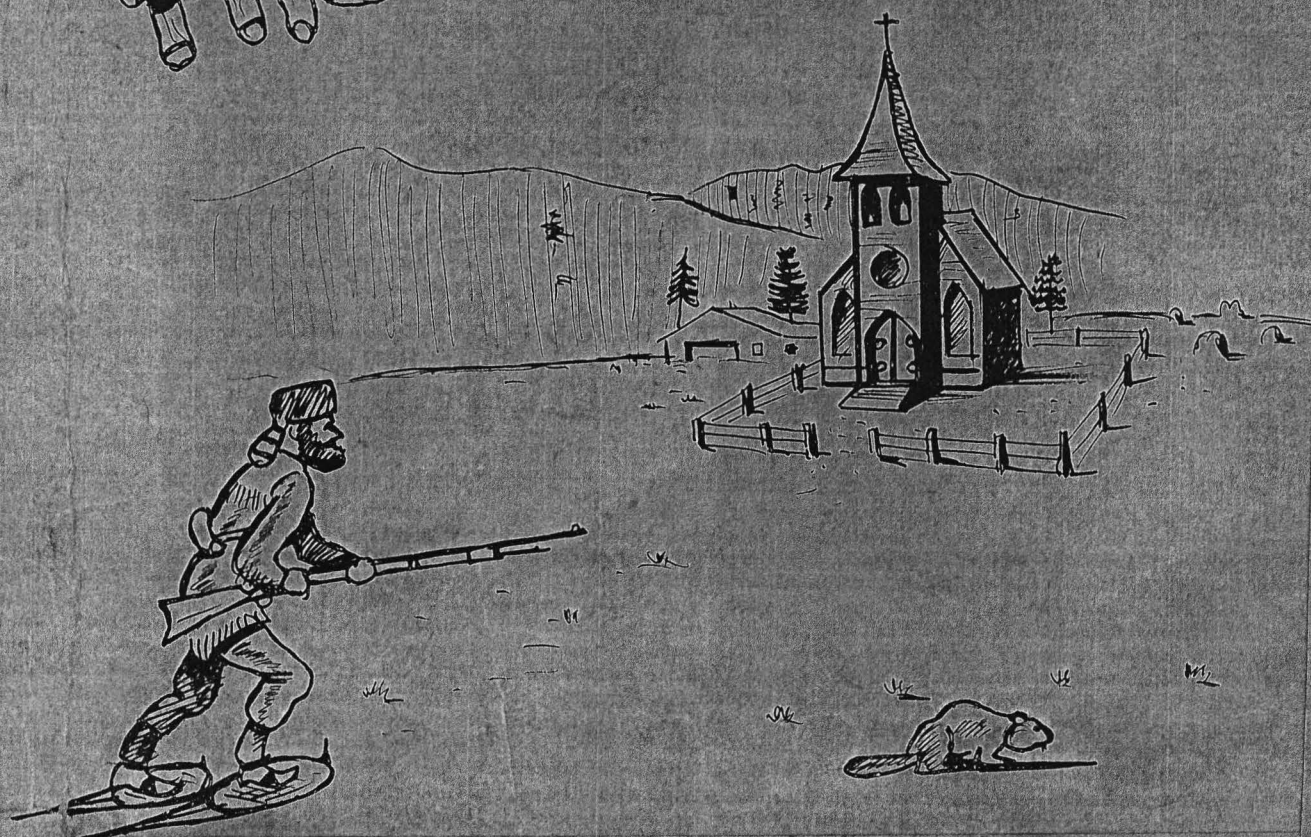


# JEAUDOIN FAMILY HISTORY



**BETTY JEAN JEAUDOIN**

VANCOUVER, Wash. (Special) — Mrs. Betty Jean Jeaudoin, 42, World War II member of the Women's Army Corps, died here Wednesday.

Mrs. Jeaudoin had been a resident of Vancouver since 1936 and had been employed at the Veterans Administration hospital here.

She is survived by the widower, Lewis G. Jeaudoin Jr.; two children, Robert and Kerry, both of Vancouver; her mother, Mrs. Sarah DeFord, Vancouver, and seven brothers, George DeFord, Portland; Bruce and Mahlon DeFord, both of Vancouver; Leslie DeFord, Seattle; Daniel DeFord, Torrance, Calif.; Robert DeFord, Twin Bridges, Mont., and Jerome DeFord, Big Timber, Mont.

Funeral will be at 1 p.m., Friday at the Hamilton-Mylan Funeral Home. Burial will be in Willamette National Cemetery.

1962  
Jeaudoin family history

## JEAUDOIN FAMILY HISTORY

Compiled by  
Betty J. Jeaudoin

Charles Jeaudoin was born about 1800, the eldest son of L. Jeaudoin and Marie Ann Laverdure, of Varennes, Quebec, Canada. In 1818, at the approximate age of 18 he signed a contract with the Hudson's Bay Company and embarked on a career of trapping in the Pacific Northwest. Little is known of his early days with the company. However, in 1819 and 1820 he was stationed at Berens House and moved on from there to Ile-a-la-Crosse, where he remained until 1821. While there his contract with the Hudson's Bay Company expired and he signed a new contract. With the new contract came an assignment to the Columbia District in the Fall of 1821, with Headquarters at Fort George near the present Astoria, Oregon.

Early in his term of service in the Columbia District he formed an alliance with an Indian woman from the Tschinook Tribe, located directly across the Columbia River from Astoria, near the present site of Chinook, Washington.

In the early days of trapping with the Company these Indian wives were an integral part of their lives. They were the cooks, made the clothing, built the fires, dressed the furs and were the companions. Life was hard as they had no fixed dwelling. Usually, along with their children, they accompanied the brigade. If the assignment was long and dangerous the wife and children remained in log cabins constructed outside the boundaries of the Fort, first at Fort George and later at Fort Vancouver.

About 1822 a son Jean Baptiste was born of this alliance, followed by a daughter Celeste about 1825.

Trapping expeditions during this era were long, hard, and tedious. However, in retrospect, they must have been challenging. It was a vast, beautiful, unsettled land with an abundance of wild game and fish. High lights of activity at the Fort were the departure and arrival of the brigades. The French-Canadians by nature were a jovial, happy, lot.

During the winter of 1826 and 1827 Charles Jeaudoine was a member of the party which accompanied Captain Alexander Roderick McLeod to Southern Oregon through the Umpqua Valley and into Northern California. Indian trouble and bad weather accompanied them and they had to winter on the flanks of Mount Shasta. They were unable to bring out the furs because of the wet snow. When they returned the following Summer to get them they found they had been ruined by the flooding river. During this brigade McLeod in his Journal of the trip describes Charles as an "industrious, but awkward lad -". Among his group on this trapping expedition we find Alexis Aubichon, James Birnie, William Cannon, Pierre Charles, Jean Baptiste Depaty, David Douglas, John Kennedy, Michael Laframboise, Etienne Lucier, Francois Piette, Antoine Petit, and Xavier Seguin. These men all went on to play leading roles in the development, settlement and history of Oregon and Washington.

Charles Jeaudoine remained active in the employment of the Hudson's Bay Company until the end of the 1830 and 1831 season. He then returned briefly to the Red River District in Canada during the Summer. He returned shortly to this area and settled on a farm in the Willamette Valley at French Prairie.

His retirement did not remove the adventurous spirit and he continued to accompany the brigades of the Hudson's Bay Company as a Freeman. From 1831 to 1834 he accompanied many of the difficult trapping expeditions. During April 1832 he accompanied Michael Laframboise on the Umpqua expedition with a specific assignment to punish the Indians who had murdered Pierre Kakaraquiran and Thomas Canosworette. The two men had been savagely murdered by the Killamook Tribe of Indians about 20 days previously. In letters to and from Dr. John McLoughlin it is stated the mission had been accomplished with no loss to the party. In 1833 he was in John Work's brigade which went into California as far South as the present Sacramento.

During this period many of the old company employees had retired from the Hudson's Bay Company and settled in the fertile Willamette Valley. These men had repeatedly requested implements, stock, and seeds to farm the land in the valley from Dr. McLoughlin. Finally, in order to keep them from attaching themselves to rival fur companies operating in the area Dr. McLoughlin granted their request. Each man was required to have fifty pounds sterling and the provisions were granted on a loan basis and had to be repaid. The center of this French-Canadian settlement was at Champoege. A considerable expanse of open prairie bordered the Willamette River in this area. The prairie soil was fertile and excellent crops were raised.

From descriptions in novels, journals and other historical documents it is evident the French were a carefree lot. They traveled and lived together through their years of service with the company and the families visited, intermingled, and intermarried into a web like structure, repeating names almost endlessly. They had house raisings and barn raisings. In the winter they played cards almost endlessly. Some could

fiddle and play other instruments so many dances were held. As a group they were described as "easy going, merry, polite, and generous". Now that the French-Canadians had established permanent homes they petitioned the Bishop of the Catholic Church in Eastern Canada for a priest. Their first petition was dispatched with the express of 1831. Four long years later - in 1835, they received word a Priest would be sent to them as soon as one could be spared. In anticipation of the early arrival they began immediately to build a church at Fairfield. It was a hewn log structure, the same as their homes. However, the happy group had three more long years to wait before the church was to be occupied.

In October 1838 word was received in the settlement that two Priests were on the way from Canada with the Hudson's Bay Company fur brigade which would arrive shortly. Preparations were quickly made and the church prepared for their arrival. A group of men from the Prairie set out en masse by boat and canoe to welcome them at Fort Vancouver. Here they met with disappointment again. They waited as a group for several days and when the brigade did not arrive many of them had to return to their families and farms. Three members of the group, Etienne Lucier, Joseph Gervais and Pierre Bellique were left behind to wait. In late November 1838, seven years after the initial request, Father Blanchet and Father Demers arrived at Fort Vancouver. After the big welcome at the Fort they promised that one would go South to the Willamette Valley and the other North to the Cowlitz where a large group of retired Hudson's Bay Company employees, also predominately French-Canadian were located. First, they must establish a mission at Fort Vancouver. With this promise, Lucier, Gervais and Belleque returned to their homes.

On January 5, 1839, Father Blanchet arrived at the landing near Champoege. Advance notice had not been received of his arrival, but word

was spread by horseback to all families in the settlement to come and meet the Father.

Life in the wilderness had not been easy over the years, and lack of religious guidance had taken its toll. These people had drifted into a life of doing as they pleased so long as it did not conflict with certain established Hudson's Bay Company rules. It must be said that Dr. McLoughlin had a code of "ethics" and employees and settlers followed them closely. However, now they must relearn the fundamentals of their religion, teach their families, attend church, and contribute to the support of the church. First and foremost they must marry their current mates. This was a happy time and joyous occasion as it was the answer to their prayers. They had waited so long for the consolations of the church, not only for themselves, but also their families, they eagerly followed the instructions. Responsible citizens of the settlement, and probably those with former Catholic training, took turns sponsoring the converts for baptism and witnessing marriages.

During these early years during the 1830's Jean Baptiste and Celeste apparently attended school at Fort Vancouver. Little is known of their childhood other than their mother had died while they were young and they had lived back and forth among the many families. During the tenure of Herbert Beaver at Fort Vancouver from 1836 to 1838 we find our first information on Jean Baptiste as an individual. He wrote:

"One noble boy, Baptiste Jeaudoin, whose name I record with honor, persisted while I knew him, in defiance of the chastisement by the Chief Factor's own hand, in refusing to attend what he called the French prayers, and when a few month's subsequently, I catechesid, during the devine service, the very few children who were at that time

permitted to learn our catechism, he most unexpectedly stood up with them, and made his responses more correctly, and with a greater degree of correctness than the rest. This boy had never been instructed in our catechism. He had learned it by hearing the others repeat it, nor had I given him any books, having been told he was to be brought up a Roman Catholic. I have since been informed that he was assigned as a servant to a couple of priests, and can only hope against hope and pray that he may persevere in his steadfastness, and stand fast in the true faith".

It is apparent that Jean Baptiste was a well educated boy for he was adept at French, Tschinook, and the Jargon spoken in the area among all tribes, as well as English. Probably this was the basis for his being chosen to travel with Father Blanchet during establishment of missions in the Willamette Valley, Fort Vancouver, Cowlitz, Nisqually, and Chinook. By 1840 approximately fifty families of French-Canadians, mostly retired Hudson's Bay Company employees were living on French Prairie, and were members of the Willamette Mission. Other Priests had arrived. Jean Baptiste, now about 20 years old, settled on the Prairie along with his father. In this year he was baptised and became a member of the St. Paul Church. No explanation is found as to why he was not baptised earlier.

Charles and Jean Baptiste farmed the land and apparently prospered. Little is found during this period on Celeste, but it will be remembered she would be about 15 years old at this time. We shall assume she lived in the family home with her father and brother.

Settlement of the Willamette Valley had increased and immigrants began arriving from the East. Increased population brought along many problems and a strong feeling persisted that some type of Government should be formed to govern the people and establish law and order.

In May 1843 a meeting was held at Champoege to consider establishing a Government. The Hudson's Bay Company was not in favor of an organization of this kind as they did not want the land South of the Columbia River to slip from Company rule and British control. Father Blanchet was cool toward the idea, probably because of the Company attitude. He no doubt felt indebted to the Company for the assistance they had given him in establishing the churches throughout the area and he was French-Canadian. It was only natural that these former employees and Catholics, who were also the first settlers, should not favor organizing under the American flag. Their loyalty to the British and the company is easy to understand. Less than half of the Americans attended the meeting, but the French-Canadians (who were in the minority) attended in full force. They almost succeeded in defeating the purpose of the meeting. Had it not been for the fact several French-Canadians voted with the Americans they very well would have. From this meeting sprang the Provisional Government for the Oregon Country. We find no record of Charles Jeaudoin or his son Jean Baptiste voting either for or against the Government. However, we will assume being French-Canadian, retired from the Hudson's Bay Company, and Catholic, they followed the wishes of Dr. McLoughlin and Father Blanchet. Also, much controversy had arose among the immigrants and the French-Canadians regarding the rights of Indian wives and the half-breed children of these marriages.

In July 1843, Charles Jeaudoin was married at the Willamette Mission, located in St. Paul, Oregon. His bride, Madeline Servant, was 18 years old, the daughter of Jacques Servant, another retired Hudson's Bay Company employee and his Indian wife. The church was the center of activity in their lives and frequently they appear as Godfather and Godmother to children of their many friends. However, no children were born of this marriage.

During the year 1844 the first tax was levied on the Oregon people. It is noted on the tax roll that Charles paid \$316. on 140 head of horses, 160 head of cattle, and 16 hogs. Jean Baptiste paid \$50. on 50 horses. At this time we find the first of many variations of the name Jeaudoine, as it is also listed and shown as Judwear.

Along with the years and development of the Provisional Government Charles Jeaudoine mellowed, or else accepted the fact they would be governed and become citizens of the United States. In 1847 he signed a petition circulated for an Amendment to the Organic Act. This tends to indicate his acceptance of the inevitable.

In 1847 following the Whitman Massacre the Oregon Volunteers were organized to go to Walla Walla and punish the Indians for the atrocities to the members of the Methodist Mission. No funds were available for such an undertaking. Once again the gentle old French-Canadians called upon their friend Dr. McLoughlin to supply the necessities for this group. They in turn signed contracts to the Hudson's Bay Company to deliver certain farm goods to pay the account.

On April 30, 1848, Charles Jeaudoine passed away at his home after a short illness. He was laid to rest May 1, 1848 in the Cemetery of the Mission of the Willamette at St. Paul, Oregon. Thus ended the life of one of the first pioneers of the great Oregon Country. This "old" cemetery has long been obliterated and no identifying markers remain to lead the historians of this day to the grave site.

The affection of the gentle old Frenchman for his wife and family is evident in this last Will and Testament - -

" - - - - a year old calf and a chicken which I give to my little daughter, the daughter of Baptiste.

- - - - after my wife has taken her property, my executor will pay all of my debts and my funeral expense.

- - - - my children will divide the rest of my property between them equally."

The papers of the estate on file in Marion County, Salem, Oregon, contain many receipts and documents, among which are receipts from the Hudson's Bay Company for grain delivered, assumed to be on the note for supplies furnished the Oregon Volunteers. There are also receipts from Rev. Bolduc, for funeral service; Dr. William J. Bailey, for medical services; and many, many receipts from Madelaine Servant Jeaudoin Bergevin, the widow, and Augustin Rochon (his son in law), for cash. It is ironic to note that in Final Settlement of the Estate, some seven years later, Jean Baptiste Jeaudoin signed a personal note for \$122.60 owed F. X. Mathieu for Administration. The original cash for distribution amounted to \$2,088.97. There is no record of Jean Baptiste receiving any portion of the estate. It is assumed he remained on the property originally settled by his father, Charles.

On October 22, 1848, church record for St. Paul lists the marriage of Louis Bergevin and Madelaine Servant, widow of Jodoin. Another of the many variations of Jeaudoin we will find. Of this marriage came a large family. They remained closely associated with Jean Baptiste and Celeste, who frequently appear as Godfather or Godmother for their children. Madelaine died October 4, 1863 and was buried in the "old" cemetery at Mission of the Willamette. Her husband, Louis Bergevin never remarried and died on June 27, 1876. He is buried in the present St. Paul Cemetery.

Through the years we have found Jean Baptiste to be an intelligent, reliable, and personable young man. First, as a child attending school at Fort Vancouver and later traveling with Father Blanchet, where he served as an Assistant as the missions were established. In 1840 he settled in the Willamette Valley along with his father. This was apparently a closely knit family group, though small. By 1844 he had accumulated 50 horses, which was considered quite commendable.

On February 2, 1846 he married Isabelle Hubert at the Mission of the Willamette. She was the eldest daughter of Joachim Hubert and Josephte, and Indian woman. She was born about 1833. They settled down to join the group of young married people including many of their long time associates and friends such as Joseph McLoughlin, Amable Petit, Michael Laframboise, etc. In January 1847 a daughter Christine was born. This is no doubt the "little daughter, daughter of Baptiste" Grandpa Charles has so tenderly given a calf and a chicken in his last Will and Testament. On August 9, 1848 a daughter Celeste was baptised at the church. The following year, on August 22, 1849, a daughter once again was born and given the name Celeste. The church record - "born day before yesterday". The fate of little Celeste born only a year previously is unknown. She had died, however, no record can be found. Tragedy again befalls the family as our second little Celeste died on March 2, 1850 - "aged about six months", followed closely on July 12, 1850 by the death of little Christine - "at the age of 3 years and a few months." These little girls were buried in the "old" cemetery at the Mission of the Willamette, probably next to the beloved Grandpa.

The Marion County Census for 1850 records show Jean Baptiste and Isabelle Jeaudom, which is another of the many variations found for the

name Jeaudoin. Married four years, having given birth to three children, they are alone. This four year period no doubt brought a lifetime of heartache for this young couple with the death of "Grandpa" Charles and the three young daughters.

The 1850's brought hopes the future would be brighter and apparently things did turn for the better. They lived on the land, farmed, participated in the community activities and apparently prospered. A son, Charles Jean Baptiste, was born March 11, 1851, followed closely by another son Joseph, born on September 23, 1852. A daughter Euphemerie <sup>son ('ne, file')</sup> was born in September 1854 and once again misfortune strikes as she passed away and was buried on January 16, 1855 - "aged 4 months." On January 13, 1856, a son Midard was baptised. Jean and Isabelle now have three sons and a family to surround them. Tragedy again crosses the path of Jean Baptiste as he buried his wife Isabelle (now called Elizabeth) in the family plot beside his father and four daughters in March 1856. Following her death Midard was buried on June 3, 1856.

In the short span of ten years, which must have seemed to Jean Baptiste like a lifetime, he had married, fathered <sup>8</sup> seven children, and now was left a widower with two small sons, Charles 5 and Joseph 4, to comfort and care for. *& Christine #*

He continued to live on in the Willamette Valley and Champoeg, on the land settled by his father. His children were taken care of by his sister Celeste Jeaudoin, now married to Augustin Rochon, and living on Cowlitz Prairie. From time to time they also resided with other long time friends in the Willamette Valley.

On May 15, 1860, Jean Baptiste again reaches out for happiness and marries Adele Rowland at the St. Louis Church. She was the daughter of "Paddy" Rowland and an Indian, deceased. Her father, John Rowland was called Paddy Rowland, being "a free man of Ireland" and at various times "German Horagen", "Germaine", or "Jeremiah", for reasons unknown. His wife was an Indian, Nancy Calopooia, and they had one other daughter, Magdelaine.

Jean Baptiste again embarked on a marriage which he felt would provide the love and home needed for himself and his children. Tragedy did not choose to overlook him and Adele passed away on November 7, 1860, after giving birth to a daughter, also named Adele, after her mother. Adele was buried in the "old" cemetery along with Isabelle and the other children of that marriage. Little Adele, born November 6, 1860 was baptised November 7, 1860, and buried beside her mother - "fifteen days later."

Many events of historical interest followed and parallel the life and tragedies of Jean Baptiste. The large immigrations from the East slowly but surely were displacing the half-breed sons of the French-Canadian settlers. They were forgetful of the fact they were settled first, and by right had an inherent claim to the land. Feeling ran high among them. Many of the lands had not been claimed properly and piece by piece their land was lost through mortgages or lack of proper title. As the kind and gentle old Frenchmen died, their half-breed sons gave up the struggle and began moving to the unsettled land North of the Columbia River.

Plagued by misfortune and the devastating floods of the early 1860's Jean Baptiste gave up the struggle and joined the group settling the Elochomin Valley just West of Cathlamet, Washington. Here were many

#1 Christine Jeandoin & Isabelle Hubert  
(b. 1847; - d 1850) in St. Paul I, and

#2 of another Christine Jeandoin & Isabell Hubert  
(date of birth inc, date of baptism  
Jan. 13, 1856.) No record of her death.

She  
could well be the mother Christine  
the Beaverton Elliot who insists  
that his grandmother's name was  
"E bear" (Hubert).

of the old Hudson's Bay Company employees and half-breed descendants. Many had been life long friends, former associates in the Willamette Valley, and members of the Catholic Church. Among the group already established were the Moniques, Fosters, Almans, Longtains, Birnies, LaBelles, Seguins, Lanouttes, McKay's, and many others.

About 1869 Jean Baptiste married for the third time. Once again we find he has chosen a long time acquaintance, and a member of the closely knit French-Canadian, "old company" group. This time his wife is Marie Louise Monique, daughter of Louis Monique and Charlotte, a Tschinook Indian. She too has had her encounters with tragedy.

In 1853 Marie Louise had married Pierre Deschamps at the St. Louis Mission Church in St. Louis, Oregon. From this marriage, seven children were born.

*8-16 St. P. II - p 64*  
*Deschamps (St. Louis I)*  
*Thomas M. Redman*  
 Florence - 1850-1855 (dau. of Francois Gagnon) *yes - see St. P. II - p. 56*  
 Christine, born July 10, 1854 *m. G. L. Benedict*  
 Odilie, born March 23, 1856 *Feb 7, 1857*  
 Chloris, born July 24, 1859 - *m. R. C. Elliot*  
 Rosalie, born February 3, 1862 - *m. Ebell (?)*  
 Pierre, born January 6, 1864  
 Celestine, born July 16, 1865 *Feb. 28, 1868*  
 Jean Ephrem, born April 7, 1866

*Common next page*  
*m. Tom Redmond*  
*died Jan. 30, 1893 (aged 25)*  
*(2 children - Joseph)*  
*"infant" buried at Blochemy*

Marie Louise, like Jean Baptiste had buried several of her children in early childhood, including Florence (no birth record found) on January 18, 1855 and Odilie on May 4, 1856. These children are buried in the "old" cemetery at St. Louis, long since obliterated.

From this point on no information is found on the marriage of Marie Louise Monique to Pierre Deschamps, and the termination of this marriage. It is evident he died sometime after 1866, the birth date of Jean

**Ephrem.**

Information surrounding the date of marriage of Jean Baptiste and Marie Louise is sketchy. The 1870 Census for Wahkiakum County lists J. B. Judway 48, Marie 35, Rose 9, Celeste 4, John B Jr. 1, Charles 19, and Joseph 18. Charles and Joseph are children of the marriage of Jean Baptiste and Isabelle. Rose and Celeste are children of the marriage of Marie Louise and Pierre. John B. apparently is the child of this marriage - Jean Baptiste and Marie Louise. In this interim of relocating to the Elochomin Valley in Wahkiakum County from the Marion County the name appears as Judway. Explanations offered for this is simplified spelling and pronunciation of the name. Many of the old French names appeared in a number of variations of spelling. Nothing is found to show Jean Baptiste himself changed the proper spelling. Church records are located however as late as 1872 where he signed his name as Jeaudoine.

Life in the Elochomin Valley was pleasant and once again we find Jean Baptiste and Marie Louise surrounded with a family group and their life long friends and relatives, all predominately Catholic and formerly associated with the fur trade. From this union five children were born:

John, born in 1870

John, born in 1870

Barbara, born in 1871 m. *Arcutt*. { son Leaman G. buried Blochomen  
b. Dec. 9, 1893 d. Jan. 14, 1894

Daniel, born in 1874 Sept. 30 d. July 30, 1899 (18

Belinda, born in 1875 - July 29 - d. Nov. 16 - 1890 (16)

Fredie, born in 1877 May 2- d. July 18-1892 (14

Joseph, now a grown man, had returned to the Willamette Valley in the early 1870's and settled again among the earlier acquaintances. As in the past, tragedy marked the path of Jean Baptiste and his family.

Joseph, at the age of 23, and now using the name Judway, was killed by an express train at Gervais on November 27, 1875. As was the custom in that day, he had been boarding the train from the rear to ride on the caboose. He slipped and fell from the train as it lurched while starting to move, striking his head on a rail. He was laid to rest in the cemetery at Gervais.

In 1879 or 1880, the exact date being unknown, Jean Baptiste drowned in the Elochomin River. Transportation being mostly by boat or horseback in that day, he was crossing the river in a rowboat with three or four neighbors when the boat capsized and he was drowned. It is not known if this was crossing or returning from a trip to Cathlamet for supplies. He is buried in a small plot on the "old ranch" in the Elochomin Valley, along with other relatives of his wife. The old cemetery is located on a small slope on the present Roy Irving land. The area is so overgrown with blackberries and underbrush it could not be readily identified. At one time markers were erected to mark the various graves in this plot, but have long since disappeared.

The year 1890 brought sorrow to Marie Louise as Belinda and Freddie died and were buried in the little family plot along with their father, Rose - daughter by her marriage to Pierre. These deaths were followed in 1893 with Celeste and her young son Joseph Redmond, and Daniel.

Life in this day was hard for everybody, but particularly so for the women and children. Hardships were many. It has often been stated that three women were required to raise one family to maturity. This has been proven fact in the life sketch of Jean Baptiste. Looking over the vital statistics for the period, going to the "old" cemeteries, and reading biographies of the time, bear this out. It is not unusual

to see stones marking graves of entire families of children swept away in epidemics. Sometimes graves for two, three or four wives are found for one husband, closely associated in death as well as life.

Through the years we have followed Jean Baptiste through early schooling at Fort Vancouver, some small part in establishing the Catholic Missions in the area, three marriages, the birth of twelve children, and all the intervening tragedies of deaths. In such a short span of time we have found he carried many burdens. Left to succeed him in life were his son Charles Jean Baptiste, born of the first marriage to Isabelle Hubert, John Jr. born in 1870 and Barbara born in 1871, both of the marriage to Marie Louise.

Shortly after Jean Baptiste's death, Marie Louise married for the third time, Joseph Lanoutte. Facts surrounding this marriage are vague other than she lived the remainder of her life at Cathlamet. The clipping of her death found in an old family Bible rings down the final chapter of Jean Baptiste and his three marriages.

Tuesday, September 3, 1907. Marie Louise, wife of Joseph Lanoutte, aged 74 years. Mrs. Lanoutte had lived in Cathlamet a great many years, where she had a large circle of friends and acquaintances who deeply mourn her passing away. Her death was not unexpected, as she had been bed ridden and a great sufferer for cancer of the stomach for many months. She was born in Three Rivers, Canada on July 12, 1833 and was the mother of fifteen children, only three of whom are now living. They are Mrs. R. C. Elliott of Cathlamet, Mrs. O. L. Benedict of Spokane and John Judway, all of whom were present at the funeral. The funeral services were held at the Church conducted by Dr. Peacock and the interment was in the Lower Elokommin Valley.

*Christine?*

Accompanying the brigade bringing the Catholic Priests to Fort Vancouver was a young man, Augustin Rochon. He was employed to assist in the Catholic mission work. He went with Father Blanchet on the first trip to the Cowlitz and after a site was selected for the Mission, remained to construct the first log church, clear the land, and plant the crops. The early Catholic settlers, like the French Prairie group, had constantly asked for Priests to be sent them. Members of the group were appointed to begin instruction and Father Blanchet promised to return shortly.

On April 4, 1842, Augustin Rochon and Celeste Jeaudoin were married at the Mission of the Willamette. Shortly after they returned to the Cowlitz Prairie and took up a homestead adjoining the church property and covering the present site of Toledo, Washington. The settlement grew at a rapid pace as Hudson's Bay Company employees retired and moved North of the river. Augustin and Celeste were busy building their home, farming their land, and attending to their duties with the Church. They frequently returned to the French Prairie settlement to visit Charles and his young wife Madelaine and Jean Baptiste and his family. Time after time they were Godfather and Godmother to children of their friends and relatives.

As the years passed they cared for small children of the group when the need arose. After the death of Isabelle in 1856 they frequently provided a home for Charles and Joseph. After the short interim of a step-mother and her death they once again were moved to the home of Aunt Celeste and Uncle Augustin. Here they attended the Mission schools and helped with the work at the Mission and the Rochon home. Joining the household sometime during this period was a foster daughter, Barbara.

Through the years the Rochon's embarked on a variety of business ventures, selling one acre of their ground bordering the Bowlitz River to "Captain" Kellog to establish a boat landing and build a store. The establishment of a townsite was welcomed by the settlement. To celebrate the occasion Celeste prepared a big dinner for the people with "Captain" Kellog as guest of honor. During the dinner a discussion developed regarding a name. Celeste supposedly looked out the window, saw the Toledo tied up at the landing, and suggested the name Toledo after the Captains boat.

They were interested in young people and education as well as their activities in the community. This is evident by the many contributions and loans made to the various public school districts as well as private schools.

In later years a dispute developed over ownership of land held by the Catholic Church in the Fort Vancouver area. Augustin was called upon to be a witness at the hearing held in Clark County in 1888. Fifty years had passed since his arrival at Fort Vancouver with the brigade to begin life in the "Oregon Country." Records describe him as a feeble, old, man. After the hearings were completed, he returned to his home on Cowlitz Prairie. Barbara had married by this time and she along with her husband Charles Simmons lived with them and cared for them in their old age.

Augustin passed away at the family home on March 12, 1898, at the age of 31. By this time Celeste was in failing health. In May she was taken to St. Joseph's Hospital in Vancouver for treatment. She remained as a patient until her death on April 3, 1899. Her body was returned to

St. Francis X. Mission Church by her nephew for services and burial beside her husband in the adjoining cemetery.

Distribution of the estate was handled by Abel P. Henriot, Administrator, who was a life time friend. All outstanding debts and funeral expenses were paid, a monument erected, household and personal belongings turned over to Barbara Simmons, cash distributed to Charles Jeaudoin and Father E. Kauten as specified. When this was completed, the remainder of the estate was released - - - "to the Sisters of Charity of Cowlitz Prairie for the benefit of the Orphans of this parish."

*Celeste Jeaudoin*  
*Godmother to Jean Baptiste Bruley (?)*  
*on July 22, 1849 at St. Paul.*  
*Parents, Joseph Bruley and*  
*Mariam Louise (Maranda, dit Frie)*

Charles Jean Baptiste Jeaudoin, the son of Jean Baptiste and Isabelle Hubert, spent his childhood constantly moving between his mother, friends of the family, relatives, and step-mothers. His early life until 1856 was stable and secure in his home at Champoeg. At the age of 5, after the death of his mother, he lived periodically with his Aunt Celeste Jeaudoin Rochon on Cowlitz Prairie, the Francis Guerin family in the Willamette Valley and in 1860 he once again found security in a home with his father and step-mother. This happiness for a child of 9 was short lived as in the Fall of 1860 his step-mother, Adele Rowland, had died and his father was once again a widower. His Aunt Celeste through the years provided the love of a mother and in return this filled the void in her life and gave her the children she did not have of her own.

Finally in 1869 or 1870, when Charles was 19 years old and Joseph 18, their father remarried for the third time, Marie Louise Monique. At this time he moved to the home at Cathlamet, Washington. He was employed as a day laborer and logger in the Wahkiakum County area until his father died in 1879 or 1880.

In the meantime, Joseph had returned to the Willamette Valley in the early 1870's. In 1875, at the age of 23, he was killed by an express train at Gervais. He had continued to use the name Judway after his return to the valley.

Shortly after his father died Charles returned to the Willamette Valley and settled near the present town of Woodburn. On March 5, 1882, he married Josephine McKay, the daughter of John McKay, a former Hudson's Bay Company employee, and Josette Boucher. Four daughters

and one son were born of this marriage, the last being Lewis Garfield, the son, on January 5, 1899. Two daughters died at birth. Rose lived to be six years old and died about 1904. <sup>Jan. 19, 1894</sup> Augustine lived to be 13 and died about 1906. <sup>Gervais Register, p. 181</sup> Exact dates of birth and death are unknown. These children are all buried in the cemetery at Gervais along with their Grandmother and Grandfather McKay, and their Uncle Joseph.

On March 12, 1898 Augustin Rochon, who had cared for Charles as a child, passed away at his home on Cowlitz Prairie. His death was followed closely by the death of his beloved Aunt Celeste on April 3, 1899. He returned her body to St. Francis Mission where funeral services were held and she was laid to rest beside Augustin. He remained at Cowlitz Prairie for a short time with his family and then returned to the Willamette Valley.

At some time during 1893 or 1899 Barbara, half-sister to Charles, had died.

Charles was employed as a Warehouseman for the Walter L. Tooze Warehouse Company near Woodburn for a long period of time. He also cut and sawed cord wood on contract for shipment to Portland. He cleared the land for the present Catholic Cemetery at Woodburn. It has been said he was an ambitious man and worked long and hard hours. He was pleasant, kindly, and in his later years took on many of the gentle traits of the French-Canadian ancestors. He was great at entertaining young children of the family and enjoyed their company.

Of the five children born during this marriage only one son, Lewis Garfield, survived to majority. However, it was not uncommon to have nieces and nephews temporarily living with the family. Early day

families were beset with epidemics and deaths. Elsie Bartrow, a niece, made her home with Charles and Josephine for many years.

Charles Jeaudoin passed away October 29, 1921, at Woodburn, Oregon. He was buried from St. Luke's Catholic Church and laid to rest in the Catholic Cemetery he had cleared at Woodburn.

One hundred years have passed since the arrival of Charles Jeaudoin with the Hudson's Bay Company, and the death of Charles Jeaudoin, his grandson. It is rather interesting to note that none of these men, including Lewis Garfield, ever knew their own grandfather or grandmother. As in the past, Charles died before the birth of his first grandson, Lewis Garfield Jr. in 1923.

Josephine McKay Jeaudoin lived on for many years at Woodburn and later at Gervais prior to her death October 30, 1944. She never remarried. She was buried from St. Luke's Catholic Church and laid to rest beside her husband in the cemetery at Woodburn, Oregon.

## NOTES

JOSETTE BOUCHER, mother of JOSEPHINE MCKAY JEAUDAIN, was a step-daughter to JOACHIM HUBERT, and half-sister to ISABELLE HUBERT, first wife of JEAN BAPTISTE JEAUDAIN. Consequently, CHARLES JEAUDAIN and his wife, JOSEPHINE MCKAY, were first cousins.

BARBARA JUDWAY, daughter of JEAN BAPTISTE JEAUDAIN (JUDWAY) and MARIE LOUISE MONIQUE, married BAILEY ORCUTT. There were three children of this marriage, before her death in 1898 at the age of 27. They are BARBARA ORCUTT MCKENZIE, MYRTLE ORCUTT CHURCH AND ALBERT ORCUTT.

JOHN JUDWAY, JR., son of JEAN BAPTISTE JEAUDAIN (JUDWAY) and MARIE LOUISE MONIQUE, passed away in Port Townsend, Washington in 1913. There are no known children.

CHARLES JEAUDAIN, son of JEAN BAPTISTE JEAUDAIN and ISABELLE HUBERT, married JOSEPHINE MCKAY. There is one surviving son, LEWIS G. JEAUDAIN, SR.

Magdelaine Rowland, sister of Adele Rowland was married to Xavier Monique. Jean Baptiste was married to Adele. Later, Jean Baptiste married Marie Louise, sister of Xavier.

JEAUDAIN has been found as JUDWAY, JADEWAY, JAUDAIN, JODAIN, JUDWEAR, JEAUDOM, and JODON.

MONIQUE has been found as MONICH.

ROWLAND has been found as ROLLAND.