FRANCIS NORBERT PLAMONDON
and
ELLEN SCANLON PLAMONDON
Branch of
THE NORTHWEST PIONEER
PLAMONDON FAMILY

PHILIPPE PLAMONDON

Born in Peyrosse, See of Chermont, France. Died September 15, 1691 in Montreal, Canada.

PHILIPPE PLAMONDON

Married at LaPrairie, Province of Quebec, Canada, April 23, 1680. daughter of Jean and Madeleine Surget.

A-

ANTOINE PLAMONDON

No record of birth date. Antoine inherited the land when his parents died, but he lived at Port St. Louis on the Missouri River and he gave the land to his brother Benrist. No record of any marriage. He was the eldest son of Philippe and Marguerite Plamondon.

BENRIST PLAMONDON

No record of birth date nor of any marriage. Son of Philippe and Marguerite Plamondon.

PIERRE PLAMONDON

Born March 2, 1683 in Lorette, Canada. Died May 2, 1767 in Lorette where he was born. Son of Philippe and Marguerite Plamondon.

PIERRE PLAMONDON

Married at Lorette, Province of Quebec, Canada (situated six miles west of Quebec City) May 2, 1709 to Charlotte Hamel, daughter of Jean Francois and Felicite Levassour Hamel. Charlotte was born in Lorette, May 24, 1691 and died there December 21, 1767.

From the marriage of Pierre and Charlotte were born fifteen children, including Ignace. Some of their descendants still live in and near Lorette and cultivate the land of their ancestors.

C-

Information on Philippe's birth place and birth year taken from "The Genealogical Dictionary of French Canadian Ancestry" compiled by Abbey Cyprian Tangliay. The Chief Archivist of France has advised Robert Gaurreav of Montreal, Canada that a famous writer named Plamondon lived in Rheims, France in 1249 and that there is a village "Plamonteil" near Peyrosse. The Bishop of Chermont has stated that the church records for prior to year 1700 have been destroyed.

LaPrairie is situated across the St. Lawrence River from Montreal, Canada. Age of Marguerite Clement Surget at marriage is not known.

It is probable that all Plamondons of North America are descendants of Philippe and Marguerite Plamondon.

-A

ETTIENE PLAMONDON

No record of birth date nor of any marriage. Son of Philipe and Marguerite Plamondon.

( ) PLAMONDON

No record of first name. No record of birth date. She married Jean Brisset. No further record. Daughter of Philippe and Marguerite Plamondon.

IGNACE PLAMONDON

Born August 25, 1712 in Lorette, Canada. Died February 4, 1802 at Lorette. Son of Pierre and Charlotte Plamondon.

IGNACE PLAMONDON

Married at Lorette Parish, January 7, 1739 to Therese Drolet of Lorette. Therese was the daughter of Jaque and Therese Boutine Drolet. Therese was born in Lorette, September 15, 1721 and died there July 1, 1791.

JEAN BAPTISTE PLAMONDON

Born May 20, 1755 in Lorette, Canada. Died June 28, 1810. (Jean drowned in the St. Lawrence River.) Son of Ignace and Therese Plamondon.

JEAN BAPTISTE PLAMONDON

Married at Charlesbourg, Canada (near city of Quebec) February 3, 1777 to Felicite Girard, daughter of Francis and Josephte Savard Girard.

B-

IGNACE PLAMONDON

Born October 12, 1777. Twin brother to Jean Plamondon. Son of Jean Baptiste and Felicite Girard Plamondon.

JEAN PLAMONDON

Born October 12, 1777. Twin brother to Ignace Plamondon. Son of Jean Baptiste and Felicite Girard Plamondon.

E-

D-

Ignace was Master Singer and Church Trustee in Lorette Parish. He was Royal Surveyor by profession from 1741 to 1801. His body was inhumed in the church vaults.

Jean Baptiste Plamondon was a Royal Surveyor, as was his father Ignace. Jean Baptiste was commissioned by the Government of Quebec Province to survey the Seignory of St. Francois du Lac where there is an Indian village of the Abenakis tribe. He and his family knew many Indian tribes and individual Indians and spoke their several tongues and dialects, as well as the French and English languages. Prior to this first marriage, Jean Baptiste had been associated, in behalf of the Province, with the Huron tribe.

-B

FELICITE PLAMONDON

Born April 27, 1779. Daughter of Jean Baptiste and Felicite Girard Plamondon.

MARGUERITE PLAMONDON

Born June 7, 1781. Daughter of Jean Baptiste and Felicite Girard Plamondon.

F-

-E

JEAN PLAMONDON

Married August 8, 1803 to Ursula Nadeav.

-D

JEAN BAPTISTE PLAMONDON

Widower of Felicite Girard Plamondon, married at St. Francois du Lac, November 17, 1783 to Catherine Gill, daughter of Louis and Susanne Gamelin Gill.

SIMON BONAPART PLAMONDON

Born March 3, 1800 in St. Francois du Lac, Quebec Province, Canada. Baptised April 1, 1801. Died September 11, 1881 in Cowlitz Prairie, Washington Territory, U.S.A. at the age of 81 years 5 months 14 days. Son of Jean Baptiste and Catherine Gill Plamondon.

SIMON BONAPART PLAMONDON

Married at St. Paul's Parish in "the Oregon Country" July 10, 1848 by Rev. Francis Norbert Blanchet to Marie Louise Henriette ("Harriet") and Rose Blanchet Pelletier of Quebec Province. Harriet was born in the year 1812 and died July 10, 1882 in Vancouver, Washington.

From the beginning of recorded history people have been moving to the west in that "Western Trend of Civilization" so often mentioned. My family story is illustrative of that trend and perhaps, typical of how the west began farther and farther westward toward the end of the Emmigrant Trail on the west coast of the American continent. The hardiest ones of each generation were the first to move; to see for themselves what lay beyond their western horizon. Over land and sea, across rivers, mountains, deserts, and valleys they have come through the centuries, to establish new homes somewhere in the west.

Simon Plamondon left St. Francois du Lac, Province of Quebec in the year 1815 on his way to "The Oregon Country," the new land that he had heard about where Lewis and Clark went in 1805. Simon first went by canoe down the Mississippi River to New Orleans, Louisana to see if he could find trace of any relatives there among the descendants of people from Acadia who had emigrated south. (See "Background of Catherine Gill")

FELICITE PLAMONDON

Married May 1, 1797 to Augustin Gill, son of Louis and Susanne Gamelin Gill. (See notes on "Background of Catherine Gill".)

"BACKGROUND OF CATHERINE GILL"-- Louis Gill and his sister Catherine, of English parentage, were captives of the Chief of the Abenakis Indian Tribe and were brought to St. Francois du Lac, upper St. Lawrence River country, when Louis was 16 years old and his sister 14 years old. St. Francois du Lac was but a small Indian village at that time. The Abenakis Tribe were settled in Acadia, along with French settlers who were mostly farmers and who named the area "Acadia." When the English came north from New England and took over Acadia they renamed it Nova Scotia. Because the French settlers would not take the oath of allegiance to the British Crown, the English took their lands and all their possessions and deported them south throughout the colonies. The English also drove out the Indians who took with them the Gill children. (See the story of the Acadians as told by the poet Henry W. Longfellow -- his poem "Evangeline".) Some of the Acadians were sent as far south as Louisianna.

The Abenakis Indians moved west along the St. Lawrence River. Part of them settled at Becancourt in the Province of Quebec and the others at St. Francois du Lac, the Gill children being with the latter group. Louis Gill married a French girl named Susanne Gamelin and they were the parents of Catherine Gill who was born in St. Francois du Lac and who married Jean Baptiste Plamondon. They were the parents of Simon Bonaparte Plamondon and at least six other children.

When Catherine Gill was married to Jean Baptiste Plamondon, the Padre spelled her name in the church record "Guill" that being the French spelling for the English sound of "Gill." Catherine was drowned in the St. Lawrence River in 1810 while returning home from Three Rivers. Her son, Antoine, also drowned that year at the same time as his father Jean Baptiste.

There were seven children in the family of whom Simon was the youngest. Francois, born 1784; Therese, born 1788; Catherine, born 1792; Antoine, born 1794; Augustine, born 1798; Joseph, born 1799; and Simon, born 1800. The lineage of those other than Simon does not immediately concern this record of my family, but their lineage will probably be available in the "Family Tree" of which I am endeavoring to obtain a copy from Montreal, Canada. There are many descendants in and around Montreal and many others are scattered throughout Canada and the United States.

THE BLANCHET FAMILY -- Pierre Blanchet (son of Louis and Angeligue Joly Blanchet) widower of Riene Blais Blanchet, married to Rosalie Blanchet, daughter of Augustine Blanchet and Angeligue Gilbert Blanchet, January 27, 1780 at St. Pierre du Sud, Province of Quebec, Canada. (Pierre and Augustine Blanchet were cousins. Pierre married his cousin's daughter.) (From Pierre's first marriage there were born two sons, Pierre and Jean Baptiste Blanchet.) Pierre and Rosalie Blanchet had ten children, only four of whom are of immediate concern herein: (1) Francois Norbert Blanchet was baptised at St. Pierre du Sud September 3, 1795. Ordained priest June 3, 1821. Consecrated as Archbishop, Catholic Church Province of Oregon July 25, 1845. (2) Augustin Magliore Blanchet was baptised August 22, 1797. Ordained priest June 3, 1821. Consecrated as Bishop of Walla Walla Diocese Catholic Church Province of Oregon September 27, 1846. (3) Huberte Blanchet (no dates) married Olivier Prevost. (Thus commenced the Plamondon family relationship, though distant, with the Prevost family.) (4) Rosalie Blanchet (no dates) married Jean Baptiste Pelletier. From this marriage of Rosalie and Jean Baptiste there were born at least three children but as yet I have not received from Montreal, Canada the date records of the marriage and births. However, my grandmother, Henriette ("Harriet") Pelletier and her two sisters who came west to Oregon City in the mid 1840's with a group of Nuns were daughters of Rosalie and Jean Baptiste and Nieces to the brothers Blanchet.

OF INCIDENTAL INTEREST -- One of Harriet Pelletier's (my grandmother) sisters married a man named "Schabel" or "Schable." Their daughter Amelia was my father's first cousin. Amelia married Lawrence Kratz and they lived on a farm about ten miles south of Olympia, Washington on Bush Prairie. Amelia's daughter, the former Theresa Kratz, lives in Seattle, Washington, Therese is may second cousin. One of Lawrence Kratz's sisters married John MacLeod, hence the old friendship between the respective families.

FRANCIS NORBERT PLAMONDON

Born April 16, 1850 in Cowlitz Prairie Oregon Country, in what is now Lewis County. Died October 20, 1924 at Vancouver, Washington. Son of Simon and Harriet Plamondon.

FRANCIS NORBERT PLAMONDON

Married at St. Joseph's Catholic Church San Francisco, California, June 24, 1868 to Ellen Scanlon, daughter of Thomas Scanlon and Mary Ellen Scanlon (deceased) Ellen was born June 24, 1850 in Castle Gregory, Ireland. Ellen Died August 26, 1904 in Bordeaux, Washington.

See my sketch of the Plamondon family history which includes reference to Simon's marriages prior to his marriage to Harriet Pelletier, my grandmother. All of those marriages, except one, were "common law" marriages without benefit of clergy of whom there were none at that time. However, those marriages were later blessed by the church and the children recognized as legitimate. The one exception was his marriage to Emilie Fenlay Bernier, widow of Pierre Bernier, April 7, 1839 at Cowlitz Prairie, Oregon Country, U.S.A. Emilie was 43 years old and the record shows that she was baptized on the day of her recorded marriage to Simon Plamondon. One son and three daughters were born of this marriage. The first Catholic Missionaries came to the Oregon Country in 1838, Fathers Blanchet and Demors. Harriet Pelletier was a niece of Father Blanchet. (See my family sketch) There were two Blanchet Priests: The elder brother, Francis Norbert Blanchet became the first Archbishop of the Oregon Catholic Church Province; the younger brother, Augustin Magliore Blanchet became the first Bishop of what is now the Arch-Diocese of Seattle, formerly the Diocese of Walla Walla, later the Diocese of Nisqually, and still later the Diocese of Seattle, now an Arch-Diocese.

From New Orleans, Simon traveled north and west by canoe and portage and by foot trails, visiting with many Indian tribes enroute. He arrived at Fort Vancouver on the Columbia River in 1818 and went to work for the Northwest Trading Company as a trapper. Simon spoke his native French fluently, fairly good English, and several Indian languages learned among the tribes along the Great Lakes. He was much loved by the Indians of the early Northwest and in later years was Government Indian Agent, in what is now southwest Washington, during and after the administration of President Benjamin Harrison.

When the Hudson's Bay Company took over the Northwest Trading Company in 1821, Simon went with and worked for the Hudson's Bay Company for many years. He started and managed the Company's farm on the Cowlitz Prairie where he also had in the meanwhile established his own permanent home. He was a close personal friend of John MacLoughlin, Hudson's Bay Company Factor, and of Arch-Bishop Francis Norbert Blanchet and his brother Bishop Augustin Magliore Blanchet.

Simon Plamondon was one of the Northwest's pioneers who attended the Pioneer's Convention at Monticello on the west bank of the Cowlitz River November 25, 1852 and was one of the signers of the famous petition to the United States Congress, petitioning for territorial status for that part of the Oregon Country lying north of the Columbia River. The petition led to the creation of the "Washington Territory" in 1853 by Congressional action, and in turn to "Washington State" in 1889.

Francis Norbert Plamondon was educated at Oregon City under the direction of his Grand-Uncle Arch-Bishop Francis Norbert Blanchet. At the age of sixteen he was teaching school at Cowlitz Prairie. When he was seventeen years old, he traveled to San Francisco having heard much of that famous city in California. He had no intention of staying there; it was to be a brief vacation. It was there he met a little blue-eyed, golden-haired Irish girl by the name of Ellen Scanlon.

Ellen Scanlon was born June 24, 1850 in the town of Castle Gregory on the west coast of Ireland in County Kerry. Her mother died when Ellen was born. Her father, Thomas Scanlon, was a tenant farmer. Following the potato famine in the early 1850's, he and his little daughter Ellen emigrated to Boston, Massachusetts, U.S.A. and he established his first home in the new land at Ware, Massachusetts, a textile city. Ellen became an apprentice in the textile mills when still a little girl; she never went to school and worked on the looms until she was seventeen years old. She and a girl friend sailed from Boston, around the horn to San Francisco after her seventeenth birthday for a vacation trip. She met Francis Norbert Plamondon there and they were married June 24, 1863. Ellen never had the time or money to go back home to visit her father in Massachusetts. She was always busy, as will be noted from the following events.

THE PLAMONDON FAMILY

Preface

There are several objectives in writing this little book. I have in mind the story of my family, a story which I have long planned to write some time. I want the present generation of the family to become familiar with that story. There is something worth while within the history of every family to inspire interest and respect from its living members. Unless a record is made, each generation forgets a part and soon all is forgotten. I am the self-appointed family historian, and so that is one of the objectives.

There is something that every citizen can do to help in carrying on the American tradition. Some can do much more than others for various reasons. Many of us could, if we would, improve upon our habits of thought, expression and conduct and thus set a better example for the rest of us. Most of us will never become famous. Those few who do achieve fame cannot of themselves alone do all that is possible to be done in behalf of keeping alive the traditional dream of human decency, honor and good will. But those few with the help of the rest of us could go far in that direction.

Well, it is not beyond possibility that this volume, which consists of the family story along with some Oregon Country history and some thoughts of this one of the family, might be a source of some inspiration to others of the Plamondon Clan. If that should prove true then perhaps I, too, may have accomplished a little bit in my time. That also is one of the objectives.

Finally, there is the objective which is more nearly a hope that this book might have a broader range of interest; that it might encourage others to set forth their family stories to the end of having available a more widespread knowledge of American families whether of the east or of the west. My family is not one of fame, nor of fortune in material things and thus is typical of most in that respect. Its background is illustrative of the westward trek of pioneers.

I think, too, that this family story is somewhat typical of how the west began, whether here in the northwest corner of the United States or in any other place west of the Asiatic far east. For each such place had a pioneer beginning and has pioneer history whether or not recorded. So it is with families. The structure of society has as its base the individual family life, and American tradition is in keeping with that principle.

Pioneering is a deeply imbedded human characteristic. We are naturally inclined toward dreaming of new horizons beyond the hills that surround us and which at times may appear as prison walls. We instinctively want to explore the unknown. Maybe that instinct had its origin in the garden of Eden when Eve ate the forbidden fruit of the Knowledge of Evil. That could have started the business of wandering eyes and itchy feet. Then, too, perhaps we are still much like little children whose every day is one of adventure into some hitherto unknown area.

Pioneering is not a phenomenon associated only with late generations; rather it is older than the beginning of recorded history. Whether new horizons are thought of in terms of the physical or intellectual, they resolve into the merging of old and new frontiers into an ever expanding search for those yet beyond.

The trend of emigration has been westward through all the centuries. From the far and near east through successive phases in the rise and fall of empires, people have dreamed of and searched for a new home "somewhere in the west." Across deserts, mountains and continents and on beyond the sunsets they have come. The hardiest ones of each generation were the first to move because they were the most impatient of imposed restraints and the first to dream of and actually undertake the great adventure of looking for and living in new lands. They came to Northwest Africa and built the city of Carthage. They came to the peninsulas of Europe and built Rome and Madrid; to the sandy beaches of what is France and to the Fiords of what is Norway. They came to the islands that are called the British Isles and on the way built Paris and London. From every vantage point they watched the sunsets in the horizon of the great ocean to the west and wondered what lay yet beyond.

If we could have before us a moving panorama of times past we could see them sailing in their frail ships, buffeted by storms and uncharted currents, across the ocean to the Atlantic coast of North America and establishing a beach-head there. We could see them fighting to maintain that beach-head against forces from within and from abroad seeking to dislodge them. We could see them banding together into commonwealths and then into a community of states. They gave birth there to a new nation by their Declaration of Independence and lighted a new lamp of individual liberty and responsibility there, under a charter adopted as "The Constitution of the United States."

We could see them slowly filtering by ones, by twos, and by small caravans across the Allegheny Mountains into the Valley of the Monongahela and beyond; see them coming across the Mississippi River and into the great plains to the west. We could see others of them sailing the Saint Laurence River and building the Cities of Quebec and Montreal, and still others making their way north and south and establishing trading posts as far to the north as Hudson's Bay and as far to the south as the Gulf of Mexico.

We could see the pioneers slowly but persistently moving westward across plains and deserts, across rivers, valleys and mountains, seeking new land and elbow room, to the Pacific Coast of America where they came to the end of the centuries-old emigrant trail.

In every generation including our own there have been pioneers. There will be pioneers in every generation yet to come. There will always be, as in the past, those hardy ones who are the lamp-lighters of their times whether in physical migration or in the evolution of civilized thought and action toward the goal of universal peace and good will amongst men. Their children should persevere in the endeavor to maintain the lamp and keep alive the flame therein; to strive toward retaining and maintaining the faith of their forbears against all who would weaken or destroy it. In our own generation that faith has already been seriously tested at least twice. It could be that the most serious test of all is yet to come. Ominous signs are appearing which adversely affect a previously revived hope for world peace and which, too, could endanger our pioneer birthright. It is not beyond possibility that western civilization is approaching the status of a bridgehead on this western continent of ours; that a new generation of pioneers may be fighting to maintain that bridgehead against forces from within and from abroad seeking to drive them into the limbo of an almost forgotten historical era.

The dream of individual liberty must be a living, active reality. The flame of desire for universal peace based upon Christian justice must be kept burning, else the ages-long trail of the pioneers will revert to a jungle of man's stupid lack of faith.

Such has been the dream of the pioneers of yesterday and the lamp which they lighted. We can, if we will, help give renewed life to the dream; help maintain the flame in the lamp; and help guard against those who scoff at the dream and would smother the flame.

... George F. Plamondon

PART ONE "THE FRENCH"

The French Plamondons

Philippe Plamondon (no record available of parents) was married at LaPrairie, Quebec Province, Canada, April 23, 1680 to Marguerite Clement Surgat, daughter of Jean and Madeleine Surgat.

Philippe Plamondon died at the Hotel Dieu Hospital in Montreal September 15, 1691, aged 50 years. He was born 1641 in Peyrosse in the See of Chermont, France. There is no record of the year that he emigrated to the Province of Quebec. Philippe was a farmer through all of his life in Quebec Province at LaPrairie which is across the St. Lawrence River from Montreal. Philippe and Marguerite had four sons and one daughter. The eldest son, Antoine, inherited the land. At the time of his father's death, Antoine was living at Fort St. Louis on the Missouri River and he gave the land to his brother Benvist who lived and died on the home land without issue. Of another son, Etienne, there is no record of his obituary and it has been assumed that he perished while helping defend the Fort at LaPrairie against the Indians. The fourth son was Pierre who carried on the family line in Quebec Province and the family farm. The daughter married Jean Brisset. Pierre went to Lorette, Quebec Province, and married there, so that Lorette may be considered as the Cradle of the Plamondon brood in North America. Lorette is situated on the north shore of the St. Lawrence River, some six miles west of Quebec City.

1. May 2, 1709, at Lorette, married:

   Pierre Plamondon of this Parish, son of Philippe and Marguerite Clement Plamondon, to Charlotte Hamel, daughter of Jean Francois Hamel and Felicite Levasseur Hamel.

   Pierre Plamondon died at Lorette May 2, 1767 aged 84 years and two months. Charlotte, his wife, died at Lorette December 21, 1767 aged 76 years and seven months.

   Pierre and Charlotte tilled the soil and raised fifteen children. Some of their descendants still occupy and cultivate the same land today.

2. January 7, 1739, at Lorette, married:

   Ignace Plamondon, son of Pierre and Charlotte Hamel Plamondon, to Therese Drolet, daughter of Jaques Drolet and Therese Bouton Drolet of this parish.

   Ignace was baptized August 25, 1712. He died at Lorette February 4, 1802 aged 89 years 5 months and his body was inhumed in the vaults of the church there, where he had long been the Chief Trustee and master singer. Ignace's profession was that of Royal surveyor, while still occupying the ancestral farm. Therese, his wife, died at Lorette July 1, 1791 aged 69 years nine months.

   Ignace Plamondon was Royal surveyor from 1741 to 1801, named as such by the then Governor of New France, of the seignories - des Maures - Belair - Batiscan - Champlain - St. Augustin and the Baronies of Partneuf and Pertheris,

and also of the lands owned by the Seminary called St. Jean Fief. (Above is an extract from the Quebec Provincial Archives.)

3. February 3, 1777, at Charlesbourg, Quebec Province, married:

Jean Baptiste Plamondon, son of Ignace and Therese Droulet Plamondon to Felicite Girard, daughter of Francois and Josephte Savard Girard.

Jean Baptiste Plamondon was born at Lorette May 20, 1755. He was drowned in the St. Lawrence River at St. Gregoire, County of Micelot, Province of Quebec, June 28, 1810, along with his son Antoine. Jean Baptiste, like his father, Ignace, was a Royal surveyor but only for the St. Francois seignory.

I have no record of the death of Felicite Girard Plamondon, wife of Jean Baptiste Plamondon. She lived but a few years, however, Jean Baptiste married again in 1783, as hereinafter narrated. His son, Antoine, who was drowned in 1810, was a son by a later marriage.

Children of Jean Baptiste and Felicite Girard Plamondon:

Twins:	Ignace and Jean	born October 12, 1777
	Felicite	born April 27, 1779
	Marguerite	born June 7, 1781

Jean married Ursula Nadeau, August 8, 1803.

Felicite married Augustin Gill, son of Louis Gill and Suzanne Gamelin Gill, May 1, 1797

No record is available to me of what became of Ignace, the other twin.

The term "seignory" is used several times in this narrative. There follows some documented definitions of that and related terms in order that the reader may have some understanding of their background in the early history of Quebec Province. It should be understood that the French immigrant settlers envisioned a "New France" in that part of the American continent, and they brought with them many customs and ideas from their home land.

Seignory (Encyclo. Amer.)

(1) In English law the lordship retained by a grantor after alienation of land in fee simple and regarded as an incorporeal hereditament. The seignory dates back to Roman times, and later found its way to England where the only seignories now existing are those created before 1290. By a statute passed in England in 1882 a tenant for life of a manor may alienate the seignory of any freehold land within such manor. The lordships of manors are the only seignories of consequence today in England.

(2) In Canada land held by a tenure resembling that of feudal times. (Enc. Amer.)

Seignory (Encyclo. Britt.)

In English law, the lordship remaining to a grantor after the grant of an estate in fee simple. There is no land in England without its lord. "Nulle terre sans seigneur" is the feudal maxim. Where no other lord can be discovered the Crown is lord as lord paramount. The principal incidents of a seignory were an oath of fealty; a "quit" or "chief" rent; a "relief" of one year's quit rent, and the right of escheat. In return for these privileges the lord was liable to forfeit

his rights if he neglected to protect and defend the tenant or did anything injurious to the feudal relation.

Seigneur

A Feudal Lord; one of the landed class who held a seigneury.

Seigneury

The domain or landed estate of a French seigneur under feudal tenure (ceased in 1854)

Barony

Generally speaking (in the 13th and 14th centuries) barons were ranked below dukes and counts and held land directly from the king. However in many cases the title baron was more powerful than that of count since many of the latter held land mediately (i.e., from dukes). Toward the latter part of the 14th century the title baron began to weaken and ranked below dukes, counts, and viscounts. In any case until the 17th century the title of baron could be borne only by the holder of a territorial barony.

Louis XIV cheapened the title by creating numerous barons by royal letter. Napoleon's decree of March 1, 1808, further cheapened the title by dissociating it from the idea of feudal obligations and rights and land tenure. At the present time the title of baron in France confers but slight political distinction unless borne by the recognized representative of a historic family.

A barony thus may be said to be the tenure in land of a baron in which, unless holding direct from the Crown, he may be vassal of a duke, count, or viscount.

From the September 20, 1952 issue of The Gazette, a newspaper founded June 3, 1778, published in Montreal, I have a clipping from the editorial page. The feature on the page for that day was the 100th anniversary of the charter for Laval University in Quebec. I am quoting in full from the lead editorial, because it is of interest with respect to the culture of that period in Quebec Province.

> "Today Laval University in Quebec is celebrating the 100th anniversary of the granting of its charter. One hundred years is a long time in the history of any institution in North America. But in celebrating the centennial of its charter, Laval is not celebrating its foundation. The University actually goes back to 1765. In that year it was founded by the Quebec Seminary. And the Quebec Seminary goes back to 1663.
>
> "Thus, Laval is one of the oldest teaching centres in North America. Why, then, should it make so special an occasion of the 100th anniversary of its charter?
>
> "The answer lies in the fact that the granting of the charter set the seal of official recognition upon Laval's position. It was an institution of the Old Regime that had to re-establish its position under the new. Unless recognition came from the crown, its degrees would lack recognition, if not validity.
>
> "It was one of the great moments in the history of Laval when the authorities received from one of the secretaries of Lord Elgin, the Governor-General, a

letter in French announcing that Queen Victoria had granted her consent and Laval had taken its place among the full-established universities of her realms.

"The granting of the charter meant that the French Catholic culture of old Quebec could have its centre in the old University overlooking the St. Lawrence, founded on the rock where the first settlers had made their homes in a new world. No anxiety or hindrance lay ahead. The Royal seal had recognized the work of the past and guaranteed the work of the future.

"So it is that the celebrations at Laval today are the celebrations of a milestone in the University's progress. But the University is very conscious of its far deeper traditions. Anyone who visits old Laval on its site on the rock, can easily sense the past that lives on in the present, as something full of life and guidance.

"From the promenade on the roof of the old University buildings one can see the Seminary garden, the first land in all Quebec cleared by a regular settler. And below, under the entrance to the Seminary from the garden, is the place where he built that first private dwelling erected in this province, in 1619.

"Laval today is a vast and complex organization. It is a modern university with ten faculties and with a student body of more than 6,000.

"But within the old buildings of Laval is the sense of classic order, with the long gracious corridors, the impressive staircase, the stone vaulting of the roofs. All about is the atmosphere of a faith -- a faith held in patience and courage, counting the decades rather than the years, the centuries rather than the generations. Here is the poise of a faith that sees life in the light of the eternal, and knows that even learning can destroy man if faith departs out of knowledge.

"At the heart of Laval University is the special chapel, where lies the recumbent figure of Msgr. de Laval, carved in Carrara marble. This graven effigy marks the grave of the first Bishop of New France. In the reverent stillness of that chapel, where the light dawns and fades each day in a timeless peace, the University cherishes the memory of its founder.

"When the Bishop Laval died in 1708, Father Charlevoix wrote: "I have seen that saintly prelate, in his last years, preserving that evangelical simplicity which rendered so venerable the successors of the Apostles. I have had the consolation, in receiving his last breath, to see a life consecrated to the hardest labors of apostleship, finishing by a saintly death."

"It was this heroic figure who set out from Old France to the New, to become a shepherd to his people in the wilderness, to fight the good fight against evil and cruelty, and to commence the work of teaching that is today brought to its fruitation in the University that bears his name and honors his tomb."

Also from the same issue of The Gazette and from the same page, there appears the following paragraph in an article titled "The Treasures of Laval":

"Among these early Canadians artists represented in the gallery at Laval is Theophile Hamel. He was born at St. Foy, on the outskirts of Quebec, in 1817.

After studying under a noted Quebec artist, Antoine Plamondon, he went to Europe in 1844 and studied in Italy. On his return to Canada he was in great demand as a portrait painter. He executed portraits of the Speakers of the Legislative Council and the Legislative Assembly, and many other public figures of his day."

PART TWO

THE FRENCH-ENGLISH PLAMONDONS

Regardless of the ancient cause of rivalry and enmity between the English and French people, it would seem that in the new land they should have been forgotten. It is not to be, though, as evidenced by the history of those early days along the St. Lawrence River.

It is interesting, however, that without the aid of France, solicited by Benjamin Franklin, it is doubtful if the revolt by the English American colonies against Britain would have succeeded. If it had failed, the founders of the new nation to be known as the United States of America would have been executed as traitors to Great Britain. They would have included George Washington, Benjamin Franklin, Thomas Jefferson, John Carroll of Carrollton and all of the others known in American History as patriots, signers of the Declaration of Independence, and otherwise as leaders in the Revolutionary War and as Founders of a new nation conceived in liberty and dedicated to the principle that all men are created equal.

Those English emigrants who remained loyal to the mother country and who left the colonies to settle in Canada carried with them the old country traditions including hatred of the French. Those who cultivated expatriation by remaining in the colonies and participating in the war for freedom, gained the assistance and friendship of France. The American debt to LaFayette and his comrades has never been forgotten.

As the years have gone by the relationship between those of English and French extraction within Canada has resolved into a merged Canadian citizenship that is a lesson to the old world, and indicates what intelligent people can do when they really try. It further indicates the source of real American strength both in Canada and the United States, for it is woven from the strands of many lands. No longer is it the English and French, rather it is Canadian and American. And each one has long since added here the strong threads of still others who have come to join the great adventure in the new far--western world.

The "all French" Plamondon strain (my family branch, that is) ended with the immediate family of Jean Baptiste and Felicite Girard Plamondon who were married February 3, 1777. Felicite died after having four children (as previously listed under "The French Plamondons").

1. November 17, 1783, at St. Francois du Lac, married: Jean Baptiste Plamondon, widower of Felicite Girard Plamondon, to Catherine Gill,* daughter of Louis Gill and Suzanne Gamelin Gill.

*The background of Catherine Gill is an interesting side-light of the Plamondon family story. Henry Wadsworth Longfellow's Evangeline, a poetic story of the "Acadians" is almost universally known and loved. Students of history will recall that many colonists of New England and also of the colonies further south moved north into what was for them a still newer country which the French settlers there had named "Acadia" because it reminded them of the stories of the mountainous district of Greece celebrated as the abode of a simple, contented pastoral people. The colonists who moved northward were amongst those whose first loyalty was to

England, their mother country. Their position in the colonies had been fast becoming an unhappy one by reason of the agitation against the Crown. There was resentment and talk of "taxation without representation" by many people in the thirteen colonies, and a cleaveage was growing between loyalists and those who favored political seperation. The loyalists included some of the wealthy and influential colonists who refused to join in the movement toward a break with the Crown. Finally a substantial number of the loyalists organized and moved north to establish new homes away from the possibilities which they foresaw. They took over that part of the country to the north and toward the mouth of the St. Lawrence River, (Acadia), which in later years became the Canadian Province of Nova Scotia. When they settled in Acadia they proceeded to disposses the French settlers and also an Indian tribe known as "The Abenakis," a warring tribe but not a numerous one. The French settlers were of the type who offered little physical resistance to the intruders. They were the peaceful Acadians of the poet's story Evangeline, who were taken by the English captors and scattered through the colonies to the south and as far west as Louisiana. The French girl "Evangeline" of Longfellow's poem was one of them.

"In 1775 because of their persistent refusal to take the English Oath of Allegiance, the Acadian French were forcibly deported and throughout the next ten years their holdings in the Annapolis Valley and about the Bay of Fundy were taken over by immigrants from New England, the British Isles and Europe. This area is known as the "Land of Evangeline," immortalized by Longfellow's poem, "Evangeline." (Encyclo. Amer.)

The Indians resisted but were subdued. When they left they took as captives two English children (there may have been others, but these two, only, are pertinent to this narrative), a brother and sister. Louis Gill was sixteen years old at the time and his sister Catherine was fourteen. They were brought westward by the Indians to an Indian village known later as St. Francois du Lac, Quebec, near a lake not far from the south bank of the St. Lawrence River. This was a country in which there were many other small Indian tribes, most of whom lived on friendly terms with the French people who treated them as friends rather than as savages and enemies. The incident of Acadia was probably one of many that served to revive in the America of those early days the continental animosity between English and French.

Some of the Abenakis Indians settled at Benconcourt in the Province of Quebec, the "New France" of that time, east of St. Francois du Lac.

In later years Louis Gill married a French girl named Suzanne Gamelin, and they became the parents of Catherine Gill who was born in St. Francois du Lac and who married Jean Baptiste Plamondon November 17, 1783. Jean Baptiste and Catherine Gil ~~Gill~~ Plamondon were the parents of Simon Plamondon and six other children.

When Catherine married Jean Baptiste, the padre spelled her family name in the church record as "Guill" that being the French spelling for the English sound of Gill. Catherine was drowned in the St. Lawrence River while returning home from Three Rivers in 1810. Jean Baptiste also was drowned that same year along with their son Antoine, both at the same time, in the big river.

The children of Jean Baptiste Plamondon and Catherine Gill Plamondon (all born at St. Francois du Lac, County of Gamaska, Province of Quebec, (Canada) were:

1. Francois, baptized September 15, 1784. Married at St. Francois du Lac January 3, 1820 to Angele Duchesneaux.

Died January 16, 1868, aged 84 years.

2. Therese, baptized 1788, died February 1821, aged 33 years.

3. Catherine, baptized 1792. Died January 19, 1833, aged 40 years.

4. Antoine Baptiste, baptized March 31, 1794. Drowned in St. Lawrence River at St. Gregoire, June 28, 1810, aged 15 years, 6 months.

5. Augustin, baptized 1798. Married at St. Francois du Lac to Madeleine Loisiere (no marriage data available). Died August 30, 1832, aged 34 years.

6. Joseph, baptized March 20, 1799. Married at St. Francois du Lac November 30, 1832 to Marguerite Gill. Died at Pierresville February 20, 1869, aged 70 years.

7. Simon Bonaparte, baptized April 1, 1800. His birth date is not available in the baptismal record but he gave his age as 50 at the time of the Oregon Territory 1850 census taken by the Federal Government.

Simon Plamondon

I have previously listed seven children, with Simon being the last shown, of Jean Baptiste Plamondon and Catherine Gill Plamondon. My information elsewhere states that there were nine children, but no record is available of the other two, if that is true. Robert Gauvreau* advises me that the children in turn produced large families and that most of them remained in or near St. Francois du Lac, with the exception of Simon.

(*I will later explain who he is).

Incidentally, Mr. Gauvreau states that a son of "Alphonse Plamondon" was married in Quebec in 1917. Alphonse was born at Pierreville (across the St. Francois River from St. Francois du Lac) in 1867, and may be a second-cousin of mine, a first cousin of my father Francis Norbert Plamondon. If that is true, then Theodore, said to be the father of Alphonse, was a brother of Simon and not included in the listing of the children of Jean Baptiste and Catherine Gill Plamondon. Alphonse left Quebec Province in 1900 and apparently moved to Seattle, Washington. Alphonse is said to be a musician by profession. Mention is made of this incident so that further research may be made at some time regarding the "Seattle branch" of the family.

Jean Baptiste Plamondon, Simon's father, (my paternal great-grandfather) was a Royal surveyor and was named by the government of Quebec to survey the seignory of St. Francois on which there was an Indian village of the Abenakis tribe. He was later placed in charge of the affairs of that and other smaller Indian tribes of that vicinity, for the Quebec government. It is therefore evident that Jean Baptiste and his family lived in near contact with many Indian people thereabouts. It is likewise quite understandable how and why Simon could speak several difficult Indian tongues and dialects along with French and English, although his facility with English was not as good as with French.

It is understandable, then, why young men matured early in life in those days

of rugged living. Simon was a husky young fellow at age fifteen, long accustomed to out-door life, utterly self reliant and able to take care of himself. He had grown up almost along side of many Indian youngsters of the several tribes who were under the jurisdiction of his father Jean Baptiste for the Quebec government. The degree and nature of that jurisdiction is not presently clear, but it existed as evidenced by the public records of that time. Simon learned to speak the Indian tongues as well as the natives themselves. He had hunted, fished and trapped with them as well as with the other white boys of his vicinity. It is probable that there were comparatively few other French families in the immediate neighborhood at that time because it was mostly "Indian Country." It may be of incidental interest to state that Jean Baptiste Plamondon, Simon's father, was associated in some official capacity for the provincial government with the Huron Indian Tribe prior to his work with the Abenakis and other smaller tribes in the St. Francois seignory.

There is at least traditional evidence that Simon had made a trip as far to the north as the Hudson's Bay Company trading post at Hudson's Bay by the time he was fifteen years old. Quite apparently, too, he had grown to know the area along both shores of the St. Lawrence River for a considerable distance both east and west from his home, by that time. It is very possible that the life of Simon Plamondon in the days of his youth in the Province of Quebec was influenced by what will now be narrated about "The Coureur-De-Bois".

THE COUREUR-DE-BOIS IN NEW FRANCE

"One of the most colorful figures in the history of New France (Quebec) is also one of the least known historically -- the coureurs-de-bois. Literally the expression means one who runs or goes in the forest. More properly one who lives in the forest. The expression connotes roaming, hunting. More specifically the coureurs-de-bois were, for the most part, trappers and fur traders who were unlicensed by the government. The authorities knew how lucrative the fur trade was and licensed only the favored few to carry it on. Life on the seignories offered but little to enterprising young men.

"Families in the early days of New France were large. The feudal system that the French had brought from old France was obnoxious to all except the large land holders. Thus it was that the most venturesome in the colonies took to the woods to seek their fortune in the fur trade and to explore.

"The very essence of the early French teachings was of courage and high adventure. It is easily understood how it came about that approximately one-third of the young men of the colonies of New France at the close of the seventeenth century were coureurs-de-bois.

"Taking up their abode with the Indians these hardy souls soon implemented their own knowledge with the ancient lore and woodcraft of the Indian. As time went on they surpassed the Indian in their ability to cope with their environment. The Canadian winters in the 17th and 18th centuries killed a greater number of the colonists than all of the wars put together. Scurvy was rampant because of the lack of fresh fruit. The Indians imparted to Cartier in 1535 the secret of making a brew from certain pine branches which was effective in preventing scurvy and curing the afflicted. Cartier failed, however, to pass on the secret to succeeding generations. Winters became nightmares of death and despair.

"The coureurs-de-bois, however, amid the rigors of winter was safe and sound ... the Indian villages. The natives welcomed him because he was the instrument ...ough which they could sell their furs for the best price. So a strange compact arose, the Indian providing shelter and the Frenchman providing avenues of trade.

"Many of these outlaws, for indeed they were so regarded at the time, were the sons of noblemen and the seigneurs. Finding time heavy on their hands (for the mood of the times was against manual labor) these venturesome spirits took to the woods. Robert Cavelier de la Salle, whose explorations of the Mississippi laid the basis for France's claim to Louisiana, was a coureur-de-bois, having disappeared for a period of three years and having lived with the Indians during this time.

"Pierre Radisson was one of the most famous of this hardy group of pioneers. Because of the restrictions on trading prevalent in Quebec, Radisson and others began to trade with the English. In this way Radisson became acquainted with Sir George Carteret who later was granted New Jersey by Charles II. Carteret introduced the enterprising young Frenchman to Prince Rupert, cousin of the king. Vessels were duly outfitted and because of the restrictions and animosity of the French at Quebec a landing was made at Hudson's Bay and a post was established to which the trappers could bring their furs and where they could be loaded on English vessels without French interference.

"From this partnership was born the Hudson's Bay Company in 1670, which today is one of the great commercial enterprises in the world.

"The voyageurs or canoemen who were the guides and who supplied the brawn and ...wledge in bringing the early explorers, settlers, and missionaries to the north-...st were nothing more or less than coureurs--de-bois who happened to like the excitement of travel and the lure of exploration."

The story of the Lewis and Clark expedition to the west coast in 1805 had become well known throughout Quebec Province within a few years from that time. It obviously would reawaken that age-long urge to "go west" amongst the younger generation of French-Canadian pioneer settlers. Some of them had in the meanwhile gone as far west as the Red River Valley country in south-central Canada and some of them had settled in what was later to be known as the Province of Manitoba.

Young Simon had long heard the stories of western journeys by French-Canadian adventurers and trappers known as "voyageurs," and the story of Lewis and Clark as well. He also had heard, from his family, the story of the Acadians including his maternal grandfather, Louis Gill. He also had heard that some of the Acadians were taken to Louisiana. It is not surprising then, that young Simon decided to go west to see the new country beyond the far western mountains, and that he first went south to Louisiana on his long journey to the west.

The Blanchet and Pelletier Families

The Plamondon family story would not be complete without mention of the Blanchet and Pelletier families. My father's mother (my paternal grandmother) was ...iette ("Harriet") Pelletier and her mother was Rosalie Blanchet.

Both of these families had their origin in France. The only available record follows emigration to North America and settlement in Quebec Province, the "New France" of that time.

THE BLANCHET FAMILY

(1) Pierre Blanchet, baptized 1646, son of Noel Blanchet and Madeleine Valet Blanchet from St. Omer Parish, Diocese of Amiens, Picardee, France, was married to Marie Fournier at Quebec City in 1670.

(2) Jean Blanchet, baptized June 9, 1685, son of Pierre and Marie Fournier Blanchet, was married in Quebec City to Genevieve Rosseau, but as yet I have no record of the marriage date.

(3) Augustine Blanchet, son of Jean and Genevieve Rosseau Blanchet, was married to Angelique Gilbert January 15, 1753, in Quebec City.

(4)* Rosalie Blanchet, daughter of Augustine and Angelique Gilbert Blanchet, was married to Pierre Blanchet, son of Louis Blanchet and Angelique Joly Blanchet, January 27, 1780 at St. Pierre du Sud, Quebec Province.

(* Louis Blanchet and Jean Blanchet (Item 2 above) were brothers. Pierre Blanchet (Item 4) and Augustine Blanchet (Item 3) were cousins. Thus, Pierre married his cousin's daughter, Rosalie, in 1780) (Louis Blanchet, baptized 1701, and Angelique Joly were married July 12, 1723, at Berthier, Quebec Province. Pierre Blanchet, son of Louis and Angelique Joly Blanchet, was married to Reine Blais, July 27, 1767, at Berthier, Quebec Province. Pierre Blanchet, widower of Reine Blais Blanchet, was married to Rosalie Blanchet (Item 4 above) in 1780.)

(5) There were ten (10) children born of the marriage of Pierre Blanchet and Rosalie Blanchet. Below are listed their names in chronological order:

Name	
Louis	Married to Marie Gosselin
Felix	Married to Rose Talbot
Francois Norbert*	- see below
Augustin Magliori**	see below
Thomas	Married to Madeleine Morin
Michel	Married to Cecile Blais
Huberta	Married to Olivier Prevost
Judith	Married to Gabriel Cloutier
Rosalie	Married to Jean Baptiste Pelletier
Andre	Married to Rosalie Roy

The above data other than for those starred and referred to hereafter may at some time be of interest to some one of my own family in tracing back others of the Blanchet Family.

* Francois Norbert Blanchet was baptized at St. Pierre du Sud, Quebec Province, September 3, 1795. He was ordained a Catholic Priest at Quebec City July 18, 1819, and was consecrated as Archbishop of the Church Province of Oregon July 25, 1845. He first came to the Oregon Country in 1838 accompanied by Father Demers. They were the first Catholic "Black-Robes" (missionaries) in the Pacific Northwest.

**Augustin Magliori Blanchet was baptized at St. Pierre du Sud August 22, 1797. He was ordained a Catholic priest at Quebec City June 3, 1821, and was consecrated Bishop of the Diocese of Walla Walla, Church Province of Oregon, September 27, 1846. He first came to the Oregon Country in 1845 where, under his brother's direction he established St. Joseph's Mission on Puget Sound. (The Oblate Fathers (O.M.I. - Order of Mary Immaculate) were placed in charge of St. Joseph's Mission. See my story of the Mission elsewhere in this narrative it being the story of what is now known as "Priest Point Park", Olympia, Washington.)

The brothers, Francois Norbert and Augustin Magliori Blanchet, played distinguished parts in early northwest history. Their story is well told in the book The Mantle of Elias by Marie Leona Nichols, published in 1941.

The book can be obtained from the J. K. Gill Company, S.W. Fifth Avenue at Stark, Portland 4, Oregon. Price $2.50. While there are some inaccuracies in the book, such as the name of the father of the Blanchet brothers and the number of children in the Blanchet family, the story of their work in the Oregon Country is reliable and well documented.

To any one interested in the early history of "The Oregon Country," this story of that period would be incomplete indeed without that of the missionaries, Catholic and non-Catholic. Amongst those missionaries, the "Black-Robes" were outstanding, including my two great-grand uncles Francis Norbert Blanchet and Augustin Magliori Blanchet, those two brothers who devoted the majority of their adult years to God's work in this new land of the Pacific northwest and particularly in what are now the States of Oregon and Washington. And, too, no story of the Plamondon family would be complete without that of the Blanchet brothers who were my father's grand-uncles, my grandmothers uncles. Since their story is so well written in The Mantle of Elias it would be pointless to try to cover it in this family narrative.

Archbishop Francis Norbert Blanchet served as missionary and, under the responsibilities of "the mantle of Elias," as Bishop and Archbishop in the Church Province of Oregon from 1838 to 1889. He died at St. Vincent's Hospital, Portland, Oregon in 1889, at the age of 94 years.

The career of Bishop Augustin Magliori Blanchet is on record in the archives of the Arch-Diocese of Seattle (previously (1) The Diocese of Seattle, (2) The Diocese of Nisqually, and (3) originally The Diocese of Walla Walla).

The original Church Province of Oregon included the southern part of what is now western Canada and what are now the States of Oregon and Washington.

There is, however, one of many incidents of that missionary history not mentioned in the book referred to which may well be of more than ordinary interest. That is the incident of St. Joseph's Mission on Puget Sound which I have told about on a previous occasion as follows:

ST. JOSEPH'S MISSION

(Address delivered by George F. Plamondon
at Annual Meeting of Thurston County Pioneer & Historical Society,
Olympia, March 2, 1948)

It is indeed appropriate that the Centennial of the founding of St. Joseph's ission at Priest Point be celebrated by a Pioneers and Historical Association

and particularly by the Thurston County branch of such a Society. It is fitting that the incident be given recognition within the framework of pioneer history in our state, and especially in that of our community - the locale of which formed the historical background.

"Occasions such as this can truly be described as "days of recollection," which stand out from the all too frequent skepticism in our time. From the welter of sophistication so currently popular wherein so many apparently seek to be known as blase and unbelieving, such occasions serve to remind that beneath a surface of seeming indifference we yet, as a people, are sound of mind and of heart; that we are not entirely failing in appreciation for, and understanding of, what has happened in the past nor of its relationship to our day.

"The progress of humanity toward the goal of civilization is slow indeed. The tools, gadgets and the general glamour of modern living may sometimes lead us to believe that we have reached the absolute peak of civilized perfection. However, too many things currently happen which convince us that we yet have a long way to travel up hill before we can honestly boast of being at the top.

"On each occasion of these days of recollection, we find ourselves marveling at the faith, courage and perseverance of many of those who lived and worked in times long past. It is well that they be honored in our time and in times to come, just as those of today whose lives are being devoted to others may yet be honored. The greatness of a country derives partly from natural advantages but mainly from people who discover and develop those advantages and who bring with them and spread the faith and culture of lands from whence they came.

"There are and always have been pioneers in every line of human endeavor. They were and are the hardy ones who have moved and are moving in the lead toward making the world a better place in which to live. Their fields of work include the scientific, social, cultural, economic and spiritual. Within the spiritual field there has been an area of geographical exploration wherein those searching for souls to save have made great contributions in discoveries of new lands in the carrying out of the Master's command "Go ye therefore into all nations teaching them all things whatsoever I have commanded you." American history contains the names of many men and women who have come to this continent for that purpose. The Oblates of St. Joseph's Mission and all other Missionaries should be numbered amongst the pioneers in the places wherein they labored although their objective was in behalf of the Kingdom of God rather than seeking material things.

"Even after the passing of a century an echo of the chant of the Mission Priests and their Indian flock drifts down through the corridor of years from Nature's cathedral at Priest Point." A writer expressed that thought some time ago in a brief article about the Old Mission. That thought is in mind as I try to tell something of the Mission story about which there is so little available record.

"It is known that Rev. Father Demers of the Jesuit Order, one of the <u>earlier</u> pioneer missionaries, visited with the Indians of Puget Sound in the Spring of 1839. He had come to the Oregon Country in 1838 with Monsignor Francis Norbert Blanchet and had celebrated the first Mass north of the Columbia River at Fort Vancouver on November 25th of that year and again soon after at my grandfather's home on Cowlitz Prairie. In the meantime, Simon Plamondon, my grandfather, and a few other French-Canadian settlers, with help of the Cowlitz Indians, had constructed a small church built of logs in anticipation of the arrival of

Missionaries whom they had long been hoping for andexpecting. It was from there at Father Demers continued on over the old Indian Trail to Puget Sound in the ring of 1839.

Acting upon the request and recommendation of Father Demers, Archbishop Blanchet, newly consecrated head of the newly created church province for the Oregon country, with headquarters at Oregon City on the Willamette River, made claim in 1846 for the missionary rights to some 320 acres of land on the shore of Budd Inlet at the present site of Priest Point Park. He made claim in the name of the Oblate Fathers, and Order of missionary priests founded in France during the early 18th Century, and he directed Father Pascal Ricard of Montreal to this new missionary field.

Right Rev. A.M.A. Blanchet, brother of the Archbishop, was consecrated Bishop of Walla Walla at Montreal, Canada, on September 7, 1846. The original name of that part of the Arch-Diocese lying north of the Columbia River was "Diocese of Walla Walla." However, in 1850 after Bishop Blanchet's arrival the name was changed to "Diocese of Nisqually," with headquarters at Fort Vancouver. Within my own memory the name was again changed to "Diocese of Seattle."

Bishop Blanchet started west from Montreal by overland trail via St. Louis and was joined at St. Louis by Fathers Ricard and Anselm and two O.M.I. Brothers, one of whom was named "Blanchard." It may be of interest to state that members of Brotherhoods who work with many of the Religious Orders are nor ordained priests. They are, usually, men skilled in different types of occupations who voluntarily enter into a religious life to assist the priesthood in many practical ways in which such assistance is needed. Some writers have confused the name in religion, rother Blanchard" with that of the blood brothers "Blanchet." It may be of incidental interest that Archbishop Blanchet and his brother, Bishop Blanchet, were my great-grand uncles, my grandmother's uncles. It also may be of interest that at the present time the Society of Oblates of Mary Immaculate (O.M.I.) is in charge of St. Benedict's Parish in Seattle and also have parishes in Elma and in Moxee over near Yakima.

By June, 1848, a small group of Oblates, including Fathers Ricard and Anselm and Brother Blanchard, arrived at Puget Sound by way of the Columbia and Cowlitz Rivers from Fort Vancouver, and over the pioneer trail from Cowlitz Prairie. On or about August 25, 1848, the Mission, one of the first north of the Columbia River, was actually founded, its purpose being the spiritual care of the Indians in the Puget Sound Country. Father Ricard gave it the name of "St. Joseph's of New Market," in honor of the head of the Holy Family, the foster-father of Jesus, and of the nearby white settlement at the Falls of the river called the Des Chutes. That settlement was later renamed "Tumwater," my own birthplace. He later revised the Mission name to "St. Joseph's of Olympia" because of the magnificent view of the mountains to the north and west which reminded him of the Grecian hills. From that revision the immediately adjacent settlement which had since sprung up and which was called "Smithville," after its founder, was renamed "Olympia."

There were several tribes of Indians hereabouts at that time, amongst them being the Nisqually, the Squaxon, and the Duwamish whose leader was the famed Chief Seattle. There were some intelligent ones, some peacefully inclined, a few really brilliant ones in some ways, such as Chief Seattle. Many of the rank and le of the adult members of the tribes not only were suspicious and treacherous, but also were physically unkempt, and possessed many other characteristic native faults. They were rather free with the use of knife and bow and arrow. Their

standards of living and conduct left much to be desired. Their own chiefs had constant difficulty controlling them in their interfamily and interracial relationships.

The missionaries built a school which was later destroyed together with the Mission records during the Indian War of 1855-56. Governor and Mrs. Isaac Stevens stayed at the school as guests of the Mission Fathers when they first came here, and it is recorded that Mrs. Stevens later paid high tribute to their hosts and the mission work in writing of that occasion. A large church was completed in 1852 with the help of the local white people regardless of creed. The church building stood on a gentle slope of the lagoon, fed by the small stream which yet flows down the ravine through the present park. The Church building was also destroyed during the Indian War.

The Mission Fathers gathered the converts and other Indian students in the school which was a square, gray stone building with a low roof, built so low on the shore that the high tides almost touched the steps. Schools and classes were organized, land was cleared for vegetable and flower gardens, and fruit trees were planted. It has been said that the gardens and flowers were very beautiful.

The rooms of the school building were dark and gloomy, with windows cut so high that light came through but dimly, a precaution against possible enemies and affording less chance for arrows or bullets finding their mark from without. The benches were the work of the Indians under the direction of the Missionaries and might be regarded as the start of the present day manual training classes.

"To the music-loving Red Man, the chants sung by the Priests, and taught by them in their service, were satisfying to the deep primitive urge for expression as they were designed for ritual and worship. Picking berries or scraping a fresh pelt, a lone Mission Indian would lift his voice in harmony with that inner musical urge, and in a moment another voice would join and then another and another until the melody would reach the clam digger on the beach and the fisherman in his canoe out on the water, and their voices would meet and mingle with a symphony of sound in the forest, and along the shore. This was worship, modern in idea and concept, yet as primitive souls had known it since the dawn of time." (Quoted from an unknown source.)

It should not be presumed, however, that all was a bed of roses for those Mission Priests and Brothers, nor that their days were filled with flowers and musical symphonies. They were hard working, practical men highly skilled in their profession of administering to the physical, mental and spiritual needs of the natives. They were capable men who felled trees, grubbed out stumps, hewed timbers with a broad-axe, and cleared the land. They had a practical knowledge of medicine and were experienced in dealing with the Indian Medicine men. Those early Missionaries of the Northwest Country had the benefit of more than one hundred years of yet earlier Catholic Missionaries who had labored amongst the many tribes of American Indians. Many of those earlier Black Robes lost their lives and became martyrs in the midst of their work amongst the various tribes of the Iroquois Nation, and amongst the Sioux, the Pawnees, Choctaws, Chickasaws and numerous others. Their work had extended from the Atlantic Seaboard and the St. Lawrence country through the wilds of the continent from Hudson's Bay to the north and to the south and west. Such names as the Jesuit Fathers, Marquette, Joques, De Smet, LaSalle are amongst those whose exploits in discoveries, and conversion of the natives are well known in American history.

The Oblate Fathers of St. Joseph's Mission worked patiently with the Puget

Sound Indians despite the obvious difficulties. They had to work against the inherited suspicion of the natives transmitted through the years from tribe to tribe, from east to west, with respect to the steady and irrestistible westward march of the white men and the ever increasing speed of the loss of hunting grounds, long since considered by the Indians as being their own. It required great patience and tact to combat and try to overcome their natural animosity and suspicion and convince the Indians, and especially their leaders, that the "Black Robes" were not seeking land but rather only to teach of the real "Great Spirit" and of the real "Happy Hunting Ground" and of the trail leading to it; to teach of Him who came to die upon the Cross that the trail might be clear and way be marked. How well they succeeded will never be fully revealed, until and unless the Book of Life maintained by the Heavenly Record Keeper is given to us to read.

STORY OF FATHER ANSELM

The story of Father Anselm is one of those episodes that, to the best of my knowledge, cannot be proven on the basis of any presently available records. I tell it for what it is worth, knowing that it could be and perhaps is true, in light of the times and circumstances. It is probably true that many an interesting and thrilling story of the early days here in the Northwest has never been told and many another will never be told.

The young man to be later known in religion as "Father Anselm, O.M.I." was born and reared in a village in France. It is said that in his 'teens he had a sweetheart and that both he and the girl were deeply religious. They long considered whether to marry or to devote their lives to the Church. They finally concluded that their callings were in the field of religion rather than matrimony, and they parted, he to enter the Seminary and she to take temporary vows of a Novice in the Convent with the understanding that they would thus ere long be definitely sure of their future course. That decision was made in due time. He was ordained to the Priesthood and she became a Nun, both taking the perpetual vows of poverty, chastity, and obedience in the service of religion.

Becoming a member of the Religious Order known as Oblates of Mary Immaculate, he was later sent to Montreal, Canada, and was chosen to accompany Father Picard west to the Oregon Country, there to establish an Indian Mission on Puget Sound.

Even some of the younger Indians who attended the Mission school retained many of their native characteristics and ideas. To the extent that those ideas were in harmony with Christian principles, and some of them were, they were encouraged by the Missionaries. However, every effort was made to overcome those ideas which were contrary to such principles. One of the latter was that of killing another in revenge for any reason. Thus, if a member of a family were murdered another member of the family felt obligated to kill in retaliation. It thus came about that one day Father Anselm discovered a young buck whetting his hunting knife, and, becoming alarmed by the young Indian's actions, asked him why he was sharpening the knife. He finally told Father Anselm that he was going to kill a fellow tribesman. Father Anselm tried to take the knife away from him but in the scuffle was stabbed fatally and died soon after.

It has been said that Father Anselm was buried there at the foot of one of the great trees, and that many, many years later the remnants of a hand-hewn Cross were found in a thicket and that a portion of the remnants indicated that there had been a name carved thereon.

The story of Father Anselm could well be true and, if so, the soil of Priest Point Park has long since been enriched by the blood of a martyr in the cause of Christian education and civilization, here so close nearby, but far away from the home of his youth, in France, from whence he came.

.. ..

Following the end of the Indian War in 1855-56, the Indians accepted their future status as being settled in Reservations, after which St. Joseph's Mission was officially abandoned by the Oblate Fathers, who continued their work in the established Indian Reservations and elsewhere. Their work is still manifested by the goodly number of succeeding generations of Indians who practice the faith of their fathers before them, implanted by the Missionaries at the present site of Priest Point Park.

History, whether of a nation, state or community may be likened unto the Rosary taught by the Mission Fathers to the Indians. Each episode of that history is a bead and at the end of each decade of events there is a pause for reflection upon what has happened and, perhaps, to wonder what yet may occur. At the end of a series of decades a Cross is hung as a reminder that what has happened in the past deserves thoughtful analysis in light of the many sacrifices made in the passage of time and their effect upon the present, and upon the days to come.

There have been many episodes in the history of the Northwest, before and during the past hundred years, and as we count them over and over again we now, in a manner of speaking, after the ten decades of a century have passed, gently hang Cross upon one of the branches of a tree at Priest Point Park in honor of the Pioneer Missionaries who labored there in the cause of Christian faith, so long ago, at St. Joseph's Mission.

The Pelletier Family

The following record of this family is quite brief but serves the immediate purpose to show something of the background of tie-in with the Plamondon history.

1. The first Pelletier in North America of record in Quebec Province, Canada, was Guillaume Pelletier, whose death occurred at Quebec City November 28, 1657. His wife's maiden name was Michelle Morille. No record is presently available of his birthplace or date or of their marriage or of her lineage.

2. Jean Pelletier was born 1631, son of Guillaume and Michelle Morille Pelletier. He was married in Quebec City to Anne Langlois. Jean died February 25, 1698. Anne died March 17, 1704, both at Riviere Orielle. Their marriage date is not presently available.

3. Noel Pelletier, son of Jean Pelletier and Anne Langlois Pelletier, was born at Quebec City, May 3, 1654. He was married to Madeleine Mienault in 1676. (Marriage date not presently available.) Noel died at Riviere Orielle September 1, 1712. No record is presently available of demise of Madeleine Mienault.

1. Guillaume Pelletier, son of Noel Pelletier and Madeleine Mienault Pelletier was born at Riviere Orielle 1681. He was married to Louise Pinel at Riviere Orielle February 15, 1706. Guillaume died at Kamouraska, Quebec Province,

December 14, 1734. No record is presently available as to the demise of Louise Pinel.

5. Francois Xavier Pelletier, son of Guillaume Pelletier and Louise Pinel Pelletier was born at St. Anne de la Pocatiere August 18, 1718. He was married to Helene Gendron at St. Francois du Sud, August 1, 1750. (This was Francois' second marriage) No further data is presently available regarding Helene.

6. Francois Hyacinthe Pelletier, son of Francois Xavier Pelletier and Helene Gendron Pelletier was born at St. Francois du Sud, March 14, 1753. He was married to Anne Francoise Blais at St. Pierre du Sud in 1778. (Exact date of marriage not presently available)

7. Jean Baptiste Pelletier, son of Francois Hyacinthe Pelletier and Anne Blais Pelletier was married to Rosalie Blanchett at St. Pierre du Sud, in 1799. (No date presently available of Jean's birth) (See story of Blanchett family.)

8. Louise Henriette Pelletier, daughter of Jean Baptiste Pelletier and Rosalie Blanchett Pelletier was born at St. Francois du Sud in 1812.

The foregoing genealogy of the Pelletier family (that part of the family which is the direct background of my grandmother, Louise Henriette Pelletier) all took place within a radius of about 25 miles on the south shore of the St. Laurence River, with St. Francois du Sud as the center - with the exception of Quebec City - which is on the north shore. The family line remained intact within that small area.

The data was compiled and given to me by Robert Gauvreau, a distant cousin of mine (previously mentioned). Mr. Gauvreau is a member of the Societe-Genealogique Canadienne-Francaise (French-Canadian Genealogical and Historical Society). The data can be fully documented.

Three daughters of Jean Baptiste Pelletier and Rosalie Blanchett Pelletier, came to the Oregon Country in 1845 or 1846. Their names were Louise Henriette, previously mentioned, Gelan and Emily Pelletier. Louise Henriette, who became my paternal grandmother, was called Harriet by her family. The three Pelletier sisters came west in the mid 1840's with a group of nuns from Montreal and Quebec. The nuns volunteered, at the request of Archbishop Blanchet, to go to the Oregon Country and help establish schools there in the New Church Province. The Pelletier girls came with the nuns to visit and perhaps help their uncles, the Rev. Francis Norbert Blanchet and his brother the Rev. Augustin Blanchet, and the nuns in church and school work.

Louise Henriette Pelletier, born in 1812, was married to Simon Bonaparte Plamondon July 10, 1848 in the Oregon Country. (See Part Five of this narrative)

(Note: The name "Pelletier" is properly pronounced Pel-let-e-a, as nearly as I can spell the pronunciation. Also, the name "Henriette" is pronounced En-ri-ette, as nearly as I can spell the pronunciation.)

Gelan (pronounced about like "Selangh") married a French-Canadian named Lucier, in either Oregon City or St. Paul (Oregon Territory). No children were

born of the marriage. She was always known thereafter in the family as "Madame Lucier." Gelan died in Vancouver in 1894, aged about 85 years. She was apparently the eldest of the three Pelletier girls. She is buried in the Catholic cemetery, Vancouver, Washington, beside her sister Henriette.

Emily married a French-Canadian named Bihan (pronounced about liked "Biyongh"). From this marriage these children were born:

Amelia)
Napoleon) Birth dates not available
Josephine)

Emily Bihan, after the death of her husband, married a man named Schable. No children were born of Emily's second marriage. She outlived her second husband by many years and spent her last years living with her daughter, Amelia. She died about 1895 at Amelia's home. I remember her as Aunt Schable. She visited at our home in Tumwater many times during her last years.

Amelia married Lawrence Kratz, at Vancouver in 1872. Not long thereafter, they moved to a farm in the prairie country about nine miles south of Olympia in Thurston County. Three children were born of this marriage:

Theresa - 1874
Phillip - born 1876
Louis - born 1880

Napoleon ("Nap"): (Amelia's brother) I have no record of his ever marrying nor what finally became of him. I remember him, though, as a big, handsome man who occasionally visited at our home in Tumwater. I think that he lived in San Francisco.

Josephine married a man named Lotka (a Bohemian name). They had two children, Flora and George. Flora married a man named Youse. Their home has been in Oakland, California, for many years. I have no record as to when and where Josephine died.

Both Phillip and Louis Kratz died many years ago. Theresa Kratz is still living (1955) and her home is in Langley, Island County, Washington. Theresa married Arlie Van Epps of Olympia when she was in her late teens. She later married a Seattle newspaper man, Louis Sefrit who died a few years later. Her last marriage was to Ransome Kittle of Seattle who died in 1951.

Phillip Kratz married Elizabeth Pinger of Tumwater. Phillip and his wife are both deceased. A son of Phillip and Elizabeth lives somewhere in the vicinity of Olympia. His name is Lawrence Kratz.

I remember that when I was a little boy I often visited my cousins at the Kratz farm, situated just south of Plumb Station about eight miles south of Tumwater. It was a good farm with well cultivated upland and fine meadows down along the Des Chutes River. It was a well managed and prosperous farm. Lawrence Kratz and the boys always had first class saddle and buggy horses. I remember how pleased I was when they would take me for a ride in the rubber-tired rig and with a fast-stepping trotter. Theresa taught me to ride a bicycle in the lane which led to the Kratz farm house from the main road. Theresa had one of the first bicycles I had ever seen. Louis, the youngest of the family and the pride

of them all, died when he was seventeen years old. After his death the family sort of drifted apart, as I recall, and the place was never the same fine old farm home that it had been. It was there, at the Kratz farm, I first met my cousins George and Flora Lotka (brother and sister) whose family relationship is evident from the preceding listed lineage. They always called my mother "Cousin Ellen" and my father "Cousin Frank," as did the Kratz children. We all visited back and forth through those years. George died in Seattle a few years ago. Flora is still living, so far as I know, in Oakland, California. I visited overnight at her home there in 1925, and she and her husband visited at our home in Woodland in the late 1920's.

In connection with that branch of the family, Laurence Kratz's sister Catherine married John McLeod. The McLeods had a farm a little way south of the community known as "Belmore," a few miles south of Tumwater on the old Littlerock Road. My brother, Patrick Norbert, taught school at Belmore when he was a young man and boarded at the McLeod house. There were several McLeod children but I can remember only two of them, Annie and Catherine ("Cassie"). Annie has visited us here in Olympia twice during the last few years. Her home is in Vancouver, British Columbia.

Another of Laurence's sisters married a Mr. Bohmer. I remember one of the Bohmer boys who occasionally visited at our home in Tumwater.

One more incident that I remember relates to still another family branch. There was a Doctor Prevost in Seattle who had a son, Louis, about my age or perhaps a year older. I can recall seeing them only a very few times, once or twice at the Kratz farm and once at our home in Tumwater. They gave me my first bicycle, an old one of Louis', when he got a new one. The Prevost family were related to mine and it traces back to the Pelletier family. I haven't heard of any Prevost for many years but I think that there is such a family in Seattle or thereabouts. They might or might not be any relation to the Doctor Prevost above mentioned. (See "The Blanchet Family" story. Huberta Blanchet married Olivier Prevost. The Seattle Dr. Prevost was a direct descendant of that marriage.)

One final incident respecting the Pelletier family line may be worthy of mention in closing this part of the narrative story. We (my wife Helen, and I) visited my cousin Theresa (Kratz-Van Epp-Sefrit-Kittle) Saturday, March 14, 1953, at Langley in Island County. We had, a few weeks previously, driven up to Georgetown (Seattle) to see her, where she had lived since she married Ransome Kittle. She wasn't there, but her former neighbors told us that she had moved to Langley where she owned or had owned some property and where she and Rans (Kittle) had spent their summer vacations.

We found her at Langley. Theresa was then 79 years old (or was to be on her birthday that year). Her mind seemed none too good and she was very forgetful. Her general health was failing badly and it looked to us that she might not live very long. However, she was able to give me some of the information that I was looking for about the two Pelletier sisters other than Harriet, my Grandmother. One of them was Theresa's grandmother (Emily).

Theresa was living there in a house built on her property by a man named Alphonse Barber, a French-Canadian. He told me, however, that the property now belongs to him and that Theresa gave it to him in payment for money which she owed him for the labor in building the house, and in consideration of his providing a home for her there until her death.

He had also built two other small houses on the property for rental income. The main house includes an apartment for Theresa and another which is occupied a tenant. I have some misgivings about the matter, and feel a bit heartsick about Theresa in the closing months or years of her lifetime. She appeared to us to be unable to properly care for herself in anything approaching the manner in which I remember her living in the years past. It is regrettable that Theresa had no children to care for her, thus giving rise to the existing situation. She seemed to be quite content, but I cannot help but wonder if she fully understands what has happened.

Theresa is the last one, in a manner of speaking, of what was once a proud family. Her mother, Amelia, was a beautiful woman and always conscious of her beauty. She was a natural aristocrat in her day. The Pelletier women were inclined that way, I think. Theresa was also a beautiful woman, but a blond, quite unlike her mother who was a distinct brunette.

It is always sad to write or anticipate "Finis" to a family, or as in this case a branch of a once proud family.

.. ..

Robert Gauvreau - 4287 Bordeaux, Montreal Canada

I have referred to Robert Gauvreau elsewhere in this family narrative as being the source of some of the data for the Quebec Province historical background. His letters to me and copies of my letters to him are amongst my personal papers. The letters are interesting and they shall be kept for future reference.

Robert's family relationship is outlined as follows:

Robert Gauvreau's Maternal Ancestry		George F. Plamondon Ancestry
1. 1680 at LaPrairie, Quebec Prov. Married: Philippe Plamondon and Marguerite Clement		1. Same
2. 1709 at Lorette, Quebec Prov. Married: Pierre Plamondon and Charlotte Hamel		2. Same
3. 1739 at Lorette Married: Ignace Plamondon and Therese Drolet		3. Same
4. 1780 at St. Foye Married: Ignace Plamondon and Louise Delisle	Brothers	4. Married: Jean Baptiste Plamondon and Catherine Gill
5. 1813 At St. Foye Married: Jean Baptiste Plamondon and Josephite Langlois (nee Traversy)	Cousins	5. Married, 184[illegible] Simon Plamondon and Henriette Pelletier

6.	1840 at Lorette Married: Simon Plamondon and Julie Blondeau	Second Cousins	6. Married, 1868: Francis Norbert Plamondon and Ellen Scanlon
7.	1871 at St. Raymond, Quebec Province Married: Elie Plamondon and Malvina Thibaudeau	Third Cousins	7. Married, 1911: Geo. Francis Plamondon and Helen E. Carothers
8.	1896 at Quebec City Married: Desmerges Plamondon and Ferdinand Gaubreau	Fourth Cousins	8. Married, 1938: Ford Gregory Plamondon and Judith Muntinga
9.	1905 at Quebec City Born: Arthur Robert Gauvreau Son of Ferdinand Gauvreau & Desmerges Plamondon Gauvreau	Fifth Cousins	9. Born 1951 John Remi Plamondon Son of Ford Gregory and Judith Plamondon

Robert has spent considerable time through the years in genealogical research, mostly respecting the Plamondon family society. I have a photographic copy of a family tree made in Montreal or Quebec by an aged priest whose name was Msgr. Jean Baptiste Plamondon, son of Jean Baptiste and Marie Plamondon (see the family lineage in forepart of this narrative). The photocopy is none too good and is difficult to decipher. The original was made by hand with pen and ink. Included in the Gauvreau letters are two or three regarding the Tree, giving the key and explaining about it. He states that there are several errors and points them out. However the Tree copy is worth keeping. I had the copy made in Montreal from a photostatic copy.

The Gauvreau data have been obtained by him from personal examination of official records in the Province of Quebec, and from corresponding with keepers of official records elsewhere including the State of Oregon. The data may therefore be considered as accurate. He has had access to church records in the Province and in Central Canada during his research activities.

Robert Gauvreau states that there are about 20,000 Plamondon descendants in the Province of Alberta, Canada, and that a considerable number are in and near Chicago, Illinois. The ancestors of these latter ones came from northern Wisconsin. He mentions them as the ancestors of Mr. Charles Plamondon, well known Chicago resident who lost his life in the Lusitania disaster (around 1912).

There are other descendants scattered through the New England states. He claims to have a record of over 600 Plamondon families, all of them interrelated back through the genealogical line.

He has been very helpful to me in supplying much of the data regarding the family history in Quebec Province. His letters will be available to any one who may be interested.

I have often wondered about the background of the California branch of the

family. I recall that many years ago, about the year 1922, Louis Plamondon of San Francisco visited us in Woodland. He was a jewelry salesman. His wife, ra, and daughter, Marjorie, had visited with my brother Lou in Kelso and with my brother Norbert in Bucoda about 1909. They had two other daughters, Maude and the one they called "The Duchess," the latter having been a well known actress in San Francisco for a few years. They also had a son Richard ("Dick").

Robert Gauvreau recently found records indicating that the California branch were from St. Hyacinth in the third generation (see the family genealogy data). He finds that three brothers named Louis, Joseph and Remi Plamondon were born in Detroit, Michigan about 1840, 1841, 1843 and later emigrated to San Francisco where all three of the brothers lived and died. There probably are some of their descendants in California at the present time. There may, too, be descendants of other of the family branches presently in California.

PART THREE

Simon Plamondon and the Early Northwest

Simon Goes West

For as long as I can remember, the tradition has been that Simon Plamondon journeyed from his home in Quebec Province to New Orleans and from there to the Oregon Country. We have in the past often wondered why he would go south before going west. Now that at least some of the family story in what later became Quebec Province is known, the tradition of the southern journey no longer is a mystery, subject to some family skepticism. It has been claimed by some that Simon arrived in the Oregon Country in 1815. However, in light of all available data it is now believed that the year was 1818.

Simon left home in the autumn of 1815, a few months before his sixteenth birthday. He was approaching full growth and physical development at that time as were so many of the young men of that period. (In fact, that has been true of so many Plamondon men through all the years. It was true of all my brothers, and of my father.) Simon did not leave home without first planning where and how he was going. There is no record of his journey other than the traditional story to which I have referred. Presumably he traveled west and south on river routes, by canoe and portage as was the custom among the Canadian voyageurs. He may have traveled alone, but it is probably that he took along one of his many young Indian buck friends with whom he had practically grown up around St. Francois du Lac, La Prairie, and other boyhood haunts along both sides of the St. Lawrence River. They were on the Mississippi River for at least the latter leg of their journey to New Orleans. It is not known how long Simon stayed in the south nor how long it took to travel from his home to New Orleans. There may have been and probably were many stop-overs along the way for he was one who would be interested in seeing new country. It is quite probable that he made inquiries throughout the south land there, about those French people who had come from Acadia.

New Orleans was not, however, the destination in his mind and was only an incident in his plans. Neither is there any record of his long journey from there to Oregon. Family tradition tells that he went back up the Mississippi River to the mouth of the Missouri River and up the Missouri. Also, en route North and West, that he visited with many Indian tribes along the way. It is not even beyond possibility that he left behind, on the way, some trace of himself amongst the tribes. He could live amongst them, readily learn their dialects and tell them of the many tribes to the north and east. All of which accounts for much of the approximate three year period of his long journey from Quebec Province to the Pacific Northwest. By the time he arrived in the Oregon Country at the Northwest Trading Company post on the Columbia River at Fort Vancouver he was a full grown, husky man well over six feet in height and powerful in strength. It is said that no Indian buck could stand up to him in games or in wrestling and fighting, but that he was never a trouble seeker. Throughout his lifetime the Indians loved him wherever he went and he was a friend to them. That was not unusual for the French Canadians. Indians, to them, were people and friends rather than enemies. In their dealings with Indian tribes there is no record of any great trouble. That lack of trouble was often misunderstood in the early days by those of other national origins, perhaps occasioned by the apparent disinterest of the French-

Canadians in the idea of too hastily trying, in their opinion, to dispossess the Indians of their cherished hunting grounds.

Simon arrived at the trading post on the Columbia River in the autumn of 1818, and was immediately employed by the Northwest Trading Company as a handy man. He had several skills including trapping, hunting and carpentering, all well learned as a lad in Canada. Also, his natural friendliness and native French courtesy were apparent, though he had little or no formal educational background. He remained with the Company until 1821* when the Hudson's Bay Company took over the Northwest Trading Company's properties and franchise. Simon then went with the Hudson's Bay Company and was in the employ of that Company for many years.

(*There still remains some difference of opinion as to the year of change in ownership, some claim 1824, others 1822.)

First White Man to Explore Cowlitz Prairie

It is evident from all available information that young Simon Plamondon spent a considerable part of his time in exploring valleys of the main streams flowing south into the Columbia, down river from Vancouver. He also spent some time down at French Prairie on the Willamette River working the fur trade in that area for the Company. The Northwest Trading Company was interested in obtaining data with respect to the back country north of the Columbia River, and Simon's knowledge of, and experience with, Indians together with his recognized ability to take care of himself made him the logical choice for such a task. During the open winter of 1818-1819 he made the journey, alone, by canoe down the Columbia and up the Cowlitz Rivers. It was an exploratory trip but he saw a part of the prairie country north of the Cowlitz River for the first time. Upon reporting back to his employers he told of the beautiful prairie country and of the Indians he had observed, stating that he wanted to return and further explore and try to become acquainted with the natives of that up-river area.

Meets John McLaughlin

It was not until early in 1820 about a year prior to the transfer of the Northwest Trading Company holdings to the Hudson's Bay Company, that Simon made his second trip up the Cowlitz River with the purpose in mind to really look over the upper river valley and prairie country. He had told his employers, after his first trip, of what he had seen and how impressed he was by the natural beauty of the land and surroundings, and how it reminded him of his homeland in Quebec south of the St. Lawrence River around St. Francois du Lac and elsewhere in the Province. It was then he is said to have first become acquainted with John McLaughlin, the Hudson's Bay Company Chief Factor who had come west to look over the operations and holdings of the Northwest Trading Company with a view of determining whether or not to recommend purchase by his Company. That was the beginning of a life-long friendship over and above the relationship of employer and employee. Dr. McLaughlin had spent many years in and around Quebec representing the Hudson's Bay Company in its dealings and in the general management of the Company trading posts including the ones on Hudson's Bay far to the north. He knew of the Plamondon family in Quebec Province, and something of the family history with special reference to the Seignory surveyors and managers of Indian tribal affairs in behalf of the Quebec government, which included Simon's father and grandfather. It is probable, too, that Simon and his family had knowledge of, or had heard something about, the possible future plans of the Hudson's Bay Company to go into the new country of

the Pacific Northwest.

In the early spring of 1826, Simon again went by canoe up the Cowlitz River. He was accompanied by two other French-Canadian employees of the Company. They camped along the banks of the Columbia and Cowlitz Rivers on the journey, exploring and observing along the way including a side trip up the Lewis River to look over the lower valley along that stream. Their final camp along the Cowlitz River was about a mile and a quarter south of what is now the town of Toledo in Lewis County. This camp site was later known as Plamondon's Landing and still later in the records as Cowlitz Landing. (In the earliest records of that part of what is now the State of Washington, it was referred to as "Plamondon's Landing" and was so know for many years.)

Captured by Indians

It was there that Simon and his two friends came upon what could have been serious trouble. The Indians had observed Simon on his first trip up the river, but seeing that he was alone at that time had not molested him. They probably figured that some time later he would return with others and then they would capture and put an end to the intruders. They saw the white canoemen land and make their camp, and then placed watchers who stayed close by during the night. The next morning, the Indians, with their Chief in the lead, surrounded the white men and captured them without resistance. Simon, from his long experience with natives, never carried fire arms in his contacts with them. He had anticipated the possibility of their being captured and planned not to offer resistance in such event. Simon was convinced that he could make friends with the Indians and he proceeded to speak to them in several of the different dialects well known by him. By his fearless attitude and smiling appearance and his use of Indian tongues which they could at least partly understand, the Chief was satisfied that these men were not enemies. He had them taken to the village on the prairie where they were treated not as captives but rather as possible good friends.

Simon and his two aides, who also spoke quite well in Indian dialect, soon learned those of the Cowlitz and Chinook Tribes. After staying on the Prairie for several weeks during which time, accompanied by the Chief, they made a journey far up the Cowlitz River into what later became known as "The Big Bottom Country," they were permitted to leave for their return to Vancouver. Simon had explained to the Chief and to the other responsible members of the river tribes, who they were and what they were doing and why their Company was interested in the up-river country. They also explained as best they could about the Company's business and who the Company people were. Simon was not surprised by the intelligence of these natives. He understood quite well that the small Indian tribes up and down the Columbia River and tributary country knew a great deal more than might be generally presumed about what was going on, judging from his own experience in the St. Lawrence River country back in Quebec Province. The native means of intercommunication between the tribes and their ability to watch unobserved all that happened along the rivers and valleys was understood by those men of French-Canadian background.

Upon returning to Vancouver, Simon reported the experience and much that he had learned about the upper country; the conditions there, the herds of deer and elk, the friendliness of the Indians, the fertility of the land on the prairie and the upper valley of the Cowlitz.

It was about that time that Dr. John McLaughlin made the decision to recommend

the purchase by the Hudson's Bay Company of the business of the Northwest Trading Company and in such event to establish a Company farm on Cowlitz Prairie. He delegated Simon to deal with the Indian tribes and arrange with them, if possible, to accept such a venture. Simon's success in that undertaking is evidenced from the fact that he established for the Hudson's Bay Company in 1828 an 1800 acre farm there, of which he was temporarily in charge. (The present Toledo Airport is a part of what was the Hudson's Bay Company farm.) Simon had staked out 640 acres for himself in 1820. Several other employees and retired employees later took up long narrow strips of level land adjacent to Simon's, all without trouble with the natives.

Some Highlights of Events Leading to the Pioneers' Convention on November 25, 1852 at Monticello

Without endeavoring to detail the early history of the Pacific Northwest as a background for the 1852 Monticello Convention it may be well to draw just a general picture at this point. It will be recalled by students of the early northwest that there were, first, the Northwest Trading Company and the Pacific Fur Company, the latter headed by John Jacob Astor, in fur trading competition. It was from Astor that the city of Astoria, Oregon derives its name, although it was called "Fort George" for some years. These two companies merged on October 16, 1812, when the Pacific Fur Company partners sold out to the Northwest Trading Company which was succeeded in 1821 by the Hudson's Bay Company, a British concern with North American headquarters in Montreal, Canada.

The Pacific Fur Company partners sold their shares to the Northwest Trading Company because of the imminence of British capture of their trading posts and business during the War of 1812 between Great Britain and the United States.

The Hudson's Bay Company ideas reflected the British attitude and policies respecting new areas such as the Northwest, one of which was, at least in the earlier years such as in the 1820's, that Great Britain should own and control the Northwest country as far south as the Columbia River. When the French-Canadians and others began to come into the new country, they were advised and even directed to settle south of the Columbia and particularly in the Valley of the Willamette River if they planned to stay. The Hudson's Bay Company management knew that these French-Canadians had little if any love for the English or for English colonial ideas and policies, and therefore did not want them to settle north of the big river. It so happened that Dr. John McLaughlin, Chief Factor of the Company, was never thoroughly in accord with the Company in that respect. As the years passed he did very little, if anything, toward trying to control pioneer settlement. In fact, there is much evidence that he was friendly to and helped many pioneer families establish their homes by supplying them, on credit, with materials and supplies. Settlers from the midwest who came by wagon trains in the 1840's and settled north and south of the Columbia River had reason to thank Dr. McLaughlin more than once for help and encouragement.

As early as 1836 names of 36 immigrants were obtained on a petition asking Congress to declare the Oregon Country a part of the United States. "Settlers in the Willamette Valley realized they couldn't wait for a slow moving Congress to act before setting up some system of law and order, so that same year a court was created by the early Missionaries. Its jurisdiction was accepted by some, but not by others." (Quoted from an article by John McClelland, Jr. of Longview, Washington.)

After several failures in community efforts to effect a satisfactory local civic government, a general meeting was called at Champoeg on May 2, 1843 where it was decided to created a provisional government. This government was decidedly pro-American, and the British who were occupying Oregon jointly with the Americans under treaty, wouldn't support it. After two more years during which time many more settlers came, a workable provisional government was established in 1846 and George Abernathy was elected governor. That action was acceptable for the time being to both American and British citizens.

Quote from "History of Columbia River Valley," Vol. I by Fred Lockley, published by the S. J. Clarke Publishing Company, Chicago, 1928. (Pages 293-4)

"The provisional legislature of Oregon established Lewis County, the Act being approved on December 21, 1945, and to take effect after the June election in 1846. Lewis County at that time embraced all the territory lying between the Columbia River and fifty-four degrees and forty minutes north latitude, its western boundary being the Cowlitz River. In June 1846, Mr. William F. Tolmie was elected to the Oregon Provincial Legislature. At the time of its creation Lewis County extended 300 miles up into British Columbia. Curiously enough, it was Lewis County that elected George F. Abernethy provincial governor of Oregon (1846). The vote of the other counties was already in when Lewis County's vote was reported. On the face of the returns A. L. Lovejoy had been elected governor, he having received 517 votes and George Abernethy 477. Lewis County gave sixty-one votes to Abernethy and two to Lovejoy, so Abernethy became provincial governor of Oregon. At this same election Simon Plamondon of Cowlitz Prairie was elected representative." (Underlining mine, G.F.P.)

It was on Cowlitz Prairie that the first bricks were burned north of the Columbia River. That was in July 1846 (incidentally the bricks were made for my grandfather, Simon Plamondon, on his own farm. G.F.P.). By 1850 a number of settlers had taken claims between Fort Vancouver and Cowlitz Landing. Columbia Lancaster, who had come to Oregon in 1847 and had become a supreme judge under the provisional government and who was later Washington's first delegate, had moved from the Willamette Valley and taken up a place on Lewis River. William Dillon in 1849 moved to the north bank of the Columbia River, opposite the mouth of the Willamette River and operated a ferry there. Jonathan Burbee, who had at first located on Kalama River, later loved to the Cowlitz. On the Cowlitz a number of claims had been taken up, among the settlers being Seth Catlin, Peter W. Crawford, H. D. Huntington, Nathaniel and David Stone, M. West and Royal C. Smith. In 1848 Alexander D. Abernethy, a brother of George Abernethy, Oregon's provisional governor, with a Mr. Clarke, had started a sawmill on the Columbia River below the mouth of the Cowlitz, at what was known as Oak Point. James Birnie, an old-time employee of the Hudson's Bay Company, had settled at Cathlamet" (End of quote)

Finally, the United States government laid formal claim to the Pacific Northwest and in 1848 created Oregon Territory, to extend approximately as far north as the 49th parallel. This ultimately brought about the boundary dispute with Great Britain which brought forth the famous U.S. ultimatum of "54-40 or fight" and which served to effect adjustment to the present permanent boundary line between the United States and Canada in the Northwest.

In the years of 1848 to 1852 inclusive, there arose considerable ill feeling between those who lived to the north and those who lived to the south of the Columbia River. There were many more to the south than to the north, partly at least, because of the former attitude and policy of the Hudson's Bay Company British

officials in London. It naturally followed that back in Washington, D.C. the greatest pressure from Oregon Territory for roads and other public improvements and favors came from those south of the River. The results were obvious. Those north of the River found themselves neglected by the Federal Government and they began to complain as early as 1850. These complaints and the inevitable dissatisfaction brought about the first pioneer's convention at Cowlitz Landing in 1851 at which time preliminary steps were taken which lead to the later choosing of delegates to meeting in formal convention at Monticello (site of what is now Longview, Washington) on November 25, 1852, for the purpose of taking definite action toward the creation of a New Territory for that part of Oregon Territory lying north of the Columbia River. The population north of the Columbia River in 1851 was less than 1500 people. Simon Plamondon was a delegate to both conventions and was one of the signers of the now famous petition directed to the United States Congress. (It has been claimed by some students of Washington State history that the establishment of Washington Territory in 1853 stemmed directly from the 1851 pioneer's meeting at Cowlitz Landing rather than from the Monticello Convention in November of 1852. However, that is a matter of opinion and draws a too-fine line as to time elements and distance of mail travel from here to Washington D.C. It is probably true that before the final Congressional action, the petition signed at Monticello was in the hands of Congress and probably was effective in drawing the matter to final conclusion.) The 44 signers were as follows: R. V. White, secretary; G. N. McConaha, President of Convention; C.S. Hathaway, A. Cook, A.F. Scott, William N. Bell, L.M. Collins, N. Stone, C.H. Hale, E.J. Allen, J.R. Jackson, A. Wylie, B.C. Armstrong, S.S. Ford, Sr., W.A.L. McCorkle, N. Ostrander, E.L. Ferrick, H. Miles, Q.A. Brooks, E.H. Winslow, A.A. Denny, G.B. Roberts, F.A. Clarke, J.N. Low, A.J. Simmons, M. T. Simmons, L.B. Hastings, Seth Catlin, Simon Plamondon, G. Drew, J. Fowler, A. Crawford, P.W. Crawford, L.L. Davis, S.D. Ruddell, A.S. Dillenbaugh, D.S. Mahnard, C.C. Terry, William Plumb, H.A. Goldsborough, H.C. Wilson, H.D. Huntington, C.F. Porter, S.R. Moses.

The text of the Petition to Congress was as follows:

"To the Honorable, the Senate and House of Representatives of the United States in Congress Assembled:

"The memorial of the undersigned, delegates of the citizens of Northern Oregon, in Convention assembled, respectfully represent to your honorable bodies, that it is the earnest desire of your petitioners, and of the said citizens, that all the portion of Oregon Territory lying north of the Columbia River, and west of the great northern branch thereof, should be organized as a separate territory, under the name and style of the Territory of Columbia.

"In support of the prayer of this Memorial, your petitioners would respectfully urge the following, among many other reasons:

"First: That the present territory of Oregon contains an area of 341,000 square miles, and is entirely too large an extent of territory to be embraced within the limits of one state.

"Second: That said territory possesses a seacoast of 650 miles in extent. The country east of the Cascade Mountains, is bound to that on the coast, by the strongest ties of interest, and inasmuch as your petitioners believe that the territory must inevitably be divided at no very distant day, they are of the opinion that it would be unjust, that one state should possess so large a seaboard, to the exclusion of that of the interior.

"Third: The territory embraced within the boundaries of the proposed Territory of Columbia, containing an area of about 32,000 square miles is in the opinion of your petitioners, about a fair and just medium of territory extent to form one state.

"Fourth: The proposed Territory of Columbia presents natural resources, capable of supporting a population at least that large as that of any state in the union, possessing an equal extent of territory.

"Fifth: Those portions of Oregon Territory lying respectively north and south of the Columbia River, must from their geographical position, always rival each other in commercial advantages, and their respective citizens must, as they now are, and always have been, be actuated by spirit of opposition.

"Sixth: The southern part of Oregon Territory having a majority of voters, have controlled the Territorial Legislature, and Northern Oregon has never received any benefit from the appropriations made by Congress for said territory, which were subject to the disposition of said Legislature.

"Seventh: The seat of the Territorial Legislature is now situated by the nearest practicable route at a distance of four hundred miles from a large portion of the citizens of Northern Oregon.

"Eighth: A great part of the legislation suitable to the south is, for local reasons, opposed to the interests of the north, inasmuch as the south has a majority of votes, and representatives are always bound to elect the will of their constituents, your petitioners can entertain no reasonable hopes that their legislative wants will ever be properly regarded under the present organization.

"Ninth: Experience has, in the opinion of your petitioners, well established the principle that in states having a moderate sized territory, the wants of the people are more easily made known to their representatives; there is less danger of a conflict between sectional interests, and more prompt and adequate legislation can always be obtained.

"In conclusion your petitioners would respectfully represent that Northern Oregon, with its great natural resources, presenting such unparalleled inducements to immigrants, and with its present large population, constantly and rapidly increasing by immigration, is of sufficient importance, in a national point of view, to merit the fostering care of Congress, and its interests are so numerous, and so entirely distinct in their character, as to demand the attention of a separate and independent legislature.

"Wherefore your petitioners pray that you honorable bodies will at an early day pass a law, organizing the district of county above described under a Territorial Government to be named the "Territory of Columbia."

"Done in convention assembled at the town of Monticello, Oregon Territory, this 25th day of November A.D. 1852."

Among the first of the settlers who came to the Oregon Country in the mid 1840's by wagon train from the midwest were Michael Simmons, who founded the town of New Market, later re-named Tumwater, Samuel B. Crockett, Jesse Ferguson, David Kindred, James McAllister, Gabriel Jones and George W. Bush, all of whom were

prominent in the early history of the lower Puget Sound area. Bush Prairie was named for George Bush who settled south of New Market on prairie land, as did some of the others.

Monticello Convention Centennial

On Tuesday, November 25, 1952, there was held in Longview, Cowlitz County, the Centennial of Monticello Territorial Convention. The following is quoted from the November 21, 1952 issued of the Longview Daily News:

"A full 100 years of progress will pass in review Tuesday with the Centennial of the Monticello Territorial Convention. The observance will be highlighted by the dedication of an historical marker at the convention site, adjacent to the California Way underpass, at 4:00 p.m.

"The Centennial banquet is scheduled for 6:00 p.m. in the Hotel Monticello. The dinner will be sponsored jointly by the Longview '23 Club and the Cowlitz County Historical Society."

The following is quoted from an article by John M. McClelland, Jr., in a special edition of the Longview Daily News of Tuesday, November 25, 1952:

"Such was Monticello, a few buildings on the river bank, in 1852. It was chosen as the meeting place of that year for reasons that had to do with good politics. Enthusiasm for separation of the territory increased in direct proportion to the distance from Oregon City. Hence the Puget Sounders were the most ardent supporters of the movement. Those on the lower Cowlitz weren't expected to be as eager for separation since they were closer to the existing seat of government. So, to assure their attendance the convention was held in their town -- in fact right in and around Uncle Darby's house."

(Uncle Darby was Darby Huntington.)

Among the listing of Descendants of early pioneers, there appeared the following:

"Simon Plamondon"

"Perhaps the most interesting of all the signers was Simon Plamondon of Cowlitz Prairie. Sometimes described as a voyageur, he was sent by John McLaughlin as early as 1816 to the region known as the Hudson's Bay Cowlitz Farm. He was the first white man to traverse the little known Cowlitz Pass. He was thrice married and reared three fine families whose descendants have distinguished themselves as able citizens. Among the descendants are George F. Plamondon, Norbert J. Plamondon, and Mrs. Michael Lee of Olympia; Paul Plamondon and Robert Peterson of Longview; Dr. Ralph Plamondon of Astoria; Attorney John Sarault of Chehalis; Mrs. M. E. Holloway of Woodland and John Plamondon of Ephrata; Mrs. L. Stewart of Castle Rock and Peter Plamondon of Seattle. Other descendants also were located in California."

"Lewis County Formed"

"The Oregon Provisional Legislature,by act of December 19, 1845 created Lewis County. This consisted of all the territory lying north of the river and west of the Cowlitz River and north to 54 degrees 40'. John R. Jackson of Jackson Prairie was named sheriff and tax collector."

"Only 3,965 in '52"

"Probably no territory was ever organized with a population so small as that of Washington. A census taken by U.S. Marshal J. P. Anderson showed a total of only 3,965 white persons in 1952."

"Among those who took advantage of the government's offer to free land for those who would farm it were the homesteaders who brought civilization to what is now Cowlitz County. Peter Crawford came exploring first in '47 and took up a claim on the east bank. Part of Kelso, which he founded, lies on his claim. Among others who settled in the flat area that is now Longview and Kelso were H. D. Huntington and his brothers, Nathaniel Stone, Seth Catlin, Jesse Fowler, Orlando George, Victor Wallace, William McCorkle, Thomas Roe, Royal C. Smith and Crumline LaDu."

"November 25, 1852 was the date on which residents of Northern Oregon met at Monticello and petitioned Congress for the creation of a new territory which (ultimately in 1889) became the State of Washington. Congress divided the area in 1853.

"The marker was erected by the Washington State Parks and Recreation Commission. John Vanderzicht, a director of the group, will discuss the state's historical marker program."

"J.M. McClelland, Jr., editor of the Daily News and another Commission member will outline the significance of the Monticello Convention."

"Descendants of the convention signers will be represented by George F. Plamondon, Olympia, grandson of Simon Plamondon, a Cowlitz County pioneer."

The following editorial appeared in the same issue of the Longview Daily News:

"None of the 44 men who met here 100 years ago today was particularly aware that he was making history. Surely not a one thought, as he signed his name to the memorial, that 100 years hence a monument would be erected to mark the spot. History is never made deliberately because men seldom know, when they act, whether their action will have lasting effect. The men at Monticello weren't greatly impressed with their importance. They weren't seeking fame. What they wanted was simply what they knew to be every American's right -- self government. They presented their case so well that they achieved their aim for themselves and all those who have come after them, including we of the present.

"This evening homage will be paid the territorial pioneers by calling together some of their descendants who will be told that Washington, soon to be 100 years old, is proud indeed of its founding fathers. Perhaps somehow the words will reach beyond the years to those who came to Monticello in '52 and left something here that will always be remembered."

(With reference to the age of my grandfather: It is evident from the Quebec Province church records that Simon Plamondon was not as old as family tradition had handed down, but rather that he was, as stated hereinbefore, born in 1800. This is further verified by the fact that he gave his age as 50 when the 1850 census of Oregon Territory was taken. It should be remembered that in those days the average man of fifty years of age was "getting along in years" and that one who lived beyond eighty years was considered <u>very</u> old. All of which may have given rise to the apparent error regarding Simon's age. He was said to have lacked only a few months

of being 100 years of age when he died.)

(Geo. F. Plamondon Speech at Dedication of the
Memorial Marker at Longview, Washington, honoring the
Pioneers' of the Monticello Convention of April 25, 1852,
at the Longview Centennial Celebration held April 25, 1952)

Mr. Chairman, Ladies and Gentlemen -

We who are the descendants of the Monticello Convention Pioneers extend our thanks to you, Mr. Chairman, and to all others who planned and made possible this Centennial day of remembrance and to the State Parks and Recreation Commission for the marker dedicated here today.

It is fitting, indeed, that on this occasion we pay tribute to all of the early settlers of Washington State, and particularly to those of them who took part in the Monticello Convention held at this spot 100 years ago today. They were hard working, straight thinking men, those pioneers. They and many others of their time carved out their own security by the toil and sweat, and tears and laughter of the kind of sturdy people they were. We who are their descendants are proud of that lineage.

It may be well, however, to remind ourselves that you, Mr. Chairman, and all of us here, together with all the people of the Western World, are descendants of pioneers. Through the generations and centuries past, pioneers and their descendants have traveled toward the setting sun to build new homes - somewhere in the west. Whether the west, to them in their generation, was east or west North Africa, or the main Continent of Europe or any of the three great peninsulas of Scandinavia, Italia or Iberia, or across the channel to the British Isles, pioneers and their descendants have looked toward the sunset horizon in the evening of their day and wondered what lay beyond. Some of their descendants crossed the ocean in their sailing ships; some to build what for them was a New England along the Atlantic Coast of North America, others to build what for them was a New France along the St. Laurence River and the Great Lakes. Some of their descendants came across the Allegheny Mountains and down the rivers into the valleys and prairies and across the Mississippi into the great plains of the mid-west; others traversed the length of the Great Lakes in their birch canoes and came into the rolling prairies of South Central Canada and the valley of the Red River of the North.

Again, pioneers and their descendants watched the sun going down behind the "great hills" to the west, wondering what might lay yet beyond. Some of them came across the prairies and plains and through the mountain passes and down the Columbia River to the end of the ages-long emigrant trail. Some of them settled to the north of the Columbia, some of them attended the pioneers' meeting at Cowlitz Landing in 1851, and some of them along with others came here as delegates to the Convention held on the west bank of the Cowlitz River at the settlement called "Monticello." In Convention assembled at the home of one of their number, Darby Huntington, on November 25, 1952, they drafted, approved and signed a document directed to The Congress of the United States, petitioning The Congress to grant territorial status and responsible civil government to that part of the Oregon Country lying north of the Columbia River. By that action here, those pioneers fashioned the cradle of the future infant State of Washington. If those signers of the petition could be here with us today, I think that some of them would tell us, in effect, that while one phase of pioneering was approaching its end in their day,

there remained many other phases to be worked upon by those who were to come later; that the greatest and most important phase of all was the age-old search of human happiness and tranquility, the end of which is not yet in sight even in our day. They might tell us, too, that each generation must make its contribution to that phase of pioneering, which involves the clearing, widening and extending that pioneer emigrant trail. They might also tell us that we of our generation whether in groups or as individuals, can best contribute our share by striving to establish peace and good will within our own hearts, within our own family circles, within and between our own communities; looking forward to the day when, with God's help, some generation of the descendants of pioneers may dedicate a marker at the end of that emigrant trail signalling the accomplishment of "Pax et Justitia" -- peace with justice -- universal peace and good will amongst men. That might well be their message, and it is the thought I would leave in the minds of all of us."

.. ..

Settlement of Tumwater

Prior to 1844 what is now Western Washington was inhabited by the Indians and by the employees of the Hudson's Bay Company and by six other white settlers. One of these six white settlers was my grandfather, Simon Plamondon, who came from Quebec to the Oregon Country in 1818, worked for the Northwest Trading Company and for its successor the Hudson's Bay Company for a number of years and settled north of the Columbia River on Cowlitz Prairie.

There were 475 immigrants in 1844 according to the records made by Dr. John McLaughlin, Hudson's Bay Factor at Fort Vancouver. One of these was about thirty years of age in 1844 and had brought his family with the immigrant train commanded by Colonel Gilliam. With that train there was also James Marshall who later was the first to discover gold in California and become prominent in Pacific Coast history. George Bush and his family were also in the train. A word of background to the immigration commencing in 1844 may be of interest here. Senator Lewis F. Linn of Missouri had set in motion in 1835 a movement in Congress to once and for all settle the joint-occupancy agreement between England and the United States covering the Oregon Country, which settlement would include the status of the Hudson's Bay Company, an English concern. It was not until February, 1844, that Congress finally passed the Oregon Territory Bill providing for theestablishment of a line of army posts and forts including one at Vancouver, and also providing for Donation Land Claims to settlers who would live on and improve the land. The passage of that legislation was the impetus for the westward migration to the northwest territory, beginning in 1844.

Colonel Simmons and his family, his brothers and their fellow immigrants spent the winter of 1844-45 on the north bank of the Washougal River not far from Fort Vancouver, in what is now Clark County. In December of that winter he and his brothers made a trip down the Columbia River to the mouth of the Cowlitz and up that stream, swollen and turbulent by winter rains and blocked by drift and logs. They finally were compelled to turn back because their supplies were running short, but Colonel Simmons was satisfied because he had found a water route to the north.

During the winter the immigrants received all reasonable consideration from Dr. McLaughlin, who gave them employment cutting cedar shingles and procuring logs.

In April, 1845, Mrs. Simmons gave birth to a son, and they named him Christopher Columbus Simmons. They wrre participating in the discovery of the potentialities

of a new empire, hence the naming of the child after the Great Discoverer.

Colonel Simmons and others, including William Shaw, David Crawford and George Bush set out in July, 1845, down the Columbia and up the Cowlitz Rivers. They were guests at my Grandfather's home on Cowlitz Prairie and he engaged Peter Bercier to guide them to Puget Sound. He told them about John R. Jackson who had located a claim just north of Cowlitz Prairie.

Arriving at Puget Sound the party procured a canoe from the Indians and explored the shore lines as far as Deception Pass and around Whidby Island, after which they returned to Vancouver to make arrangements to bring their families north. Dr. McLaughlin gave Colonel Simmons a letter to Dr. Tolmie, in charge of the Company station at Nisqually, requesting Dr. Tolmie to render all possible assistance to the settlers including what supplies could be spared. They subsequently procured from Mr. Tolmie two hundred bushels of wheat at eighty cents a bushel, one hundred bushels of dried peas at a dollar a bushel, and three hundred bushels of potatoes at fifty cents a bushel, together with ten head of beef cattle at twelve dollars each head.

In the party were the Simmons family of seven including Christopher Columbus, the McAllister family of seven, the Kindred family of three, the Jones family of four, the Bush family of seven, and two single men -- Sam Crockett and Jesse Ferguson. The party stopped at Cowlitz Prairie and again engaged Peter Bercier as guide. It took them fifteen days to travel the fifty-eight miles to the head of Budd's Inlet because they had to cut roads through some timbered areas en route. Colonel Simmons located a claim at the falls of the Des Chutes River which the Indians called "Tum Chuck" meaning Throbbing or Tumbling Water.

Bush and the others located claims a little to the south on what is now known as Bush Prairie. Simmons laid out a town and called it New Market, by which name it was known for a long time. He did not complete his cabin until the next year. The settlers obtained supplies from Dr. Tolmie and paid for them by getting out logs and making split shakes and cedar lumber. There was good fishing and hunting. They had no flour so ate boiled potatoes, boiled peas and fern roots, along with wild game and fish. They soon learned from Indians how to get clams and thus was born the saying, "When the tide is out, the table is set."

Colonel Simmons built a small mill in 1846-47 in which he ground wheat raised by the settlers. The building was of logs and the millstones were made from boulders found in the river near the falls which supplied the power for the mill. The flour was not bolted and the bread was coarse, but it was good. Thus was born a new industry.

In 1848, Simmons, Jesse Ferguson and others organized the Puget Sound Milling Company and built the first saw-mill in the Puget Sound Country. They bought the machinery from the Hudson's Bay Company at Vancouver and paid twenty cents a pound for it. So another industry was born.

In July, 1848, two of the settlers went back to Cowlitz Prairie where they were employed by my Grandfather to build a brick kiln on his claim. They burned the first kiln of brick north of the Columbia River, and yet a third new industry saw its beginning.

In August, 1848, a trail was blazed between New Market and Smithfield that little settlement which was springing up across the bay. This trail didn't start a

new industry but it did start a rivalry which lasted through many years. Smithfield was later rechristened --"Olympia."

The town of Tumwater, Washington (my birthplace) celebrated in 1945 the centennial of its founding. George F. Plamondon (author of this family story) was honored on that occasion. He accepted the invitation to deliver the main address at the public gathering. The City of Olympia had its centennial in spring of 1950. (See the story of "St. Joseph's Mission within that of the Blanchet Family in the forepart of this narrative.)

In the March 30, 1950 issue of the Daily Olympian there appeared an article by Gordon Quarnstrom of Longview, with a Toledo, Washington date line, regarding the Olympia Centennial from which I quote the following excerpts:

"Olympia's centennial celebration, soon to be observed, will focus attention on the pioneer Jackson Courthouse near here. It is also observing its 100th anniversary in 1950.

"The Jackson Courthouse is north of Toledo on the east side of the Pacific Highway. Thousands of motorists pass it daily unaware of its historic significance.

"John R. Jackson is credited with being one of the first American settlers north of the Columbia River. During the winter of 1844-45 he heard of the great water power possibilities at the mouth of the Des Chutes River and set out on a trip up the Cowlitz River.

"At Cowlitz Prairie, he met the pioneer settler, giant Simon Plamondon, and went with him as far as the Newaukum River. After visiting the (Puget) Sound region he came back to Cowlitz Prairie and built his home, which he called "The Highlands."

(Elsewhere in this narrative I have quoted from another article telling how Simon Plamondon helped Jackson build his first home there on the Prairie.)

PART FOUR

THE FRENCH-ENGLISH-COWLITZ INDIAN PLAMONDONS

Simon's First Marriage

In the meantime, Simon Plamondon, Born April 1, 1800, at St. Francois du Lac, District of 3-Rivers Province of Quebec, Canada, son of Jean Baptist and Catherine Gill Plamondon, was married to a daughter of Seha-Nee-Wah, Chief of the Cowlitz Tribe, in the year 1820. The marriage was performed by the bride's father in accordance with the Indian Sun Rites in a grove of trees on the north bank of the Cowlitz River.

"Oh, High Sun, you give me this woman; she will I guard over, while breath is in my body," chanted the young fur trader.

"Oh, High Sun, you give me this man; him will take care of and bring me to his tepee," responded the Indian girl.

This marriage was later validated and blessed by the Catholic Church missionaries who first came to the prairie in 1838.

Four children were born of that first marriage. They were ,Sophie (born 1821), Simon, Jr. (Born 1823), Therese Salima (born 1825), and Marie Anne (born 1827).

Sophie was married to Michel Cotnoir, son of Michel Cotnoir and a native Indian woman, June 7, 1842.

Theresa Salima was the grandmother of James Elias Sareault, an attorney whose home is in Chehalis where he practices law. Mr. Sareault is one of the highly respected citizens of Lewis County. He served for several years on the Washington State Board of Prison Terms in the 1940's.

James Elias Sareault, a distant half-cousin of mine, served for several years as president of the Cowlitz Tribe. He possesses many valuable records and documents pertaining to the early pioneer history of Washington State. His father was a son of Theresa Salima who was the third child of Simon Plamondon's first marriage.

Marie Anne was the youngest of the four children. Her mother died in April 1827 when Marie Anne was born. Marie Anne became Mrs. St. Germaine. Simon's four children were baptised after the Missionaries came. (I am not certain about the birth dates given for the four children of Simon's first marriage. There appears to be a difference between the several sources of data in that respect. I have set the birth years as nearly as appears reasonable from the data available. It is quite possible that part of the discrepancy in birth data arose from the fact the baptismal records show that the children were baptised subsequent to 1837 and after the Catholic Missionaries came in 1838. The baptismal records always show the baptismal dates but not always the birth dates, hence such records have sometimes been the occasion for confusion as to being birth dates.)

According to one of the historical articles written by N. B. Coffman and Charles Miles, both of Lewis County, "there were several French-Indian families in Cowlitz Prairie at that time," (referring to the death of Simon's first wife in 1827). That article has helped in the determination of the probable birth years of

the four children of Simon's first marriage.

N. B. Coffman was one of the pioneer bankers of the State of Washington. His bank "Coffman-Dobson Bank & Trust Company" of Chehalis was long a substantial banking institution and so remained until it was sold to and absorbed by one of the large Seattle banks of which it is presently a branch. Mr. Coffman, in his later years, became a student of early Northwest history and wrote many articles for publication about pioneer times.

The story of Simon's trip to the north country, to the land of the Eskimos and caribou, following the death of his first wife, has been a family tradition. I can remember my father telling about it when I was a little boy, just as he had told it before many times to the older ones. The incident is also referred to in an article by Messrs. Coffman and Miles as told to them by James Elias Sareault: "Deeply affected by his wife's death, Simon left his children under the care of a trusted Indian woman friend and went away late in 1828 or early 1829 on a trip that he long had planned to make at some time. He took with him his gun, ammunition and his favorite dog together with a small supply of provisions, and travelled by foot northward. Nothing is of record about the route he travelled, but it is assumed that he went east and north through what is now the Okanogan, Spokane and Colville country and then northward through what now would be part of the general route of the Alcan Highway. At any rate, he was gone from the Cowlitz Valley for more than a year and when he returned he mad many tales to tell of the Eskimo people with whom he visited, and of the north country.

In another article on early northwest history by Messrs. Coffman and Miles, after refuting some current common assumptions of opposition on the part of French-Canadians to American pioneers, and describing the friendly and helpful attitude of Mr. John McLaughlin, and other Hudson's Bay Company officials toward all of the settlers regardless of national origin, the following is quoted from the article as being of particular interest herein:

"But the officials of the Company were not the only ones who deserve to be given credit for their pioneer roles in the Oregon Country.

"For example there was Simon Plamondon, a Canadian who after years of adventure, independently and in the employment of the fur company, settled as the first white settler in Washington on a farm in southern Lewis County. The exact date of his staking out his farm is not certain, but his first child was born in Lewis County in 1821, and she and several others, whose descendants in the third and fourth generation now live in Washington, were grown up before John R. Jackson had settled on his farm. When the boundary conceding Washington to the U.S. was settled, Plamondon, as then resident in U.S. territory became an American citizen, served for a time as a government official, and was generally active in forming and carrying on the early Washington territorial government.

"Besides Plamondon there were other Canadians in Oregon and Washington, some of whom had come as immigrants from the Upper Red River Valley in Canada rather than as fur company employees. Their descendants are among the pioneers of Lewis County, and their family names are on many donation claims. Reminiscent of their early arrival in Lewis County, today are such Gallic names as Boistfort, literally "strong forest," and, in the idiom, "Heart of the Forest;" and Lacamas Prairie, named from its production of the camas lilly. An interesting distortion of a French name is "Pe Ell". This was originally Pierre Charles, the name of a French Canadian who came to Drew's Prairie, in 1842, removed thence to Boistfort, where a donation claim bears his correct name, and later went to the vicinity of the modern town of Pe Ell.

The distortion came from pioneer American efforts to pronounce his name from the sound of its French pronunciation "peer sharl". This Pierre Charles, or some member of his family, may with historic accuracy be accepted as the immortal legendary "old Chief Pee Ell." The Indian Pee Ell who died in the 90's was just a common good Indian.

"These Canadians of the Hudson's Bay Company days, because of their foreign extraction; their foreign, though North American ancestral homes, their comparatively small number in the subsequent tide of immigration; and their frequent intermarriage with the aboriginines (Dr. McLaughlin's wife was an Indian woman); are easily forgotten and slighted in observance of respect to pioneers and in making up the records of pioneer history. Nevertheless it does not seem fair, or historically correct, to cling to such an incorrect and unjust attitude toward them."

Simon Serves for a Period of Years as U.S. Government Indian Agent

In the foregoing quotation, mention is made of Simon having "served for a time as a government official." That service was as Indian Agent in charge of the Cowlitz Tribe for the United States government under the administration of President Benjamin Harrison, and possibly beyond that time. I can remember hearing my father say, many times, that his father (Simon) nearly impoverished himself through those years by giving of his own means to help the Indians under his care during a long period of hard times. Apparently the government Indian Bureau lacked sufficient Congressional appropriations to properly care for the Indian tribes in this part of the country at that time and Simon was not disposed to see them suffer for lack of living essentials. He may have thought that he would be reimbursed later by the government, but he never was. There was some talk, many years ago amongst the descendants, of starting legal action to recover from the U.S. Government all or part of the expenditures, but, so far as I know, such action never materialized.

Simon's Second Marriage (unrecorded)

Family tradition is that when Simon returned from his trip to the northland following the death of his first wife, he married another Indian girl, but I could previously find no record of it. There is, however, the following which is significant.

Robert Gauvreau of Montreal (whom I have previously mentioned) states that Simon appears to have had a wife and child in 1830 at Fort Langley and asked to have them transported to Cowlitz Prairie by a Hudson's Bay Company boat "for which permission was not granted." This story was told, Mr. Gauvreau reports, by a Company employee. Also, it was said to have been said that Simon was married at Fort Garry (St. Boniface, Manitoba). Upon inquiry at St. Boniface, Gauvreau was informed by the Padre there that the old church records had been destroyed when the church building burned down many years before. It is not beyond possibility that the story was true. Simon probably visited St. Boniface on his way north or on his way home (after the death of his first wife). He was not one who would long live alone and his grief would not last overlong. That could have been the second marriage mentioned in family tradition. Incidentally, many tales have been told of Simon's "numerous marriages", most of them being exaggerated. There is, however, some basis for the tales. I have found amongst the translations of typical church records, listed in the back of the book The Mantle of Elias, sev-

eral instances where a child was baptised and shown as a son or daughter of Simon Plamondon, and where the record indicates that such child may have been, and probably was, born out of any recorded wedlock of an Indian mother during the period between about 1829 to 1837. This could well mean that during such period Simon may have had several "common law" marriages of which no record exists. The fact that the record does show the subsequent baptism of several children probably born of such common law marriages, is indicative of the times and circumstances of that early period. The same type of record appears with respect to many other of those earlier pioneer settlers most of whom went back later to following the pathway of their spiritual Mother, the Church, when the Black Robes came and established spiritual guidance for them.

The matter of how people lived, their manner and customs, what they did and why, during any period of history can be fairly measured and understood only from a thorough knowledge and sympathetic understanding of all the circumstances and implications of such a period. Only too often do historians, or those who claim to be such, use the facts or purported facts of history for purposes of propaganda, often to deliberately mislead. Facts of history are thus distorted to divide people into opposing groups and thus give rise to misunderstanding, prejudice and bigotry.

Petitions for Missionaries

It is significant that during the period following (about) 1825 there began to develop among the French-Canadian settlers a feeling of need for that spiritual help which was always readily available in the days of their youth in Canada. They began, singly and then by groups, petitioning the church authorities directly and through friends in Quebec and Montreal, to send missionaries out to the Northwest country.

At this point it may be well to backtrack a bit into earlier times. The Northwest Trading Company, a Canadian concern, had been organized in 1783 to compete with the Hudson's Bay Company, English owned. By 1811 the Canadian Company was a going concern with operations from Pembina on the Red River of the North to Astoria at the mouth of the Columbia River.

No priests had been in the northwest country since it had passed under English dominion in 1765. Bishop Plessis of Quebec, in answer to petitions from French-Canadian settlers in the Red River country sent two missionaries there, Abbe Joseph Norbert Provencher who was appointed Vicar General, and Abbe Dumoulin his assistant.

Abbe Provencher established residence at what is now St. Boniface, Manitoba, and four years later he was elevated to the episcopate with the title of Auxiliary to the Bishop of Quebec and Vicar Apostolic for the District of the Northwest (the Red River area). The coming of the missionaries to the Red River Valley was the needed stimulant to encourage the Oregon Country settlers in asking that missionaries be sent to them also.

The part of this narrative which tells about the Blanchet family includes something of the missionary story, the coming of the first Black Robes, Monsignor Francis Norbert Blanchet and Father Demers. Many of the records, the translations of which into English from the original French have been heretofore referred to, were written in long-hand by Monsignor Blanchet who later became the Archbishop.

The first two missionaries arrived in 1838, to be followed later by others including Bishop A.M.A. Blanchet, brother of Francis Norbert, who was appointed Bishop of Walla Walla (see "The Blanchet Family" at the beginning of this story of "The Plamondons).

In the Seattle Sunday Times, Magazine Section, of November 5, 1950, there appeared an article by Lucile McDonald, titled "Historic Jackson Courthouse at Chehalis; Pacific Northwest 100 Years Ago." The article tells about John R. Jackson, pioneer settler, and the old log house which became one of the first Federal courthouses in the Northwest. The following is a quote from that article:

> "The County Court (Lewis County) already had convened in the homes of Simon Plamondon and Sidney S. Ford since its organization October 4, 1847. By late fall of 1850, however, John R. Jackson's new home, intended to replace his earlier cramped cabin, was underway. It became the focus of legal business in the County, which then comprised half of Western Washington."

The Jackson farm adjoined that of Simon Plamondon. Simon had been there on the prairie for many years before the Jackson family came. He assisted Jackson in establishing a home there and helped in the construction of Jackson's first log house, as a good neighbor.

In The Oregonian, Magazine Section, issue of March 26, 1939, appeared an article by J. Lynn Wykoff, titled "The Cross Came to Oregon 100 years Ago; How Men of the Faith carried the Catholic Religion to Indians and Settlers in a Pacific Wilderness." I have a copy of that fine article. Included were drawings as follows:

(1) Map of the journey with a Hudson's Bay Company expedition starting May 3, 1838 of Fathers Blanchet and Demers from Montreal to Fort Vancouver; by birch canoe via the St. Lawrence River and through the Great Lakes; overland via Red River (now St. Boniface, Manitoba); from there northerly westward to the summit of the Rockies and through the pass to "Big Bend" and "House of the Lakes" on the upper Columbia River; from there by boat, canoe and portage down river to Fort Walla Walla and west to Fort Vancouver. (Family tradition tells that Simon met the missionaries at Red River and accompanied them to Vancouver where they arrived November 24, 1838.)

No accidents nor adventures of any importance occurred until the expedition reached the "big bend" of the Columbia River where one of the boats was wrecked and twelve persons were drowned.

(2) Map showing the location of Missions established:

Vancouver - First Mission in Oregon Country, November 1838

Cowlitz - Mass in home of Simon Plamondon, December 16, 1838; land chosen for St. Francois Mission, construction started.

Astoria - First Mission by Father Demers, May 21, 1840

Okanogan - Mission by Father Demers, Summer of 1839

Whidby Island - Father Blanchet holds Mission, Spring of 1840

Forts Alexander and St. James - Father Demers opens Missions 1842

Colville - Mission by Father Demers, Summer of 1838

Fort Walla Walla - Bishop A.M.A. Blanchet opens Mission, Sept. 5, 1847

St. Paul - First Mass, present-day Oregon, Jan. 6, 1839. First Sisters' School in Oregon Country, October 1843. Jesuit Mission established 1844. First brick church in Oregon dedicated November 1, 1846.

Portland - Mass in first church by Rev. James Croke, December 25, 1851. St. Mary's Academy opened October 21, 1859.

(3) Map showing the journey by Father Francois Norbert Blanchet from Fort Vancouver to Quebec and return in 1844-1845 for his consecration as Bishop. He secured passage on a ship which first visited the Hawaiian Islands, then southeast around the Horn and across the Atlantic to England; from there he re-crossed the Atlantic to Canada where he was consecrated as the first Bishop of Oregon, July 25, 1845. He then returned to the Northwest over the same route that he had traveled seven years before.

(Bishop Francois Norbert Blanchet later made the long journey to Rome for his consecration as Arch Bishop.)

I wish to mention something else of more than passing interest respecting the career of Archbishop Francois Norbert Blanchet, here in the early Pacific Northwest. He made two journeys to South America to solicit funds for his northwest missions. He received substantial help from the several countries there, without which he might not have been able to carry on in the hard times that occurred during his life's work in Oregon. He had been unable to obtain much assistance from Montreal and Quebec. He also journeyed to Spain and France where he received considerable help. It is almost beyond understanding how he and others were able to accomplish as much as they did toward the welfare and building up of this new country. For example, during the California Gold-Rush period of 1849-1860, practically every able-bodied man in Oregon left for the south and, incidentally, left their families destitute in many instances. Comparatively few of them prospered by the venture. Had it not been for the hard working missionaries the situation would have been pitiful. These men of God labored desperately in assisting the people of the new country through those difficult times. The Archbishop's journeys to solicit help from afar are examples of what was necessary for survival.

Simon's Second Marriage (of record, that is)

Simon Plamondon, widower, was married April 7, 1839 at St. Francois Mission on Cowlitz Prairie to Emilie Marie Bernier, widow of Pierre Bernier. The marriage ceremony was performed by Monsignor Francois Norbert Blanchet in the little church which was built by Simon and others there on the prairie.

Emilie was 43 years of age. The church record shows that she was baptised in the Catholic faith on the day of her marriage to Simon.

The record of children born to Simon and Emily Marie indicates that they had been living together as man and wife under a common-law marriage relationship for

some years prior to 1839.

The following record of the children is believed to be at least approximately correct:

(1) Lina (Elionore): Born 1836. Baptised April 7, 1839. Lina was married to John Ross, July 14, 1851.

(2) Daniel: Born 1838. Baptised April 6, 1840.

(3) Marie Maxese (Elmina): Forn February 12, 1839. Baptised April 6, 1840. Married to E. C. Harland, March 15, 1872.

(4) John Baptiste: Born December 4, 1840. Baptised shortly thereafter. (I have no baptismal date)

(5) Angelique: Born 1841. Baptised November 21, 1841.

I have no present knowledge of those children of Simon and Emilie Marie Plamondon, other than that I remember John, and Daniel and Moses ("Mose", not listed above) very well. I cannot recall having seen the others but I may have. When I was a little boy my father took me with him at least twice to visit his half-brother John at Olequa, in Northern Cowlitz County. My father always thought a great deal of his half brothers and sisters and visited them several times, as I remember. Dad's favorite, however, was his older half-brother John. John Baptiste Plamondon died at Olequa January 10, 1927. I have amongst my papers a clipping from the Catholic Northwest Progress, issue of January 21, 1927, the account of John's death. He was a highly regarded citizen of Southwestern Washington and a picturesque, prominent man during his later years. The article related that John's wife died in 1922, and that they were the parents of fifteen children, eight of whom were named as surviving the death of their father. They were: Mrs. Belle Johnson of Tacoma; Mrs. Cecil Hinshaw of Bellingham; Moses, Augustus and Louis Plamondon, all of Aberdeen; John Plamondon and Mrs. Mary Peterson of Olequa; and Norbert Plamondon of Tacoma.

After checking back through the foregoing and piecing together other bits of data, I have concluded that Simon's marriage to the widow Bernier was actually the second marriage previously referred to as probably preceding this one. That conclusion is based largely upon the fact of those off-spring birthdates prior to 1838. It was, quite apparently, a common-law 'marriage' entered into at Fort Langley upon Simon's return from the North (Yukon and Bering Sea) Country, on his way back to Cowlitz Prairie. That, I think, disposes of the idea that his marriage to Emilie Marie Bernier was his third, unless one were to count the "common law" marriage and the official one performed in April of 1839 as being two marriages. In reality it was but one.

In the Seattle Sunday Times, issue of February 25, 1951, appeared an article (I have the clipping in my file) giving an account of the visit of Isaac Stevens (first Governor of Washington Territory) and Mrs. Stevens to Cowlitz Landing, parts of which are quoted as follows:

"In Lewis County's first road petitions the original settlement was spoken of as Plamondon's Landing, because Simon Plamondon's home was nearest to it, being just at the top of the slope above Miller's land. Plamondon's claim in later years was known as the Radoz property and its original owner moved a short distance away to another farm (the Floyd Henroit home).

"A century ago Plamondon's name invariably was associated with the Landing. This French-Canadian, who first saw Cowlitz Prairie in 1818, was encouraged to settle there by the Hudson's Bay Co., his former employer."

I have a clipping from the Daily Olympian, issue of April 6, 1950, the article being titled "Oldest State Parish Prepares for Easter", from which the following is quoted:

"Toledo (AP) - the 112th observation of Easter in the State of Washington's oldest parish will take place Sunday in the pioneer St. Francis Xavier Mission two miles north of here.

"The worshippers will recall the first Easter service when Father Francis N. Blanchet said Mass on March 31, 1839, for a small band of French Catholics.

"No special ceremony will mark the 112th Easter observance, the Reverend Dennis Mahoney, pastor, says but the visitors to the mission church will have much to remind them of the founding ceremony.

"Adjoining the church is the replica of the historic Catholic Ladder by which Father Blanchet instructed the Indians of the Cowlitz Prairie region in the early days of the mission. Nearby, too, is the old cemetery in which lie several of the Northwest's illustrious pioneers, including Simon Plamondon who was instrumental in bringing the first "black robes" to this area in 1838."

PART FIVE

THE FRENCH-ENGLISH-IRISH PLAMONDONS

Simon Plamondon, widower of Emilie Bernier Plamondon, was married to Louise Henriette Pelletier, daughter of Jean Baptiste and (deceased) Rosalie Blanchet Pelletier, July 10, 1848, at St. Paul Mission, St. Paul, Oregon. Louise Henriette ('Harriet') was a niece of Archbishop Francois Norbert Blanchet and Bishop A.M.A. Blanchet. (See the story of the Blanchet and Pelletier families in forepart of this narrative.) Francis Norbert Plamondon, my father, was born of this marriage in 1850.

I do not as yet know whether Dad was born at Cowlitz Prairie or at Oregon City. Am inclined to believe, however, that Harriet went to Oregon City for the birth of her child where relatively good care was available there at the headquarters settlement of her Uncle, there on the Willamette River.

I have heard my father tell that he had a brother about one year older than he, but that the brother was sent east to Montreal because of some physical condition and that he never had heard anything further about him. That seems to be verified by information supplied by Mr. Gauvreau who states that a son was born to Simon and Harriet and was baptised Marie Augustine July 7, 1949. Gauvreau states further that Augustine died in "Portland, Washington, U.S.A. February 21, 1930, aged 80 years and 7/12." He has not responded to my later inquiry as to the source of his information and I am inclined to be skeptical of the latter statement. It would appear that if my father's brother were in this part of the country, my father would surely have known of the fact and I am quite sure that he did not. I mention the matter only as an incident in the story of my family.

Little is known of the married life of Simon and Harriet, my grandfather and grandmother. I cannot remember of hearing my father talk much about it. I do know that his mother spent a considerable part of her lifetime, after marriage, in Vancouver and Oregon City. Her two sisters lived in Vancouver for a long time, and I know that one of them, "Aunt Lucy" is buried there in the Catholic Cemetery. It is apparent that life at Cowlitz Prairie was none too congenial for my grandmother, perhaps because of Simon's previous marriages and the number of surviving children of those marriages. It is not beyond possibility, too, that many of them resented Simon's last marriage and feared that Harriet might come between them and their father. Then too, it is quite possible that she could not become accustomed to the way of life there resulting from conditions and circumstances much different than she may have expected. At any rate, Simon and Harriet did not separate, and her home was still at the Prairie where she frequently returned. But it is known that she did live for at least a considerable part of her time with her sisters and her uncles, both at Vancouver and Oregon City as previously stated herein. It is probably true, also, that it was partly if not entirely, to be near Francis Norbert, her son (my father) who received his education at Oregon City under the direction of his Grand-Uncle, The Archbishop, and who was consequently away from his home on Cowlitz Prairie much of the time.

I have often wished that I knew more about those years when my father was a little boy. Whether or not the fact that Harriet was twelve years younger than Simon and that she came from a highly cultured family while Simon's formal education was practically nil, had anything to do with those years would be worth knowing. That

may be partly the reason for her insistence that her son must have all possible advantages for education available at the time.

Francis Norbert Plamondon

Dad seldom spoke of his early life. I am inclined to think that his Grand-Uncle was very strict with him in his boyhood years there at Oregon City, and that those years may not have been happy ones for him. I know that he must have had an exceptional mind and unusual ability to learn. By the time he was fifteen years old his knowledge of Latin and Greek, of history and mathematics was far beyond his years. He spoke French like a polished Frenchman, and English as well. His penmanship was excellent. He had acquired a knowledge of engineering and was skilled in mechanical drawings. It naturally follows that those years of schooling must have been busy ones and he had little time for what would now be considered normal boyhood. I think it a fair assumption that both his mother and grand-uncle planned that Francis Norbert should study for the priesthood, as evident from the type and breadth of his early education. It developed, however, that such was not to be and that he finally had little if any inclination in that direction. He was definitely Plamondon rather than Pelletier or Blanchet. I can readily imagine that his father, Simon, was more than a bit skeptical about so much insistence upon the intensive education of his son and it could be that there may have been some family rift on that account. As I have stated before, Dad talked very little about those early days of his life, much to my present regret as I undertake writing this family story. Francis Norbert was teaching school at Cowlitz Prairie when he was sixteen years of age. I can readily understand his being quite competent to do so, but also that he was apparently tired of books and the restraints necessary for a teaching career. He had doubtless inherited from his forebears the urge to wander, which had been the moving spirit of those early and mid-century times. He had heard much about California and had made up his mind to go there and see for himself the new city of San Francisco to where the discovery of gold had attracted people for near and far.

Almost immediately following his seventeenth birthday and with the consent of his parents, Simon and Harriet, Francis Norbert went to San Francisco early in 1867. He promised to return home after a few weeks, or months at most, after having had his first real vacation. His parents had given him sufficient money for his anticipated stay.

Francis Norbert's "vacation" away from home was much longer than he had planned. About thirteen years passed before he came back to the Northwest, and in the meantime another phase of the family story began.

Ellen Scanlon 1850 - 1904

Ellen Scanlon was born June 24 in the year 1849 in the town of Castle Gregory on the west coast of Ireland in County Kerry. Her father, Tom Scanlon, was a tenant farmer. Her mother died when Ellen was born.

Tom was a big, fine looking Irishman; a sturdy, hard working typical young tenant farmer. I can remember hearing my mother tell about him, and proud indeed she was of him. She, of course, had no memory of her mother but she would tell of what her father told about her young mother who passed away when her child was born. Ellen was much like what her father told about her mother, and that being true it must surely have been a terrible blow to Tom Scanlon when the mother of his infant daughter

died on that day so long ago.

The life of a tenant farmer in Ireland was a struggle for survival even when crops were fairly good on a basis of year to year comparisons. Most of the farm land was owned or closely controlled by English owners or trustees who were usually harsh in dealing with their tenants. As a consequence the tenants were in debt to their landlords much of the time and, in fact, were rarely otherwise. That has often happened under a tenantry system. Tom Scanlon was one of the great many Irish tenants who were rapidly becoming almost hopelessly discouraged under such conditions and who could see little if any chance for improvement of their lot.

The historic opposition and defiance of the Irish people toward British rule never relaxed from generation to generation. Tom Scanlon was a typical son of that little green island who never would admit that his land had ever been conquered by the people from across the Irish Sea. The love that the Irish people bear for their native soil and their hatred for political and economic oppression has been reflected through many generations by their own ultimately successful struggle for comparative independence and by their enthusiastic assistance to other countries, including our own, in fighting for freedom. I believe that up until the time of her death in 1904, Ellen, my mother, never let a day pass without saying a prayer for the freedom of Ireland, her native land. Remember, please, that she left there when she was but seven years of age.

The 1850's in Ireland were bitterly hard years. The potato famines commencing in 1851 lasted for more than half of that decade. During that time there was also a mass emigration to America and especially to the United States. Some of the emigrants went to South America and some others to Canada.

Tom Scanlon hated the thought of leaving his home and resisted the idea for several years. He finally gave up hope of bettering the living conditions for himself and little daughter and they sailed for Boston, Massachusetts, U.S.A. in 1856. I have often heard my mother tell of her and her father's grief upon leaving home and friends and of their hope that some time they would return to the land they loved despite all of the hard times and bitter experiences of last years. Some of Tom's friends had long since emigrated to Boston and so he and Ellen were not to be friendless upon arrival there.

Within a few weeks after arriving in Boston, Tom Scanlon and Ellen settled in the town of Ware, not far away, where there were mills engaged in the spinning and weaving of cloth of various kinds. It was there in the mills that Tom got his first job and where his little girl, Ellen, also began to work as an apprentice along with many other little folk. Ellen worked in the textile mills there until she was seventeen years old. When she was nine years old her father married again. Ellen, who had been motherless since birth, greatly loved her step-mother and the half brother and half sisters who came along in the course of the next few years. Ellen thought as much of them as though they were her own full brother and sisters. I can recall that my mother would often tell of her home life there. She would cry and tell us boys how she would love to see her people and we would tell her that some fine day we surely would send her home for a visit. But I think she always knew, deep in the heart of her, that it was not to be.

I have an enlarged picture of my maternal grandfather, Tom Scanlon, taken long after my mother left home. Seeing the picture, one can readily understand why she thought so much of her father. In his late years he lost a leg in a train accident and did not live long thereafter. Ellen was broken hearted in losing her father and many a prayer did she say during all the years afterward for the repose of his soul.

In the spring of 1867 she and a girl friend, Ellen Shea, decided the time had come when they should take the vacation they long had planned. They had heard and read a great deal about California on the west coast and particularly the new city of San Francisco. Ellen, (my mother) had learned to read despite the fact that she had never gone to school for even a single day in her life. The girls had saved some money out of their earnings, sufficient in their estimation to carry out their adventure, which was a vacation trip to San Francisco. Needless to say, their relatives and friends thought that such a trip was a crazy thing to even think about. However, these two girls had worked hard for years, were grown up and mature in body and mind and, like most of those of Irish blood, free and independent indeed. And so, despite family arguments, tears and efforts to persuade them otherwise, the two girls completed their preparations and sailed from Boston in the early summer of 1867. Their route took them around the horn to San Francisco. I have forgotten how long it took them to get to San Francisco, although Mother told of the trip many a time. It was a long journey even in those days for a sailing vessel. It's a long way, clear around the southern tip of South America, from Boston to San Francisco. The girls planned to stay on the west coast for only a few months, long enough to see something of the country.

Soon after their arrival in San Francisco Ellen Scanlon and Ellen Shea found that living costs were far above what they had anticipated. Their training and experience having been confined to the spinning and weaving of cloth and to household duties, the opportunities for their obtaining honorable work were limited. They determined to stay there for at least as long as they had planned and so decided to seek household work. There was great demand, they learned, for good girls to work in homes of the affluent. It was therefore, not difficult for both of them to obtain work as housemaids and with sufficient time off each week to see a great deal of the city and to take short trips out into the surrounding country and across the bay to the south and north. Being good Catholic girls they went often during each week to early Mass. They knew every Catholic church in the city ere long, and they learned much about the earlier history of California including the missions and the pioneer Franciscan Missionaries.

Ellen's father, step-mother and younger sisters kept urging her to come back home, but she and Ellen Shea were not yet ready. They both liked what they saw of the west coast and decided to stay until they really wanted to go home.

Ellen Scanlon and Francis Norbert Plamondon

On one of the Sundays in late 1867, after Mass, Ellen met a young man named Francis Norbert Plamondon. They were both "vacationing" in San Francisco, each fully determined to go back home in due course. It was not long, though, until they found themselves in love with each other and then came the time for decision; whether to go back to their respective homes and think about their future before deciding, or to stay in San Francisco and marry there. Francis urged an early marriage and let the future take care of itself. He was working on the waterfront, "The Embarkadero", as a longshoreman and Ellen was working as a housemaid. They finally decided to get married and they wrote to their families advising them of their plans. Ellen's father was furious and begged her to come home, at least for a while, before her proposed marriage. He thought that she was too young to marry and that if she would come home she would probably get out of the notion. Her step-mother, likewise, asked her to come home. Francis Norbert's mother was opposed to his marrying, especially to a girl he had known for, to her way of thinking, so little time. His father, Simon, thought it might be a good idea for Francis to marry and settle down. Simon had not been very favorable to Harriet's idea of keeping their son away from home so much to

be educated in Oregon City but had bowed to her insistence in that respect. (In fact, I think that Francis would have preferred to stay home on Cowlitz Prairie and do with much less formal schooling, as he was more Plamondon than Pelletier.)

Francis Norbert Plamondon and Ellen Scanlon were married at St. Jospeh's Catholic Church in San Francisco, July 8, 1868. They made their home on Ellis Street in the Mission District of the city, where six of their eight children were born.

Frank (Francis Norbert preferred to be called "Frank") worked on The Embarkadero through most of the twelve years that they lived in San Francisco after they were married. Ellen continued to work until shortly before their first child was born, and intermittently thereafter whenever her household duties would permit, in order to help meet family expenses. Times were hard and wages were low. The family grew rapidly and they had more than their share of sickness and financial difficulty. Frank's father, Simon, could help but little because he, too, was experiencing hard times. Frank's mother, Harriet, helped as best she could at critical times and during those years I think that she made two trips to San Francisco to visit the family. Harriet learned to love her daughter-in-law as though Ellen were her own daughter.

Came the Children

The Plamondon children born in San Francisco were:

Francis Norbert	born March 26, 1869
Thomas Frederick	born January 29, 1871
John Edward	born June 12, 1873
Elizabeth Mary	born September 16, 1875
Joseph Remi	born October 23, 1876
Patrick Norbert	born March 4, 1879

Francis Norbert, the first born, was a handsome and highly intelligent little boy (I remember that we had a picture of him, taken when he was about 4½ years old). He died during a throat illness (diptheria) epidemic July 19, 1874, age five years and about four months. I really believe that Ellen and Frank, never through all the years, fully recovered from the terrible shock of Francis' death, as he was the darling of the family.

Elizabeth Mary, the only daughter in the family, died of the same kind of illness during a subsequent like epidemic in January 1, 1876, after living but three months and sixteen days. Again, the young parents hearts were broken. They had begun to be reconciled somewhat to Francis' death after the baby girl came along, for they both had prayed that this baby would be a girl. It was on this occasion that Frank's mother, Harriet, made her second visit to San Francisco to help the family through the difficult time. Harriet then resolved that the family should come to the northwest, to different surroundings and away from city life. Some time after her return home, Harriet arranged to purchase one of the Crosby homes in the town of Tumwater and she gave the property to Ellen, her daughter-in-law, rather than to Frank and Ellen jointly. Frank was not in favor of the proposed move but Ellen felt that it would be wise to go north, all things considered.

It was not until the summer of 1879, however, that the family moved to Tumwater, at which time there were the four boys: Tom, John, Remi (he was never called by his first name, Joseph), and Patrick Norbert who was then only a few months old.

After moving to Tumwater, two more boys were born to Frank and Ellen Plamondon: Louis Napoleon, born July 25, 1881, and George Francis, born October 4, 1886.

Ellen was never in good health following the birth of her last child, George Francis (who is now writing this family narrative story in the years of 1952-1953).

Not long after settling in Tumwater Frank obtained the position of track maintenance foreman for the Port Townsend Southern Railway Company, operating between Olympia and Tenino. He worked for that Company until about 1891.

I think that at this time I would like to tell something about these six Plamondon boys whose mother and father were Ellen Scanlon and Francis Norbert Plamondon. I also will list their children and grand-children as of the year 1953. I cannot remember when any of my three older brothers (Tom, Jack and Remi) lived at home, although one or more of them actually did live at home until I was about three or four years old. They were usually away some place working, as long as I can remember, and would come home to visit occasionally but almost always were home for Christmas which was the annual home-coming time in our family. I can remember so distinctly the very rare occasion when one or the other of them couldn't get home for Midnight Mass and for Christmas day. My mother cried and said that even when only one of the brood wasn't there it seemed like the family was scattered, no matter which one was missing. Through all of my early boyhood and until I was about fifteen years old, my father, too, was working away from home most of the time. He would be at home during periods of unemployment and when his work happened to be near home which wasn't often in those early days. Dad and my brothers worked for years for the Simpson Logging Company at Kamilche in Thurston County.

I well remember the few times that I visited the logging camps where they worked. Shelton and vicinity, including the old settlement of Kamilche, is at present but a short distance from Tumwater and Olympia. In those early days it seemed a long way from home. The only way to get there was by boat from Olympia. I remember the Chinese camp cooks who were always stuffing me with cookies and the like. At meal times they would blow on cow-horn bugles for chow call. And I remember the ox teams and the drivers with their long metal pointed driving poles, and later when the "Walking Dudley" replaced some of the ox teams. The Dudley was a donkey engine on a big specially made sled which pulled itself and a string of logs, with a steel cable around a big drum, along a skid-road. One of my brothers, Norbert, worked for several seasons between school periods, first as a skid-greaser and then as a line and hook tender, behind the "Walking Dudley". It was dangerous work because occasionally the steel hooks driven into the logs would loosen and fly out. Many men were injured seriously in that kind of work. Then, too, the steel hauling cable would have to be moved from one side of the lead log to the other to allow for curves in the skid-road, this being done with a steel bar by the line and hook tenders. Those were the days, too, when logs were loaded on flat cars by men working with peavies and hand operated jack screws. My brothers Remi ("Phat") and Lou were "Loaders" and were said to be the best "team of loaders" in the woods. Lou and Norbert worked in the camps during season when they weren't in school. Jack usually worked as a brakeman on the logging trains. Tom was an expert in several kinds of logging work.

Thomas Frederick ("Tom") 1871 - 1909

Tom was probably the best looking one of the boys. In his 'teens and early twenties he was really a handsome fellow, perhaps too much so for his own good. Tom was the family black sheep, in a manner of speaking, and often in trouble althought not in

the legalistic sense of the term. I cannot remember that Tom ever had trouble with "the law." He never stole any money, nor injured any one particularly, except himself. But he did a lot of damage to himself. He was wayward, primarily being a heavy drinker and he gambled too much. But he was also a good worker and his reputation as such was never questioned. He was an expert logger until his health failed. He was usually either on top of the world or flat broke, seldom in between.

Tom married Lily Ireland, of a Tumwater family, February 9, 1897, at St. Michael's parish. There were three children born of the marriage :

Mary Ellen, born December 16, 1897
Flora May, born May 25, 1899
Catherine Irene, born September 16, 1901

Lily, the mother, died April 20, 1904, at Bordeaux, Washington. Catherine Irene, the youngest child, died January 25, 1903. Her death was probably what hastened the death of Lily who contracted tuberculosis about that time.

Ellen and Flora lived for several years in a Seattle convent after their mother's death. Eventually, Ellen drifted away and I do not know what finally became of her. I do know that she got in bad company during later years.

Flora went to live with my brother Lou and made her home with Lou's family. She went through high school and then entered nurse training at St. Vincent's Hospital, Portland, where she became a graduate nurse. She did professional nursing in Portland for several years and was highly regarded in her profession. Flora died in Portland in 1924. Tom died in Elma, Washington, November 23, 1909. He was old and his hair was white when he died at the age of 38 years, 9 months and 24 days. (Tom and Lily and Catherine Irene are buried in the Plamondon family plot in the Olympia cemetery. My father and mother (Frank and Ellen) and my son "Little Lou" are also buried in the family plot).

There is something more that I think needs to be said now and I think, too, that it applies in greater or less degree to all of us Plamondons and likewise to all or most everybody everywhere. Times, circumstances, environments and even other factors enter into and affect the lives of all to some degree and that degree is not humanly measurable. Only God fully understands and measures. My people, and I am thinking particularly at the moment of my Dad and my three oldest brothers, Tom, Jack and Remi, are cases in point. Who is there who can say what each one of them would have accomplished in different times, under different conditions and circumstances? For example, the opportunities were limited here in the Pacific Northwest in those earlier days, for schooling and for earning a livlihood, and especially for those without financial means. Our family was large and times were hard. I can remember when Dad's take-home pay for a month's work in the woods was less than $30 despite the fact that for a long time his work was that of planning, building and maintaining logging roads and runways, all of which involved expert engineering knowledge and skill. When my older brothers were fourteen or fifteen years old about the only jobs available were in the logging camps. Most of the boys of average families of that time and at that age simply had to go to work in order to help with family expense and be "on their own. The camps were rough places and the environments were not conducive to high ideals. Only an extraordinary boy of such a family could have survived the spiritual hazards of the sort of occupations available to him. Some of them, like my brothers, helped the family for some considerable time but gradually most of them became so involved in logging camp life, customs, and implications that it kept them busy taking care of themselves (if it could be termed care). It was a life of extremely hard and often

dangerous work to make a "stake" and then the periodic shutdowns of work followed by the inevitable and recurring reactions to months of being in the woods with practically no recreation. It is not strange that young boys rapidly changed to young men and young men grew old too quickly.

Dad and my older brothers lived and worked during that period. Each of them had many fine qualities. Everything considered, those who are living today have little or no reason to feel superior to those whom some of my own people may have been in some ways typical. My faith tells me that God understands His children of every age and in all times, and that His measurements are always divinely accurate. He takes all things into account, with infinite perspective, in the individual records of mankind.

John Edward ("Jack") 1873-1915

Jack was the family humorist and the teller of tall tales throughout his adult lifetime. He was about the best story teller I have ever heard, professionals included. I think he must have originated most of his stories for he had a good one for any occasion. I have seen him hold a group of listeners spellbound many a time. He, like Tom, also spent most of his working life in the woods until rheumatism forced him to seek other types of work. I can remember when, about 1894, he became a steward at St. Peters Hospital, Olympia after he had partly recovered from one of his periodic attacks of inflammatory rheumatism. He stayed there as steward for over two years, during which time there were more patients kept laughing than during any comparable period before or since in the long history of St. Peter's.

It was there at the Hospital early in 1896 that Jack met a young girl, Sarah Emil, when she was fifteen years old. Sarah was an orphan who was a Ward of the Sisters. Jack was about 23 years old at the time and the two fell in love. They both knew how difficult if not impossible it would be for them to marry in the Church at that time because the Sisters would certainly not consent until Sarah was of proper age. So, they decided to elope, or maybe Jack decided and sold the idea to Sarah. At any rate they did elope in July, 1896, and were married by a Justice of the Peace in the town of Tenino about 12 miles south of Olympia. There must have been a leak in their plans, for the Sisters heard of the elopement very soon after Jack and Sarah left the Hospital that day. The Sister Superior came out to Tumwater and told Mother about what had happened and that she had heard that the elopers were on their way to Tenino. Mother immediately arranged to follow them by horse and buggy rented from one of the neighbors. By the time Mother got to Tenino, however, the couple had been married by the J. P. and had registered at the local hostelry. But Mother found them and had what she later termed a "heart to heart talk" with her son and Sarah. The upshot of it was that Mother brought Sarah to our home in Tumwater and told Jack to come home the next day for further conversations about the situation. The next day Mother discussed the problem with the pastor of St. Michael's and with the Sisters at St. Peters Hospital in Olympia, and she suggested a plan which met with their approval. On the following Sunday, Jack and Sarah accompanied Mother and the rest of us to Mass at St. Michael's. Just before Mass started Father Claussen, the much beloved pastor at that time, requested that "John Edward Plamondon and Miss Sarah Emil" come up to the altar rail. When they stood there, Father Claussen told the congregation what had occurred and stated that the young couple, and <u>particularly the young man</u>, wished to publicly apologize for their action which they then and there did, and Jack acknowledged the blame. On the next following Sunday, Father Claussen announced the formal marriage banns and he performed the ceremony for Jack and Sarah on July 26, 1896 at the Church.

In the meantime Sarah lived with us, and Jack stayed away except for coming home to dinner each day. After they were married on July 26, Mother told Jack that he must get work elsewhere and that Sarah would make her home with us until her 17th birthday after which, but not before, they could live together as man and wife.

And that's the way it was. Jack came home to visit whenever he had the opportunity but never for overnight, and Mother saw to it that the agreement was adhered to. Ellen and Sarah (we always called her "Sadie") were like mother and daughter. To this day, Sadie speaks of her as "Mother." Never having had a sister, we younger boys thought a great deal of Sadie and remained closer friends through all the years after.

Jack and Sadie had children as listed below:

1.	Francis Raymond ("Frank")	born August 24, 1899, Tumwater, Wash.
2.	Agnes Marie	born July 7, 1901, Tumwater, Wash.
3.	George Edward	born November 26, 1902, Tumwater, Wash.
4.	Charles Frederick ("Fritz")	born March 29, 1904, Bordeaux, Wash.
5.	Mary Martina	born November 30, 1905, Bordeaux, Wash.
6.	Norbert Joseph ("Norbe")	born November 8, 1907, Tumwater, Wash.
7.	John Louis	born August 16, 1909, Tumwater, Wash.

Some years after Jack's death, Sadie married a Mr. Sweet of Tacoma (I think it was about 1922). From that marriage was born a daughter, Catherine, in or about the year 1925. Catherine is married and lives in Oregon. She has one or more children, so Sadie is grandmother to quite a brood. After his mother's second marriage, her eldest son, Frank, took over as head of the above listed family and guided his brothers through the later years.

There follows a brief history of each one of the above named children of Jack and Sadie:

1. Francis Raymond ("Frank")

Frank was married to Josephine Clara Breck November 18, 1919, at St. Michael's Catholic Church, Olympia. Their home has always been in Tumwater. Ralph John Plamondon, son of Frank and Josephine, was born July 21, 1920, Tumwater, Washington. Ralph attended St. Michael's grade school, Olympia High School, St. Martin's College and Washington State College. Ralph was married to Harriet Josephine Peasely of Longview, Washington, June 1, 1943, at St. Rose Catholic Church Longview. Children of Ralph and Harriet are:

James Nathan	born August 5, 1944 at Hillsborough, Oregon
Susan Josephine	born April 8, 1947 at Astoria, Oregon
Mary Katherine	born February 28, 1950 at Astoria, Oregon
Scott Francis	born August 24, 1951 at Astoria, Oregon

Ralph is Dr. Ralph Plamondon, Veterinarian. The family lives in Astoria, Oregon. (They now live in Tumwater. G.F.P. 1958.)

2. Agnes Marie

Agnes has been an invalid all of her lifetime and has been cared for in an institution for many years.

3. George Edward

George was married to Cecilia Anna Breck (sister of Josephine Breck who married Frank), July 2, 1927 at Tacoma, Washington

Children of George and Cecilia are:

Jeannette Ann	born December 21, 1929, Olympia, Wash.
LaDonna Marie	born April 10, 1931, Olympia, Wash.
Delores Joan	born October 11, 1932, Olympia, Wash.
Warren John	born March 7, 1935

Cecilia, George's wife, died October 1, 1938 in Tumwater, Washington. Jeannette was married to George Otto Panzer of Olympia December 21, 1946 at St. Michael's Church, Olympia.

Their children are:

Cecilia Jean	born August 3, 1947, Olympia
Douglas Frank	born August 24, 1949, Olympia
Daniel Wayne	born July 22, 1952, Olympia

Jeannette and family live in Olympia.

Delores Joan was married to Stanley Swindler of Olympia Mary 27, 1951, at St. Michael's Church, Olympia. A son, Vernon Paul was born to Delores and Stanley Swindler, February 5, 1953, in Olympia. Delores and family live in Olympia.

George Edward Plamondon, widower of Cecilia Breck, was married July 7, 1950 to Helen Burden at St. Michael's Church, Olympia. Their home is near Black Lake, a few miles from Olympia.

4. Charles Frederick ("Fritz")

Fritz was married to Ladonia Burest (who was born May 11, 1911 at Boyd, Wisconsin) at St. Michael's Church, Olympia, March 22, 1929. Their home is now in Tumwater.

Fritz and Ladonia have one child:
Lois Jeannette, born October 7, 1921, Olympia, Wash.
(Lois lives and works in Tacoma at this writing)
(Presently married and has one child, G.F.P. 1958)

5. Mary Martina

Martina was married December 15, 1923 to Rilie Floyd Harvey, in Tacoma, Washington at the Rectory of Holy Rosary Parish. Martina and Rilie children:

Gene Edgar	born December 23, 1935
David Wesley	born May 6, 1940

The family address is: 117 South 36th Street, Tacoma 4, Washington. Rilie Floyd Harvey was born January 12, 1900 in Chattanooga, Tennessee.

6. Norbert Joseph ("Norbe")

Norbe was married to Jean Elizabeth Wagner, February 14, 1939 at Tenino, Washington by a Justice of the Peace. They were re-married October 17, 1946 at St. Michael's Church, Olympia. Jean Elizabeth Wagner was born July 13, 1918 at Lind, Washington.

Norbe and Jean children:

Nancy Jean	born April 19, 1941, Olympia
Mary Ellen	born October 27, 1945, Olympia

(Both girls baptised at St. Michael's)

Norbe and family live in Tumwater.

7. John Louis

John was married to Grace Jeannette Burns, at St. Leo's Catholic Church, Tacoma, February 4, 1933.

John and Grace children:

Adrienne Jeannette	born August 14, 1934, Tacoma, Wash.
Jewell Lynn	born November 9, 1935, San Francisco, Cal.
Ronald LeRoy	born July 19, 1938, Tacoma, Wash.

John and family now live in Tumwater (Presently John lives alone. His wife left him and is married again. G.F.P. 1958)

Joseph Remi ("Phat") 1876-1941

Remi (pronounced Ray-Mee) was the family wanderer in his younger days. There were many times when we had no idea where he might be. He was the one who missed the Christmas home-coming, twice as I recall, through those early years. After each such occasion he would show up some time after Christmas and then we all would feel better, knowing that he was all right. He made one long trip to South Africa but some how or other we knew where he had gone and about when to expect him back.

Remi was known far and wide as "Phat" by all and sundry, and that was his family nick-name amongst the rest of us boys for many years. Dad and Mother always called him Remi. He was the one who almost invariably was drawn into fights by Tom or Jack or both of them. They seemed to expect him to "lick the enemy," and he usually did. He did some professional fighting around Vancouver, B.C., Victoria, and thereabouts when he was around twenty years old. Remi was a big man and fast, and powerful. There was a time when he was about 25 years old, when his weight was over 300 pounds. He said that he was trying to live up to his nickname. His normal weight through most of his adult life and until his last few years was around 240 pounds.

I remember that when I was about fifteen years old I became very ill and was thought to be tubercular. We were living in Little Rock at the time. When Remi heard of my illness he came home from wherever he was and it was largely through his care of me that I completely recovered. He took me out for light exercise and carried me when I got tired. Later he rigged up a punching bag, got a set of boxing

gloves and gradually built up my weakened body by working with me through a period of several months.

About the year 1910 Remi was married to a woman whose first name was Ellen. I know nothing of her background nor of the exact date of the marriage. I recall that Helen and I visited Remi and Ellen in 1911 at Bordeaux where he worked in the shingle mill. They later lived in Kalama for a while where I first saw the little boy they had adopted, whose name was "Lyle."

Remi and his family then moved to San Francisco. I have no record of that date but it must have been around 1923 or 1924. Some time after that I heard that the family had broken up and, later yet, that Ellen had been committed to a state institution in northern California where she died and that the boy, Lyle, had been placed in a children's home. I heard nothing further about the boy until I received a letter from him dated August 26, 1952 from Roseville, California. He stated in the letter that he was adopted by J. R. (Remi) Plamondon and Ellen, his wife, in 1922. He was looking for information about his own parents whose names were, he said, Charles Kayton and Winifred Burfrech Kayton. I replied to the letter, advising that I knew nothing about his parents, but telling what I had heard about what became of Ellen. Lyle had seen Remi shortly before he died in San Francisco but said that Remi didn't seem to even remember him.

Lyle signed his name "Lyle D. Plamondon" and gave his address as Route 1, Box 2700, Roseville, California.

Remi spentthe last ten or twelve years of his life in San Francisco the city where he was born and that he loved so well. Just a few years before he died there in 1941, he married a woman of about his own age. Her name was Ethel but I cannot remember ever hearing her last name. She was good to him in those years, during which time his health failed badly. She is still living in San Francisco and sends us a Christmas card each year. Remi never had any children.

Patrick Norbert, 1879 - 1944

My brother Lou and many others called him "Pat". Many of his friends called him "Plum." Others called him "Norbert". I called him "Norbe", but when I was a little boy he was "Dobie" to me. Norbe was the one of us most like Ellen our mother, which is another way of saying that he was the best one of us. He was, of all the brood, the most thoughtful, generous and kind. He was seven years old when I was born after which Mother was ill for a long time and, in fact, never after enjoyed good health. As young as he was, "Dobie" took most of the care of me through my childhood years. He and Lou were the housemaids, nurses and cooks with mother's help and under her direction. She taught them to cook and do the housework and the family washing and ironing.

In light of present times it is really remarkable what those two little boys, my brothers Lou and Norbe, were able to do and do so ably. Not the least of the reasons is the kind of mother we had. She was always the real inspirational guide in our family.

Norbe made the cakes and pies and did much of the family cooking as far back as I can remember and he made the plum puddings before Christmas time each year. Lou made the bread and was the official laundry-man.

During all the years, Norbe and Lou (it is difficult for me to think and write of them separately) were the ones of the boys who did the most toward keeping the family together through changing conditions and circumstances, and who always managed in some way to help when and where help was needed. Their thoughts were always directed toward the need, regardless of any circumstances involving the need.

Norbe was a natural salesman. Even as a boy of ten years or thereabouts, he was usually selling something; scissors, utensils, books, anything to earn a little money for the family.

He taught school in Thurston County for about ten years after he finished High School, and sold school supplies between terms when he wasn't working in the woods.

When he was about thirty-two years old he went to work for the MacMillan Publishing Company of New York and was with that Company through all of his remaining years, selling and contracting for school text books through school district adoptions in Washington, Oregon, Idaho and Montana.

Patrick Norbert Plamondon and Rose Woods of Elma, Washington, of a fine old family there, were married in the Chapel of St. Martin's College, near Olympia, June 6, 1906. I'll never forget the day. I was the driver of the rig team and 2-seater buggy from Olympia to the College. Norbe and Rose left there for Seattle by train. On the way back to Olympia, the team got scared at something and ran away. I was wondering if I would get out alive. Fortunately the team ran down Fourth Avenue in Olympia without hitting anybody or anything and ran right to the livery stable and stopped.

When Norbe was fifteen years old he contracted a heart condition from which he suffered throughout all the balance of his lifetime. He was helping an elderly neighbor, Dad Sherman, lift a hay-rack when the heart injury occurred. The rest of us always thought he would be the first of us to leave this world, but he was next to the last to go. During all those years after his injury, only God knows how much my brother patiently suffered. In spite of it, however, he accomplished a lifetime of useful and successful work. He had a host of friends throughout the west who will never forget the loveable gentleman they called "Plum."

Norbe died at his home in Seattle January 5, 1944.

Norbe and Rose children:

Frances Vivian	born March 1, 1907, Little Rock, Wash.
Aileen Mary	Born August 28, 1909, Bucoda, Wash.
Alice Eleanor	born April 25, 1910, Bucoda, Wash.
Paul Norbert	Born July 13, 1914, Kelso, Wash.
Bernadine Anne	born March 16, 1919, Kelso, Wash.

Rose has two sisters who are nuns and known in the Sisterhood (Sisters of Charity of Providence) as Sister Mary Alice and Sister Mary Louis. Both have long since celebrated their golden anniversaries as nuns. During their many years of work in the Vineyard of the Lord they each have served as Mother Superior in either hospitals or parochial schools in the State of Washington. They both are getting quite old now, Sister Louis being 83 and Sister Alice 86. They retired from active services only a few years ago. (Sister Louis has since passed away.)

1. Frances Vivienne was married to James Raymond Pierce of Los Angeles, October 20, 1930, with a home wedding by the pastor of Blessed Sacrament Parish in Seattle, her home parish. Vivienne and Jimmie graduated from the University of Washington the same year. (All of Norbe's living children are University of Washington graduates.)

   Vivienne and her new-born baby died in Los Angeles January 18, 1932.

2. Aileen Mary lived but a few months. She died in Bucoda February 2, 1909 at age of five months and five days.

3. Alice Eleanor ("Elnie") was married to Chandler P. Brown of Salem, Oregon, April 17, 1933, at Blessed Sacrament parish, Seattle.

   Their children are:

Vivienne Plamondon Brown ("Plum")	born May 17, 1934, Salem, Oregon
Roxanna Breyman Brown ("Roxie")	born March 21, 1940, Salem, Ore.
William Chandler Brown ("Bill")	born July 28, 1943, Salem, Ore.

   The family home is in Salem, Oregon.

4. Paul Norbert was married to Beth Carolyn Jones, daughter of William Edward Jones and Mabel Addie Jones, Bellingham, Washington, January 2, 1943 at Blessed Sacrament parish rectory, Seattle, Wash.

   Their children are:

Paula Bridget ("Polly")	born July 12, 1946, Stockton, Calif.
Patrick William	born July 12, 1949, Santa Barbara, Calif.

   (An interesting coincidence is the identical birth dates, month and day.)

   Their home is in Santa Barbara, California, where Paul is in the insurance adjustment business.

5. Bernadine has taught school intermittently since her graduation from the University. "Bernie" has never married. She has not been in good health since she was about fourteen years old at which time she suffered an attack of rheumatic fever which affected her heart. Bernie and her mother, Rose, are living in or near Burlingame, California. (Presently in Seattle where Bernie teaches in one of the Seattle high schools. G.F.P. 1958)

   A few years ago Bernadine felt that she might have a vocation as a nun and she entered the Carmelite Order in Santa Barbara, California as a Novice. After staying almost two years "Bernie" decided that it was not to be her life-time career. She therefore wisely withdrew and returned to the profession of teaching for which she had specialized in post-graduate work at the University of Washington.

Louis Napoleon 1881 - 1939

My brother Lou was in many respects the best equipped of all of us, with an exceptionally fine mind, good health and with a life long ambition to succeed and

help others of us to do likewise.

Lou and Norbe were much alike in many ways and, as I have previously stated, it is hard for me to write of them separately.

Lou was a brilliant student in school. After he had completed High School, he attended what was then called "Ellensburg State Normal" a state operated college for teacher training. As I remember, he went to Ellensburg for one full term and then completed the college course by home study and by attendance through two summer sessions. In the meanwhile he had started teaching in Thurston County just before his seventeenth birthday. Times were much different in those days. Teachers were scarce, and high school graduates were encouraged to take the teachers examinations. Both Lou and Norbe passed these examinations with high grades and each received what was called a "Teacher's Certificate." (Nowdays, no one is supposed to be qualified to teach unless he or she has a series of College Degrees, preferably a Masters Degree in one or more of the arts and sciences. If youngsters have, as teacher, someone who lacks such educational degrees, they are considered to be "underprivileged". Anyway these brothers of mine were excellent teachers. Their teaching records so indicate.) Lou was a candidate for Thurston County Superintendent of Schools when he was twenty years old. He was defeated, however, by an old timer, T. N. Henry.

The school where both of the boys started to teach (Lou started about a year before Norbe) was in the "Plum Station" school District, near our cousin's farm (the Kratz farm out in the prairie country, about nine miles south of Tumwater). It was -- and still is, incidentally -- typical of the country school and "Little Red School House" of nostalgic memory in early northwest public school education. It has always been called, in our family, "Plamondon University." In case anybody questions the matter of age, it might be well to state now that Lou completed the high school part of his schooling in 2½ years. He was practically full grown physically at age seventeen, and weighed about 215 at that time. I think that the following incident gives some idea of this one of my brothers:

When Lou was 22 years old and after he had taught school in Thurston County for five years, he heard that the position of Superintendent of Schools in Kelso, Cowlitz County, was open for the next term. He sent his application for the job to the Kelso School Board and in so doing was not bashful about stating his qualifications. After contacting Lou's references, Judge Daniel Kelly, the school board chairman wrote "inviting you to come down to Kelso so that we may see for ourselves what you look like and whether or not you appear to measure up to your stated qualifications." Well, Lou let his side-burns grow about two inches down along side of his ears. He had a very heavy beard and in a couple of weeks there was a good growth of side-burns. He had bought a new suit; grey-striped trousers, well fitting swallow-tail coat with matching vest and the other incidentals to go with the outfit. He was (and no fooling) a mighty handsome big man with the new clothes. He had given his age as 35 on the application and was determined to look that age. He made the trip to Kelso and called on the Judge. Lou was a fine conversationalist and an accomplished story teller. He must have charmed the Chairman and other Board members. He was offered a contract by the school Board and it was signed at that time. He took over the position as Superintendent of the Kelso Public Schools in the autumn of 1903, a position which he held for four years. He resigned at end of the school term in 1907 to accept the position as Assistant Cashier with the local bank, after a highly successful teaching career during a period of nine years. He had worked in the bank during previous summer vacation periods.

During those teaching years, both of my brothers (Norbe and Lou) by their experience in dealing with people and their extensive and constant reading, studying and observing, had achieved for themselves a broad education more than equivalent to that of an ordinary university graduate degree. They were cultured, educated gentlemen of whom any family and community could justly be proud.

Lou was, like Norbe, known as "Plum" by many of his friends, and as "L.N." by many others. He was always called "Louie" by Dad and Mother, and by many others in his younger days.

In 1912, Lou purchased the controlling interest in the Woodland State Bank, Woodland, Cowlitz County, Washington. He remained as President and Manager of that bank until October 1931 when he voluntarily closed the doors and turned the bank over to the State Banking Department for liquidation owing to conditions and circumstances beyond his control after the start of the world-wide depression which began in 1929 and extended through most of the 1930 decade. During the eighteen years of 1912 through 1930, Lou became well known throughout the State of Washington as a banker and as an outstanding public spirited citizen. He was prominent in many local and state-wide civic organizations and was in demand as a public speaker (he was better than good) on a great many occasions.

The closing of the bank in 1931 not only broke Lou financially but also really broke his heart. He worked for the Federal Government from 1934 to the time of his death in 1939. During his last few years, his health failed badly but he nevertheless worked until a few days before he passed away.

Now, backtracking through the year's of Lou's life:

Louis Napoleon Plamondon and Nellie E. Ellswick, a year or two younger than Lou, were married at St. Michael's Church, Olympia, October 31, 1902. Nellie was also a school teacher for about two years before her marriage, and her home was a few miles south of Tumwater in what was known as the "Belmore district", where my brother Patrick Norbert taught his first school.

Two children were born of this marriage:

Lois Eileen	born April 11, 1911, Portland, Oregon
George Riley	born September 29, 1914, Portland, Oregon

Nellie (she was always "Sis" to me. My brother Norbe called her "Eileen". She was very dear to all of us) died in Woodland, Washington February 4, 1927.

Louis Napoleon Plamondon, widower of Nellie Ellswick Plamondon, was married to Jessie Snyder of Seattle, Washington, November 14, 1928, with a home wedding, by the pastor of St. George's Catholic Parish, Georgetown (Seattle). Jessie was one of Lou's pupils when he was teaching school in Kelso. She was a teacher in the Seattle schools for years prior to her marriage and after Lou died she returned to her former teaching position in Seattle where she still remains.

Two children were born of this marriage:

Peter Louis	born September 8, 1929, Seattle, Wash.
Paul Blanchet	born November 29, 1931

The two older children:

1. Lois Eileen was married to Merritt Everett Holloway December 26, 1932 at the rectory of St. George Parish, Georgetown (Seattle).

   Lois and Merritt ("Berries") children:

Peter Barry	born October 25, 1933
Mary Catherine ("Pennie")	Born September 2, 1937, Woodland, Wash.

   Peter Barry is in the U.S. Air Corps. "Pennie" lives at home in Woodland.

2. George Riley lives in Ventura, California.

The two younger children:

1. Peter Louis was married to June Helen Erickson, of Los Angeles, California, December 18, 1950, in a Catholic Parish, Los Angeles.

   Peter and June have one child:

Michelle Lynn	born May 6, 1952, Seattle, Wash.

   Their home is in Seattle at this time.

2. Paul Blanchet is working in a Seattle bank and lives with his mother, Jessie. (Paul has since married and has two children. Their home is in Everett, Washington. G.F.P. 1958)

   (Incidentally, Peter Louis is 6 ft. 5 inches and Paul Blanchet is 6 ft. 8½ inches in height. This is tall even for Plamondons who were all big men except this writer who is a mere 5 ft. 9½ inches.)

George Francis Plamondon (The author of this family story)

George was the last of eight children of Francis Norbert and Ellen Marie Plamondon and is the only one of the brood yet living. He has now lived longer than any other one of the children. When Ellen, his mother, died in 1904, her pall-bearers were her six sons: Tom, Jack, Remi, Norbert, Louis and George. When Tom died, his pall-bearers were his five brothers and Francis, his father. When Jack died, his pall-bearers were his four brothers, his father and a friend. When Francis, the father, died his pall-bearers were his four sons and two friends. When Louis died, the three remaining brothers decided that the time had come to let their friends take over.

George's formal education consisted of grade school at Tumwater and ended with the completion of high school, the first two years of which were at St. Martin's College near Olympia and the last two years at Little Rock, Washington. That last two years of high school were under the teaching of his brothers Louis and Norbert. His subsequent education was self obtained by extensive reading and study along with correspondence school work and by his experience in business and other fields together with a considerable amount of natural ambition to make something

of himself and, perhaps, thus keep in step with his brothers. Like his brothers, George spent several years in the woods, most of which time working in a shingle mill at Bordeaux, a logging center in the "Black Hills" of Thurston County. He spent the winter of 1904 after his mother's death, in Kelso with his brother Lou and Lou's wife, "Sis", and during that winter he continued his study of accounting and related subjects under a correspondence course with Northwestern University. He had previously studied basic accounting at St. Martin's College. He returned to Bordeaux in 1905 and remained there until 1907 when he again went to Kelso where he worked as a bookkeeper for a while, then as a temporary deputy assessor, followed by the job as "interim" editor and manager of a Kelso weekly newspaper, "The Kelso Journal." In 1908, he accepted an offer of a position as bank clerk and bookkeeper in the Kelso State Bank. He remained with that bank until it closed in 1921 after he had been assistant cashier for seven years. He then accepted the position as vice president of the Woodland State Bank of which he was a stockholder and his brother Louis was president. George remained with that bank until it closed in 1931 as a direct result of the economic depression which began in 1929. He therefore had a banking experience of 23 years during which time he obtained the major part of what he refers to as his "highly expensive education."

During his last two or three years with the Kelso bank he became dissatisfied with conditions there and submitted his resignation in 1920. He was finally persuaded to remain by the Cashier who was the principal stockholder and manager of the bank, and by George's father-in-law who was the bank's vice-president. The latter's request prevailed and George stayed with the bank, much to his later regret. If he had followed his wife's advice after the Kelso bank closing, which was to stay in Kelso and build up his insurance business (which at that time he had owned for some years as a source of additional income), the future for himself and family might and probably would have been much better. But he lacked the foresight and it took another bank failure to finally convince him that, after all those years, his career as a small town banker was definitely ended.

George was unemployed other than for occasional temporary jobs until March 1, 1933 at which time he obtained a position with the State of Washington Emergency Relief Administration as local accountant for the Cowlitz County Welfare Board. He was transferred to the state office in Olympia in the late autumn of 1933 and has been in the employ of the State since March 1, 1933. His present position is that of Chief Accountant and Treasurer of the State of Washington Employment Security Department, heading up the Accounting Division of that Department, a position which he has occupied since the inception of that state department on April 1, 1937. He was instrumental in preparing the original plans and specifications for and organizing the department, and in planning for and putting into effect its primary operating methods. His previous banking and accounting knowledge and general experience have been utilized to good advantage during his many years in public service for his native state (Note: I have since retired at age 70, in 1956. G.F.P.)

During his somewhat varied career, George has achieved no major honors but has been the recipient of some minor ones. He was prominent in civic affairs and in war work activities during World War I especially in Cowlitz County. He served as mayor of Kelso in 1919-1920 and later for two terms as Mayor of Woodland. During those years he took the initiative in accomplishing some much needed public improvements in both communities. He has received some recognition throughout the several states and in Washington, D.C. respecting his work in the field of unemployment insurance operations during the past twenty years (1937-1956).

George has also received some small acclaim as a public speaker. He was a member of Olympia Toastmaster's Club for about ten years and participated in several public speech contests. In 1940 he won the local, area, and state-wide contests and was sent to San Diego, California to represent the State of Washington in the National contest. (Which, incidentally, was won by a professional, a professor of elocution and public speaking in a California College.) George has been invited to speak before quite a number of civic and church organizations and before several different historical societies including the King County Historical Society. He delivered the main address at the latter's annual meeting in 1950 held at the Civic Auditorium in Seattle. He also accepted an invitation from the President of St. Martin's College to deliver the Commencement address at the College and High School graduation exercises in 1944.

In January 1941 George was seriously injured. He was hit and run over by an automobile while he was walking across 4th Avenue in Olympia about 10:30 p.m. He was crossing at the street intersection in the proper foot traffic lane when he was struck by the car. He suffered multiple compound fractures of both legs just above the ankles, broken shoulder, concussion, back injury and other incidental hurts. He was in St. Peter's Hospital for aboug 4½ months and was an invalid and semi-invalid for more than a year thereafter. On an occasion later at a Toastmaster's Club meeting during a "Safety Campaign Week" he delivered the following five minute talk:

"A STORM"

"This is one of the rare occasions when I mention the storm, and now only with the thought that it might be a small contribution to the idea of greater safety for ourselves and especially of greater consideration for the safety of others. I was hit and run over by an automobile so I know whereof I speak.

"I left home one evening in January 1941 to attend a meeting, planning to return about ten-thirty o'clock. It so happened that I got home about four and one half months later. My memory of things and happenings during those and some later months is vague, but others have reconstructed much of it for me. After leaving the meeting I remember starting across the street intersection in the pedestrian lane to get my car, but I walked into what seemed like a terrible storm. I heard the sharp staccato crashes of thunder; saw stars falling and stabs of lightning; felt myself lifted up and carried along clutching wildly for support and gasping for breath. I can remember or it seems like I remember, sitting up in the middle of the street believing that I was fatally injured and that time was ending for me. I coudln't see, but had a feeling that a policeman leaned over me asking my name and where I lived. I apparently told him my name, home address and phone number, and asked if he would please telephone my wife and suggest that she come down; and to tell her not to worry but that I was injured and wanted her with me.

"I remember or it seems like I remember being lifted into a car; of sitting in a straight chair (I wasn't really); of someone going over my chest with a stethescope and my asking whoever it was if I could make the grade; and of a man answering, "Don't worry, George, you'll be O.K." I remember asking if I could sit there a while because I was expecting my wife to come. Then she came and I remember telling her, "Well, Sis, I guess we won't be going to the dance tomorrow night." Someone put something over my face and whispered to me, "Breathe deeply."

"I woke up at the hospital. My wife was with me and I tried to tell her of

the storm that delayed me "last night." She told me what had happened over three weeks ago and about the many friends who had been to see me, and she read the many telegrams and letters. She told me that I had talked with her and to some of my friends and relatives during the past weeks and seemed to know them all for a few moments, but I had no recollection of anything since I walked into that awful storm.

"During those months my doctor spent many hours with me but seldom mentioned my legs or shoulder or back or head. He was doing something for me for which I shall never cease to be grateful. There were times when I was inclined to feel a bit sorry for myself especially when it was extremely difficult to believe that I would walk again -- sometime. I can remember watching people walk, and doing it so easily, and I wondered if they knew how fortunate they were. I remember some of the times when pain engulfed me and of the many times I thought how wonderful it would be to lie on my side and give my back a rest, wondering if that would ever be possible, sometime. I can remember the full length braces on both legs and the first time the nurses put them on me. They helped me to try to stand, and I remember the terrible, hopeless feeling of nausea and futility. I remember the nurses and friends who helped me and finally taught me to stand alone; to take the first step and then to walk a little by myself with the aid of the braces and crutches; and my first ride in a wheel chair. I can remember, many months later, of repeating the learning to stand alone and to walk when the first leg brace was discarded, and when later again, I shed the other one; of the wheel chair experience through months seemingly never-ending; of going from the crutches to two heavy canes and then only one, and finally to my present lightweight, pliant friendly one. I can remember gradually learning how to help myself; of taking my first tub-bath in more than a year; and particularly do I remember the joy of getting back home and of my gratitude to so many good friends who proved themselves through a difficult period of readjustment.

"My cane has listened to me, understandingly, through the succeeding years and it serves me faithfully.

"I have reason to be conscious of the fact that I'll have more or less trouble with the mended legs, and pain, probably all of my remaining days. It's a part of the days' work, so to speak, and am therefore accustomed to it."

"Drive carefully, my friends."

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Well, that covers a brief sketch of George's life (and I hope that I haven't given myself a too liberal treatment).

Now to back-track quite a number of years:

George Francis Plamondon was married to Helen Elizabeth Carothers, daughter of Ford M. and Annie Carothers of Kelso, Washington, on May 10, 1911, at the Rectory of St. Michael's parish, Olympia. Patrick Norbert, George's brother and Rose, his wife, were witnesses to the ceremony which was performed by Rev. Father O'Malley, pastor of St. Michael's. Helen was born in Kelso April 30, 1890. Her father and mother came to Kelso from Iowa in 1887 and 1888, respectively. Ford Carothers had a general store in Kelso from about 1891 until his

death in 1929. Helen's mother's (Annie Robb) family traces back to Revolutionary days, and she is a member of "Daughters of the American Revolution" (D.A.R.).

A few years ago at a Toastmaster's Club meeting attended by members and their wives or sweethearts, I was called upon to respond to the toast "My Wife". My response was as follows:

"WE TWO"

"No man can offer in words a tribute to his wife without expressing comparable thoughts in the minds of the rest of us. For some reason we are often inarticulate in giving expression to such thoughts. Let us hope that every wife sufficiently understands her husband to realize this truth and makes due allowance for him. We seem to feel that we are officially entitled to that understanding and at the same time expect our wives to be always solicitious for our personal well being as well as to routinely cater to our needs and even to flatter us occasionally.

"Someone has said that through the years of companionship a man and wife gradually become much alike in thought, word, action, and even appearance, but Mrs. Plamondon and I are different in many ways. She's a Black Republican and proud of it, strange as that might seem, while I'm an Al Smith Democrat. She is a hustler, busy every moment of the day doing this, that and other things while I plod along never in any hurry. She seldom complains about conditions and circumstances or aches and pains while I am inclined to tell everybody within hearing distance when something bothers or hurts me. She is always optimistic about the weather and things in general while I am sometimes skeptical about the prospects. If we are driving someplace and the sky becomes overcast she will always say that the sun will soon come out from behind the clouds, while I feel sure that we're going to have a storm or at least a shower. During every reverse in my career she has been a tower of strength and thus she reminds me of my Mother who, when anything untoward happened would say, "Well, praise be to God, it could have been worse."

"I have made many mistakes in judgment in my time but when I chose the girl who married me about forty years ago, I maintain that my judgment more than balanced all of my prior and subsequent mistakes. Her hair isn't as black as it used to be and putting it mildly, mine is quite thin. Our years have been profitable ones, not in material things but rather in the joy of living them. Our Springtime included the care-free Easter Parade; our Summer the gold of mature affection; our Autumn, the multi-colored panorama of the harvest time in hearing the joys and griefs of our children; and our Winter has not yet come. When Winter does come I believe that we are prepared for it in the warmth of love and understanding; with abiding faith that Springtime will then come again for us and that the cycle of our living together shall never cease."

Four children were born of our marriage:

Mary Catherine	born July 16, 1913, Kelso, Washington
Ford Gregory	born March 16, 1916, Kelso, Washington
Louis Russell	born January 2, 1918, Kelso, Washington
Frances Joan	born November 3, 1926, Kelso, Washington

Mary Catherine Plamondon

Mary Catherine ("Cassie") attended public schools in Kelso and Woodland, and

Providence Academy, Vancouver, Washington, for her last two years of High School, followed by two years at Reed College, Portland, Oregon. Owing to family financial reverses, Cassie discontinued her college work in June 1932 and attended business school the next winter. She was then employed by the Longview Daily News until 1937. After her brother Lou's death, Cassie came to Olympia to live at home where she stayed until her marriage. During that period she worked for a short time in the office of the State Treasurer and then obtained a position with the Sunset Life Insurance Company of Olympia, where she later became Assistant Treasurer, a position which she held until her marriage.

Mary Catherine Plamondon was married to Martin Leon Holscher, formerly of Dyersville, Iowa, December 29, 1944, at St. Michael's Church, Olympia.

Cassie and "Lee" moved to Pullman, Washington in August of 1945 where Lee enrolled at Washington State College. They lived in Pullman until his graduation in June 1948, after which they moved to the Valley area a few miles east of Spokane, where Lee had obtained a position with the Kaiser Aluminum Corporation. He has been with that corporation ever since. Lee had been in the Signal Corps, United States Army, for about 2½ years prior to his marriage and thus was eligible for educational costs under the "G.I. Bill of Rights" Federal legislation. Their home address is E. 9212 Cataldo Street, Spokane 62, Wash. G.F.P. 1958). Their children are:

Louis Martin	born May 25, 1946, Colfax, Washington
Mary Lee	born September 27, 1948, Spokane, Wash.
Laurie Ann	born October 29, 1949, Spokane, Wash.
Mollie Jean	born February 13, 1953, Spokane, Wash.

Ford Gregory Plamondon

Ford Gregory ("Greg") attended public schools in Woodland and Kelso and graduated from Kelso High School. He later attended Longview Junior College and St. Martin's College, accumulating about two years of college credits.

After finishing high school, Greg and another high school graduate made a trip around the country in a little Ford car and trailer. They were gone several months and, as I recall, were in about every one of the United States during their journey. They spent several days in Washington, D.C., were entertained there by members of Congress from Washington State and received some good publicity in the Washington, D.C. newspapers. They were in Quebec and Montreal, Canada for several days, and also were in Mexico. The two boys got quite a liberal education during those months, but Greg was glad to get back home. He had gotten the "travel bug" pretty well out of his system. Following his return he obtained a job as bus driver for the North Coast Transportation Company and was with the Company for about five years during which time he made an outstanding record for safety driving.

In the meantime:

Ford Gregory Plamondon was married to Judith Muntinga, daughter of Rudolph and Florence Muntinga of Kelso, Washington, October 9, 1938 at St. Mary's Catholic Church, Kelso.

Their children are:

Paula Jean	born May 16, 1941, Portland, Oregon

Mary Kathleen	born August 2, 1947, Santa Monica, Calif.
John Remi	born July 15, 1951, Santa Monica, Calif.

Greg and "Judy" were living in Portland when Paula was born, and later moved to Vancouver, Washington after Greg quit the bus-driving job and went to work for an oil company in Vancouver. When World War II started Greg went to work for the Kaiser Shipbuilding Company at their Vancouver shipyards. Paula developed an asthmatic condition in Vancouver and upon their doctor's advice to take her to a warmer, drier climate, Greg obtained a transfer to the Kaiser Steel Plant at Fontana, California, and moved his family there. After a few months of living in Fontana and nearby Ontario, the family moved to Santa Monica, California to where Judy's parents had in the meanwhile moved, from Kelso, Washington. Greg worked for the Douglas Aircraft Company for a few months before he enlisted in the U.S. Navy when, as he said at the time, he felt that he could no longer conscientiously remain a civilian while so many other men with families were in military service.

He was in the Navy until he received his honorable discharge a few months following end of the war hostilities, a period of about two years. Following his completion of boot-training in San Diego, California, he was chosen to attend a special training school on the east coast in Maryland, after which he was stationed at Inyokern, California for much of the balance of his Navy service period.

Upon his return to civilian life, Greg worked for some time in the moving picture studios as a scene painter, and began special studies looking forward to a police career. He was accepted by the Los Angeles Police Department after passing all of the rigid mental and physical tests required, and is making a career of police work with the Los Angeles Police Department. At the present time he is specializing in working with the public and private elementary and high schools in the Valley Division of the Department, on accident prevention, narcotics avoidance and related police department educational activities in behalf of the public. He has spent several years in motorcyle traffic control. His present work is an experimental activity which he has been instrumental in initiating and hopes to help develop into a city-wide police department project. (Now Greg is a police sergeant.)

Louis Russell Plamondon

"Lou" attended public schools in Woodland and Kelso, graduating from Kelso High School in June, 1935. He was a midget basketball and football player in High School, but never made first team because he was too small and light. He was one of the scrubs who always took a beating in practice work in training the regular team members. On some few occasions he got into first team basketball games, and on one particular occasion made the decisive points to win for K.H.S. Lou was an enthusiastic fisherman and I often think of him as "the lad who loved to fish." In looking back over old copies of my talks at Toastmasters' Club I find the following one, delivered a few months after Lou passed away:

"HOUSE BY THE CREEK"

(Dad reflects in 1938 after the death of his twenty-year old son, the lad who loved to fish in the creeks.)

"In these trying times of fast moving world events and global war, there are many thoughts to engross our attention from day to day. Might it be asking too much to suggest that we get away from it all for a few moments and consider with me a Home by the Creek?

"I have been building that house for a long number of years. So, perhaps, have you. And -- looking 'way back -- the Creek? I would have you know, sirs, that it was a man's creek, that kind that sings the songs of Spring, Summer and Autumn, clear through the scale. But in the Winter, -- in the Winter it changes its color, surges down from the mountains, over the banks and through the fences, raising a little hell in general just to show that it's a man's creek.

"And the House? -- built of logs, sirs! Logs from the forest, hand hewed and fashioned together into the kind of house that men knew how to build. A sizeable living room, stone fireplace, rustic staircase up to the bunk rooms; and in the corner of the living room, a rough made buffet stocked with good old mellow scotch -- take it neat, or leave it alone, Friend -- the kind of floor that cared not whether your boots were muddy or clean, smooth soiled or caulked.

"That kind of house by that kind of creek.

"But no, it isn't that, now. It's a different house by a less turbulent creek which overflows its banks just once in a while, just to show that after all it, too, is a man's creek. The house -- a more pretentious one, furnished to the last word. Waiting at the foot of the staircase for my lady to come down to dinner; she and I and "the brood", and our friends in to the kind of dinner for that kind of house -- crisp linen, cut glass, and the proper wines.

"You know -- that kind of house by that kind of creek.

"But yet, again, that isn't the place, for the house is too big and the brood has grown or wandered away, and the one who loved to fish .....has gone on that long fishing trip. And the creek seems to sing only a Requium.

"So, perhaps, it's this other creek -- over -- that never goes outside of its bounds and just sings the old songs of comfort all through the season. And the house -- just a little white house with green shutters and roof, and lawn spreading from the porch to the creek; just at the bend, with the right amount of willows, wild shrubbery and evergreens, and just enough ripple so that the song of the flowing water can be heard in the evening -- the ensemble breathing the spirit of peace with one's self and his neighbors.

"That kind of house by that kind of creek.

"But yet, again, that isn't the house, for one would be thinking of the other house and the ones in between that I haven't told you about.

"So, all of the creeks seem to say that we should learn to live and laugh and sing with them anew because there's good fishing ahead. And they say, too, that if we will follow along they will lead us, some time, around the bend into the valley of the answer and <u>there</u> will be the creek of our dreams, the house will have been built by the Master Builder -- the ensemble of country-side more beautiful than words can describe. The lad who loved to fish will be there to welcome and beguile us with fishing stories as of old, and he and Mother and I and the rest of the brood will go fishing together and live in the "House by the Creek."

After graduating from Kelso High School, Lou obtained a position as clerk in an office supply store in Olympia where he worked until his death. He was injured while playing football in Kelso and was never in good health afterward, although we never realized the seriousness of the injury at the time. It later became evident when he was operated upon for appendicitis only a few days before he passed away at St. Peter's Hospital, Olympia.

Lou died January 20, 1938, not long after his twentieth birthday.

After his graduation from High School and prior to his obtaining the position in Olympia, Lou started to school at St. Martin's College. However, he was unable to continue in College and keep up the necessary grades because of illness, the same illness which later was the cause of his death.

Lou was a smiling, friendly youngster through the years until he was injured. I think that he suffered thereafter much more than we knew, as a result of that injury.

Frances Joan Plamondon

Joan attended public schools in Woodland and Olympia, graduating from Olympia High School in June, 1944. She attended Whitman College, Walla Walla, Washington for two years. She became and remains an active member of Kappa Kappa Gamma sorority. She decided to forego any further college education after the two years however, and obtained a position in Olympia as clerk with the State Department of Social Security. After a few months with that state department, she obtained a position with the Sunset Life Insurance Company of Olympia where she remained until shortly before her marriage.

Joan and Cassie and Helen accompanied me to San Diego, California in the summer of 1940, where I competed in the Toastmaster's National speaking contest.

Joan has always been a vivacious girl and in that respect much like her brother Lou. She came to us almost nine years after Lou was born. It is a wonder she didn't become a "spoiled brat" with her parents and the three older children hovering over her, but she didn't. Joan can thank her mother and older sister, Cassie, for excellent training and example in growing up and she has done a mighty fine job of it herself. I tell her occasionally that she was the last gleam in her Daddy's eyes. It could well be that Joan's birth, so long after the older children, was a case of God's kindness to us in knowing that Lou would be leaving us in later years.

Frances Joan Plamondon was married to Michael Francis Lee, son of Leonard Lee and Janet Kenny Lee, June 26, 1948 at St. Michael's Church, Olympia.

Joan and Mike spent their honeymoon in California, during which they visited for several days with Greg and his family in Santa Monica.

Their children:

Patrick Michael "Pat" born June 29, 1949, Olympia
Catherine Ellen "Katie" born November 9, 1950, Olympia
Joseph Russell "Joe" born January 18, 1952, Olympia
Helen Elizabeth born April 14, 1953, Olympia

(Since the foregoing was written, two more children were born:)

Christopher "Chris" Kenny born Oct. 17, 1954
Nicholas "Nick" Plamondon born Aug. 15, 1956 G.F.P. 1958)

Mike's grandfather was Frank Kenny, a prominent resident of Olympia who died at his Kenlake home in 1951. Joan and family live at Kenlake, Olympia. Kenlake is a private lake area about a mile and a half southwest of Olympia, owned by the Kenny estate.

The foregoing completes the "roster" of my branch of the Plamondon family. I could have gone further into intimate details of family life but no particular purpose would have been served by so doing. I have, however, made mention of sufficient detail so that each member of the family may have and retain some reasonable degree of acquaintance with all other members. That acquaintanceship will, I hope, be increased by an even closer association of the survivors than in the past. My observation has been that each family unit (of any family) is inclined toward becoming so engrossed in the immediate family problems of living that it gradually loses contact with the other units. In that manner a family drifts apart and its members lose interest in the "family society." The basic unit of society is not the individual, but rather the individual family and, in a broader sense, a "family society" consisting of the several family units of each main family branch.

My own generation of the Plamondon family had been close-knit through past years as far back as I can remember. Regardless of our respective failings there was always a bond of deep affection between all of us. I think that the same is at least somewhat true between those who are our offspring. If I did not so believe I would never have undertaken this family story.

In the case of the Plamondon boys of whom I was the youngest, I do not recall even one instance of any trouble or serious disagreement amongst us. I can remember numerous instances of mutual help, financial and otherwise. I believe that there was almost an entire lack of selfish interest in our relationship, one with another, through all the years.

It is probably true that the three younger brothers, Norbe, Lou and myself, spoke more nearly the 'same language', because we grew up together and were, nearly as possible, inseparable throughout our lifetime. All six of us deeply loved our mother, Ellen, but it was generally Norbe and Lou who were the most considerate and thoughtful of her, as I remember. They would have arranged to give her, at long last, a trip to her old home in Massachusetts but she was never in good enough health to want to go after it became possible for her.

I have a few afterthoughts or memories which I think may be worth mentioning. My mother had many friends in Tumwater, Olympia and vicinity. She was the kind who was always helping some one in this or that emergency, regardless of her own state of health. I really think that she was a combination of many personalities including that of a nurse, foster-mother, social worker, and philosopher. I can remember several instances when she brought some one's baby home to take care of for "a few days until the mother can be up and around." When she visited the sick, as she often did, like as not she would clean their house and do some baking before she came home. One time Mother brought home a baby boy from Olympia and took care of him for several months. We younger boys thought so much of the baby that when Mother took him to his home in Olympia (his mother was very ill for a long time) it was about like losing one of our own brood. That baby boy is now a white-haired man in Olympia and is a grandfather.

I have never told him about that incident in his childhood. Mother was able to do so many things, it seems to me, despite the fact that she was not in good health much of the time in her later years.

There was the Sheehan family that lived about six miles south of Tumwater in those days, and the parents were a type of old-world Irish no longer seen. They had a little farm in the woods between Bush Prairie and Plumb Station. Mrs. Sheehan and my mother were close friends. They both could speak Gaelic quite fluently (my mother never forgot her native tongue). Mrs. Sheehan would often walk from her home to ours in Tumwater and stay Saturday night, in order to go to Mass with us on Sunday. Then she would walk back home Sunday afternoon unless her son "Johnnie" would drive the family team of horses to town and take her home.

We younger boys often visited at the Sheehan place in the summertime, on our way to and from our cousin's (Kratz) farm. Lou was always Mrs. Sheehan's favorite because he would, as she often said, "jolly me along and make me laugh". She and my mother would sit by the hour and tell each other, over and over again in Gaelic, the old legendardy Irish folk tales. They would laugh over them and often would tell them to me in English.

Mrs. Sheehan and her husband, "Con" (for Cornelius) fought a good deal and they often used violent language. I can remember hearing her talking to Mother about "Orsthreely " and the coal mines in Wales. It was not until long afterward that Mother told us what it was all about. Some years after the Sheehans were married in Ireland and when times were terribly hard, they moved to Wales. They both worked there in the coal mines where they earned only a meager living for themselves and their two children. They probably got to quarreling a good deal, -- as they did in later years, too -- and Con up and left his family and went to Australia. The poor woman had a bad time of it, what with trying to support herself and children on the starvation wage paid by coal mine operators at that time.

Con was away for several years and in the meantime, his wife and children had gone back to Ireland. He finally returned and rejoined his family, but his wife never fully forgave him for leaving her during those bad times. They emigrated to the United States in the mid-1850's along with many other Irish people, about the same time as did Tom Scanlon, my maternal grandfather, and his little daughter, Ellen, my Mother. It was natural that Mother and Mrs. Sheehan should become friends even though they were so different in many ways. Both Mr. & Mrs. Sheehan had what my mother called "bad tongues", but we all liked them despite their ways and talk.

Lou went out to the Sheehan farm at least twice that I remember and papered the rooms in the old house and did a bit of painting on the woodwork. They would often say how wonderful the old place then looked. Lou told us about several "battles" the old folk had, usually occasioned by the old score about "Orsthreely" and the coal mines. One of them scared Lou who had become accustomed to them. The old man was badly crippled with rheumatism and always used a heavy black-thorn cane. He smoked an old corncob pipe with a lot of thread wrapped around the bit and that old pipe always smelled to high heaven.

No matter where their fighting started they always ended up by the stone fireplace in the "front room", she standing with arms akimbo and hands on hips, he seated on his old chair with the pipe in one hand and the other hand grasp-

ing that big cane. They'd call each other all the bad names they could think of -- they both had a wide variety -- and she would go over all the old trials and tribulations of their younger days. It is probable that they grew worse with repeated telling. On the particular occasion and during a bitter exhcnage of epithets, the old man raised his cane as though to hit her. Mrs. Sheehan got down on her knees before him and going through the motions of blessing herself with the sign of the cross, she taunted him "hit me if you dare, you ould son-of-a-bee!" Lou said that Mr. Sheehan turned and clumped into their little bedroom, knelt by the side of the bed and took his rosary out of his pocket. She then joined him and they began to recite the prayers of the rosary together. That was the way their fights always ended.

One day, after Lou started teaching at the Plumb Station school (Plamondon University) which was about a mile or so from the Sheehan farm, he got on the little train, "The P.T. & S." that ran from Olympia through Tumwater and Plumb Station to Tenino and back to Clympia every day. Mrs. Sheehan was on the train but he didn't happen to see her when he was finding a seat and of course she thought he was getting too high-hat to speak to her. He finally saw and waved to her but she stared at him as though he were a stranger. He went up the aisle and sat beside her and said, "Hello, Mrs. Sheehan, and how are you this fine day?" She looked him over carefully from head to feet and finally said, "Hello Louie, you big fat ass," and then they were friends again.

Those poor old folk who would fight like cats and then get down on their knees and pray with tears running down their cheeks were a breed the like of which are no longer here. The good Lord surely must have an infinite sense of humor along with His mercy and understanding of humanity's frailties. If that were not true, we would all be poor indeed. Who is there who could care to say that old Mr. and Mrs. Sheehan would never reside in the "promised land" which God provides for those who come to Him "like little children?",

There's one more little incident that I remember well. Mother and I were visiting overnight at the Sheehan home. Next morning Mother insisted that she should cook the breakfast. She sliced and fried the bacon (in those days bacon was in "sides of bacon" and was sliced off as needed) like she did at home, and made tea and toast. They always had real strong tea, made with "English Breakfast Tea" -- I remember the brand. The old man sat down at the table and after turning over a piece of bacon with his fork he said to Mother, "By Gar, Woman, that shtuff would never lave a man's belly." She had cooked it kind of crisp, as we liked it that way at home. He wanted it just barely heated through.

Mother was deeply religious, as were most of her generation of Irish born. She tried to teach her children the value of religious faith and practice by precept and example. It may be recalled from this narrative story that in my own childhood years there were Norbe, Lou, myself and Mother always at home, while Dad and the older boys were away most of the time. During those early years, Norbe and Lou would read aloud to the rest of us almost every evening for about an hour. Fiction, history, or from newspapers (oft-times from current copies of "The San Francisco Examiner." that came to us regularly for a long time) and the big family Bible, were the usual source material. The boys became fine readers and that practice of family reading was part of an educational process which Mother had apparently carefully planned. In addition and likewise as part of her thinking and planning, we had family Rosary every night during Lenten Season and very often throughout the year. We would all take turns leading the recitation and reading the Litanies.

I have often said that Mother tried to teach us boys many lessons in many ways, not the least amongst which was that our education would really begin only after we realized how little we knew. That is why I included the term "philosopher" as applied to her. My generation (and perhaps the younger one) owes a great deal to that grand person, my saintly Irish Mother, Ellen Scanlon.

I have often wondered about "Heaven", as do many others. I really believe that Heaven is a state of being or place of a great many and variety of degrees or stages of peace and happiness, depending upon the quality and qualifications, actual and potential, of all who enter therein. I believe, too, that there are relatively few of us mortals who will fail of entrance in due course after undergoing a process of cleansing the stains of living in this human world. As Mother would probably have put it, we always pay for everything we get, in one way or another. She never would expect to receive anything of value in exchange for nothing. I believe that Mother has a fine home in God's heaven in whatsoever kind of state of being or place that heaven may be, and I hope and pray that all of us "make the grade" not too long after leaving here.

After reading back through the roster of the present day generation I find that I have several thoughts as yet not expressed and which are in keeping.

I take particular pride in the children of my brother Jack and his wife, "Sadie." Largely through their own efforts they have grown to be intelligent and useful citizens, and each of them has a fine family. A goodly share of credit is due Frank, the eldest of them who in many ways has been the family leader and guide for many years. Frank and his wife, Josephine took over the raising of his brother George's three daughters after the death of George's wife, Cecelia, and they have done an excellent job as witness the fine grown up young women, Jeannette, Donna and Delores.

Frank is a successful business man in Olympia, engaged in the Plumbing and Heating business. He is a recognized expert in that line and his Company is one of the leading firms in that area of the construction field. Frank's formal education ended in grade school when it became necessary for him to work and help support the family. He is ambitious and is a living proof of how a young man can succeed by hard work and determination for self improvement.

My brother Lou's eldest child, my niece Lois Holloway of Woodland, Washington, reminds me very much of her mother, Nellie, whom I called "Sis". Sis was one of my favorite people of all time. Incidentally, Sis was a Catholic convert. Like so many other converts, she became one of the best church members. Too many of those who are born and raised in the Church take it for granted and don't "work at it" enough. Some of them get spiritually lazy and drift away. Many of the latter eventually "drift" back sooner or later, if and as they ever regain their sense of real values.

Lois' husband "Berries" is well liked by all of the family who know him. They have lived a happy and carefree married life despite having had their full share of hard times and illness.

Lou's two youngest children, Peter and Paul, show good promise for the future. They have in their background the fine intelligence of their father and

of their mother, Jessie. Lacking a father's guidance for so long a time while growing up (they were quite young when Lou died), they have survived that lack very well. They will both make their way in good shape just as the other Plamondons have generally done. Peter was in the Marine Corps for an enlisted period. Paul tried to enlist but was turned down on physical standard.

My brother Norbe's children have always been a credit to their parents and to the whole family society. Vivienne, the eldest, was a lovable, cultured young lady with a fine musical talent. She majored in piano and pipe-organ at the University of Washington. Eleanor is happily married. Her husband, Chandler Brown, is a native Oregonian with a family background of pioneer type in the business world of the Willamette Valley. "Chan" became a Catholic convert within recent years. That event is an indication of the fine type of his Catholic family, Elnie and their three children. "Chan" will without doubt be one more of the many converts who put to shame many others who fail to properly appreciate their gift of faith. I was his sponsor, by proxy, at the confirmation in Salem, at his invitation.

Paul Norbert (I have always called him "Bud") has many of his father's fine qualities, including a friendly personality. He was active in student body affairs during his years at the University, including basketball team manager. Bud studied law for a couple of years but finally decided that wasn't his dish. Bud was a soldier in World War II. He will make his mark in the business world as time goes on. He has a fine family. We all think a great deal of his wife "Beth". They have a happy home life in Santa Barbara, California.

Bernadine and her mother, Rose, live in or near Burlingame, California. "Bern" is, I believe, teaching again. That is the profession for which she is specially schooled and trained. She is particularly well equipped by knowledge, experience, culture and disposition to be a fine influence with young people.

I have already told something about our own brood, in each of whom both Helen and I take great pride. Our two sons-in-law, Lee Holscher and Mike Lee, are fine additions to the family, as is our daughter-in-law "Judy". The family strain will apparently last a long while, with ten grandchildren (now 13 in 1958) and one more (Joan's) expected in April, 1953. All three of the "family men", our son Greg and the two sons-in-law, have served in our country's armed services. Greg, two years in the Navy, Lee two and a half years in the Army, and Mike four years in the Marine Corps.

The Plamondon family story as related in this narrative is factual to the best of my knowledge and belief. There may be, and probably are, many episodes and incidents as yet unknown to me and therefore not included. As times goes on, it may be possible to add to this narrative other facts not yet documented or even generally known, perhaps to be later recounted by some other interested member of the family or some historian. For example, I would like to obtain more data than presently available regarding the Pelletier family. I shall keep on trying to find it and if successful will add to or revise what I have already written in that respect. Then, too, I hope to interest James E. Sareault of Chehalis (previously mentioned in this narrative) in providing me with additional data for his branch of the family and also for the John Plamondon of Olequa branch. It may be recalled that James E. Sareault is my distant half-cousin. His great-grandfather was Simon Plamondon, my grandfather. Jim's branch goes back to a daughter of Simon's <u>first</u> marriage, who was his grandmother. The John Plamondon of Olequa branch goes back to Simon's <u>second</u> marri-

age. John was one of my father's half-brothers. All of that has been heretofore related in this narrative, but there are doubtless many interesting and important episodes in those two family branches that I would like to have included in this family story. The more complete the story, the more interesting it might become to the descendants of the several family branches mentioned in the narrative.

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This family story, even though none too well told, contains many implications, or so it seems to me...I mean by that not simply the telling of the story and whether or not how well told. Rather, its significance in relation to many factors including that of early northwest history and likewise including the areas of romance and tragedy, courage and devotion to faith implicit between many lines of the related factual narrative.

I think it is evident that my forebears made a worthwhile contribution toward the pioneering of this northwest country, as have so many other old families whether or not mentioned in pioneer history.

Romance and tragedy can be read between those lines in the successive generations of the family, just as they could doubtless be read between the lines of many another family story if and when told. Instances of courage and devotion to faith appear time and time again without over-drawing upon the imagination, in following the course of narrated facts of family life throughout the period of 312 years covered, 1641-1953.

If I were gifted with the talent to write fiction (which I definitely am not) it would be possible to create an historical novel from this family story. I feel, however, that such a novel even if it were written might not tell the story so eloquently as do the simple facts that are related and which leave to the imagination of each individual reader the various implications therein. I might mention, for example, the story of my father and mother; the family background of each of them in the old world and in the new; the urge to wander and the attraction that brought them both to San Francisco; their meeting and courtship there, and marriage. That is a story of itself and is truly illustrative of how the west began. It is the type of story which, in a manner of speaking, has been repeated countless times throughout the length of the trail of pioneers in their westward journey through the centures of history. Such a story does not need a writer of fiction. It needs only a sympathetic understanding of times past and an appreciation of those who have lived that we might live.

E R R A T A

"The Plasmondon Family"

Page 29: Next to last line, first paragraph.
The word "know" should be "known". Add n to correct.

Page 6?: Second paragraph, sixth line.
Word "abeug" should be "about". Correct with pen.

Page 57: Change birth year of Norbert from
190? to 1909.

Change birth year of John from
1909 to 1907.
(Sons of Jack and Sarah Plasmondon)

Page 58: Change birth year of Lois, daughter of
Fred and Ladonia Plasondon from
1921 to 1931.

GEO. F. PLASMONDON

Please make above corrections
in your copy.

Priest Reaches Parish By Sled, Boat, Plane

By MARGIE BAUMAN
Times Staff Writer

Some priests can simply walk through a church corridor to preach to their congregation but Father James Plamondon has to reach his by boat, dog sled, motor sled or mail plane.

Sometimes it takes a little longer to reach one of the village churches, the religious leader of St. Michael's parish near Nome said.

Although his main parish, which holds 150 to 200 people is located at St. Michael's part of his congregation is spread out across Steffens and Cottick, at the mouth of the Yukon River and the miles seem longer when the snow flies.

This winter Father Plamondon, who has been in Alaska close to 12 years, will be heading to the lower 48 for a short rest but he's not too worried about the morale of his congregation. "The people come to church even if there's a blizzard howling," he said.

FATHER PLAMONDON

Even when parish members of the surrounding areas have no priest to lead the Mass "they always come and say their prayers on Sunday," he said.

Often he'll simply hold morning Mass in one village and afternoon Mass at another one.

Living in a land where most of his parishers are Indians, his biggest problem is transportation and the main source of communication is a short wave radio, Father Plamondon has faced a lot of problems that might make another person want to head back to their city home.

Born in Chicago, he went to the Pacific northwest in 1937 and in 1947 volunteered for Alaska.

When he learned that he was really getting an Alaskan assignment, Father Plamondon got a ham radio operator's license. Now he also has a radio telephone, first class ticket and is known as KL7BAU to his fellow ham operators.

His first Alaskan parish was Holy Family Mission where he stayed for a year before returning to Washington to complete his studies. Then he returned to the Alaska territory.

Most of his parishers have been responding to the Mass for more than ten years but occasionally Father Plamondon runs into a slight language barrier.

"Once I was explaining to the people at Holy Communion that each person should say 'Ahem' at the end of the prayers," he said. "An interpreter explained this to an old grandmother who couldn't speak English and she replied 'O.K.' which is the right meaning but the wrong words," Father Plamondon said with a grin.

Being out there in the bush, of course, he has to do everything for himself, "from building the church and preparing his means of transportation to doing his own cooking and dishwashing," he said.

His work with the parishers doesn't tie him up enough to keep him from speaking out on issues involving the future of Alaska.

"The Rampart Dam would be one of the best things that could happen to Alaska, for everyone including the natives," he said. "I hope something will be done to protect the Yukon River salmon industry, upon which most people in the lower Yukon depend on for their living though," he said.

Bible Questions

THE GREAT-GRANDDAUGHTER of Simon Plomondon, Mrs. Anna Catlin, does weekly washing chores at her home in Vader. — Chronicle Staff Photo

Romancing French Trapper's Historic Life In Cowlitz Valley Recalled By Kin

By GEORGE BLOMDAHL
Chronicle Staff Writer

VADER — The great-granddaughter of Simon Plomondon, romancing French trapper who married the daughter of a Cowlitz Indian chief, still lives in Vader where she washes her clothes in a wash tub with the aid of a scrub board.

She is Mrs. Anna Catlin, 78, who was born and raised in nearby Olequa. She has lived in Winlock for a quarter of a century and since 1964 has lived in Vader. She is the mother of 16 children of whom seven are living.

Her great - grandfather sparked one of the most captivating romances in the Cowlitz Valley. Plomondon married the daughter of the Indian Chief Schaneewah, tribal ruler of 17 coast tribes, and later acquired most of the Indian's property. He founded the noted Plomondon family, of which many members have been and still are prominent in the history of the development of the Cwlitz country.

Schaneewah made his home and headquarters on Cowlitz Prairie. In the early 1800s, Plomondon left Canada from Montreal and worked his way west along the "Trappers' Trail" where he passed through Indian country and picked up dialects and valuable information that helped him later.

At Astoria, Ore., Plomondon was a trader and explorer for a while with the Hudson Bay company. It was while on one of these exploratory trips up the Cowlitz River that he met Schaneewah at Toledo.

It was strictly unplanned. As he was traveling up the river with his eyes alert for signs of inhabitants, he spotted an opening in the dense growth at the river's edge at what is now Toledo. It appeared to be the only landing. Eager to see what lay beyond, he drew up his canoe and disembarked.

Immediately he was surrounded by a number of braves who guarded this entrance to Chief Schaneewah's domain. Plomondon was taken to the chief who made it quite plain to the Frenchman that he was expected to stay. The Indian chief admired the splendid physique and recognized the fine personality of Plomondon. He then and there schemed to keep him in his tribe.

Plomondon, who was familiar with Indian dialects, explained that he was expected in Astoria, and after some persuasive talk was granted permission to return — with two armed warriors accompanying him to make sure he came back.

The young trader was so attracted by the beauty of the prairie home of Schaneewah and his wealth that he determined to explore farther and learn more about the country to the north. So he promised to return. When the trio reached Astoria, Plomondon requested that his guards be shown every courtesy.

Then, with trinkets and blankets, he returned to Cowlitz Prairie and joined in the activities of the tribe. Although he was frequently away on long journeys, he was under surveillance for a long time.

After some time, Chief Schaneewah saw the advantage of binding Plomondon to the tribe with ties less harsh than he had been imposing.

"I have found you to be a man of your word," he said, and offered him one of his three daughters in marriage.

In the custom of the times, Plomondon married the Indian princess and was assigned 20 braves of his own by the father of the bride. Later when missionaries came to the prairie, Plomondon's wife was baptized and named Veronica. When the chief died in 1826, Plomondon acquired the bulk of his property and made his permanent home on Cowlitz Prairie.

They had four children — Sophie, Simon Jr., Therese and Marianne. Therese became Mrs. Elie Sareault, the mother of John Sareault who later became chief of the Cowlitz tribe.

When Veronica died, Plomondon became downhearted and lonely and drifted about for a time into the Spokane country and on to the Yukon.

On returning to Spokane, he met the Bercier family which moved to Cowlitz Prairie. Plomondon followed along and when Bercier died, he married the widow. Her five children were absorbed into the Plomondon family which also was increased by four in this second marriage.

Later, when he was left alone again, he remarried. This time it was a French girl, the niece of Bishop Blanchet, the first missionary in Cowlitz Valley.

During the Indian Wars of 1855 and 1856, Plomondon was Indian agent for the United States government. He gathered the Cowlitz Indians who were friendly to Uncle Sam and the white settlers, into one place on his farm where they could be protected from the hostile tribes.

When provisions were exhausted he provided supplies from his own stores and advanced money for other purposes. His salary for part of that time, besides payment for the supplies, is said to be still an unsettled bill of $4,000 due his heirs from the government.

Before the Hudson Bay company dissolved, the firm had begun an extensive agricultural project on Cowlitz Prairie with Plomondon as superintendent. The site of the trading post was in plain sight of the John Sareault home and the mission house.

Schaneewah was ruler of 17 sub-chiefs and their tribes which are said to have included the White River, Lummi, Skagit, Skigwamish, Snohomish, Nisqually, Tulalip, Chehalis, Cowlitz, Skilloots and Cathlanooties, later called the Lewis River Tribes.

The great chief was shot to death on a return trip from a visit to one of the northerly tribes while making a stop over with the Nisquallys. He was buried in customary Indian fashion, in his canoe on Point Defiance overlooking the Narrows at Tacoma.

Plomondon's son was Simon and his grandson, Daniel, father of Mrs. Catlin. Mrs Catlin has one son, Alfred, Centralia, and six daughters, still living. They are Mrs. Frank (Anna) Dermanoski, Vader; Mrs. Wallace (Della) Champ, Winlock; Mrs. Ned (Violet) Packard, Castle Rock; Mrs. Leslie (Eva) Martin, Snohomish; Mrs. Oliver (Dorothy) Cochran, Spanaway; and Mrs. John (Ethel) Hubbell, Fairbanks, Alaska.

The late James A. Sareault, Chehalis, was a cousin of Mrs. Catlin.

When asked why she insists on still washing her clothes with a scrubboard, Mrs. Catlin declared: "I have been offered a washing machine — but I couldn't afford one when I raised my children. Now I won't have one when I couldn't have had one for my children when I needed it."

PART TWO

THE FRENCH-ENGLISH PLAMONDONS

Regardless of the ancient cause of rivalry and enmity between the English and French people, it would seem that in the new land they should have been forgotten. It is not to be, though, as evidenced by the history of those early days along the St. Lawrence River.

It is interesting, however, that without the aid of France, solicited by Benjamin Franklin, it is doubtful if the revolt by the English American colonies against Britain would have succeeded. If it had failed, the founders of the new nation to be known as the United States of America would have been executed as traitors to Great Britain. They would have included George Washington, Benjamin Franklin, Thomas Jefferson, John Carroll of Carrollton and all of the others known in American History as patriots, signers of the Declaration of Independence, and otherwise as leaders in the Revolutionary War and as Founders of a new nation conceived in liberty and dedicated to the principle that all men are created equal.

Those English emigrants who remained loyal to the mother country and who left the colonies to settle in Canada carried with them the old country traditions including hatred of the French. Those who cultivated expatriation by remaining in the colonies and participating in the war for freedom gained the assistance and friendship of France. The American debt to LaFayette and his comrades has never been forgotten.

As the years have gone by the relationship between those of English and French extraction within Canada has resolved into a merged Canadian citizenship that is a lesson to the old world, and indicates what intelligent people can do when they really try. It further indicates the source of real American strength both in Canada and the United States, for it is woven from the strands of many lands. No longer is it the English and French, rather it is Canadian and American. And each one has long since added here the strong threads of still others who have come to join the great adventure in the new far--western world.

The "all French" Plamondon strain (my family branch, that is) ended with the immediate family of Jean Baptiste and Felicite Girard Plamondon who were married February 3, 1777. Felicite died after having four children (as previously listed under "The French Plamondons").

1. November 17, 1783, at St. Francois du Lac, married: Jean Baptiste Plamondon, widower of Felicite Girard Plamondon, to Catherine Gill,* daughter of Louis Gill and Suzanne Gamelin Gill.

*The background of Catherine Gill is an interesting side-light of the Plamondon family story. Henry Wadsworth Longfellow's Evangeline, a poetic story of the "Acadians" is almost universally known and loved. Students of history will recall that many colonists of New England and also of the colonies further south moved north into what was for them a still newer country which the French settlers there had named "Acadia" because it reminded them of the stories of the mountainous district of Greece celebrated as the abode of a simple, contented pastoral people. The colonists who moved northward were amongst those whose first loyalty was to

England, their mother country. Their position in the colonies had been fast becoming an unhappy one by reason of the agitation against the Crown. There was resentment and talk of "taxation without representation" by many people in the thirteen colonies, and a cleaveage was growing between loyalists and those who favored political seperation. The loyalists included some of the wealthy and influential colonists who refused to join in the movement toward a break with the Crown. Finally a substantial number of the loyalists organized and moved north to establish new homes away from the possibilities which they foresaw. They took over that part of the country to the north and toward the mouth of the St. Lawrence River, (Acadia), which in later years became the Canadian Province of Nova Scotia. When they settled in Acadia they proceeded to disposses the French settlers and also an Indian tribe known as "The Abenakis," a warring tribe but not a numerous one. The French settlers were of the type who offered little physical resistance to the intruders. They were the peaceful Acadians of the poet's story Evangeline, who were taken by the English captors and scattered through the colonies to the south and as far west as Louisiana. The French girl "Evangeline" of Longfellow's poem was one of them.

"In 1775 because of their persistent refusal to take the English Oath of Allegiance, the Acadian French were forcibly deported and throughout the next ten years their holdings in the Annapolis Valley and about the Bay of Fundy were taken over by immigrants from New England, the British Isles and Europe. This area is known as the "Land of Evangeline," immortalized by Longfellow's poem, "Evangeline." (Encyclo. Amer.)

The Indians resisted but were subdued. When they left they took as captives two English children (there may have been others, but these two, only, are pertinent to this narrative), a brother and sister. Louis Gill was sixteen years old at the time and his sister Catherine was fourteen. They were brought westward by the Indians to an Indian village known later as St. Francois du Lac, Quebec, near a lake not far from the south bank of the St. Lawrence River. This was a country in which there were many other small Indian tribes, most of whom lived on friendly terms with the French people who treated them as friends rather than as savages and enemies. The incident of Acadia was probably one of many that served to revive in the America of those early days the continental animosity between English and French.

Some of the Abenakis Indians settled at Benconcourt in the Province of Quebec, the "New France" of that time, east of St. Francois du Lac.

In later years Louis Gill married a French girl named Suzanne Gamelin, and they became the parents of Catherine Gill who was born in St. Francois du Lac and who married Jean Baptiste Plamondon November 17, 1783. Jean Baptiste and Catherine Gil ~~Gill~~ Plamondon were the parents of Simon Plamondon and six other children.

When Catherine married Jean Baptiste, the padre spelled her family name in the church record as "Guill" that being the French spelling for the English sound of Gill. Catherine was drowned in the St. Lawrence River while returning home from Three Rivers in 1810. Jean Baptiste also was drowned that same year along with their son Antoine, both at the same time, in the big river.

The children of Jean Baptiste Plamondon and Catherine Gill Plamondon (all born at St. Francois du Lac, County of Gamaska, Province of Quebec, (Canada) were:

1. Francois, baptized September 15, 1784. Married at St. Francois du Lac January 3, 1820 to Angele Duchesneaux.