

Louis Tellier

To The Pacific Northwest earlier than 1834

By Chalk Courchane

Louis Tellier was born in Trois Rivieres, Quebec, Canada about 1806/1809.

Louis Tellier who appears briefly in the St. Paul register was a Hudson's Bay Company employee who seems to have settled for a time on French Prairie" in 1834 as a millwright.

Joseph LaRocque, built the first Frenchtown cabin in 1823. The Louis Tellier family, across the field from the LaRocques, arrived in 1834 from Montana. Louis went to work for Marcus Whitman as a millwright in 1836. Tellier was likely stationed at Flathead Post before coming to Frenchtown. <http://www.frenchtownpartners.zoomshare.com/> He is said to have helped Whitman construct his second grist mill, the first having been burned by the Indians, and to act as the mission miller thereafter."

But by 1855 was living at Frenchtown, near Walla Walla, with a native wife (Angeline Pend d'Oreille) and six children. His claim lay a short distance to the west of the old Whitman Mission, next to that of Michel Pelisser, their families intermarried; later records are carried in the Walla Walla register, which included Frenchtown as a mission." From "Catholic Church Records in the Pacific Northwest" by Munnick and Warner, p-A91 and Catholic Church Records of the Pacific Northwest- Missions of St. Ann and St. Rose of the Cayuse 1847-1888, Walla Walla and Frenchtown 1859-1872 and Frenchtown 1872-1888." by Harriet D. Munnick, Binford & Mort Pub., Portland, Oregon, 1989, Annotations"

From Oregon Territory Census 1850 taken by Assistant Marshall W.H. Rees:
January 29, 1851

370 -	Louis Telier	age 44	male	farmer	real estate \$570.	from Canada
	Angelique Telier	age 23	female	born in Oregon Territory		
	Marie Telier	age 6	female	born in Oregon Territory		
	Cleophose Telier	age 4	male	born in Oregon Territory		
	Narcisse Telier	age 3	male	born in Oregon Territory		

The report stated that both Louis and Angelique couldn't read or write.

"He and Angelic Tecumshe were enumerated in the census on 29 Jan 1851 at Marion County, Oregon Territory. Also in the family: Marie Tellier, Cleophas Tellier, and Narcisse Tellier (Ibid.)." Gail Morin

During the Yakima Indian War of 1855 that rabble called the Oregon Mounted Volunteers engaged in a four day battle with the Indians near Whitman's Mission site. This was the Battle of Walla Walla (Dec. 7 to Dec. 11, 1855). "The severest fighting took place near the LaRocque cabin, some, four miles beyond Dry Creek, two miles below Whitman's Mission site and nine miles west of Walla Walla. Companies A and F pushed the Indians about a mile and a half up

the Walla Walla River where they could be easily driven." One account says "When an Indian unrest began, Tellier left the valley with his family and neighbors of Frenchtown for The Dalles. The family traveled to the city by canoe down the Columbia River. Another says "The Telliers with the other settlers were camped at Mill Creek, about 10 miles from the Whitman Mission and guarded by Co. K, Marion County, Oregon Mounted Volunteers from December 18 until February 29, 1856." The Tellier's returned to the valley after the rebellion ceased. Their cabin, located a mile below the Whitman Mission, had been used as a command post by the volunteer forces, leaving little for the returning family. Their buildings and a large stock of cottonwood rails had been burned in several skirmishes. Rebuilding the structure, the family lived there for several years. They later sold their property and spent the remaining years in Montana.

Three boys and one girl were born to the Tellier's. Their daughter Mary became the wife of Isidore Beauchamp. Isidore Beauchamp had come to the Walla Walla Valley from Montreal, Canada, to Chicago, then to St. Louis, where he joined a wagon train to California and the 1849 gold fields.

Few on the wagon train survived the trip to California after being plagued with a smallpox epidemic. Isidore was one the lucky few to arrive intact.

A wheelwright by trade, Beauchamp turned to freighting supplies to the mines from the Willamette Valley, rather than dig for gold.

In 1858, he married Mary Tellier, a year before Oregon became a state. The young newlyweds moved to the new state's little Walla Walla River, to avoid what they called the wild Washington Territory and live in a law and order state. The Parent's, Knops', Calhoun's, Rencken's and Meissner's are some of the families who now live on the old Beauchamp lands.

They had to construct a coffin and select a burial place for a neighbor from Kentucky soon after they arrived in the new state. He had died in Oregon. The burial site came to be known as the Ford Cemetery.

At the site, the Beauchamp's built a small mill, operated by water power. The mill ground wheat for their neighbors and their own farm. This was the first and only flour mill the people had for several years. The mill was a large-sized coffee mill that Beachamp converted to water-power. It took about 24 hours to grind a full sack of grain. The little mill can be seen at the Whitman Museum.

When Dr. Baker built a railroad through their land, the Beauchamp's sold their property to the physician, believing the steaming, smoking engines would scare their cattle and horses. Evidence of the railroad can still be seen today near the Parent home where a cut through the hill is now used by the county road.

The Beauchamp's purchased land one mile north of Umapine. Their ranch became the property of their only son, the late M. O. Beauchamp. It is presently owned by a grandson and granddaughter of Isidore and Mary Beauchamp. The ranch is now in its 90th year of continuous family ownership. Information supplied by Dean Beauchamp.

Concerned for their families along with their recently gathered stores of food for making it through the winter, Walla Walla Chief Peopeo Moxmox, rode out with forty men to ascertain the intentions of this armed 'suyapo' force. (Suyapo was a Columbia basin Indian term for Americans, apparently derived from the French word for the peculiar ornaments they always seemed to wear on their heads – the 'chapeau.') Chief Peopeo Moxmox had long been a friend of the whites. Many of the tribe's young women had married 'Canadiens,' who had once worked at the nearby trading post or its ranching operation further up stream. Known as a man of moderation, the chief had signed the recent treaty, and all this in spite of his son having been murdered by an American - a crime that had been allowed to go unpunished. The chief first met with a force of a 1/2 dozen 'metis' scouts under Narcisse Cornoyer and Antoine Rivet. Peopeo Moxmox approached under a white flag of truce. A brief discussion in the regional pidgin known as the Chinook Jargon followed, one in which the chief expressed his desire to parley.

Once Kelly was alerted that contact had been made, and had caught up with the scouts, the chief queried Kelly as to why the soldiers had entered Walla Walla Country. Kelly and Olney were immediately suspicious of the old chief's willingness to discuss matters. Negotiation meant delay. They suspected treachery. In response to the chief's willingness to pursue restitution for the looted blankets and livestock from the HBC trading post, or local ranchers, Kelly responded with specific demands which amounted to confiscation of all rifles, ammunition, and the Walla Walla tribe's considerable livestock – both horses and cattle?!

As for the chief's conciliatory posture, in his report afterward, Lt. Col. Kelly recalled, "we concluded that this was only a ruse for gaining time to remove his village and preparing for battle. I stated to him that we had come to chastise him for the wrongs he had done our people, and that we would not defer making an attack on his people unless he and his five followers would consent to accompany and remain with us until all difficulties were settled." [extract from John C. Jackson's "A Little War of Destiny," p.120]

Chief Peopeo Moxmox and his men were consequently taken hostage. This naturally outraged the balance of the Indian force of several dozen Indians, observing from a nearby hill. Word immediately spread of this among the tribes of this latest breach of trust.

The next morning, December 7, the Oregon Mounted Volunteers (O.M.V.) entered a nearby Walla Walla village that had been deserted. They proceeded to pillage the remaining food supplies. Meanwhile the O.M.V. baggage train soon caught up with Kelly's main force. As the O.M.V. continued to advance, sniping from Indians on ridge tops began.

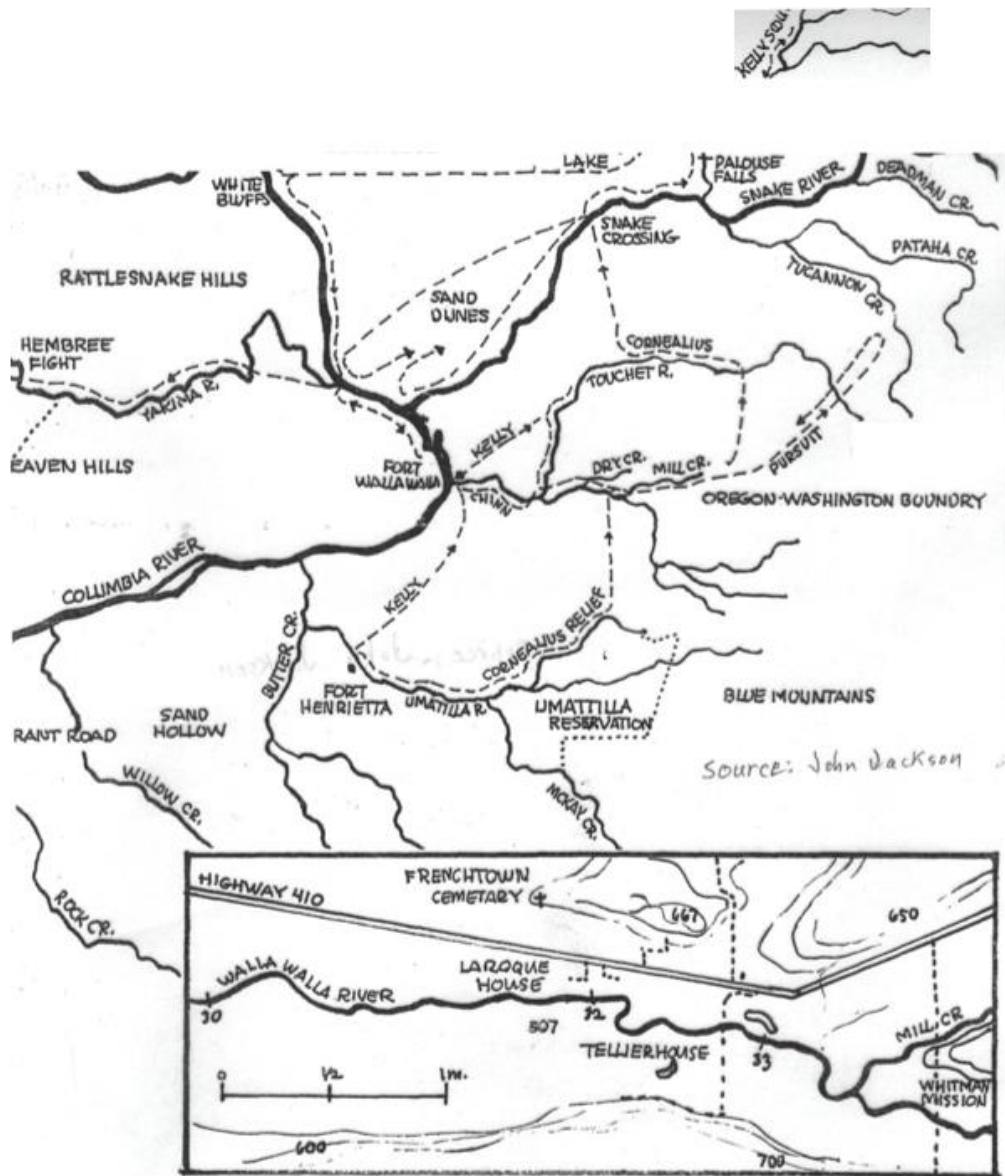
The battle started out as a mobile action with small groups of riders circling and skirmishing up, over, and around the hill country extending north of the river valley. Dismounting under the increasingly heavy fire from the defending Indians, battle lines soon stabilized between the cabins of Joseph Laroque and Louis Tellier in 'le village des Canadiens.' But this was not before the O.M.V. had made two charges against the Indians holed up on the Tellier farm. These two charges at the beginning of the battle would account for all eight of the O.M.V.'s fatalities over the entire four-day period.

The Laroque and Tellier families along with those of the other Canadiens had withdrawn to one of two locations over the prior weeks as the chaos worsened. One group had headed down river toward the Dalles after the looting by a number of the younger Indians had begun, while the other group of several dozen individuals stayed in the area moving up the Touchet about twenty miles to the northeast. The following March, this latter group also had to move down river to the Dalles when the Army decided to start enforcing its earlier ban on settlement east of the Cascades, at least until things settled down.

It was outside the Laroque cabin that Volunteers gunned down Chief Peopeo Moxmox and several of his men on December 7. Once it was apparent that a serious battle was underway, Lt. Col. Kelly decided that the prisoners needed to be tied-up to free up their guards. The chief and his men resisted, and were killed for it. The chief's body was then mutilated with ears and other parts cut off for trophies to be displayed once back in the Willamette Valley.

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Assaults, skirmishing and flanking operations continued over the next four days, shifting back and forth as the lines extended up from the brush along the river up over the ridge located to the north, where the cemetery of the St. Rose Catholic Church would soon lie. Both sides dug numerous rifles pits (fox holes) all along the fluid battle line. Small units of each party would move forward, but be forced back due to exposure to cross fire on their flanks.



NUT NY CAMP

As in many battles the timely arrival of reinforcements and supplies proved critical. First the Indians gained a momentary advantage with the arrival of around 100 Palouse warriors.

Also, Ammunition was beginning to run low on both sides. When two companies of reinforcements showed up to bolster the O.M.V. positions on December 10, the Indian warriors decided to withdraw from the battlefield. This too was accomplished in an orderly manner. Unfortunately, several days later, the villagers panicked while crossing the Snake about 50 miles to the northeast. Several dozen Indians drowned and hundreds of horses were lost.

Estimates of fatalities at the battle site of Frenchtown included the original eight O.M.V. soldiers, and roughly 70 odd Indian warriors. The O.M.V. force also suffered 17 wounded.

Quoting from John C. Jackson's "A Little War of Destiny,"

Next morning the Indians had evaporated. The arrival of the relief column had convinced them to give up the fight and evacuate the tribe and as much property as they could salvage. As the fleeing warriors whipped along the Nez Perce Trail, they passed the Metis camp on the Touchet River and pulled up for a moment to tell the half-breeds that they would have beaten the whites if the reinforcement hadn't arrived....

As they [an OMV detachment of 60 volunteers] continued, the pursuers met a Nez Perce Indian bringing a message from Narcisse Raymond, who was with the Metis assembled in a group camp on the Henry Chase claim on the upper Touchet. It was suspicious that they had remained safe while the fight was going on. When the Metis asked for protection, they were put under the care of Company K [the Willamette Valley Metis unit]. Although proximity to the army was not in their best interests, the Metis were ordered to move nearer the volunteer camp so they could be properly supervised. [JCJ pp.139-40]

As elsewhere in the West many local Indians and their metis neighbors had come to rely increasingly on cattle ranching to supplement 'the hunt.' Depredations committed in the Walla Walla Valley by the OMV during their advance and in the course of the following winter included confiscation of livestock and food caches of both the Indians and Canadien/metis community. The metis were suspect, and all Indians not in internment camps near the white settlements and forts were assumed to be hostiles. It was an exceptionally cold winter and the O.M.V. received only intermittent supplies. They resorted to living off the land. French Catholic missionary, Father Chirouse, tried his best to mitigate directly with the militia on behalf of his flock, writing letters to the authorities and such, but to little avail. In a

convenient leap of logic, all Indian livestock was assumed to have been stolen! Though looting by some of the Indians had been one of the pretexts for the O.M.V.'s invasion of the Walla Walla Valley – and, by the way, no one had been killed during this out break of thievery - it is ironic that the Oregon militia proceeded to do a far more thorough job of looting all things edible, or of value, in the valley over the next several months. It would take a long time for the Walla Walla and Cayuse herds to recover.

The O.M.V, represented the only force in the field that winter. It was so cold the Columbia froze over. In mid-March after receiving reinforcements and completing several sweeps north and west along the Snake River the supply situation had become so critical Kelly decided to withdraw the main force.

1860 Census WA Walla Walla Walla Walla Pg 288A(28 July 1860 Lycurgus Jackson) Line 16

302 302 Louis Tilya 54 M Farmer 800 200 Canada
 Angelica Tilya 50 F In Washington Terr
 Narcisse Tilya 11 M Oregon
 Theodore Tilya 10 M Oregon
 Samuel Tilya 7 M Oregon
 Moses Tilya 1 M Washington Terr
 Clopis Tilya 12 M Washington Terr

Or From <http://ftp.us-census.org/pub/usgenweb/census/wa/wallawalla/1860/index.txt>

28	17	Tilya	Angelica	50	Wash Terr	pg00018.txt
28	22	Tilya	Clofus	12	Wash Terr	pg00018.txt
28	16	Tilya	Louis	54	Canada	pg00018.txt
28	21	Tilya	Moses	1	Wash Terr	pg00018.txt
28	18	Tilya	Narcisse	11	Oregon	pg00018.txt
28	20	Tilya	Samuel	7	Oregon	pg00018.txt
28	19	Tilya	Theodore	10	Oregon	pg00018.txt

1870 Census Wash Terr Walla Walla Frenchtown Pg 256
 Line 5

67 69 Tellitt Louis 60 MW Farmer Canada Blind
 -----, Ange 45 FI Keeping House MT
 -----, Narcisse 21 M 1/2 Packer OR
 -----, Sam 17 M 1/2 Farm Hand OR
 -----, Mozes 10 M 1/2 W. T.
 -----, Isaac 8 M 1/2 W. T.
 -----, Adele 7 M 1/2 W. T.

1880 Census WA Walla Walla Pg 249D

Louis TELLIER Self M Male W 71 CAN Farmer CAN CAN
Angelic TELLIER Wife M Female NA 45 ID Keeps House ID ID
Moses TELLIER Son S Male 21 WA TERR Farmer CAN ID
Samuel TELLIER Son S Male 23 OR CAN ID

Listing of those who were buried at St. Rose Cemetery
(Taken from the Catholic Church Records and various resources)
<http://www.usgennet.org/usa/or/county/union1/wallawalla/strosemission.htm>

Tellier - Mr.

Tellier - Mrs.

Tellier - John August 31, 1883

Tellier - John May 27, 1881

on page 19 S-3 is a interesting entry:

Burial of M. Talie (Tellier?)

"May 27, 1881 we have buried Jonh /sic/ M. Talie /son/ of John Taylie - born in Canada and died in Frenchtown at the age of 88, after receiving the rights /sic/ of the Catholic Church." Mrs. Munnick seemed to think it might be a Tellier.

"August 3, 1883, I undersigned buried John Tellier, aged 15 years, of the Mission of St. Rose."

This is probably a son of Louis and Angelique Tellier. From Catholic Church Records of the Pacific Northwest - Mission of Frenchtown and St. Rose of Lima 1876-1888, Binford & Mort, H. and A. Munnick, 1989: page 21 S-1 John Tellier

The Frenchtown Story: Community <<http://www.myfitv.com/videos/479952>>, Not a Town Union-Bulletin Walla Walla, Wash, Sunday Aug. 27, 1967 As told by son of Pioneers:

(The following article is prepared from a recent paper read by Clem Bergevin before a meeting of the Walla Walla Valley Pioneer and Historical Society as well as from other recollections of this son of pioneers of the area -Editor.) by Clem Bergevin excerpted into a story:

“Frenchtown as I knew it was not a town by just a community” and was settled by French employees of the fur trade companies. “These French were all through this part of the Northwest. They saw the possibility of the Walla Walla country with its furs, salmon, trout, wood, mild winters and plenty of pasture for livestock.” “When the mines opened up in Montana and Idaho, these French went there in the summer and came back here to winter. The oldest inhabitant here at my place was Joe Larouche who had a cabin where my cellar is today. This was 1824. The soldiers used this cabin as a hospital in 1855 during the Battle of Walla Walla. This area grew from what was known as the Gravelle Place (now Last Chance Service Station), west to what is now Touchet and between Milton-Freewater and Dry Creek. This was the general area populated by these people.

Originally "Frenchtown" was known by the settlers there as "Village de Canadiens". Later, the community was to be renamed to honor the Frank Lowden family, early leaders here. First home in the area was established by the Pellesier family about one quarter mile east of Whitman Station. Other early settlers (with dates of their arrival in the Northwest) were:

Early Settlers

George Tellier, 1830; Narcisse Raymond, 1833; Louis Downie, 1845; William McBean, 1833; Oliver Brisboe, 1836; L. Rocque, 1823; J.M. Abadie, 1855; E. Beauchemier, 1837; J. Beauchamp, 1837; F. Chartier, 1836; M. McDoughlin, 1835; T. Morrisette, 1849; A. Morrin, 1836; A.D. Pambrun, 1842; B. Remond, 1857 and Frank Lowden, 1865.

Some other early settlers here included: Marcel Gagnon, Jim Madgin, Demase Bergevin, John Hancock, Charles and James Driver, the Allard's, Bushman's, Jerry St. Dennis, Jim Dobson, Andrew LeFevre, Remo Remillard, Madigan Collins, Mrs. Leverton, James Ladoceur, A.P. Woodward, and Fred and George Perry.

Donation Claims

Some of these early settlers took up Donation Land Claims. One was Louis Downie who had a claim of 640 acres. My grandfather Oliver Allard, Purchased 400 acres of this Downie claim. Ten, Narcisse Raymond took up a donation claim and sold different parcels of this land to his sons-in-law.

You will first find Raymond in the Northwest at St. Louis-on-the-Willamette, now St. Paul, Oregon. He was a witness when the priest came to the country in 1840 to formalize the marriages of the Canadians and the native women and to baptize the children, some of whom were 20 years old. Some of these men took up 40 and 80-acre plots along the Walla Walla River and its tributaries.

The first Bergevin's were Louis and Joe Bergevin. They were in California during the gold rush of 1849 and then moved up here in late 1850 with their pack train. They packed into Virginia City, Montana and to Frenchtown, Montana and would winter their pack train here. Louis lost his pack train in the early 70's in Lolo Pass after making a trip of mercy to Idaho late one winter. Heavy snows pinned him down and he lost his animals.

Father here in '68

My father, Demase, and Uncle Clem came here in 1860. They went to the Idaho mines that same year. They were born on the St. Lawrence River and each was an expert boatman and among the world's finest broad-axe men. They worked for Dr. Baker, founder of the Baker-Boyer National Bank, who built the first railroad from Wallula to Walla Walla in 1872. They were the lead men in the drive of logs for this railroad down the Snake and Yakima Rivers to Wallula.

My grandfather, Oliver Allard, came west in 1860 and went first to the mines at Kellogg and Helena, Montana from St. Paul, Minnesota, then settled near Frenchtown a year later. My Uncle Louis Allard is celebrating his 90th birthday this year (1967). He was born at Frenchtown in 1877.

After the massacre of the Whitman's here in 1847, a company of French Volunteers was

organized in the Willamette Valley as a part of the Oregon Volunteers of that time. This group came to the Walla Walla Valley and many remained until harvest time but then had to harvest their crops at home. Many returned, however, to the Walla Walla Valley and it was these who first settled Frenchtown, a prosperous settlement until the Battle of Walla Walla in 1855. The capture and accidental killing of Indian Chief Peopeomoxmox was a highlight of this action.

School Built

A school was built in 1870 where now stands the barn of the Charles Baker farm on Highway 410. A church building came a couple of years later for the St. Rose Mission which was here from 1850 to 1880. Skilled axe men settlers went to the Blue Mountain near at hand and cut timbers of stout pine and fir. When cut and hauled to the site, the community held "raising bees" and soon erected the first school house for the Second Walla Walla County School District.

William McBean, chief trader or factor for Hudson's Bay Company, at the mouth of the Walla Walla River, was the first teacher. Among the first pupils were my mother as well as an aunt and some uncles.

From minutes of the first school district meetings, I would like to insert these notes at this time:

First meeting held April 18, 1870, at the home of Oliver Allard. R. Babcock was elected chairman and C.H. Hanford, secretary. Other elected directors were D.W. Hensley, Oliver Allard and John Hanford was elected the first clerk.

Lowden Elected

At the June 11th meeting, Frank Lowden was elected to take the place of Babcock who had resigned. At the November 4th meeting James Driver was elected to fill the resignation of Hensley. The pay indebtedness of \$600 (probably for the school building) a levy of 120 mills on a dollar was voted on all taxable property . . ."The same to be collected forthwith after 10 days notice thereof."

Ralph Amin was the first teacher for the school term commencing March 1st and ending May 31st, 1871. He was paid \$120 for the term. Books used were Webster's and Thompson's Arithmetics; Wilson' and Sanders' Readers; Clark's and Pineo's Grammars and Montieth's Geography.

Church services were held in the schoolhouse until the church was erected nearby. Before that, missionaries had visited the area periodically, conducting services in various homes of the area for the nearly 200 Catholics. My mother and father were married there.

The church was built under the direction of Fr. Charles Richard and was also dedicated by him. He also blessed the wooden cross and the small cemetery which still remains today on a low hill near the Baker farm and within view of my own home. Marcel Gagnon made the cross.

At least 123 people are known to be buried in the cemetery. Among early burials there were: Mrs. St. Dennis, Mrs. Dobson, Mrs. M. Gagnon, Allards, Mrs. Louis Bergevin and Narcisse Raymond.

The church was moved to Walla Walla in early 1900's where it formed the basis of a grocery store at 9th and Chestnut.

Subject: LOUIS TELLIER, SR.

Date: 02/04/2008 7:52:13 AM Pacific Standard Time

From: eugenefelsman@yahoo.com

Reply To:

To: chcourchane@aol.com

Hi Chalky,

I hadn't realized how much I have expanded his history. Its 508 pages in length.

I found Louie HEAD (SHOT HIS HORSE IN HEAD), Flathead Allotment 818, Full Nez Perce (1850-March 28, 1932) is connected to the Tellier. His niece is Cecille Tellier and cousin is Mrs. Joe McDonald.

Cecille Richard Tellier is Nez Perce Allotment 1910

Rose Tellier Johnson is Nez Perce Allotment 1911. Husband is Robert Boyd Johnson

Ester Finley Tellier is Nez Perce Allotment 1912

Cleophas A. Tellier is Nez Perce Allotment 1913

Laurette Lawrence Tellier is Nez Perce Allotment 1914

Albert Tellier is Nez Perce Allotment 1915

See also: www.museum.bmi.net

Ester Finley Tellier is Nez Perce Allottee 1912, born 1883 and is a daughter of Isaac, not his WIFE. Ester was married to Harold Dumontier and then a Mr. McCarthy. The son she had with Mr. Carthy is James R. W. McCarthy (June 25, 1919 to April 21, 1945). He died in Okinawa and I believe VFW Post in St. Ignatius was named after him. I get curious about how some VFW got their Post names; and it was through your query that I was able to learn it. She had Victor and Harold Frederick Dumontier by Felix. Ester was still alive at Dixon in 1963, when Harold died, but I don't know her death date yet.

The Captain Fitz Stub is probably Louie "Fitch" Stube, whose wife is Mary Ann Companville, Full Nez Perce, parents of Cecille "Big Cecille, Stub" Richards, whose husband is Isaac Tellier. Big Cecille has 1/2 sister, Lilly Compaville, who is married and lived on the Nez Perce Reservation; and Cecille's uncle on her mother's side was: 1/2 Sam Pablo, dead; Louie, lives on Nez Perce Reservation.

So that's what I gleaned from the History of the Allottee of the Rez. A long time ago, I had access to the book; and so I handwrote all the information in the book for my own purposes, and it sure has helped me over the years.

Your cuz, Gene