



The Search for *Letitia Carson* in Douglas County

Part III



Written by
Bob
Zybach, PhD

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Still available: Historic Douglas County Oregon, \$49.95 (published 1982 -376 pages, hard cover, family histories and county data), plus postage.

Also available: Treasures from the Trapper, a collection of stories from the first 30 years of The Umpqua Trapper. \$12.50 plus postage. Index to The Umpqua Trapper, 1965-2000, compiled by Kenneth Shrum. \$15 including postage.

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Cover Photo: A work by Alison Saar from the year 2000. Washtub Blues. Color woodcut 30 x 22 in. Copyright Alison Saar, courtesy of L.A. Louver, Venice, California. Mr. Zybach says this image is very symbolic of Letitia Carson's life and will be used on the cover of the biography of her life that he is collaborating on.

Here is where to learn more about Letitia:

http://www.orww.org/History/Letitia_Carson/

The Search for

Letitia Carson

in Douglas County

Part III

Written by Dr. Bob Zybach, PhD

The Carsons & the Lavadours, 1868 – 1886.

(Douglas County Family Names: Bigham; Campian; Carson; French; Jones; Lavadour; McGinnis; Rondeau; Sadden)

Note: the author and the editors strongly suggest that you pull out the last edition of the Trapper so that you have the map included in that edition for a handy reference when trying to identify where places are in Douglas County.

For a number of generations, many descendants and relatives of Lisette Lavadour have believed her to be a daughter of Peopeomoxmox, the renowned Walla Walla leader that was brutally murdered and his body mutilated for “souvenirs” by Oregon Territory militia members on December 7, 1855. No documentation is currently known to support this relationship, but it seems entirely possible given that it has been widely repeated by a number of family members and local historians and has never been disproved.

Lisette's birth name was Tawasaqklie, which means “one who gets her work done early” in the Walla Walla Sahaptin language. Tawasaqklie's English name became Lisette Wallawalla and she is thought to have been born about 1817. Her great-granddaughter, Martha Lavadour Kirk ⁽¹⁾, does not mention any direct family relationship to Peopeomoxmox, but was quoted as saying Tawasaqklie's sisters' names were: “Mrs. Eats-No-Meat, Mrs. Young Chief, Mrs. Matches, Mrs. Susie Liberty, Mrs. Yum-

Joseph Lavadour I Family 1791-1892
Lavadour often spelled Lavapour

Joseph Lavadour and two brothers: Louis & Charles came from Canada. From the Province of Quebec. In 1805 Joseph I was employed by N.W. Company & Hudson Bay Fur Company. In a company of seventy five (75) men was stationed at English River. Louis was in a Company of thirty nine (39) men at Fort Dauphin; While Charles served with a Company of sixty (60) men at Fort Prairies.

My knowledge of Louis & Charles is very scant. But they took leave and went into Montana - married women from that Reservation territory and settled down rearing their children. During the year of the Depression some of these families moved into Idaho. Joseph Lavadour I married Lissette Walla Walla of the Walla Walla Tribe. So he and wife were residing at Waiilatpu (w-i-e-e-p) during the Whitman Massacre Nov. 29, 1847. Following this tragedy they traveled southward again via Walla. Their ~~second~~ child Xavier was born near river April 19, 1842 and died Apr. 7, 1936. Buried by the graves of his parents in St. Andrews Catholic Mission Cemetery east of Pendleton, Oregon.

At or near Yreka California Joseph II was born Mar. 2, 1850. His younger sister Isabelle (French) was born there two years later.

After a lapse of years in May or June 1857 they returned to Oregon. Took a homestead in Lumpkin Valley. On this land stood the old "Lavadour School. Christened in his honor. Also Lavadour Cemetery."

Sometime prior to 1887 they abandoned this homestead and migrated to the Umatilla Indian Reservation - a farming location near Pendleton, Oregon. To this union were born 8 (eight) children: 4 sons and 4 daughters. Namely: Xavier-Joseph-Narcisse, Scott-Angelique -

Sketch of Chief Peo-Peo-Mox-Mox (Yellow Bird) of the Walla-Walla; Drawing by Gustav Sohon, 1855
 Source Ka-mi-akin, the last hero of the Yakimas. Portland, OR ; Kilham Stationery and Printing Co., 1915, page 359
 By: A.J. Splawn. (From commons.WikiMedia.org)



Sum-kin, and I'm not sure about Annie Hair – Poker Jim was Annie Hair's father – Annie was related somehow." *Aunt Martha's Journal* states that Lisette was related to Annie Johnson, Vera and Elsie Spokane, "the Burke Brothers," Susie Liberty and Carrie Sampson.

Isaac Stevens, while traveling east to the United States on business in 1843, met with Peopeomoxmox and described him as having a "dignified manner" and owning "over 2,000 horses, besides many cattle." The Oregon Indians of the Columbia Plateau – the Walla Walla, Umatilla, Palus, Cayuse, Nez Perce, Yakama and Klikitat – measured their wealth in horses; Peopeomoxmox was a very wealthy man, and said to be atypically generous to others less fortunate.

By the time of Stevens' visit, Lisette was married to French Canadian fur trapper Joseph Lavadour and they had four children: Angelique, born April 15, 1839; Narcisse – who married Martha Carson and became a stepfather to Mary Alice Bigham in 1868 – born January 1, 1840; Emelie ("Nellie"), born 1841; and Xavier, born April 14, 1842. Joseph was originally from Quebec and had



Narcisse, Martha
(Letitia's daughter),
and Nelson Lavadour,
CA 1890. Photo taken
in Adams, Oregon

traveled west as an employee of the North West Company and of

the Hudson's Bay Co. (HBC). Perhaps the couple first met when he was visiting or stationed at Fort Walla Walla (originally called "Fort Nez Perce"), a HBC trading post near the mouth of the Walla Walla River, where Wallula is today.

It is entirely possible the Lavadour family was living within a short distance of – or possibly even in – Peopeomoxmox's village near the mouth of the Touchet River (a tributary of the Walla Walla River, and upstream about 15 miles from Fort Walla Walla) while Stevens was there. This was a very strategic location, along a historic, well-traveled trail and readily accessible to the Columbia River, vast grazing lands, the trading post at Fort Walla Walla, the Methodist Mission at Waiilatpu, the seasonal Oregon Trail, and the local resources of the "French Farms" – a Metis settlement of small farms and ranches that supplied the fort and mission with beef, vegetables, and dairy products. The Touchet River basin was also a well-known seasonal meeting location and crossroads

for a number of major Columbia Plateau Tribes.

The Lavadours would have been comfortable and successful in either environment – whether the horse- and root-centric culture of the Walla Walla or the hunting, trapping and farming culture of the Metis. Both cultures routinely traveled long distances, lived off the land, and traded extensively; and often among one another. Lisette would have been very skilled in managing livestock, horse-trading and horseback riding. Also, undoubtedly, in skinning, tanning and butchering, root harvesting, cooking, braiding rope, leatherwork and weaving. Joseph was equally adept at traveling by horseback or by canoe, and was an expert hunter, trapper, trader and fisherman. Between the two of them they were fluent in Sahaptin, French, English and Chinuk wawa -- the relative values of currencies in use by each of those cultures -- and were likely familiar and conversant in other native languages as well. For the 1830s and 1840s, the Lavadours were as capable of surviving comfortably as about any family in the Oregon Country during those years.

Again, assuming that Lisette was truly the daughter of Peoemoxmox – and we have little evidence to believe otherwise -- then her younger brother (or half-brother) would have been his son, Toyanhu, who was 16 years old in 1843. The teen-ager had been sent by his father to the Methodist Mission in the Willamette Valley “to learn English,” where his name was changed to “Elijah Hedding.” The 1845 murder of Elijah Hedding in California by a white American named Grove Crook has been given as one of the galvanizing factors leading to the 1847 Whitman Massacre (also called the Walla Walla Massacre), and to the subsequent Cayuse Indian War; which in turn were said to directly contribute to a galvanizing effort in Washington DC to create Oregon Territory in 1849, the Oregon Land Act in 1850 and, ultimately, Oregon statehood in 1859.

Toyanhu's murder went unpunished and the cattle uncompensated despite his father's best efforts to obtain “white man's justice.” Plans were discussed among the Plateau Tribes of declaring an all-out war of annihilation against the Americans on the Sacramento and in the Willamette Valley. Dr. John McLoughlin, Chief Factor of the HBC in Vancouver, strongly advised against such a strategy and suggested contacting Dr. Elijah White, the

US sub-Indian agent for Oregon instead. After much delay, White promised a minimum compensation of \$5,000 for the lost cattle and to seek redress through the Governor of California for the murder of Toyanhu. Some letters were written to California officials, but they were not returned and nothing was done.

White left Oregon and didn't return for five years. No arrest was made and no cattle were compensated. This situation resulted in a return trip to Sutter's Fort by Peopeomoxmox and several tribal leaders and their families in 1846. Their imminent arrival was first met with terror and appeals for local military assistance for what was seen as a threat of "1,000 Walla Walla warriors, seeking retribution," but Peopeomoxmox said he had returned merely to visit his son's grave, seek justice for his killing, and compensation for the cattle:

"I have come from the forests of Oregon with no hostile intentions. You can see that I speak the truth, because I have brought with me only forty warriors, with their women and little children, and because I am here with few followers, and without arms. We have come to hunt the beasts of the field, and also to trade our horses for cattle; for my people require cattle, which are not so abundant in Oregon as in California. I have come, too, according to the custom of our tribes, to visit the grave of my poor son, Elijah, who was murdered by a white man. But I have not traveled this far only to mourn. I demand justice! The blood of my slaughtered son calls for vengeance! I have told you what brought me here; and when these objects are accomplished, I shall be satisfied, and shall return peaceably to my own country."

Again, nothing was done regarding Toyanhu's murder, although there is some indication the Peopeomoxmox and his followers returned to Walla Walla with significant wealth from their journey.

It is claimed that when the parties led by Peopeomoxmox returned from California they also carried measles with them, for which the Indians had little immunity and there was widespread death among the Columbia Plateau Tribes as a result. Others

claimed the disease was brought by Oregon Trail Pioneers during those years, and others claimed it was spread on purpose by the HBC, or by the local Methodist missionaries at Waiilatpu. Plans were made by Cayuse and Umatilla tribal members to drive the white people out of Oregon, beginning with their own lands.

On November 29, 1847 the Whitman massacre, led by a band of Cayuse and Umatilla men, took the lives of Methodist Missionaries Marcus and Narcissa Whitman and eleven others. This event signaled the beginning of the “Cayuse War” which lasted, off and on, until 1855 and culminated in a second Fort Walla Walla being built by the US Army and located in the present-day town of Walla Walla, about 30 miles from the original trading post fort.

According to “Aunt Martha” ⁽¹⁾, Joseph and Lisette and their family were living at Waiilatpu at the time of the “Whitman Incident.” If true – and again there is no reason to think otherwise – then the adults and older children would have been left with traumatic memories of the event and its aftermath for the rest of their lives. This was a critical time in the history of the Walla Walla. Joseph was likely in his early 50s, Lisette was about 30, Angelique 8, Narcisse 7, Emily 6, and Xavier 5 in November 1847. Family members today think the family sought safety at HBC Fort Walla Walla during the massacre, and migrated southward soon after in order to avoid the continued conflicts between the local Indians and white immigrants.

Marguerite – apparently the first child by Joseph and Lisette in seven years – was born “in California gold fields” in July 1849, and died less than a month later, on August 19. There are no records of any other births to Joseph and Lisette between the years 1842 and 1849, and it is possible the measles epidemic was a factor. Shortly after Marguerite’s birth, her uncle Antoine Walla Walla – Lisette’s 20-year-old brother, who was apparently living with the family – was baptized into the Catholic religion.

At the time of Peopeomoxmox’s murder near French Farms along the Walla Walla River in 1855, the Lavadours were living in Yreka, California, where Lisette had given birth to Joseph II – who later grew up to marry Mary Alice Bigham – on March 12, 1854. Two years later, on December 11, 1856, sister Isabelle was

born; also in (or near) Yreka. Unlike their older surviving siblings, Joseph Jr. and Isabelle would never meet Peoepemoxmox or any of their grandparents.

In May or June 1857, the Lavadours moved to Douglas County, where they soon owned or operated a ranch including present-day Lavadour Creek and Lavadour Cemetery. The location was just a few miles downstream from present-day Milo, on the South Umpqua River, where Joseph was said to have camped and trapped beaver for the HBC in the 1820s, when an Indian village had still been located there. By the 1850s much of the surrounding South Umpqua landscape had been claimed and settled by several French Canadian – Metis – families that had similar life stories as told by the Lavadours: French-speaking hunters, trappers, fishermen, guides, miners, craftsmen, musicians, traders, ranchers and farmers, mostly, with Indian or “mixed blood” wives and mothers from almost all parts of North America.

On February 15, 1858 Joseph and Lisette's youngest child, Scott (“Paul”), was born in Douglas County. Angelique would have been 19 years old, Narcisse 18, Emelie about 17, Xavier



Mary Alice (Letitia's grand daughter) and McGinnis Clan at Starveout in Douglas County. ca 1914. Front Row (L-R): Asa Jones, Frank Jones Middle Row (L-R): Angelique Lavadour McGinnis; Mary Alice Bigham Lavadour; Fred Campian; Virgil (Matt) Campian; Susan McGinnis Campian, Back row (L-R): Dave McGinnis, Lilly Rondeau, Joe McGinnis, George (Gans) Rondeau, and Edward Rondeau.



The Lavadour ranch area outside of Days Creek, as seen from the Lavadour Cemetery. Photo by Dr. Bob Zybach, Ph.D.

16, Joseph Jr. 4, and baby Isabelle, 1. By this time Angelique had already married California miner John McGinnis and Lisette had a 3-year old granddaughter, Marie Helen McGinnis, and a new grandson, Edward, from this bond. In addition to their first two children, in following years Angelique and John also had William (b. 1858), Elizabeth (b. 1864), Abraham (b. 1866), Susan (b. 1871, m. Marcellus Rondeau, Frank Campion, "and others"), George (b. 1872, m. Ida Lavadour), John (b. 1875), David (b. 1876), Thomas (b. 1878), Joseph (b. 1880), and James. McGinnis Creek, a tributary to Upper Cow Creek, is named for this family. Their homestead was south, just over the divide, from Joseph Lavadour's ranch on the South Umpqua.

The Lavadours and their children and grandchildren – as with most other Metis families of that time – were Catholics. On July 29, 1860, Father A. Z. Poulin, traveling from his home archdiocese of Oregon City, baptized Marie Helen and Edward McGinnis (Angelique's children); and Scott, Isabelle, and Joseph Lavadour, Jr. (Lisette's children), on the banks of the South Umpqua River near the mouth of Lavadour Creek. Sponsors and "godparents" included Basil Courville, Francois DesNoyer, Alexander Dumont, Marie Finley, Florence Gagnon, Emerance GrosLouis, Marie Ann Klakatat. Martine Lessart, and Joseph Rivard – most, if not all,

24	40	33	Carson	52	4	8	Keeping House	1000	635	Kentucky
25			Jackson	19	M	M	Farm			Eutah Ter

1870 Census showing Jackson Carson, born in Eutah Ter (Utah Territory)

Metis.

Emelie ("Nellie") also began having children at a young age, and by 1857 had three children of her own, all by an unknown father or fathers. Her two oldest, Rose and Margaret, were born in California, and the youngest, Henry, was born in 1857 – possibly following her parents' move to Oregon. On September 18, 1861, Emelie was married to Thomas Sadden, witnessed by Marie McKay. Their four children were baptized the same day by Archbishop Francois Blanchet, a fellow Metis and Quebec native: Rose Lavadour (7 years); Margaret Lavadour (5 years); Henry

Lavadour (4 years); and Martha Sadden, who was 11 months old at the time of her parents' wedding. Sponsors of the baptisms were family friend and neighbor Alexander Dumont and older sister Angelique McGinnis. Emelie had become a married mother



Joseph and Lisette Lavadour monument, St. Andrew Mission Cemetery, Pendleton, Oregon.

of four by the age of 20.

Sampson "Moody" French was listed in the 1860 Douglas County census as a 20-year-old Hawaiian, living with a 60-year old man from Massachusetts named "Mooder" French and his 24-year old Hawaiian brother, Isaac French, near the Oregon coast. On the June 28, 1870 Cow Creek Precinct census Sampson was listed as a 36-year-old Hawaiian miner living with a younger fellow Hawaiian named John French, and each with \$500 in taxable personal property. On October 2, 1870 Sampson married 14-year-old Isabelle Lavadour at her father's home, with his consent. Witnesses were John McGinnis and Isaac French. In the following years Moody and Isabelle had thirteen children together, including: Moody (b. 1872), Delilah (b. 1873), Joseph L. (b. December 1875), Mary J. (b. 1876), Ann (b. 1878) and Louise B. (b. March 10, 1884). Isabelle died in 1919 and Sampson died in 1920, both

in Upper Cow Creek Valley.

Part II

On June 17, 1863 Letitia Carson made a Homestead claim of 154 acres along South Myrtle Creek, about 10 miles due north of the Lavadour Ranch, separated only by Old Baldy (present-day Bland Mountain) and a narrow portion of Days Creek Valley. "Lavadour Gap" provided a convenient crossing point. The area was covered with foot and pack trails and connected by wagon roads, thanks in large part to the Indians who had lived there until the early 1850s and the Metis farmers, miners and trappers and Oregon Trail pioneers who had followed. The Carson and Lavadour properties were just an hour or two apart by horseback, and could be readily walked or jogged on foot in three or four hours.

On January 19, 1868 Narcisse Lavadour ("a half [Breed] Indian Man of Douglas County") married Martha Carson ("a half [Breed] Negro Woman of Douglas County") in the South Umpqua home of Peter GrosLouis. Witnesses included Julius Cardwell and Basil Courville, but Martha's brother Jack and mother Letitia were not officially represented. Did they even attend the wedding? Was one or both missing for reasons of health, family dispute, or being away on business? Or was illiteracy or religion a factor, and neither wanted to sign anything? Or was it a big, happy occasion, fondly remembered by all members of both families who attended?

On June 19, 1868, six months later, Letitia obtained clear title to her property. A year after that, on September 19, Martha and Narcisse had their first child together, baby Agnes. Was Letitia the midwife? Or did all of the Lavadour women step in on that account, now that Martha was a member of their family? The 1869 County Tax Roll showed Letitia with 39 cows, 4 pigs, and a horse. The new family had plenty to eat.

In the 1870 Myrtle Creek Census, "Tisha" Carson and her son "Jackson" maintain Dwelling # 40: he as a 19-year-old Mulatto farmer with no assets, born in "Eutah Ter," and she as a 52-year-old Black Housekeeper, with \$1,000 worth of real estate and another \$625 in taxable personal property. One report



Mary Alice and Joseph Lavadour, Jr. on their Umatilla wheat farm. ca 1940

has Joseph and Lisette moving from their ranch into a cabin on Upper Cow Creek before 1870, about half-way between their two daughters, Angelique McGinnis and Emelie Sadden, but there is no documentation yet, including the census of that year, to support that idea.

In 1871 Martha and Narcisse's second child and first boy, Ira, was born. On June 8, 1873 sister Ada was born. Bert was born in 1875, followed by Ida on June 6, 1877. By that time Letitia had seven grandchildren, ages just born to 13, by way of her daughter, Martha. Did she deliver any – or all -- of them? Did the grandkids ever come stay with her? Did she visit them at their homes? Perhaps babysit at times, or during childbirth or during illnesses? The children's four grandparents had deep roots in three different continents: a former African-American slave, a Walla Walla Indian, a French Canadian, and an Irish immigrant – and they got to spend their childhoods with three of them. It is difficult to imagine the wonderful family stories they must have listened to from their parents and grandparents.

Two months later, on August 11, 1877, Uncle Jack Carson was arrested for physically attacking a local miner named Spivey. It made the newspapers and he had to pay a fine, so it is hard to say whether this was a shameful or an empowering event. What did the neighbors, the in-laws and the nieces and nephews think? What did his Mom think? Jack was almost 28 years old and there is no indication that a girlfriend or potential wife was in the picture. He seemed to be a hard worker who was good with horses and other livestock and mostly kept to himself by most accounts. Letitia may have been wondering what would happen to her homestead when she was gone.

In 1879 Martha and Narcisse had another baby, Fred.

By the time Letitia's Homestead was certified in 1868, she had "built a house thereon of hewn logs about 18 x 22 feet, 1 ½ stories high, two doors and two windows, a comfortable house to live in." Additional improvements were described as "built a barn, granary, smoke house, and has planted about 100 fruit trees." That had been more than 10 years earlier, though. Maybe the house and barn had been enlarged or improved since then; if the fruit trees had survived the 1869 wildfires, they would all be 10

years older and bearing fruit; the cattle herd was likely larger or more commercially viable than the 39 cows of 10 years earlier, too. More work for teenagers and older children. Letitia was in her 60's now.

On the 1880 Canyonville District Census, Joseph was listed as 84 years old and "1/4 Indian" and Lisette as 75, "full-blooded Indian, born Wash. Terr." That is probably not an accurate age for Lisette, though, as she would have had to be in her 50's when Joseph, Jr. ("24, 5/8ths Indian") and Scott ("22, 5/8ths Indian") were born. It is more likely that the 1817 date on her tombstone is accurate, although the tombstone birthdate for Joseph might be less accurate than the 1880 census data, which indicates a 1796 birthdate – on the other hand, some family members believe that Joseph may have actually been older than 101 when he died.

Narcisse, Martha and their children were also listed on the 1880 Canyonville District Census, but with Martha being listed as "white" and their children – including Alice, who was $\frac{3}{4}$ white and $\frac{1}{4}$ black – as "5/16ths Indian." This is very curious as it was common knowledge that Martha was $\frac{1}{2}$ black and that all of her children were $\frac{1}{4}$ black. What was the purpose of deceiving the census taker? Local politics or internal family strife? Land ownership issues? Prank?

On June 24, 1882 Martha and Narcisse welcomed baby Millie Lavadour into the world. On January 11, 1883 Joseph Jr. married his sister-in-law Martha's daughter, Mary Alice Bigham. Now Letitia's daughter and all of her grandchildren were named Lavadour; and now Lisette had both Martha and Martha's daughter as daughter-in-laws.

On July 31, 1884 Letitia signed her property over to her 35-year-old bachelor son -- whom she refers to as "Andrew" -- probably due to her age and possibly her health; perhaps timed to help him out of a jam or for some tax reason. There is no mention of livestock. In the same document Letitia leaves "\$5 after my death to my daughter Martha Jane." This seems to be the first instance in which Martha is referred to with a middle name, and Jack as "Andrew." The notation regarding Martha was likely a legal formality of some type to clear title to the property so it couldn't be clouded by competing heirs at the time of Letitia's death. Whether it indicates possible strife between Letitia and

her daughter can't be determined – Martha had been married for 16 years by that time, and Narcisse had shown himself capable of caring for his family. Daughters were routinely “married off” in those times with the expectation they would be cared for by their husband and his family thereafter. Also, the British/Irish tradition of leaving everything to an eldest son may have been a factor, as well as possible concerns with the grandchildren being raised as Catholics, who were very unpopular in certain areas of Oregon in the mid-1800s.

J. S. Needy, *Recorder*
R. P. Eushart, *Secretary*
E. H. Hirsch, *Deputy*

State Record of Deeds vol I Page 645
Recorded July 31st 1884

Letitia Carson } Warranty Deed
Andrew Carson }
of July in the year of our Lord one thousand
hundred and eighty four between Letitia Carson of the County of Douglas
and State of Oregon of the first part and Andrew Carson of the same
county of the second part. Witnesseth That the said party of the first part
and in consideration of the natural love and affection of said party of the first part
toward the said Andrew Carson (my natural son) and for the further con-
solidation of the sum of five dollars to be paid to Martha Jane Carson
within thirty days after my death hath granted bargained sold
aliened remised released. conveyed and confirmed unto the said party
of the second part and to his heirs and assigns forever all of
the following premises to wit: The West half of the North
East quarter and the fractional East half of the North East
quarter of Section twenty nine South of and
three West in the District of lands subject to sale at Roseburg
Oregon containing one hundred and fifty three acres

July 31, 1884 Warranty Deed conveying the title of Letitia's 154-acre Homestead to her son, Andrew ["Jack"] Carson.

On May 1, 1885 Elmer Leonard Lavadour was born to Joseph Jr. and Mary Alice. This was Martha's first grandchild and would be the only great-grandchild that Letitia would ever know.

In addition to the birth of Elmer Lavadour, 1885 was a turning

point in the lives of the Carson and Lavadour families for another reason – that was the year the Slater Act was negotiated in Washington DC by an Oregon Senator from Corvallis: James A. Slater⁽²⁾. The 1885 Slater Act was specific to the Umatilla Reservation – the remnants of Lisette's and her older children's ancestral homelands – and provided for individual claims of land for Walla Walla, Cayuse and Umatilla tribal members of 160 free acres per family, or 80 acres per single adult. This was a precursor to the 1887 Dawes Act, which essentially expanded the Slater experiment to most other reservations in the US. The main requirement for an allotment, other than being a Tribal member, was that you had to live on the land for 25 years in order to receive clear title.

All of Lisette's sons -- Narcisse, Xavier, Scott and Joseph, Jr. – and their families moved from Douglas County to file allotment claims on the Umatilla Reservation. It appears as if they all moved east about the same time, with the summer of 1886 being a likely time of transition. Scott married Carrie Darling on August 24, 1886, likely in part to increase his allotment from 80 acres to 160 acres. Depending on whether they were married in their native Douglas County or in Umatilla County might be revealing as to when the family migration mostly took place. On the other hand, all of the daughters – Angelique, Emelie and Isabelle – and their families, the McGinnesses, Rondeaus and Frenches, chose to remain in Douglas County instead.

The time of Uncle Scott's wedding in 1886 would have likely been about the time Letitia's daughter and grandchildren moved to eastern Oregon with their husbands and fathers, Narcisse and Joseph Lavadour, Jr. It is possible that Letitia left grandchildren behind in 1845 or that were born after she left Kentucky and Missouri, but these were the only grandchildren she had ever known, and the South Umpqua River and Grandma Tish's farm and Grandma Lisette's ranch had been the grandkid's homes their entire lives: Mary Alice was 22 and her baby, Elmer, was just a year; Agnes was 17; Ira, 15; Ada, 13; Bert, 11; Ida, 9; Fred, 7; and Millie, 4. All but maybe Millie and Elmer would have had life-long memories of their childhoods in Douglas County and of Grandma Tish.

How did the Lavadours travel to their new homes in Umatilla County? Going by train would have been one option. The Northern Pacific Railroad had connected Portland to Pendleton in 1883, and the Oregon & California Railroad completed a link from Portland to Canyonville the same year. The Lavadours knew how to "pack light" and could easily live off the land during the spring and summer. Perhaps final Douglas County crops needed to be harvested first. It seems likely they would have traveled by train, and perhaps more likely they drove wagons and herded their livestock the 450 miles to their new homes; maybe some of both, with the women and children going by train. The train would have taken two days or so, and the wagons would have taken about two weeks or a month, mostly along well-known and improved roads and trails. The older boys, Ira and Bert, would have likely stayed with the livestock either way, if they were being moved.

This must have been a very sad and very joyous occasion, or series of occasions, for Letitia and her family when the Lavadours were packed and moving. Maybe similar to many of the feelings that Letitia herself had experienced as she was leaving Missouri – about-to-give-birth pregnant, with an older white man she barely knew, to travel the Oregon Trail to an unknown country with no government and an uncertain future -- forty years earlier. Maybe she said her good-byes at the Lavadour Ranch, or maybe at the railroad station, or maybe her daughter and her grandchildren came to see her at her own home. Letitia's daughter, eight grandchildren, two son-in-laws, and new great-grandchild, all gone and moved more than 400 miles away, probably never to see each other again.

ENDNOTES:

(1) Much of the information in this article is derived from "Aunt Martha's Journal," a carefully compiled and hand-written history and genealogy of the Joseph Lavadour/Lisette Wallawalla family by Lisette's and Martha's granddaughter – and Letitia's great-granddaughter – "Aunt Martha" Lavadour Kirk (1891-1977). Aunt Martha, daughter of Mary Alice Bigham Lavadour and certainly the namesake of her Carson grandmother, was well recognized as the family photographer, historian and genealogist during her life. She was 83 years old and living in her home in Cayuse, Oregon when she wrote her journal; during the following year she was interviewed and photographed for an *South Umpqua Historical Society* publication, article written by Edith Moore titled "From A

"Trapper of Furs To A Farmer," which also focused on the history of the Joseph and Lisette Lavadour family in Douglas County. This version of Aunt Martha's Journal is a transcription by Joseph ("Joey") Lavadour IV, current family historian and genealogist, created when he was about sixteen year old._

(2) Senator James Harvey Slater, a career politician and lawyer, had a personal history with the Carson family. From 1853 to 1855 he was Benton County clerk to the district court for Oregon Territory, during which time he studied law and was admitted to the bar in 1854. As court clerk, Slater was responsible for accepting and maintaining the dozens of records for both of Letitia Carson's suits against Greenberry Smith – most of which are now available online and have been transcribed by my research associate, Janet Meranda. As a long-time Corvallis resident, Slater would have personally known many of the jurors and other key people involved in both suits, perhaps including David Carson himself. One of his last acts as County Clerk was on June 6, 1855, when he certified his own handwritten Judgment Collection Order against Greenberry Smith in favor of Letitia Carson for \$522.

Questions for Douglas County Historical Society members and other interested readers: No more questions! All help appreciated.

Previous & Current Questions are:

1. Do any of Letitia's apple trees still exist from her 1887 orchard on South Myrtle Creek?
2. Mary Alice Bigham used her father's surname until her death – did he ever actually marry her mother?
3. Are there any pre-1888 photographs of the Lavadour family taken in Douglas County?
4. Do records exist of Capt. Laban Buoy's tour of duty in Douglas County during the 1855-1856 Rogue River Indian War?
5. Do records exist of Col. Joseph Hooker's 1858 construction of military roads in Douglas County?
6. Do census records exist of Letitia Carson or her children in Douglas County in 1860?
7. Do any records exist regarding Mary Alice's birth or baptism?
8. Were local officials – particularly Republicans – complicit in Letitia's Homestead application process?
9. Who knows anything about Solomon Bigham, Julius Cardwell, James Clark, Addison Flint, Pierre GrosLouis, John Kelly, J. P. Ransom, or Joel Thorn in Douglas County during the 1860s?
10. Other than census records, what is known of Thomas Sadden, Sampson French and John McGinnis between 1860 and 1886?
11. What would have been the cost and time for the Lavadours to take the train from Canyonville to Pendleton in August 1886? What were

the rates for horses and cattle?

12. Who can help locate and scan annual property tax records in Roseburg? Stephen Wood of the Douglas County Genealogical Society has determined that complete annual records exist for the years 1868 to 1922. There are about a dozen people in this story -- including Letitia, Jack, Joseph Lavadour, Benjamin Stephens, etc. - - who owned property and paid annual taxes on it to Douglas County for various lengths of time when they lived here. If someone could get academic credit and/or some kind of service pay for this research (and data entry into an Excel file? it would be a great help!

Solomon Bingham

Solomon Bingham was born in Wills, Guernsey Co., Ohio, he had a sister named Harriet. Living next door to these two siblings home in Ohio was a family named Weaver, and it was some of those siblings of that Weaver family who came west and helped to pioneer the town of Myrtle Creek. Harriet Bingham married Hans Weaver.

Solomon Bingham aka Bigham (the name used to bury him and wife, Josephine, & their children in the Pioneer Cemetery in Myrtle Creek) knew the founder of Myrtle Creek, John Hall, and even did business with him. His wife, Josephine Wright married him when she was around 16 years of age. By age 25, she was buried just ahead of two infant daughters, and an already buried son. The editor is still working on just who Josephine is, but she highly suspects she's closely related to Lazarus Wright the man who sold the property that is now Myrtle Creek to John Hall. He was also Myrtle Creek's first postmaster. He built the towns first mill.

Solomon died during some castrophy in the same year as his infant daughters, all in 1875. While he left no will, guardianship records show two living heirs, little boys, Charles & Henry. But Solomon was also, the father of Mary Alice Bingham (Letitia's grand daughter). There was no mention of her amongst the records left behind. Mary Alice was born six years prior to his marriage to Josephine.

GET READY GET SET GO!!!

Get Ready by marking your calendar

Get set by making a marvelous dish to bring to our annual potluck luncheon meeting!

Go--Go--Go!

Run don't walk to the Rice's Family Cabin out on Lee's Creek, off of South Myrtle Creek Road. (Follow the signs from I-5 or Myrtle Creek!)

Final Date and Time to be announced (But, we'd block off the first Wednesday in August if we were you!!)



The Rice Family Cabin.