

Harriet Lindsay:

lost, as Darrell Mercier said, because, "they might have talked about her among themselves (but he wouldn't have understood because) they spoke jargon."

Following the death of Harriet's daughter in Portland in 1929, according to McNutt, Emanuel "Mose" Hudson contacted her in Portland and brought her back to Grand Ronde "...and she came back here to live with (Mose and) Hattie Hudson."

In those final years, McNutt was about 13 years old. "Harriet would have me thread needles for her," she said. "She'd give me 50 cents for threading her needles and I thought I was rich."

Though people in town remember visiting Harriet and sitting down to speak with her, most had the impression that not many others did. "I don't think anyone visited her," said McNutt. "Probably, she didn't want to associate with us."

"I don't think she ever left the house, ever," said McNutt. The house was a farmhouse, now gone, that used to stand behind the house on Route 18 near Grand Ronde Road where Darrell Mercier currently lives. "Maybe a priest came to see her," said McNutt.

McNutt mentioned her white crocheted collars, her lace collars, and added, "She was a very sophisticated lady."

Hubert Mercier remembered visiting with Harriet when he was about 20, and otherwise coming to the house because he was "going with Martha," one of the Hudson girls.

"She never said anything about her life," said Hubert.

He even met Harriet's daughter, Marian, who would have been

about 50 at the time. "I really liked her," said Hubert. "She was sociable."

When Marian took sick in Portland, Harriet "stayed with her until she died," according to Darrell Mercier.

"Ila (Hudson) and Joseph Dowd were with Harriet when she passed away," according to Nadine McNutt.

The Romeo-Juliet story is skewed by the power that Sheridan held over not only the young girl but the family of Tribes to which she was then attached. At the same time, there is no question, from a variety of interviews and available documents, that Harriet's regard for Sheridan was not only sincere, but long lived.

While Jordan said that Sheridan always denied making the remark that "the only good Indian is dead," the Army General did say that the way to eliminate the Indian was to eliminate the buffalo. Sheridan applied the same logic to the Civil War, said Jordan, razing the Shenandoah Valley, a breadbasket for the South, to starve the Confederacy. "And it worked," said Jordan.

Perhaps the man separated his work life from his home life.

David Leno went on to marry again before meeting and in 1877, marrying the Tribal member Tilmer LaChance at St. Michael Catholic Church in Grand Ronde. Together, they had 12 children, and many of the succeeding generations have become leaders of the Grand Ronde Tribe.

Marian Fedder had no known children, so Harriet's lineage stops with Marian's death in 1929. Her story, however, lives on. ■



Above: Harriet, a Rogue River Indian of Chief George's Band, in a photo in her youth.

Left: Harriet Lindsay and daughter Marian Fedder pose together in a photo from the turn of the century.

