

Louis Brown

To the Pacific Northwest in 1833

By Chalk Courchane

Louis Brown

“Louis Brown, Sr., was born in Quebec, Canada, in 1813. His father was English and his mother French. He was raised as a sailor on the St. Lawrence River, and also worked in the lumber business, until at the age of 20 years in 1833 he engaged in the service of the Hudson Bay Company as a general laborer and came to Colville, on the present territory of Washington. He remained in their employment four years, and in 1840 settled in the Jocko valley, Montana & engaged in hunting and trapping for nine years.” From "I Will Be Meat For My Salish" The Buffalo and Federal Writers Project Interviews Relating to the Flathead Reservation - edited by Robert Bigart - Biographical Glossary of Flathead Indian Reservation Names " by Eugene Mark Felsman and Robert Bigart (draft-1999) soon to be published: pages 170-172: Source: W.F. Wheeler and Helena Weekly Herald Writer: Leslie M. Noel Date: July 28, 1941 Ref: MSU, Missoula Co. – Biography "Louis Brown Jocko Valley May 18, 1885

From the "Revised Fort Colville Employee List", Bruce M. Watson (1997), p3:

name	Parish	occupation	Yrs. at Ft.Colville
Brown, Louis	Lachine	middleman	1837-41"

"Louis Brown

....In 1833 he was with William Tolmie on an expedition to the north; he was "on his knees" examining the soil when a sharp earthquake startled the group, and the Indians remarked, The chief's (Heron) medicine is strong, he has gone up the hill to shake the grounds". Brown was at Fort Colville in 1839 where his son was baptized, and Father Demers noted that "a virtuous man by the name of Brown had taught the Christian prayers to the natives during our absence". By 1850 he was living on French Prairie, where his daughter Rose was baptized at St. Louis." From Catholic Church Records of the Pacific Northwest, Vancouver volumes I & II, Mikell De Lores Wormell Warner & Harriet Duncan Munnick, French Prairie Press, St. Paul, Oregon, 1972, page A-11:

and on pages 158-161 a letter from Archie McDonald to Chief Factor John McLoughlin on August 24, 1840 from Fort Colville:

"To John McLoughlin, Fort Vancouver

I avail myself of Mr. Demers return to give you a word of our doings in this part of the country since my return from headquarters. The trip up, once we left the Dalles, was sufficiently smooth and prosperous. At OK (Okanogan) we found Mr. Black ... who immediately embarked in the Boats, while I proceeded by land myself with as little delay as possible ... The very evening of my arrival (25th) Mr. McLean too cast up. Early in the season he dispatched from Racine Amer [Bitter Root] Brouillet & Charles Lafentasia with the best share of the property under the wing of a camp going in our direction, himself joining another that took a more easterly course,

accompanied by [Theodore] Leclair & young Lafentasia ... poor lad, soon after fell indisposed and continued getting worse until he died on his hands middle of July. His trade on this interrupted trip was about 150 beaver ... by his letter of the 15th he says Brouillet had just joined him, but brought nothing in, having left the 4 packs he traded in the hands of Charles on the 19th at a place called Stinking River, kept company by a Mr. [Pierre Jean De] Smet, a R.C. priest of the Order of Jesuits sent out from St. Louis & then awaiting the return of Mr. McLean to see what terms he could be supplied by the H.B. Co. for establishing himself & others of his order in the upper country by the time they can be up next season.....Mr. McLean with Brouillet, Pierre & Leclair pushed off immediately to see what could be done yet in the plains ... all the Indians having started in a great hurry for the camp at Stinking River. Edouard Berland whom I fitted out here for the Kootenais ... is also back with something rather better than the ordinary summer returns from that quarter, arising in some measure from the attempt we have made to meet the Natives at the nick of time up at the Tobacco plain ... our business there cannot I fear succeed long thro the individual exertions of an obscure coureur de bois, however willing & laborious ... Middle of July when our man got to the place of rendezvous, a small band of his Indians was just returned from east side of the mountains carrying with them a note from an American three days march off ... the Indians add that he (Master J.B. Moncravier) is to cross to the Kootenais in the fall with the view of picking up all the leather &c &c he can lay his hands on. The other circumstances to show the avidity with which the trade of that poor country is now assailed from all quarters: as Berland arrived at the old trading place on his way down the other day, he there found a very large assemblage of Indians from the different tribes to the southward [who] had nearly succeeded in securing 22 Beaver from an Indian on the spot by previous appointment with Berland to whom ... they offered the three best horses in the band for the lot. This is a sort of traffic that has more or less been carried on for some time ... for the sake of the leather & the few Beaver they can pick up there to send to the southward for horses where the intermediate traders can get them. It is clear to me that unless some little responsibility is added to our business in that quarter, little as it is, certainly it will soon be entirely gone. Berland, I am about returning immediately to the Tobacco plain, to watch what is going on there with a small assortment of trading goods, the rest with the canoe as usual will be sent in charge of three common hands.

Will it be possible to let us have a young Gentleman this fall to attend to these & other outdoor duties? In every respect one is much required. At a place like this where we have so many trips to make from one end of the year to the other, the necessity which compels us to trust everything without control to common men tends by no means to improve their own character & moral worth, no more than it does that of the Natives with whom they necessarily intermix. But should one be assigned us I hope it will be for a considerable time, as the mere stay for a winter with us is of no use whatever. Indeed, I am particularly anxious that we should have a smart active young Gentleman about the place now, since of late I find a strange falling off in the disposition of most of our people to do even the most ordinary work with cheerfulness & alacrity. [Louis] Brown you will hear is not going down & I am very sorry for it. To Mr. Demers I must beg leave to refer you for further information regarding him....." "This Blessed Wilderness - Archibald McDonald's Letter from the Columbia, 1822-4" edited by Jean Murray Cole, UBC Press, Vancouver/Toronto, 2011, page 158-161

and on page 162: In a letter to Chief Factor John McLoughlin on September 22, 1840 from Fort Colville Archie McDonald writes:

"Your various communications of the 2nd & 4th inst. I had the pleasure to receive on 17th. Mr. Black's men being arrived the day previous we were enabled to start the three Boats on the 19th .. Of the six men come up, two - Igniac & the Islander - are laid up with the fever & ague, the former however undertook the trip, being supplied here with a quantity of quinine. I have also to regret the loss of one of my own men's service, tho certainly the absence of such a character himself is no loss to any community. I mean that unprincipled villain Alexis Martineau, who formed a league with the equally despicable Louis Brown & moved off together to the plains. Brown gave his sister-in-law to Matineau & in their conscience both are satisfied their conduct is in every way unimpeachable, that the Red River marriage must be null & void. What atrocious scoundrels! I have heard them say their first object is to find Mr. DeSmet."

and on pages 163-164 in a letter to Donald McLean, with the Kootenais on November 2, 1840 from Fort Colville Archie McDonald writes:

"Long ere this reaches you you will have seen the blackguards, Brown & Martineau, that left this in Sept. Not the smallest countenance must be given to either. To add to the infamy of Martineau's conduct, his lawful wife is now here upon our hands in a situation deplorable enough. It would therefore in his case be making bad worse did we shut the door at forgiveness on the scoundrel if he is inclined to come back & look after his family, but otherwise let him be regarded as the greatest vagabond on the face of the earth.

I trust you have all so arranged that we need have no uneasiness about you in the Pendant d'Oreille mountain. Including your own, you will find 22 horses in the Bay."

And on page 181 in a letter to Chief Factor John McLoughlin at Fort Vancouver on April 16, 1841:

..Mr. Allan left us about noon yesterday .. Sylvester leaves for W.W. (Walla Walla) tomorrow & by him that far I send the paper trunk, in case of a safe conveyance thence for Vancouver may offer before the Brigade goes down ... Mr. McPherson's people from the Flatheads came in today ... All the Finlays, [Antoine] Plante, Fivelle & [Louis] Brown are on their way down here to proceed to the low country. Edouard Berland too will be leaving me in a day or two & the best explanation I can give of his mission is the copy herewith sent my communicatio with Governor Simpson. Copy of my letter too to Mr. Rowland ...

In reference to the R.C. Mission in the plains, I think the best thing I can do is to forward Mr. DeSmet your letter entire, as it wholly respects himself. Those here are quite reconciled to the answer I gave in their case & nowise disposed to construe it into an act of unkindness. Mr. Walker, being more desirous of a change of air & scenery than anything else, I have offered him a passage in our Boats to Okanagan & Walla Walla if he chooses to avail himself of it ....

Not a man here .. can be relied on as a future Boatbuilder .... please be explicit as to Canote [Umphreville] and son. [Pierre] Martineau I have settled with ... & remains inland to put up the house on the site of the old one now tumbling about our ears."

and on page 196 Archie McDonald writes on October 15, 1841 from Fort Colville to Father Jean Pierre De Smet at the "Flathead camp":

"Herewith I enclose you a packet just received from Mr. McLoughlin ... 4 Cows with their calves, a heifer & a Bull are now here in reserve for you ... You will however oblige me by not employing to come for them any of our runaway servants as I hear thru Indians was in contemplation. I mean Louis Brown & Antoine Duquette. Charles Lafentasia is now on a distant trip & will not be back before beginning of next month. His time being out in the spring he will then as a matter of course be at liberty to join your mission ... we never before ourselves were so much at a loss for hands in the Upper Columbia ... you may rely on foeld seed from us & any other little accomodation at our command in the way of domestic comforts ... I shall write Mr. McPherson to do as much as will be correspondent with his means in that way also..." In his letter to McPherson on the same day at the "Flathead camp" he said, "Mr. McLoughlin's desire that he [Father De Smet] & associates should meet with every attention at our hands."

“Louis Brun (Brown) a French-Canadian from Quebec married Emily, daughter of noted Chief Goshea of the Kalispellum tribe (north of Pend d'Oreille Lake); this could have been during the winter of 1846-47 when Brun wintered near Flathead Post on Thompson's Prairie (Falls.)

The Bruns built a cabin and wintered 1847-48 on Ashley Creek near the Flathead River (Duncan McDonald letter to Tyson Duncan of Kalispell.) Returning from the 1849 California gold rush, it appears that Brun lived in the Colville Valley from about 1852. A Mr. Hedges returning from The Dalles on snowshoes with two Indians reached Louis Brown's place on February 22, 1853, and was given a sled ride 20 miles in to Fort Colville, where they found Mr. McDonald (Angus?) and Mr. Sinclair (William?)..."This is the most important post in the Columbia .. all goes from here to Hudson Bay for England. Here are cattle, hogs, poultry, pigeons, etc." On March 6 guided by Louis Brown, Mr. Hedges left Colville for Brown's camp on the Spokane River, thence eastward to (Horse) Plains and Hellgate.” From EARLY FLATHEAD AND TOBACCO PLAINS, Marie Cuffe Shea, 1977, pages 41-42.

Louis wife was Emily (Gauche) Goetsche (aka Emily Pend d'Oreille & Sem-lem-tch or Tchlose), the daughter of Louis Pascal (le Gaucher) Kouilqaausi. Called a chief of the Upper Pend d'Oreille or Kalispel. She was born in 1819 and died in St. Ignatius, Montana on May 14, 1904 and was buried in the St. Ignatius Cemetery.

Letter of Duncan McDonald to T.D. Duncan---"As it was told to us by Mrs. Louis Brown, mother-in-law of Billy, or William Irvine, of Irvine Flats, was that they built a cabin near where Ashley Creek connects with Flathead River.....This was in 1847-8 and was abandoned for the stampede to California in 1849." Note: Louis Brown went to the gold fields with Antoine Plant, Camille Launctot, & Francois "Benetsee" Finley."

ibid.,page 36:

"Brown was one of the men that built the cabin just to winter, as prospectors and trappers always do build for the winter. He also wintered at or near Flathead Post at Thompson's Prairie about 1846." From THE PIONEERS, Vol.1, page 35, Sam E. Johns.

"In 1849, hearing of the discovery of gold in California, Mr. Brown went there and mined there for one year, and made over \$20,000. With this sum of his own, he went back to Colville, and engaged in farming, and stockraising, and made that country his home until in the fall of 1858, when he returned to the Jocko valley, on account of the Indians in Oregon and Washington. During his last residence at Colville Mr. Brown went down to the emigrant road at Soda Springs in Utah and brought cattle up to the Bitter Root valley." From "I Will Be Meat For My Salish" The Buffalo and Federal Writers Project Interviews Relating to the Flathead Reservation - edited by Robert Bigart - Biographical Glossary of Flathead Indian Reservation Names " by Eugene Mark Felsman and Robert Bigart (draft-1999) soon to be published: pages 170-172: Source: W.F. Wheeler and Helena Weekly Herald Writer: Leslie M. Noel Date: July 28, 1941 Ref: MSU, Missoula Co. – Biography "Louis Brown Jocko Valley May 18, 1885. "For the first nine years of his residence on the Jocko, Mr. Brown says that he used for himself and family but twenty five pounds of flour. Their living was mostly from game and fish and a few native berries and fruits."

"In Oct.1853 Gov.Stevens stopped at his place in Colville Valley -----  
'reached Brown's at 5:45 (pm), who informed us that the distance to Colville was eighteen miles. After partaking of some bread and milk, we resumed the road with the same animals, dashing off at full speed."

Later on Oct. 22, 1853 Gov. Stevens and his party again stopped at Brown's, (Angus McDonald was with them), this time Brown sold them 2 horses, at least one cow and possibly an ox. The Stevens party dined on the cow that evening." From the HISTORY OF THE CITY OF SPOKANE, N.W. Durham, 1912, pp 155 & 159.

In St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:  
Shown on the baptism of Paul Louis Brown s/o Thomas Brown and Joanna his wife Scots...on 28 Dec. 1854 at "loco dicto settlement" are Aloysius (Louis) and Amelia Brown.

From St. Francis Regis Mission, Washington Record Book Burials 1853-1887

Listed alphabetically according to christian (or first) name. (In this group of records is inserted a book that seems to list names in some kind of census or status record thus:

No date has been determined for this book.

(Possibly means)

name	tribe?	baptism	census?	marriage?
Amelia Brown (pr Louis)	sm	1854		
Amelia Brown (h Louis)	sm	20 Apr.1851		

"In 1855 Louis Brun, an old mountain man, was still residing in the Colville Valley, apparently with an older son as well as his younger family. During the Indian disturbances soon after, rumors frightened settlers that he and his son and Antoine Plante were inciting the Indians, caused Louis (fearing arrest by the military) to move on to the Flathead Valley where he built a cabin on the Jocko River in 1858. Advised by Major John Owen to clear himself of the rumors, and with a letter from Owen saying "such rumors were with malice and without foundation" he reported to Colville." From EARLY FLATHEAD AND TOBACCO PLAINS, Marie Cuffe Shea,1977, pages 41-42.

Another version: "In 1855 Louis Brown, an old mountain man was residing in the Colville Valley. When the Indian disturbances occurred there a couple of years later, rumors were circulated by certain whites that he and his son were inciting and aiding the Indians. Fearing arrest by the military under Colonel Wright, Louis fled to the Flathead Valley where he built a cabin on the Jocko in 1858. (This cabin was destroyed a year later by the Pend d'Oreille chief, Alexander, presumably under the instigation of Father Menetrey). He and Baptiste Ducharme located farms and built cabins near the present site of Frenchtown in the fall of 1858 or early in 1859, probably in the latter year as Owen reported camping with him on the Jocko in the spring of '59. There are entries in the ledger which add that Louis Brown was an expressman for the Indian Department and that he was employed by Lieutenant Mullan.

Advised by Owen to clear himself of the rumors at Colville, Louis went there with a letter from Owen to Major Pickney Lugenbeel stating that the reports had been made with "malice & without foundation." However he did not remain in Colville Valley, but returned to Frenchtown where he was still living in 1885." From MEN AND TRADE ON THE NORTHWEST FRONTIER AS SHOWN BY THE FORT OWEN LEDGER, Weisel, 1955, pp 195 & 196.

"Then in early 1859, he and Baptiste DuCharme located farms and built cabins near Frenchtown. He worked for Lieutenant John Mullan on construction of the Military Road, and in 1862 was operating a ferry across the Clark's Fork west of Frenchtown." And he built a flour mill. "By 1864, the Bruns welcomed to their home the four Sisters of Providence enroute to their work at St. Ignatius Mission. By this time the Bruns had daughters Emily and Eliza who were old enough to become the first pupils of the Sisters at St. Ignatius, and a younger daughter Emerance. The Bruns continued living at Frenchtown until at least 1885; I am not sure where they are buried. There are graves in the Frenchtown Cemetery of a Louis Brown, born 1822-died 1905, and his white wife Rebecca, born 1830-died 1907, who are parents of only one retarded son. The 1822 Louis may have been the older son of my "old Louis Brown", but certainly not the father of Emily, Eliza and Emerance.

After her schooling with the Sisters at St. Ignatius, Emily Brown married a French-Canadian from Montreal named Henry Larrivee; they had a daughter called Emerance and a son Arthur. Then Henry Larrivee was killed in 1885 by a falling tree, and his widow Emily took employment as cook in Charlie Allard's (her brother-in-law's) stage station at Polson, which was to entertain hundreds of travellers, homesteaders and hunters over the years. One story tells that when Chas. Conrad from Ft. Benton (an associate of Col. A.A. White in locating a Flathead townsite for J. J. Hill's Great Northern) stopped at the station one night, and requested Mrs. Larrivee to call over some local Indian names, saying "You can have the pleasure of naming our new town." She expressed a preference for Kalispel (her mother having been of that tribe), and thus was named the chief city of the Flathead. Young Emerance Larrivee married and left two daughters in Polson; Emily Jorgenson and Josephine Browne. In 1896 Mrs. Emily Larrivee married Billy Irvine, a prominent stockman, of whom it was said "Billy had more historic experiences in western Montana than any other." From EARLY FLATHEAD AND TOBACCO PLAINS, Marie Cuffe Shea, 1977, pages 41-42.

From the 1860 U.S. Census for Washington Territory, Spokane County, Bitterroot Valley, page 17, dwelling no.162, and family no. 72, enumerated 14 Sept.1860:

name	age	sex	color	occ.	value	birthplace	personal	property
Louis Brown	49	m		farmer	\$2000.00	Canada		

Emily "	39	f		W.T.
Mary	14	f	HB	W.T.
LaRose	11	f	HB	Oregon
Emily	8	f	HB	W.T.
Luke	2	m	HB	W.T.

“By April of 1862 Matt had returned to Montana and Owen, in his position as Special Agent to the Flathead, sent him to St. Ignatius to repair plows for the mission.” Ken Robison, Historian, Overholser Historical Research Center, Box 262 Fort Benton, MT 59442

In 1864 the lady black robes arrived in Montana, they were Sister Mary of the Infant Jesus, Sister Mary Edward, Sister Paul Miki and Sister Remi. They traveled through Idaho Fathers Joseph Giorda, Gregory Gazzoli and Francis Xavier Kuppens and two Irishmen. They were complete tenderfeet when they started on the trip but were hardened up by the time they arrived in Montana. "In the afternoon of the 15th (October) they arrived at Frenchtown, the first white settlement they had seen since leaving Walla Walla, a distance of 400 miles, and were most hospitably entertained by Mr. Louis Brown, a French Canadian, who, besides seeing the first missionaries, had frequently also shared with them their privations and hardships. Words could not convey the surprise and the pleasure of both himself and his wife at the sight of the Sisters, the first white women who had ever crossed the Coeur d'Alene mountains. A month later Emily and Eliza, the old pioneer's daughters, were among the first pupils of the Sisters at St. Ignatius." It took them one month to travel from Walla Walla to St. Ignatius, at the Jocko Agency they were "treated by the incumbent with even worse than cold indifference." The agent was inhospitable and ungentlemenly towards them. "Indian and White in the Northwest, or A History of Catholicity in Montana," Lawrence B. Palladino, S. J., John Murphy & Company, Baltimore, 1894, pp46, 62.

"Early Days By Miss Beaver-The First Hospital Arrives St. Ignatius Mission, Montana Territory in 1864. "The school was a boarding school. The two daughters of Louis and Emmelie Brown from Frenchtown were their first pupils." From The Mission Valley News, Mar.17, 1988, p3.

Bancroft mentioning HBC employees that lived among the Indians, says: "

Louis Brown, still living in Missoula Co. in 1872, was one of these. He identified himself with the Flatheads, and made his home among them." From THE WORKS OF HUBERT HOWE BANCROFT, Vol.31- History of Washington, Idaho and Montana 1845-1889, San Francisco, 1890, The History Pub.Co.,page 605-footnote 19: A source Bancroft used was the newspaper - DEER LODGE NEWS NORTHWEST, March 9, 1872 and says to see: HISTORICAL MISCELLANEOUS DOCUMENTS, 59, 33rd Congress - 1st Session.

In 1882 Mr. Brown gave his mill to Moses Reeve, his son-in-law, and with his wife who was native of Jocko valley moved his present residence there. On the 4th of August, 1885, it will be fifty years since Mr. Brown married his wife, who is a Flathead. He with her traveled from Colville in Washington Territory to Beaverhead Rock in Montana, to be married, and was there married by Father De Smet, although he had taken her as wife several years before, but there was no magistrate or priest in that part of the country to perform the marriage ceremony.

The whole life of Mr. Brown appears to have been very peaceful, as he states that he never had any difficulty whatever with the Indians among whom he has lived over a wide extent of country for more than fifty years past.

Mr. Brown has three daughters, all married, still living, and fourteen grandchildren. All living in his vicinity, and are industrious, and thriving. At the age of seventy-two Mr. Brown enjoys good health, and bids fair to live four score years at least.

W.F. Wheeler

An excerpt copied from the Helena Weekly Herald issue June 6, 1872, page 7, col. 3, with emphasis added:

An Old Pioneer

We had the pleasure last Tuesday of meeting Mr. Louis Brown, of Frenchtown, who is visiting Deer Lodge. He came to what is now the Territory of Montana 42 years ago. Thirty-seven years [emphasis added] ago this season he passed up the Hellgate and Little Blackfoot rivers and crossed the range to the Missouri. In the fall of the same year he tells us that he crossed the range from Ten Mile creek to the site of the present town of Deer Lodge. The old pioneer has seen many ups and downs of frontier life, has undergone many privations, eat many a "beef strait;" but his step is yet firm, his eye bright and clear, and he claims another quarter of a century before he enters the "dark portal." He is highly respected by his neighbors, and proposes to remain in his present home - Missoula county - the balance of his life.

According to this excerpt Louis Brown arrived in Montana about the year 1830."

From "A Pretty Village - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1880-1889", edited by Bob Bigart Salish Kootenai College Press/University of Oklahoma Press, 2007, page 50:

February 11, 1881

Father Jerome D'Aste Diary: [At Agency] Mennie Sullivan died the 4th almost suddenly. I had given her the viaticum the 2nd. Nice day, but no thawing. At the agency the hills on the north, I found pretty bare; snow very hard on the flat so as to bear the horse, about 8 inch., less in some places, good deal of ice on the tracks. I came to camp at Antoine Plante's where Louis Brown was camping, being sick."

ibid. page 257:

June 5, 1888

"D'Aste Diary: crickets are getting away eith the crops. They are very thick. 2 confessions. We began a triduum to the S. Heart. A lamp was lighted to the Blessed Virgin, from Louis Brown for a year."

ibid. page 286

March 5, 1889

"D'Aste Diary: I got back the 5 dol. I gave to the Kalispel Peter last January. I paid 5.00 to Louis Brown for feeding two heads of stock this winter. I got 1.00 for Mass. Mr. Tool [Joseph Toole] our delegate sent the Bill he had passed by the House. I had 105 confessions. Got books from Chicago."



ibid. page 286

March 6, 1889

"D'aste Diary: good congregation, about 240 confessions. Louis Brown paid 2.50 for the lighting of the lamp. got 0.50 for fish sold. a Canadian good priest from Dakota arrived to day. F. Jacquet went to Kalini."

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 28:

March 21, 1890

"D'Aste Diary: Louis Brown was Killed the night before last by the cars, there is a mystery about the way he was killed."

ibid. page 29:

"D'Aste Diary: L. Brown was buried to day. FF Cataldo, and Diomedi arrived early at half past five this morning, a foot, bringing news that the new Sisters were at Ravalli's with F Damiani. He said Mass there, and they arrived here at 12.30 p.m. Four will remain here and two Postulants. Two will go back."

Must be one of old Louis Brown's sons?

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 147:

June 21, 1892

"D'Aste Diary: Windy. I went by the trail to Louis Brown' place for a Canadian boy. In coming back I crossed the JoKo in company of Mr. Brown, who lead my horse (the stream being very rapid []), and went to Cottolegu to whom I gave all the Sacraments and I came back by the old trail by Duncan McDonald. In the evening cold weather."

Who is this?

From The Anaconda Standard, Oct. 29, 1904, page 16:

Louis Brown Dies At A Ripe Old Age

Missoula, Oct. 26. - Louis Brown, aged 86, died at his home, four miles below Frenchtown, at 2 o'clock yesterday morning. Mr. Brown was an old-timer here, having been in the Missoula valley for 40 years. He left his aged wife to mourn his death. The funeral, in charge of Undertaker Marsh, will take place to-morrow morning at 10 o'clock at the Frenchtown church."

(from Bob Bigart)

“Raising Cattle on the Flathead Reservation

Cattle raising began on the reservation in the late 1850s when traders bought exhausted cattle from emigrants going to Oregon, usually in the vicinity of today's Pocatello, Idaho, drove them to the Jocko Valley to fatten, then resold them to other emigrants the following spring. Some of these cattle were traded to Indians for horses and were the source of the Indian herds.

During the 1850s Neil McArthur, first agent at Fort Connah, and Louis Mallet drove herds from Oregon into Bitterroot and Jocko Valleys for the winter, then drove them back westward to trade in the spring. John Owens recorded that in 1856 traders or stockmen who came to western Montana included Louis Brown and a Mormon trader, Van Etten, who was accompanied by George Goodwin, Bill Madison, James Brown and F. W. Woody.

The cattle ranching industry became concentrated among a handful of white men who were married to Indian women. Angus McDonald (who had a verbal lease to lands around Fort Connah) raised cattle near the fort. Other men (some former employees of the Hudson's Bay Company, some free traders) included Peter Irvine and his son William, Dave Cachure, Charles Allard, and Michel Pablo.

By 1889, raising stock had become nearly as important as farming. There were 5,782 horses and 12,250 cattle. (Annual Report of the Commissioners of Indian Affairs to the Secretary of Interior, 1889, pp. 522-23). Most of the cattle were owned by Pablo and Allard. In 1894, more than \$40,000 worth of beef cattle was shipped to Chicago. The cattle were of good breed, having been improved over the years with Holstein and Poled Angus bulls. The horses were cayuses, small and of little value. Because of the mild winters, little supplemental feed was supplied, until the numbers of horses grew so large the grass was depleted.

By 1895, William Irvine drove six hundred cattle to Canada to winter because there was not enough grass on the reservation. About 13,000 horses were sold between 1903 and 1906 which took some pressure off the reservation grass. By 1904, tribal members began to fence their allotments in preparation for the opening of the reservation. In 1906, about half the reservation cattle were disposed of, thousands being driven to Canada.

Beginning about 1916, dairying became more important. By 1948, 1,100 farmers milked cows, about one fifth of whom got most of their money from their dairies.”

<http://www.flatheadreservation.org/timeline/documents/cattle.htm>

Louis Brown died in St. Ignatius, Montana on March 17, 1890 and was buried in the St. Ignatius Cemetery.

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 86:

March 29, 1891

"D'Aste Diary: About 500 confessions in all. Solemn Mass, and Benediction, two sermons. Mrs. Brown the widow of Louis Brown, promised to pay next Easter 3 dol. to Keep a lamp litted before the Blessed Virgin for a year."

From The Daily Missoulian, May 15, 1904, page 3:

"Mrs. Leo W. Brown Dead

Pioneer Woman of Western Montana, Residing at Frenchtown, Succumbs to Old Age.

Undertaker J. M. Lucy last evening shipped a casket to Frenchtown, where it will be used in the burial of Mrs. Leo W. Brown, who died last evening of the ills attendant to old age. She was 95 years old.

She was the mother-in-law of Joseph Houle and a grandmother of the Allard brothers. The funeral arrangements are held in abeyance until the arrival of Charles Allard from Polson. The deceased lady was one of the pioneer residents of the state and was well known throughout this section of Montana." (from Bob Bigart)

Who is this?

From The Daily Missoulian, Jan. 7, 1907, page 3:

"Pioneer Resident Dies At Frenchtown

Mrs. Louise Brown died at 10 o'clock yesterday morning at the home of Joseph Boyer at Frenchtown, aged 78 years. The cause of death was general debility. The deceased person was quite well known in this end of the state. She was a pioneer resident of the Frenchtown valley. Undertaker Lucy will ship a casket to Frenchtown this morning and the funeral will be held there Tuesday morning at 10 o'clock." (from Bob Bigart)

The Browns had nine children:

1. Larose "Rose" Brown (1849-1850)
2. Emily Brown (1851-1937) married four times.
3. Louis Brown (1853-)
4. Jean Chrysostome/Brown (1855-)
5. Mary Brown married Amedee Prairie
6. Eliza "Rose" Brown married Joseph Houle, Sr.
7. Emerence "Su-Mill-Qui- She-Nah" Brown (1861-1887) married Louis Charles "Chi-cha-li" Allard
8. Luke (Luc) Brown (1858-)
9. Josette Brown

Emily Brown's husbands:

1. William M. "Billy" Irvine 1856-1939)
2. Henry Wells
3. Henry Larrivee (1834-1875)
4. Mike Couture



Taken by Chalk Courchane at the St. Ignatius Catholic Cemetery June 2010.