Saturday, June 23d—Second day of the Council.

Council commenced 2½ o'clock. After the usual routine of smoking, etc., about two hundred Indians assembled, and a few citizens.

Gen. Palmer said:—"My brother, we have again met to talk to you. We met yesterday, read and explained part of the treaty. As there are a few here that were not here yesterday, we will again explain. I said we had made treaties with Nez Perces, Cayuses, Walla Wallas and Umatillas. I said we had purchased their country and made reservations for them to live upon. I have come here to make a bargain with you as we had done with them. We want to treat all the Indians in the country alike. Experience has taught us the white and red men cannot always live together in peace. When I speak of white people I mean all people, French & Americans. When there are but few whites they can get along very well and not quarrel, but when there are a great many they will have difficulty. When they live together, there will be difficulties; little difficulties will get to be great difficulties. It is not long since the first white men came among you. The There are now a good many white people living among you. There will soon be a great many more. We cannot prevent them from coming and settling in the country. If an Indian sees a piece of ground and wishes to live on it, it will be but a little while when the white man comes and sees it. The white man says, "I want this land. You go away, far away." Suppose the Indian goes away and selects another piece of land. It will be but a little while before the white man will do the same as the other. In this way the white man takes possession of the country. The agents try to prevent it and protect them, but cannot do it while they live together. If there was but a few white men we can then protect you. It is wise, then, before there is so many people come here to mark out the land, so the white men can know where to live and so the Indian can know where to live. This is one of the reasons why we want to make a reservation. It will be but a few years before the whole country will be filled up with whites. Then where will the Indian have his home? If we enter into a treaty now before the country is filled up with whites, we can select a home for you where no whites live. We have done so with other tribes. Why not do so with you? I told you yesterday when I proposed to make that reservation, we select that because we believe it is a good country for you. There is enough good land so every one may have a farm. There is plenty of grass to graze your horses and your cattle. There is plenty of timber that might be sawed and cut to build you houses. It is in your own country, you are all acquainted with it. It is a little way to your fisheries. It is but a little way to your root grounds and berries. I told you that you will always have the privilege to hunt, gather berries and fish. If we make a bargain now, we can protect you while you are going there. If we wait a little longer, they will go there, and where will you go?

I told you that we will give you $15,000, that to be paid in annuities in twenty years. I told you that we will build you a Blacksmith, Tin & Gunsmith Shop attached to it; that we will have a man to make you plows, harrows and wagons, and help you to build your houses; that we will build you a Hospital and have a doctor and medicines. I said that we will build you a school house and that we would employ millers, blacksmiths and school teachers; that we would employ a farmer to show you how to raise corn and potatoes; that you would have plenty of clothes; your women and children have plenty to eat, your old people have plenty to eat and clothing. You will be supplied with ---- &
P & Bul------; we would help you in catching fish, give you ------; you will soon be able to live like white people. This has been the way with all the Indians in the East side where they have made a bargain we would help them. But those who refuse — they are roving about from place to place and have no houses. Their women and children are crying for food; they have nothing to cover them from the cold and snow. It is the duty of the chief and these old men to provide for their men. Now let us act like wise men and make a bargain when we can. As it is, other chiefs have come to talk with you, but have done nothing for you. Long time ago, Mr. Perkins came and live with you; Mr. Bro ---- and Wac --- came and live amongst you. I suppose they give you very good talk, but did they build you houses or clothe you? Did they propose to buy your country and give you homes? Perhaps they give you a little clothing; maybe they showed you how to plant --- corn; they sometimes give bread. But did not build you houses; they did not build you mills and furnish you tools unless you paid for it. I come to buy your country and give you good houses and to give you a good heart and live at peace with all the whites and with each other. We do not want to divide you. We want you all to have one heart. We come to you with good heart. We don’t want you to throw my talk away behind you. I shall not lie to you. What I promise you, you can rely upon. I do not come among you as a trader. I come for the Great Chief. I talk for him, and he don’t lie to his people. If I did not wish to do you good, I would not come to see you. I have wife and children. I have a field of wheat. Why should I leave them and come among you ---- because I have a good heart and wish to do you good— I can do. Then I hope you will receive my talk and not throw it behind you. When I hear you speak, then I know your heart. I see among you old people. You have left some of your people at home. They have but a few years to live among us, and I want to do them good — I can do you all good. I have some goods at the D---for you. If you make a good bargain, I shall let you have; if not, I cannot do so. If we make a bargain, I expect to give each of these head chiefs cloth. I expect to give every man or women something, and what we give it will be so much paid toward your land. When a trader comes among you he charges you $10.00 to $12.00 for a Scarlet Blanket, when we let you have them for your land, $7½ a pair, and white $6½ a pair; a hoe, 47½, and when you buy from the trader, you pay $1.50, and we let you have it for 47½. We let you have the goods at the cost price. Our Chief pays the expense of bringing here.

I told you, yes—we did not expect you to go on this reservation for 2 years. That before we ask you to go we will build you a sawmill and houses for the Chiefs and every man that had a field or a garden shall have as much made for him a a better fence and improvements. But if he prefers to be paid in money for it. I said that when all the people should get to the Reservation they shall select one Head Chief over all, that each band shall have their own head Chief as they have now. That the Head Chief over all we propose to let him have $500 a year for 20 years. That we will build a house for him and ten acres of land, and each head chief of the band a house. These improvements would be paid for by our chief— it will not come out of their annuities, and the carpenter will help to build these houses if we make a bargain. This paper sayz that if a man makes a contract or incurs a debt, it shall not be paid out of the annuities. If they sign this paper they promise to live in peace with the whites and each other. They pledge themselves they would not steal the property of the whites. If they do so, we can take out of their annuities. That if a white man takes the property of an Indian, he is not the Law says the Indian shall be paid for it. If an Indian takes
the property of the whites and retaliates—it a white man takes the property of the Indian, he is not to go and take more property, but to go to the Agent.

As I said yesterday, it is not good to get the Agent to make your laws. If we make this bargain and you sign the paper, we will send it to our Great Chief. He and his Council will examine it and if it he say it is good he send it back to me and the money. Then we will go to work and build you the mill. While you continue to reside where you are you will do nothing, but we don't want you to interfere with the whites. They have the privilege to settle any part of the country outside of the Reservation. They should not interfere with your gardens and fields.

This is the proposition: This amount is more than your country is worth, but our Chief wants to do you good. My heart is good. When you speak I will know your heart. For the present I have nothing more to say. I will listen to you if you have anything to say.

Wm. Chenock says: We do not wish to answer today. I not got tired and listen. The Indian has not got much sense. If you said that we wish to travel we had no fence to stop nor go on a straight road. I think in a little while it will be all fenced up here, and on that account we wish to think about it. We will give you an answer in a few days.

U.P. Tomorrow is Sunday. We are all here away from home. If they wish to talk we will listen to them.

Tch. Great many of the people attend no church—and we do not.

U.P. It is very true before the white man came there is no fence to stop them. He can go this way or that way. There are not very many improvements here yet, but before the old roads are stopped up, the white men are numerous on the other side of the mountain, they are numerous as the trees and they are coming every year, some by land, some by water. The Indians in the Valley has not a piece of land that they can say it is his. I have been holding treaties with them and give them a piece of land. They have not moved on it yet. It takes a long time to hear from the Great Chief. It is so here. If an Indian cuts a tree or cuts a bush, the white man say—"This is my tree and go away." These people care nothing for the Indian. If they can get a farm for themselves, that is all they care. It is not so with our Chief. He cares for them. This is the reason that I come here now. We do not want the land for nothing—we want to pay them. We did not want to drive them, but we know the white man will come; before a great many come, we better make a bargain. The Great Chief take care of his children and do good to them. Let us act like men. The papers will be ready to sign on Monday. I hope they will come to a wise decision and act fairly for their people. That is all I have to say. I understand that Wm. Chenock speaks for all his people. There may be some of the other people that wish to say something.

The council closed at 4 ½ o'clock.