose"; it was a good, generous French nose, not quite a Durante schnozz (spelling?), more of a DeGaulle, I'd say.

I hope you'll write again and that we can plan to meet eventually.

Sincerely yours,

Harriet D. Munick

In the puzzle over "Deschamps" vs. "Ebear", you might consider this as a long shot: perhaps they were the same man? So very many of those old boys went by two names; cf. Piette, dit Faigant; Laferte, dit Plasee; Ducharm, dit Morron, and so on—I have a list of 18, without really trying. I've no doubt some of these double names came from stepfathers; cf. Martineau, whose real father had been named McIntyre. Others seem to be the result of nicknames that supplanted the real name; cf. Pepin, called LaChance. "LaChance" could have been the result of some adventure, with good or bad "luck"—I have always regretted missing my chance on that one, for old David LaChance once said, "Our real name is Pepin, but we were called LaChance—I'll tell you how that came later on—", but then we got off on another story and I never did learn the reason. He was aged and stone deaf, and has since died.

Next long shot: "Ubair, Eabear" were the way "Hubert" was pronounced. Did you notice on the Tax Rolls how Joachim Hubert got twisted into Zuwasha Ubiar? Someway, the Huberts and the Jeaudoins seem interwoven, and as for spelling of names, the Jeaudoin name is an example of how that shifted.

These suggestions may prove far afield, but might be worth considering. The name Hubert disappears from the records, the name Deschamps enters somewhere about 1850—is this right? A son Pierre Hubert may have taken the name Deschamps (meaning "field" possibly?). All this is just a sort of feeling about, and I leave the puzzle to you.

I'd be much interested in anything you could tell me of the Longtains you mention living in Cathlamet. Old Andre? (Died about 1875, but where?) Or son Thomas? (Died 1881, Gervais?) Joseph? (Died 1859)

I hope you will indeed drive out soon. We may find we have little additional information to share, but we can certainly compare sources. I shall look forward with pleasure to a meeting. If you call NE 6--1450, my son's wife will take a message or call me from across the orchard, not far.

Thank you so very much for sending the History. Am I to keep it, return it, or hold till you call? I hope very much it is the first of the three, if you can spare it; in any case, do let me hear.

Sincerely yours,

Harriet Munroe