

NOTEBOOKS

1878 TO 1880

Ned Chambreau

Notes for General O.O. Howard

Compiled by
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These notebooks are leather-bound pocket notebooks that Ned carried on twelve trips. Entries were made in pencil. These trips were undertaken at the request of General O.O. Howard, Commanding Officer at Vancouver, Washington Territory to obtain and disseminate information about events and situations concerning the Indians of central Washington.

These notes were copied in 1972 from the originals which reside in the archives at Reed College. Thanks to Professor Dorothy Johannsen for allowing easy access. The original copies were collated, and edited to make easier reading, and the spelling changed occasionally, but the original syntax has been retained. I regret to say that while the notebooks contained entries of day to day expenses, these were not copied. This digital version is transcribed from my typewritten copies of the notebooks. The typewritten copies are in my possession, and as far as I know the original notebooks still reside in the archives at Reed. Trip titles are inserted by DC.

Also among the archives are the drafts or handwritten copies of letters to General Howard, and these are copied verbatim.
(See Letters to General Howard)
(DC – 2019)

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Notebook one

Trip one: Nov-Dec 1878

MOSES AND THE PERKINS MURDERERS

In the Dalles on November 25th. I had a long talk with Thomas Kelley, who lives 16 miles past Yakama City in Wenas. I also had a conversation with a doctor named Huitt, who said the stockmen are very much to blame as regards to Indian troubles. It is generally the worst class of men who are down on the Indians. The stockmen farm very little, and are generally about because their stock wander for 100 miles or more. These men, who live by camping around from one place to another, tamper a good deal with the Indians and squaws. Some say the Indians kill their cattle to eat, but Dr. Huitt told me that they have these troubles with the Indians to keep emigrants away. If there is Indian excitement, no settlers will rush in, and they will benefit by this. For this they start all kinds of wild reports. In Goldendale, the stockmen are not popular within the community.

The fall wheat in the Klickitat valley looks very good. This valley is filling up fast, but there is room for thousands more. I saw some nice fruit that was raised here, but it was very scarce, worth \$2.25 per box. The good people here don't apprehend any danger, but I fell in with some bad men who had come into town. Their sole business is to ride around. After they had drunk enough whiskey to make them talk, they said there will be trouble with the Indians. They gambled and drank whiskey all night, and towards morning I thought they would break down my bedroom door hunting beds around the house.

On the 26th I left Goldendale for Yakama City. Rode a ways with old Mr Gilmore. He says I came the right road. I was told there were good camps above Goldendale. A good camp at one half mile, at five miles a new house with no one living in it, but a good camp. From there it is five miles again to a good camp, three miles farther another, then no good camps for about thirteen miles until Canyon creek is reached. Follow this creek for seven miles, and there are good camps every mile or so. When you leave this creek, there are no good camps until the bridge at Simcoe. If you are leaving the bridge, it is twenty miles across the valley with no water. Better take water.

I fell in with an Indian who was going my way. We met several Indians on our way. At one time we met six together. The Indian that was with me talked to them a long time. After we left them, he told me what they said. He advised them not to stay on the Columbia very long because they might be put in the lock-up. They wanted to know what was going to be done with the prisoners at the Cascade. I told them I did not know. I gave this Indian half my lunch, and he said I might sleep at his house. He took me to his house, and I stayed with him that night. They had quite a time with me. It was noised around that there was a white man in his wigwam, and that night it was full. I had a game of ecluckama with them and they were well pleased. I met some old, old Indians that night that I had not seen for a long time. Old Tuscuny and another old man, and one that was going to the Warm Springs reserve. He came from way up north. I wonder what his business is? The next morning I bid them all goodbye and went on my journey. It was snowing when I left, but it cleared up in a little while. It freezes ice over an inch thick overnight in the Simco mountains.

I got to Yakama City on the 30th. My horse was stumbling very bad. It fell on me twice, hurt my leg once. The people here are excited, but I haven't talked to anyone yet.

On Sunday, the first, I went to church at Yakama City. Brother Caps preached very well. His text was he that is not with me is against me. He announced that next Saturday he would lecture on temperance. The Sabbath is observed very well, every store is closed and it is very still.

People say that Wilber has no influence with Moses whatever. Wilber had trouble with an Indian about three weeks ago, the story goes like this. An Indian came into his office, and Wilber told the Indian to take off his hat. The Indian did, but was mad, and threw it on the floor. Wilber told him to pick it up. The Indian did, but made for him and got him by the throat. If it had not been for the interference of two other Indians there is no knowing what the result would have been.

I saw Lash McDonald, and got good information from an old Indian called Charlie. Calas-can, Hop-to-wit and Eyhenish went to speak to Moses on Dec. 2. Charlie is about 65 years old, appears reliable, and says that Moses does not have the amount of Indians he claims. He says that he has only his own band he can rely on. He says Moses wants to make himself out a bigger man than he is. I have spoken to several Indians who live at Simcoe who have said Moses is not the chief of as many as he says he is.

Wilber is your bitter enemy. Wilber and Ben Snipes are great friends. He grazes his cattle on the reserve and pays Wilber a dollar a head for them, which amounts to \$5000 a year. Wilber has a large farm which he has tilled to the amount of \$8000 a year. He ships this flour to the Dalles. He has two Indian preachers, one English preacher who tends the mill, and himself, that all draw salary. Out of the \$2500 that was appropriated to buy the Indians farming equipment, there is not \$2000 worth on the reserve. Indians have to pay for the lumber they get. The grain of the Indians that don't belong to the church is delayed from thrashing. Wilber gets the Indians wheat and pays the in goods at an ominous price. Only 27 families tend to the church, and 400 or 500 don't believe or only make pretensions. There are two fine orchards, but the Indians cannot get any apples. They are worth over \$2 per box in Yakama City. When the Indians first broke out, where was Wilber? He and his family "took sick" and went to the Sound and enjoyed himself for six or seven weeks, and when the trouble was over Mr. Wilber came back.

A Mr. W. Splawn and a Mr. Simms and others say all during last summer Mr. Wilber kept F. and M. posted, and that it was understood between F. and M. and M.B.C. that they would keep him posted and he would do the same. There is a move afoot among the settlers here to take the law into their own hands. Schnebly is sheriff of Yakama county. Boyle is an old lawyer in Yakama City. Murphy wrote to Milligan that he would be here by the first of January with men. Tieton northwest of Yakama is fine country with good cows, Ahtanum valley is 25 miles long by six or eight wide, mostly all good land west of Yakama City. I saw splendid corn in Naches, ears 6 to 10 inches long.

Kittitas, December 7th. Where are those white men that say that Indians kill their beef? I have been around the country and I have seen white men's cattle all around, but i have not seen the men who own them. I saw them in the town drinking whiskey and whoring. Who are they? McD. And S----p and Ben Snipes. When I was in the Dalles the news was that it was fearful the way the Indians were killing cattle. When I got to Goldendale, I saw again what kind of men were talking about Indian trouble. I traveled to Yakama City and there i learned it would be a good thing if they could get Howard and his troops in the valley this winter, and saw petitions and gatherings of men, and some went so far as to say they had better raise five or six hundred men and go and massacre all the Indians and take their ponies and their affects. Then i came to Wenas and it was not much better there. I then came to Kittitas, and i did find some people here that have some sense concerning the Indians. Who are they? That can be ascertained by looking over the names of the signers on the petitions. Some of the gentlemen here came very near getting in trouble over this. They would not sign the petitions and were told they were not much better than the Indians.

In the Kittitas Valley, Dec. 9th. Oats are very scarce, none to spare. Wheat, 1 cent per pound, some hay, but scarce. Wilson, an old man, is circulating a petition to send to you. Mr. Sam McCoy from Priest Rapids, one of Phelps' men, says everything is very quiet, but still talks like he would be glad to see the Indians wiped out. I talked to George W. Sezer, an old settler who came to this country in 1845, and speaks French. He would not sign the petition. He gave me considerable information, but would not give me the names of the bad men. They seem to be afraid of them. Some of them hire Indians, then don't pay them.

Francis Streamer is a dangerous man. He is well posted, and a good writer. He gave me a good many points, and promised on his honor to be a friend to you, General Howard. He is in communication with the War Department and the Secretary of the Interior. He showed me all his correspondence. Mind your pins and cues!

Mr. Streamer's bookkeeper, Mr. Shoudy is the best posted man I have met and seems very reliable. He says the bad white men and bad Indians ought to be taken to Vancouver. This country would be better off without them. Shoudy and others say the government ought to see to those men that start these Indian reports.

There are placer diggings at Peshastin quartz mines 36 miles from Kittitas. Placer diggings at Neger Creek not far from Peshastin, placer diggings at Swauk mines 22 miles from Kittitas. There is one crushing mill. Mr. Shoudy took

in \$3500 in gold dust last fall. He told me that he took gold down two or three times last summer, one time 252 ounces, last time 280 ounces of gold dust. He showed me some in a tin that he had taken in since last time. I expect it was worth about \$400. I had a long talk with two miners named Masterson and Doctor Amens. They walk in from their mining camp in less than a day. There are about 25 men working there now. Masterson's boy had 30 cents he washed out with a pan one day when he went with his father.

Found that at these balls in Kittitas that the whites all want to see a big war.

After I had found what I did all over this country, I made up my mind that I would not go with Wilbur to see Moses. I would rather a great deal go by myself. Moses name was once Quit-tac-quin. When he was about 25 his people changed it to Tal-cow-Suon.

December (9th) among the beautiful bald fields of the Columbia. It is noon. My guide Peter and I started at daylight this morning and traveled east about 12 miles from Ellensburg. We crossed a small stream which Peter called Way-pieance. We left a small deserted cabin to our right. We passed thousands of head of cattle in full view from where I am sitting. As I look in every direction as far as the eye can reach there is no end of the range and stock.

As I contemplate this I wonder that men would be so devoid of charity as to find fault with a hungry Indian if he would kill one of the creatures that pasture upon their land. Oh Lord give me charity for without this it is impossible to please thee. Oh God have mercy on these men who think of no one but themselves. I am too full to describe my thoughts, I will put up my pencil.

I am writing this in Moses wigwam Thursday(?) Dec 10. I crossed the Columbia last night with my guide Peter, and an Indian who came across for us in a canoe 16 feet long and 15 inches wide. It was all a man could do to get into it. When I got across I walked up to the camp which is close to the beach. The Indians were surprised to see a white man among them this time of year. In the wigwam, after I shook hands with three that were inside, I was told that Moses had gone to Simcoe reserve. I had expected him to have a talk with Wilbur, but not in this way. I had heard when I was at Yakama that Wilbur was too smart to go to Moses' camp. How did Wilbur proceed? I will tell you. They had a talk at Simcoe and it was with difficulty he even got any of his Indians to go and tell Moses to come and see him.

He sent three Indians to Moses to tell him that he has a paper from Gen. Howard for him to come and see him. Is it right to use this good man's name to accomplish his goal? I have good reason to know that Moses would not have gone if he had not used Gen. Howard's name. I am among them and I know this. Why try to deceive these noble men of nature? Are we to teach the truth, or falsehood? I wonder if they have not learned a great many of our sins.

Now about the Indians killing so much beef and drying it. I visited these camps and I took close observation and I am sure I did not see any of this. What is the reason that evil men will lie so about the Indians? I do wish that these men that are so determined to annihilate them could know as much about them as I do. There are very few white men who know what those small structures are to every lodge. When an Indian woman is sick she goes by herself, cooks eats and sleeps in one of these, and when she is well she returns to her husband's bed. The Indians like you very well, General, they think you will tell the truth. Ignorant white men say bad things about you, but the well informed white men do not.

Written in Moses wigwam during his absence. We poor depraved creatures make fun of these noble men of the wild. Since I have been about these camps I have seen probably 100 warriors. I don't believe there are many of them that weigh less than 175 pounds. The women are fine looking. There are a good many families here with little children and I have not seen a cripple yet. The men are all large fine looking men, tall, but well proportioned. I met here with an old Indian by the name of Ta-wits-san-we-sai who speaks some French. I have not seen him for about 25 years. He was glad to see me. He gave me some information concerning things. I also met old William, a short, stout Indian who also used to work for the Hudsons. Bay Company. He was glad to see me, too. White man have mercy on these poor Indians. Oh God direct us all.

Moses camp, December 11th. Moses people are very uneasy, anxious to know what they will do with Moses. They are looking very fierce and questioning me concerning his fate. They say there will be about 100 start in the morning to go after him. I must stay in camp until they know. Great Spirit I am under thy protection. God bless thy servant and give him wisdom.

Moses comes into his camp around 12 o'clock at night. Written at this hour by a large fire. Moses tells his story. The most affecting scene on my whole trip. Oh Lord do not leave us to ourselves! Throw your protecting arms around the Indian family. After Moses got seated, I got up from where I was and went and sat by him. Very much surprised to see a white man in his camp, he turned around and said to me "White man what are you doing here?"

Moses sends this message to General Howard.----Wilbur told me all the talk we had was for nothing. All the people laugh at it. There will be lots of Indians come after me and take me to the reserve anyway. I could not believe all this. I know you are a big man, and I know we will not be laughed at. It set my heart on fire when I heard Wilbur talk that way. Oh I don't know who is the big man. Am I and my friend, General Howard to be forsaken? I always understood you were the soldier big man. Now what does all this mean? You came and talked to me with your men, and I came with my men. We talked together, we were two big men. I think this is not the case. We are no more big men, we are nobody.--- I said, Now, Moses don't tell this to General Howard, you are a good man. Moses said ---No, no. I am going to make it all known to him. All the tribes will laugh at me if me and General Howard are nobody. You know all of my grounds and all of my people. We have talked of this before. Three nights I slept at Mu Mu. They wanted me to go with them to catch these Indians. I said, no. Moses won't go. I am an old man, and I am a chief. I don't run around like that. They told me if I didn't go I would be sorry. I would be forsaken. I said if my people do it that way, yes I would do it, But those bad Indians are not mine, they belong somewhere else. Come and look. If you find them, get them and take them away. When I was in Yakima City, I came very near getting killed. Half the people were mad at me, not all, but I came very near killing someone.---

Just before going to sleep. I thank Oh my dear father in heaven that thou hast brought back this dear brother to his people again.

Written at Mr. Baker's December 13, the southeast end of the Kittitas valley. How at home one can be that has traveled if he can make himself at home with any tribe of Indians or with all nationalities. Sing a song, tell a story, play he fiddle, sing Indian songs, tell of his travels, be acquainted with different subjects, understand human nature, and there is something else that will carry him through. It is trust in the Lord and do good, and He will bring it to pass.

Your worst enemies and those that denounce you the most are those that ask your protection and want you to send soldiers. I learned from my old friend Sezon since I came back here that the meeting which was to be had in Yakama city was a complete failure. My old friend was there. He just returned last night and says there were only three men at the meeting. So much for that. I thank my father in heaven that these bad white men have not succeeded in their desire. Let us continually ask God to direct us and he will help to do unto others as we would like others to do unto us. If we follow this maxim we will not treat these poor Indians so unmercifully bad. I find that the ignorant and vicious are the ones that want to persecute the red man.

As there is to be a ball here tonight I expect to hear a good deal. This is what I heard. That Moses had been to Yakama City and that he had made a speech with fifteen of his men. Now, I had just come from Moses' camp and know the three Indians he took with him. Oh, I am afraid they will force Moses into war. They said they had him on the stand, and that four or five made speeches trying to tangle him up, but they could not do it. Someone heard another say they should way-lay him.

Written at Cameron in Wenas. This man Baker who I stayed with last night said he knew how to find his horses when they were lost. He would hire an Indian and promise him a big price like \$10 and when he would bring in the horse, give him a good thrashing. This same man and others that were at the ball last night were fixing this morning to go and join those that went from Yakama City. I know their intentions. I saw the letter that Wilbur

wrote to Moses. I read it to Moses, and he was so mad when I interpreted it to him that when I got through, he took it from me and threw it in the fire. There was snow on the wagon road for 3 miles between Kittitas and Wenas.

December 15th, written after I met an express going to Kittitas 8 miles this side of Yakama City to tell the news on Sunday afternoon. Dear Lord thou knowest what the end will be, help us hold fast to thy promises.

Written at Yakama City 4 o'clock Sunday, December 15th. Great excitement! Ballard has just gone to you to get soldiers, another of your friends. They are determined to bring on a war if they can. It is not safe for anyone to utter one word in favor of the Indians. I am in a stable writing as I can. They caught one of the murderers about four days ago and it was one of Wilbur's Indians. It will be remembered that four of those Indians that were caught down there at the crossing had Wilbur's passes in their pockets. I conversed with the Indian prisoner which they had in irons at Yakama City. He said that there were none of Moses' Indians with them.

I have got to myself again in one of Mr. Gilland's rooms. Those two brothers that went with this party are John and Billy Splawn, both cattlemen. They send back that they are surrounded. I don't believe it because I just came from there, and Moses told me that when they came, he would set them across. There is but two small canoes between the rapids where Moses is camped and they belong to him. I know he will do what he can to help them along. At least he told me he would. But the people here are glad that there is going to be a war. They say it would have been started long ago, but they didn't think they had a right to. Now that Wilbur has started it they say he will get help from General Howard, and everything will be well. I thought at first I would remain here, but I think I had better report to you as I am watched very closely. People are arming. Young men are saying that they are going to have Indian ponies and squaws.

Yakama City, December 16th. People very much excited all around the country by couriers. Here is Splawn's message.

- Priest Rapids Dec 15 1878 Dear friend Atkins,

We crossed the Columbia yesterday, Moses in place of coming down with the 5 men he agreed to furnish came down with 60 warriors and terribly excited, all painted up with guns with them. Billy asked him where those 5 men were he intended to send with us. He did not answer him. He then asked him what he brought the warriors with him for. He said he came to see as his talk with Wilbur over there was confusing. Then he proposed to let the 5 men go with us as he agreed, but he said then to meet us at Crab Creek. There is no doubt that there is a probable chance of trouble with him. If we can get a change of horses today we will go on to Crab Creek. All the boys that can come and help us, tell them to come. Send a runner to Kittitas and raise all the forces they can there. We propose to see the thing out before we come back. We sent a message to Wilbur also for reinforcements, by order, of his Indians. We will meet the reinforcements at White Bluffs. Our force is about 45 whites and Indians.

truly, J.A. Splawn

If there is anything comes off of interest, I will write again. J.A.S. --

About 90 men started this morning for Moses' camp, some with bottles and flasks, and I saw one with a keg of whiskey. They are armed with guns and pistols. Nevertheless, if there is no overt act there will be no trouble. Billy Splawn and Enish sent back three Indians with the news that Moses was well inclined, and that he would help them get the murderers. Moses said that his heart was very sick because there were so many lies said about him. Enish is one of the Indians that went after him, and Moses is very much down on him. If anyone would have went there would have been no trouble. Now that the country is in great excitement, Mr. Wilbur is trying to stop it. How he will succeed remains to be seen. A conversation between Wilbur and Caps.---If it had not been for the talk that Howard had with Moses, I would have had no trouble getting Moses on the reserve.---

Written at Goldendale. Ballard failed here to excite the people. He could hardly raise a horse to go on to The Dalles to telegraph you.

Written at The Dalles, 10 o'clock at night, December 18. I had a long talk with Ben Snipes and Serris, a merchant from Yakama City. They both said in two conversations that Howard and Wilbur are great enemies. Snipes said that Wilbur was very much down on Howard.

On the boat, December 19th. Be sure you know the men who send you dispatches.

Notebook one

Trip two: January 1879

UMATILLA EXECUTIONS

I sent this message from The Dalles December 26th. Navigation is stopped. Stage full for three days ahead. Shall I buy a horse and go on, or shall I wait?

I talked to G.P. Kuykendall, doctor at Simcoe.

Saturday I went to a meeting at the Baptist church. I had a good time. I saw people sorrowing for their sins and asking God to forgive them.

Snowing a little this Sunday morning. I went to the Congregational church and stayed for Sunday school. The church was full. Splendid music and good singing. They did not ask me to speak.

Monday the 30th, I started from The Dalles to Pendleton at 6AM. I rode all day, all night, and all day the 31st with only time to eat. The weather is very cold, a little below zero. I am now in Pendleton, January 1st 1879. I met Billy McCoy and had a long talk with him. He says that everything is all right with the Indians as far as he knows. He says it is only those that don't know the situation, and people that are easily excited that start these reports. I met here with an old friend Billy Swithler who is rich. He says there are no such movements as reported, nor is there any danger from the Indians if the whites let them alone. Movements of any kind should be kept very secret. Before Cayuse station was burned, it was known in Walla Walla two days before. One of La Belle's daughter's husband was at the station, and she came after him and made him get away just two hours before the Indians came. James Hunt, who was there taking care of horses, got away on the warning. Ganget, who they came to kill, had to be taken away almost by force. You were fooled by some of your Indian guides and scouts. They knew where the Indians were, and in some instances would tell you wrong, and taken you wrong.

January 3rd, I left Pendleton for the Umatilla Agency. Hay in Pendleton is from \$20 to \$25 per ton, oats and barley 2 and one half cents per pound, wood \$3 to \$3.50 per cord. About the same on Rock Creek, Butler Creek, and Willow Creek. There is land yet to be taken by settlers.

There seems to be something to that there was some misunderstanding as to the whereabouts of the Indians last summer, for my friend told me that you could have done good execution if you had listened to the right ones. But in a case like this, who is the one to believe? However, he likes you very much. I was treated very well. He is a fine gentleman and has a good idea of the Indian character.

Umatilla Agency, January 4th. The Umatilla River is frozen and dangerous to cross. The Indians are all scattered at their different homes. It is very awkward to visit the Indians at this time, both on account of the weather and the situation of things. Indians and whites are at dagger points. The reserve has suffered very much both in lives and property. The Indians that did the most fighting for the whites last summer are not any better thought of than if they would have stayed home. With very few exceptions the Indians would be willing to set out and go towards the head of the Columbia River. The Indians here seem to have confidence in their agent, and from what I see, they like him very well.

I had a long talk with Uma-Pine, a very daring Indian who was a scout for Miles. He had a horse shot out from under him, it was shot about 25 times. The Snakes wanted to kill him very bad. Now the whites are down on him, too. He feels very bad over it. He says the campaign was managed badly because the whites made war on the friendly Indians, so consequently all these Indians quit fighting and came home. Although the Indians have been imposed on the reservation, they are afraid that if they have the misfortune to kill a white man, they will all be massacred, and it will be done so quick that it will all be over before soldiers can render any assistance.

The Cayuse are camped on McCoy Creek 12 miles and 15 miles above the Agency. They are not friendly, nor are they disposed to talk much. Wit-taw-wit is a very desparate Indian. He says his tum-tum (heart) is very sick. This is the Indian that came to you once and asked you to change your course, that the Snakes were towards the mountains more. He was one of Miles scouts. He says the whites have treated him very badly. I think something ought to be done soon for this reserve because it is not safe for white men or Indians to be caught alone, especially if they are strangers.

I met a French man named Boutitic who worked on the Umatilla reserve 3 years. He is very well posted, knows all the Indians. I told him I was traveling among them by myself. He said it was not safe because the Indians were acting very strange. I expect this is because the whites kill them when they catch them out. Old Winan Snoot is living about 2 miles from the agency. The old men as a general thing are very friendly. The Umatilla River is frozen on each side. The trees are covered with frost. There is only now and then a place where you can cross. At this time it is a very unpleasant thing for a stranger to be visiting the Indians and hunting crossings along the river in the timber. I heard a shot close to me. I looked all around, but could not see anyone. It might have been for me, I don't know. I did not tell this to anyone, the excitement is bad enough now.

Pendleton, January 5th. An affecting scene. The family of the condemned man, together with an uncle of two of them, a very old man.

The old man said, ---I have come to look upon your manhood while you spirit is still in your body. Your spirit will soon be separated from your body. Do you still believe in the great spirit above? Men cannot do you any more good, though if you believe in the religion of the whites you can desire a priest or a minister, if you wish to talk to them. Our life is short. I am an old man, but it seems yesterday when I was a boy. I, too, will soon be in the spirit land. Take courage, you know that no one can kill the spirit. The land beyond is beautiful, no wars or sorrows or pain. Ask the great spirit to take you beyond. Ask him to love you and to show you the light again so you can see your relations and friends in the land of the spirit.---

He said more, but it was to the same point.

Prisoner Quit-a-tumps: ---If I die now or at some other time it is all the same. The great spirit knows who is right, the Indians or the whites, sees everything, and knows all things. I don't want any minister or priest to pray with me. I would like my relatives to have my body.---

Prisoner White Owl: ---Indians have very little sympathy from the whites. They take everything we have, and when we are poor and have nothing, they take our lives. All our people are passing away, and soon there will be no more Indians. I don't know if it is preferable to live or die. Indians were once very happy, but now life is a burden. I speak to the great spirit, and he tells me everything will be right. I know it will because he does everything well. The ministers and priests are men like us, they tell lies. They talk one way and do the other. They do a great deal of harm because they know so much. I dont want any of them to pray with me, the great spirit will take care of me. I wish the whites to give my body to my people.---

Prisoner Aps then said: ---I love the sun first, because I can see it and see its effects. It is the great light, without it though we have eyes, we could not see. It gives life to everything. It causes every kind of vegetable to grow which gives man and beast food. I will live again. My soul, my spirit, cannot be killed. I did not have a fair chance for my life any more than the few horses I have have with the herd of the white man. They too, the red mans great friend, the Indians horse, by and by will be no more. I am willing to die. I know it will be well with me. I cannot believe the white man any more. I want to talk to the great spirit myself. I dont want the white man to talk to the great spirit for me. When my spirit is gone, I want my people to have my body. They know what to do with it.---

At the end of this, the prisoners shook hands with their children and other relatives, and told them they would meet them in another world. Then they said something in a whisper that no one heard.

When I got back from my trip to Umatilla, I felt bad, but I thought I would get over it, so I started for Walla Walla. Yesterday I got worse, and this morning, January 6th, in Walla Walla, I feel very bad, and have, a high fever.

The next day in Walla Walla. After due consideration, it is a pity to hang those Indians. In the first case, they were only prisoners of war, and should have been tried by the military. Second, the prejudice is so great that it was impossible for them to have justice. Third, when these three are hung, the whites will have killed and hung nine

Indians. This will lead to more trouble, the rule among the Indians is man for man. Oh Lord have mercy on all of us. Give us more charity so we can give the Indians justice.

January 8th, Walla Walla. A person cannot pick up a newspaper without seeing an alarming account of the great preparations the Indians are making for a campaign on a large scale. All on one side, not one in favor of the Indians. The Lewiston Teller went so far as to say Moses should have been hung as soon as he was taken. The feeling of nine tenths of the people all through eastern Washington and Oregon is that the damn Indians should be exterminated.

By unceasing inquiries and attentiveness to my business, I have found out a good deal. Homily's friends and enemies, who he likes and who he hates. I am writing this at a Frenchman's house 9 miles from Walla Walla. His name is St Dinnis, his wife is a relative of Homily's. At 10 o'clock at night, some of the crowd is drunk. Pambrun is here, but he doesn't know my business. I think I will find out much. There is a half breed named Abraham Gervis, a horse thief, among the Indians somewhere. Pel-e-cap-pet is the young Indian who Pambrun got to go see what the Indians were doing during the war last summer. I am sure that Pambrun never went himself, he stayed drunk at Wallula. This I got from an old friend of mine, Ramond, the best interpreter in the country. Pambrun promised several of the Indians money, and even promised Homily something, but as I learn, they never got anything. This is very wrong. Did you tell him to go and see Moses?

My old friend Ramond told me that just before the holidays, he gave Homily some beef, flour, potatoes, and a good many things. It was reported in the newspapers that Homily was gathering his people to go to war. What was it for? Homily gave a party, and his friends sent him things, and he called his people together to have a good time.

In addition to all this it is generally known among the Indians that Wilbur lied to Moses when Moses was at Yakama. This has a very bad effect. The Indians mind is very unsettled. Homily doesn't like agent C. at the Umatilla reserve. Homily is a Spokane chief, and that is the reason the agent changed to some other chief. The \$500 a year goes to another young chief named How-i-act-ton. This change was made because he says he is a (Chotlie). Ramond's daughter is a niece of Homily, and Homily is a cousin of Joseph.

January 9—10—11. The snow is deep and the traveling bad, but I am going around among the French for information. I am afraid the arrest of Moses was a bad job.

Homily's camp, January 11th. Homily has cattle, yet he and his people are starving. He is afraid to go get them himself and his people are afraid that if any go, they will be killed. St Dinnis gave him a steer, and they are afraid to go after it. Some of them even got in trouble over a dead steer, I suppose you have heard of that because Pambrun knows of it.

Homily's camp, January 12th. The Columbia river is full of ice from Wallula as far as the eye can see. I tried to cross the Columbia river near the Snake in a small canoe with two Indians. The Indians got up on the ice and pulled the canoe across, then launched it again in the water. Some of the cakes of ice would be 100 feet across. The weather was extremely cold. We got part way across, but we were forced to come back on the same side of the river. We had drifted 4 miles. Had I been on urgent business, I would have tried to persuade those two Indians to put me across with my six shooter, but there was no need for it. That night in Homily's camp. His wigwam is about 80 feet long with eight fires in the center in a row. The north end is occupied by the principal warriors. At this end on either side were his wives. From there to the south end are families of less importance. That night they had a dance. The music consisted of 3 drums and singing, which they kept up until a very late hour. It ended in order with short speeches and talking around as the dancers left the wigwam. Another such case as Moses. Homily is not home and his Indians are very uneasy about it and I think they had better be. I will wait until he comes, then I think I will learn something.

At Wallula January 13th I met George Goodwin from Yakima City. He gave an account of the capture of Moses. I have seldom heard such a one-sided story. It reminded me of killing of L. Agy at Vancouver in '54. Goodwin said everything is all right because it was done under the direction of Wilbur. I have a cold and feel very bad. The Indians all want to know what Moses was taken prisoner for, and what the whites will do with him. The Indians here are in a bad fix. The white men have gathered up all the driftwood they could find for 10 miles up the Columbia and it is with difficulty that the Indians can get enough wood to keep warm.

Homily's camp January 14th. Homily tells me he likes Major Boyle very much. He says the reason he could not be chief at Umatilla is because the big father in Washington told Cornoyer that to be chief at Umatilla, he had to be Catholic. They fear and love you, General Howard, I do wish you could give them an answer about that paper you sent to Washington. Homily asked me the same questions that Moses did. Conia, Homily's cousin, has just come in from Yakima City and Mue Mue. He came 105 miles in 24 hours. He says it is close to war. At least thirteen of Moses men and their families did not go on the reserve. All the Indians that were above Moses' were not brought on the reserve, but those that were below, were brought on. Some went to Spokane country. Shoot-qui-wot is camped above the Snake river with 5 wigwams. Tamash and Chan-slay are camped on the other side of the Columbia with 8 wigwams. This Chan-slay told Homily that when the paper came back from Washington he would meet you with Homily. In fact, all the Indians look upon you as their father. After Homily's cousin studied a good while, he said that he did not think that Wilbur had more than five of Moses' men. He said they all want to see General Howard.

Homily told me that the reason that Smollia's Indians left him was because they had no confidence in him. Pe-pu-mox-mox is dead. The Indians communicate with each other all the time. I do wish something would be done for these people before they either starve to death or be killed. Homily told me himself that he doesn't like to go about his business because he has been told to watch out for himself. There is an Indian by the name of Monday who is a relative of Homily who has just gone to Mue Mue but Homily wants you to send him back with all his relations to where he belongs. Those are Walla Walla Indians and there is nothing so humiliating as to be sent to Wilbur's reserve. Homily said he is a poor man and he would like to have that horse or the money. He wants to know of this very much. He said you could send the money for the horse to Peabody.

The taking of Moses on Wilbur's reserve by fraud has soured the Indians on reserves and Indian agents. Homily told me his tum-tum was very good towards the soldier Tyees, and he named several, yourself, Major Boyle, Major Forsight, and others. He said he went to Umatilla, but did not go to Cornoyer's house. He said what few friends he had among the whites advised him to stay at home. This makes it very bad. I would like to know what chance there is for them to make a living if they stay continually in their wigwams. Dear Lord help us by thy holy spirit do what is right by these poor unfortunate people. Those of us who have plenty cannot form an idea of what they are suffering.

Written at Wallula January 15th. It will keep you busy, General, to keep posted as well as the Indians. They knew it was me that had been to Moses camp. They knew what Indians I had for guides. They knew I was your friend and their friend and knew when I left Moses camp to go to you. The very idea of Wilbur saying that everything was working to a charm, and the Indians were working their way onto the reserve with good hearts! If the thousands that will read such a dispatch were to know the true feelings of those Indians they would find something wrong somewhere. Homily told me that when this last trouble began with Moses, white men and a few Indians told him fifty times a day that Moses was at war. He said no, no, no, it could not be, and they got mad at him because he would not believe it. Homily said that he and Moses had agreed last summer that if the Snakes came this way, they would take their men and join the whites.

Frenchtown, January 16th. I could not get to the camp of Tamash and Chins-lai, but my friend Ramond told me as did Homily that Tamash was a little doubtful, but thinks Chins-lai is more reliable.

Notebook two

Trip three: February 1879

MOSES IN JAIL

February 9th. I rode in company with Charley Splawn From French to Toppenish. There was snow all the way, the roads were very bad. That night I met with Captain Winters in his tent.

This morning all the Indians that Captain Winters brought up were turned over to agent Wilbur. I saw them start back in wagons and on horses. Can anyone form an idea without being an eyewitness what it is to move 500 to 600 Indians in the dead of winter. I saw a portion of it as Captain Winters turned them over. They were very poorly clad. About 400 of them were hauled in wagons like so many hogs. The balance had ponies and packs and rode them as best they could. The night I came in there was another death among them caused by exposure, and I need not mention about their lamentment that night. There is a very cold wind this morning. I saw that smart girl We-na-maca Sarah. A very intelligent woman.

It snowed all night. This morning the 11th there is 12 inches of snow, and still snowing hard. It has snowed all day, 2 feet deep with a chance for more. Captain Winters had to purchase fence rails from the farm below the bridge for firewood. The snow is so deep that it is impossible to go 12 miles after wood. There is a great suffering of men and animals.

February 12th. Here in the Toppenish valley the snow is now 3 feet deep. A very cold wind is blowing from the east. There is no indication of any moderation yet. Yesterday Captain Winters sent 20 mounted men to break the road for an emigrant wagon which was coming to the valley. Had it not been for this good and kind officer, this man and his family would have surely perished as it was late last night when they got in with their wagon. The Captain is a fine gentleman and has treated me very well. He made it very pleasant for me in giving me the best accomodation he had. It is the opinion of Captain Winters and of the officers in his command that General Howard should come and speak to Moses himself. This they have found out since coming here which corroborates what I have already told you.

Written February 13th in Captain Winters tent. The weather is very cold. A heavy thick fog. There has been no communication to this command since the 9th. There is no travel at all. The mail carrier who started yesterday to cross the Simcoe mountains reached a point 3 miles above Indian George and returned here today at 10 AM, stating that the snow at the above point reached 5 feet which would without a doubt make it 6 or 7 feet at and about the summit. There has been no news from Yakima City since the 10th, and there is considerable uneasiness felt here concerning the mail carrier who left on the 10th for Yakima City. The frosty fog has been very thick since it has stopped snowing. Up to date it is very cold with no indication of mild weather. Agent Wilbur made a favorable impression on Captain Winters and his officers.

By reason of having been without communication for 3 days, Captain Winters sent 2 officers and 25 men with 2 sleds to break a road between Toppenish and Goldendale. The opinion of Captain Winters concerning the Indian situation is that you ought to come up here and talk to Moses. There will be other business which will come up that none but you can settle.

February 14th. It is very stormy this morning. The Captain has some notion to move his command to the agency. I think he ought to do it. Wood is very scarce here, and there is no shelter for the horses. Mr. Wilbur offered him shelter up there for his men and horses and I think he will accept it.

In Captain Winter's tent February 16th at 3 O'clock PM. I have just returned from a bad trip. I was persuaded by talk into going to Vancouver or to meet Lt. Wood and see if we could not get General Howard up here to speak to Moses. I knew this would not do. I did not think General Howard would come up as I told him. I told Captain

Winters that this was the first time in my life that I ever came back when I was sent anywhere, and that I always executed the orders that were given to me to the letter. The first night I overtook the command 26 miles from Toppenish. Twenty-five mounted men, one four horse team, one six mule team under officers Duldery and Sparrow. The snow was very deep. The next day I traveled with the party to within 8 miles of French. I turned back from there when I met Lt. Wood and told him what I had come for. That night we got into camp late. The snow was 6 feet deep, with only a small hatchet to cut wood to warm ourselves. I would advise anyone that travels in the snow never to get into camp after dark, but in this I did not have my own way. I wanted to camp before dark, but the word was let's go on. I had just one blanket to camp with and I suffered very much. This is the third time I have crossed these mountains in 8 days. I don't think I will want to work at this anymore when I get home. I have been traveling in this kind of weather all winter, and under great disadvantages because I have traveled by myself one half the time.

February the 17th, Toppenish valley, this morning I will go to the Simcoe agency in company with Captain Winters and Lt Wood to tell Moses that he cannot have the proposed reservation. The weather this morning is very cold. Heavy frosty fog.

At the Agency. Mr. Wilbur said that Moses had only 100 souls, and that he had 200 of Smohally's people on the reservation. According to that, Smohally is a bigger chief than Moses.

Four white men propounding question to a poor uncivilized Indian.

Lt. Wood speaks: ---The people in this country are all opposed of your getting that reservation. About three months ago they were inclined to give it, but now this answer has come. No reservation can be given to Moses. I hope you will be a man and act in good faith to bring your people on the Yakima reservation.

Wilbur: ---I want Moses to tell us here today. He must promise that he and his people will come on the reservation if we set him at liberty to go and see them.

Moses spoke for about 11 minutes.

Moses: ---You take me out of jail to talk to big men. This is not the way. I have the answer under my arms and if you are willing I will go to my country and see my people. This is not the way to do it. I cannot answer while I am a prisoner. A big lot of dogs caught me and wallowed me in the mud, and my heart is sick. I cannot talk now. I will go to the heads and see what they say. If you wish to keep me tied up here and think you can bring my people here you can try it.

I cannot very well tell the General what my mind is. Tell him I will tell him by and by what my mind is. My people must know first. I cannot talk now. All the different tribes want to be counceled. You were there and you saw all the people. Now I cannot make it known to them. When they find out, then it may be all right. Homily had quite a band that wished to come with me. He will let the Indians know that their reservation was not given. Lot and 9 other chiefs had their minds made up to come on my reservation, but if the other Indians don't come I will come with my family.

Moses: ---I will not lie to you or to General Howard. I do not have two hearts. I will never fight against the General. There is one thing I say true, there is not a man that will overcome me to fight the whites, but they came and got me, and put irons on me. My heart came very near getting lost. I didn't know the minds of all my people, but I answer for myself. If some of the whites were to get irons on them, they would not laugh at it. I put words to my people not to get mad and go to war. My mind has always been good. I was so the last twenty years, it was so when they dragged me away from my home, it is so now. I do not say no to this, but you must wait. If I had only a few Indians I could answer now, but I cannot. All these Indians had one mind for this reservation. I have to talk to the heads of the different bands. When I let all the Indians know about this answer if they are all willing to come we will let the General and President know.---

Lt Wood said the General had nothing to do with it and that Moses must treat with Mr. Wilbur, for he is the one that acts for the government.

---The General is my friend. I will keep a good heart this is true. I have sent letters to the General from here. If there were no agents and officers he would get up and fight for himself. I am willing to do what the agent and officers want me to do. I never knew but that the soldiers were ahead of the agent because when there is war, the soldiers silence it and when the Indians get whipped they will be still. General Howard has worked hard to keep the Indians from war. If General Howard has nothing to do with the Indians then I will quit having anything to do with them.---

Wilbur said He had nothing to do with the soldiers. General Howard tells the soldiers to go. He manages the bad Indians and I manage the good ones.

Lt Wood asked Moses did General Howard promise you this reservation?

Moses ---I got a letter from Colonel Watkins saying don't let your Indians join the war and I will get your reservation. Everyone has lied to me. I don't know who to believe. If you keep your Indians quiet I will get you the reservation. I worked very hard. Now I dust my hands, I will have nothing to say. I don't know who to believe. All the agents are trying to bring my Indians in, but they don't want to come.

Sa-lu-skin tells so many tales. I sent word up in that country to catch that man and I have no doubt that he is mad at me and would tell lies. They are trying to get me in trouble. I have nothing to do with these murderers They are none of my people. My people are good.

Whenever you find out anything wrong you come to me. I think it is very good to keep down the bad whites if you can. What if I promise here that I will be good when there are so many men in Yakama City that want to kill me. These few words I want to understand, that there is justice done to us. I am trying very hard to keep the country at peace. The Indians can lie, but the whites can beat the Indians lying. All the whites here are down on me, but in the Kittitas I have some friends.

I am not afraid of those people in Yakama City. When they had me it did not scare me. I have a strong mind, and the people in Yakama City know it. I am not afraid of them. I don't like for you to talk to me that way. It doesn't suit me to stay here. I want to travel around and see all my people. I am not afraid. I have a good deal of property and I want to go see it. I don't like to have it rushed. These things must be done slow. I am ashamed to live in that nasty hole I am in. It stinks very bad and it makes me sick. I will go over there and see what their minds are. Don't rush the matter, go slow and I think everything will be all right. You go with a rush they will be alarmed and won't know what it means. It had better be explained to them.

I don't want anyone to lie to me like Enish did when he came to me at Priest Rapids. I came very near losing my good sense. If I had things would have gone very wrong.---

February 19th. This morning I started for Yakima City. I loaned Lt Wood \$10.

Written at the Simcoe agency February 20th. Yesterday Wilbur took us through every department of his reservation which is kept in very fine order. We visited the poor, unfortunate Indians. They seem very resigned to there position. Some, however, are very dissatisfied, especially the unmarried ones. It is hard to tell what will follow in the spring. Remember what Moses told you before leaving Mr. Wilbur's house this morning, It is confidential and you can depend on it. I very much think there will be trouble. Last night Lt Wood and I went to the jail where Moses has been confined because he wished to write General Howard a letter. This letter which Lt Wood is taking from Moses to General Howard is genuine, I interpreted it myself.

At noon we change horses at Jack Morgan's in Yakima City. This morning before I left I came very near getting in trouble with some of the excited citizens of Yakima City. I was accused of sending dispatches to General Howard and signing my name to them. I told them it was not the case, but they got very much excited and would not listen to reason. I stood them off and I was very glad when I got out of the crowd and on my horse. There is only one chance for them to know. It is through General Howard. The citizens had a meeting last night at Yakima City to consider the situation.

We left at 3:30 and rode 20 miles through a very bad wet, sloppy road. We got to Peter Smith's very wet and spent the night in a little cabin 12 feet square. Twelve men in it. They call it 75 miles from here to the Columbia river. We passed some Indian camps.

On the Yakima river 12 miles this side of Wallula, February 21st. We rode today 60 miles. My friend Lt Wood is very tired, myself feeling very sore. I think there will be trouble. Why? Because I watched all the time the council was going on. I had nothing else to do. I detected some things he tried to hide. 1) Moses situated as he is deprived of his liberties would make many promises. 2) It cannot be explained or made clear in the mind of any Indian that an Indian agent has more power than General Howard. 3) Moses wanted all his guns returned to him. He was told the Bostons would kill him if he was let go, but replied that that was the least of his troubles. 4) It is my candid opinion that he has not been acting altogether in good faith. 5) You have a large majority of whites in the upper country who have made up their minds that they will not live peaceably with the Indians. The Indians are aware of this. So you see the situation is a critical one. Having been your special messenger since November 23 for this locality I have been very careful to ascertain the exact situation. So make this as my report up to date.

Notebook two

Trip four: February-March 1879

SPOKANE AND COLVILLE

The 22 and 23 of February I was at Wallula. On the 23 there is a very cold wind. Tonight I stopped at Jerry St Dinnis.

Written February 26 at Langevin's. I got a good deal of information from these old mountaineers about this French town concerning the places I am going. I think I will go to Walla Walla this morning and work my way up towards Colville.

I met Lt Wood on his way to Vancouver. I am told here that the roads are impassable and that there is no stage communication between here and Colville, but there is a wagon going in the morning for the company, and I will go on it. Spent Thursday night at Langevin's.

February 27. Fare to Fort Colville \$23. Breakfast in Walla Walla \$1.50. It is raining this morning. Dinner at Waitsburg on the Touchet. This stream is very high and muddy, running through the town road in Dayton. By walking part of the time and carrying the things across the streams where the bridges are washed away we have reached this point. When we got up to the top of the hill to come down to this town there was 100 people watching us come down the hill. It snowed last night and is snowing a little this morning. The stage agent tells me here that he does not know how long it will be before he can send me on my journey by reason of the snow, mud, and high water. The roads are worse now than they have been at any time this winter which is always the case at the breakup of a long hard winter.

Dayton March 2. It snowed last night and is raining now. I met Charlie Frush. He was with the paymaster on their way to Walla Walla from Colville. They were over a month making the trip. He told me he had spoken to some Indians and that the outlook was very favorable for an outbreak early this spring. He advised me to be careful and not venture too much among them. If there is any conveyance today, I will continue my journey.

March 3. I left Dayton at noon. I crossed the Snake river by ferry at Penawawa after dinner. The roads are very badly washed out. We have to go out of the way a good deal. This afternoon there was a heavy snow storm, and a strong wind from the northeast. I walked altogether today about 10 miles. I am very tired. We got into Colfax after dark. The Palouse river is very high. The road in Union Flat very bad. That stream is swimming. I bought a map of Washington for \$2

Written at Steptoe March 4 at noon. A heavy snow storm. People say it is as bad as any this winter. The snow has covered the bad holes and we got mired twice, and had to unhitch twice coming down a big hill. One of the breast straps broke, and we came near getting killed, but the driver drove the horses into a deep snow bank which stopped them. I walked this morning about 4 miles. We started at 5 o'clock and came 13 miles this morning. Supper at the Rosalia post office. This place is Pine Creek.

Written at Spokane Falls March the 5 at night. We traveled last night until 12. We got off the road once and lost our way. We upset the wagon but did not get hurt, the snow was too deep, but got very cold and tired. We got into Spangle at midnight.

Spokane Falls March 7. I just had an interview with an Indian by the name of Sky-him-ta-cut at his camp. He is old. This Indian has traveled very much and seems to be well posted. He says the Indians have been crowded and crowded and pointed to the town of Spokane and at the farmers in Edwall. He said we will be crowded still further. If we camp where we used to camp near the falls, the white men make whores of our women. The Bostons have been told not to settle on the other side of the Spokane river. We drove some away the other day,

but I know they will settle there, and I think there will be trouble when they do. I want you to have a talk with Gerry and Key-key-as-quit when they come back from hunting.

I have gone among the Indians along the Spokane afoot and up to this time the Indians don't know that Moses and his people have to go to the Simcoe reservation.

The Crab Creek post office is 50 miles from the Spokane falls, and 40 miles from there to the Columbia river. (Bacon) The mail carrier says the settlers don't feel safe this spring.

At Moran March 11. Coming here the wagon mired. I didn't get to the house until late. Windy weather. They tell me at Moran that there is a country a tributary of Pend Oreille lake called Calispell, a large valley situated between the Pend Oreille river and Colville. The Indians living here never come in among the whites. Their chief is Victor. They stay about the Pend Oreille lake. They say Moses has great influence among the Indians here.

I rode back to Spokane today and met Indians traveling with their guns. Clear weather today.

Spokane Falls March 13. The Indians here have forbidden the whites from settling on the north side of the Spokane river. I have been told that some were driven away. Colonel H.G. Merriam sent word down here that if anyone wishes to take farms on that side of the river, he would protect them. It remains to be seen if the Indians will submit to it without trouble or not.

The notorious Wabash has just come to town. He knew me right away. He is in disguise.

I left Spokane Falls March 13 at 5AM. I crossed Hangman creek in the dark in an Indians canoe. It was very dark in the mountains, but I got to the lower Spokane bridge by half past 10 at night. The weather is pleasant. Traveled 43 miles, 30 miles of snow. This is the Fool's Prairie agency.

It is snowing this morning. This afternoon I visited the agent Mr Simms and some of his Indians, the mill, etc. The Indians and white man get along very well in this part of the country.

Written at the Colville agency at Mr Simes March 15. I don't think there are any fears to apprehend from this portion of the Spokane Indians namely around and about the falls, the lower Spokane bridge, Walkers Prairie, Fools valley and the Colville because a great many of these Indians are farmers. A great many work for the whites. It is an old settled country. The Indians are nearly all Catholics. Some have intermarried and there are half breeds in this country who are 45 years old down to one year old and all talk this Spokane. This tongue is very nearly the same tongue chief Moses speaks. It is the same here as at Spokane Falls. The Indians bring in their wheat and oats and sell to the whites. There is less fear of the Indians here than there is at Dayton, for the night I was there on the 28th they had a large meeting and organized a military company and elected their officers. This they said was to protect themselves against the Indians in the spring.

Written in Colville March 18. I saw Saluskin the prisoner. I was alone with him 3 hours. With little variation he told me his story pretty much as I had read it twice before in the newspapers, but in addition to this there was another point that I don't remember seeing in print. It was this. When I was in Priest Rapids last fall and waiting for Moses, I was pointed the place where this Saluskin was at, a point of rocks below Moses camp. He told me that he was there when Moses returned from Simcoe, and the next morning Moses brother came and told Saluskin to go because there would be people after him that day. I know this to be so from the conversation I had with Moses on the beach just as I was leaving in the canoe, and as I was crossing, and after I got across I looked in that direction and I did see this Indian going up to Saluskins camp in great haste.

Written March 18 at the Colville mission. The chief of the Entiat is Chilsasasket. They camp on a stream of that name above the Wenatchee. There are not many of them. Moses controls them but some of them would join the hostiles. Enmacechee the Chelan chief at the lake is a humbug. Wonmasechus the same. There are a great many of these that call themselves chiefs but they are not. The Indians like to brag. I know this from experience. My informer tells me that there are not many Indians this time of year on the Columbia. They are hunting now, but they will be back on the river when the fishing season commences. If a person wanted to know what was going on in about 2 months the best places to find the Indians on the Columbia would be Priest Rapids, Wenatchee,

Entiat, Grand Coulee, Simpoil, Nespelem and along the Okanagon river. The Okanagon pass should be guarded because the Indians from this side go over and buy all the ammunition they want from the English traders. Besides if they committed any depredation their retreat could be easily cut off.

Written at Colville March 18 at George Herron. He is a half breed who was born here. He speaks Okanagon and Pend Oreille and five other Indian tongues. He is about 42. When a person speaks good Pend Oreille he can speak all the rest. It is the most perfect Indian tongue this side of the Rocky mountains. He is the man who interpreted the new testament and part of the old and a good many prayers to Father Jordan in 1875. They then sent it away and it came back in nice bound books. He tells me also that at Easter there is about 1200 Indians come to the mission where I was at today to receive the holy sacrament. George Herron has had trouble with the fathers because of the treatment of the Indians. He lost his place as interpreter. They have little children at the school. He says they are paid from the government to take care of the children and they starve them. They make them gather old dead stock and it is cooked for them. They go almost naked. The fathers make the Indians contribute to the very extent of their means, but they themselves live very high. The priests have 8 farms. They beg from the Indians every conceivable thing and say it is for God, but the same things are paid back to them when they work for the fathers on the farms.

Written three miles below Fort Colville. I am sitting on the bluff which is 100 feet high looking down to the falls which are 60 feet high. The mountains on each side are 1000 feet high and probably one mile across from bluff to bluff. The stream is Cedar (Mill) creek, the same creek Fort Colville is built on. There is a saw mill which I think is doing very well. These falls pass through a narrow gorge of rocks 25 feet wide with 8 feet of rocks in the center forming two channels, the water sliding down a smooth surface of rock 60 feet high. While I am writing this there are 3 army officers fishing which is fine sport because the trout are very plentiful in this stream. It is a beautiful sight to see the stream wind its way through the cataract below.

Remember you are writing this at a little cabin, 10 o'clock at night at the falls below Fort Colville. There is a large country which has been settled by the Hudson Bay Company for 50 years. There are old settlers and mountaineers who know the country well. Jack Shaw, miner. Nelson Demarsh, backer. Lewis Matthew, Hudson Bay man. From Osoyoos to Lans-so-soble mission are Kamloops or Susubbs Indians. Bates Rabiska, a half breed who killed a man in the Willamette valley in 1858. Whiskey John, an Indian who is in that country is a friend of Susupkin. He killed a man by the name of Bouchree in 63. This man Harter is a herder for Hudley and Phelps taking care of cattle in the Okanagon valley. Batis Poun and William Poun, two brothers. James atton, a miner and packer. Jolly Jack, a man who came to the country in 1846 has packed and mined everyplace. Spokane Jim, a well posted man who has been in this country a long time and has become rich. Key-key-as-quils.

Written at Colville March 19. This was given to me by a man raised here who is 40 years old, a half breed who speaks Okanagon. His name is Batzee Genin. He is with the detachment. He said that when they got to Ton-as-kit, a friendly Okanagon chief, they inquired where Susupkin was and he told them where he was. He was at home at a place called Tut-Skully 5 miles from the Okanagon river below the mouth of the Se-mil-ka-meen river at a valley near a large lake. They stayed with this old chief at Soyoos lake and were afraid to go get him. They sent an Indian to tell him to come. He sent word that if they wanted to see him they could come, as for him, he would not go to see them. The detachment then had a talk together with their guide, Fred Sherwood and came to the conclusion that there were not enough to go there as the guide said there would be danger. This Batese said that there was no more danger to go to Soyoos lake than there would be to go from Colville to Spokane Falls. The Indians and half breeds, mostly the Indians call General Howard Cut-Arm. When I showed Lieutenant Miller that letter to General Howard from Moses to convince him that I could talk to this prisoner Saluskin, he read it and said anyone could write a letter like that. The name of General Howard is what kept the Indians quiet last summer, last fall and at present. Moses has confidence in General Howard, and the Indians have confidence in Moses. This is the way it was stopped last fall when Indian rumors were coming from all parts of the country to Moses.

Very dull at old Fort Colville on the Columbia. There is a ferry there and people going to the Okanagon, Seemilkamean, and Soyoos lake cross there. There is some farming country there, but it is principally for stock raising and mining. Information from those that have lived there for a number of years says the winters are very

mild. The name of this town, Colville is taken from the garrison or government post. This town is 15 miles from the Columbia river. It has some good farming country around it and there are supposed to be some good mines not far distant. The mission is nine miles from this town on the road to old Fort Colville. There is quite a settlement there. A good many Indians are industrious, some farm and some work for the whites. Between Kettle Falls and Fort Shepard there are 100 Chinamen mining.

Written at the Colville mission March 19th. Nespelem is the place where the Father proposes to build his church not far from the Columbia River and near the mouth of the Okanagon River. He says there are some Indians he wishes to tame around in that neighborhood. He has been all over that country and knows what he is talking about. The chief of Nespelem is Seve-pagn. I asked him where I could find Susupkin's camp if I went over there. He said the Indians have broken their winter camp now and gone hunting deer as they are short of food this time of year. I asked him if Moses had much influence with the Indians in that country. He said he had with some of the See-mils-ka-mean, and some with the bad Indians of the other tribes. He said he has tried to convert Moses, Susupkin, and others of the bad Indians but he has so far failed, but he kept trying every time he went in that country. I asked him how it would be in case of trouble or war. He said they intermarry in the tribes and have more or less sympathy with each other, but the great men jointly of them, the Spokans, Colville, Okanagons and others which are scattered around that are Catholic, he will vouch for. I asked him if it was so that the party that went over with the detachment were afraid to go any farther. He said he was told so. I asked him if there were any bad Indians in that country. He said that he thought there were about 100 outside of Moses men. I asked him what he thought of Spokan Gerry. He said he was a bad Indian, he made fun of any religion, and calculated well to set the Indians against the whites. These two Fathers I saw at the mission today, their names are Alexander Diometi and Lewis L Vanzinia. They are both Italians.

If I had enough money with me to either buy a horse and saddle, or hire one for 15 days and also pay a guide, I would have gone into the Okanagon country. If the Indians have broken up their winter quarters, I think I would have found the ones that I wished to see. The government paid the guide \$10 per day, 20 packers \$4, they were gone 17 days, and what did they do?

Spokane Bridge, March 21. This morning I start for Four Lakes country. It snowed last night. Three Mountain, a Spokane subordinate chief took a tract of land with about 16 families between the Spokane River and Deer Creek, 35 mile from Spokane Falls toward the Columbia river. I saw two of these Indians at Spokane Bridge who told me that Moses was going to Washington, but I will go to the Four Lake country and see there. I have been told there are Indians there. Dinner at Deep creek.

Squas-ses-a-can, an Indian trader in and about the mouth of the Spokane river. Wistle-Possim, is a Spokane chief who lives 40 miles below the falls.

Henry Eque, Four Lake country wishes to get some of that fall wheat called Faizee if it is not too much per pound.

March 22. I saw today a grand sight, this medicine lake that I had heard so much about. People living near this lake need no soap. It will clean clothes and it is good to bathe in. It is a good shampoo. This certainly will be a great place in times to come. There are three other lakes with sweet water. These lakes are surrounded by good farming land for 10, 20 and 30 miles around with plenty of timber. The deep country lies north of these lakes, 8 to 20 miles to timber. Plenty of water by digging can be had at a depth of 8 to 25 feet, but seldom more than 12. Then between Crab creek and the Spokane river for 50 miles there is plenty of good land to within a few miles of the Columbia river.

I came here with the expectation of finding some Indians, but found very few. I was told that Moses had been sent for and that he had gone to Wallula to meet General Howard to go to Washington. From the best information I can gather, the Indians with the exception of a few have gone hunting, and at this time they are scattered, but they will be back again on the Columbia when the fishing season commences. The places where the bad Indians will be then is Simpoil, Nespelem and Okanagon. At present everything seems quiet, but they make inquiries about Moses.

I heard in the Spokane country that you had sent for Moses. The whites all said that now that Moses was loose we can prepare for a war, but the Indians knew better. They told me that if General Howard sent for him he would go. Now, how strange it was that they were not mistaken and the whites were.

Spokane Falls, March 22. Someone stole my rubber overcoat. The feeling in the upper country has greatly changed about General Howard. I have interviewed many whites, half breeds and old mountaineers, and they all say that with so few men, so large a country, and so many Indians, it is wonderful that he has lost so few men and also keeps so many dissatisfied Indians from breaking out in different portions of the country. How he got the true friendship of Moses and how Moses has stuck to General Howard is more than I can understand, say many. Keeping on good terms with Moses was the secret of General Howard in avoiding a large and bloody war, for anyone posted knows what influence Moses has with all the Indians. The agents have very little influence with them.

March 23. Left Spokane Falls this morning. Rubber overcoat, \$5. Dinner at the Pine Grove post office, \$.50. It is raining this morning with a strong wind, and cold. It rained all day, the road is miry.

March 24. Raining today. The streams are very high, and I was detained here at the Rosalia post office on account of high water. This is the Palouse country.

March 25 and 26. We got into North Pine creek and had to turn back on account of high water. It is raining very hard today.

Written March 26 in the middle of south Pine creek in the wagon. We have got half way across and got on an island. There is swimming water on both sides of the wagon. I have been in here now 3 hours. We sent one man to get someone to come and help us out. We got the horses loose and they swam across.

Afternoon. We have got back to the house where we left this morning wet and very fortunate that we got out with our lives. Tomorrow we will try to make a raft and cross.

March 27. We worked 4 hours to get across north Pine creek. We got across on a raft. There was water up to my knees on the raft. One man went down the stream on the raft, but we got him out. I paid two men helping us \$1.

March 27 at Colfax after having traveled all day. We got mired. I don't know how many times I crossed north Pine creek on a raft. Next came the north Palouse. This I crossed on a narrow tressle made of boards. The water here is very high. I came down with the first mails in 4 days. No one knows how dangerous it is to travel this time of year unless they try it themselves.

Left Colfax this morning, the 25. It is raining very hard this morning.

At Penawawa. This man Thorn's letters in the Oregonian March 24 is so much bilk. This I have found out to be so from good authority. It would be a good thing for you to work in harmony with the Fathers at the mission because they have great influence with the Indians. Ton-as-kit and Susupkin are at outs and the whites can always find out from Ton-as-kit of their maneuvers. I think from what I learn that it is very nice to talk war talk and criticize the commanding general, but it is quite another thing to be in the actual service. If some of these men who write these things for the papers would see what some of your officers have undergone this last winter they would see that it is not so nice as to sit by a fireplace. Fare from Penawawa to Walla Walla by stage, \$7.50.

Got bread and butter at Dayton where we changed horses, \$25.

March 29 and 30. Fare from Walla Walla to Portland, \$15. Stateroom on boat, \$1.

April 1 and 2. at Vancouver. Fare from Vancouver to Portland \$.50 Dinner in Portland \$.50

Notebook two

Trip five: May-June 1879

REPORTS FROM MIDDLE IDAHO

May 5,6,7. Fare to Lewiston for Burroughs, \$20. Fare for myself, \$20.

May 10. We arrived at Mt Idaho tonight. The distance from Lewiston is 65 miles. The roads were very bad. We reported to headquarters the same night.

May 11. According to your orders given to me May 6, I reported to the commanding officer who was directed to furnish myself and my companion in the way of horses and equipment. There has been no additional news received at Camp Howard or Mt Idaho since April 11. I will go around by Little Salmon, and probably I may have to go by Boise. We left Camp Howard after dinner. Our horses were taken up from the grass and are weak. I don't think they will stand the trip. Tonight we camped on White Bird at a distance of 18 miles.

Just as we came out of the Craig mountains and into Camas prairie, I was shown the place where a battle was fought. There were 17 men killed. The most of them are buried along the road. The bones of the horses that were shot from under them lay there bleaching. Four miles farther is Cottonwood, where Berry's command was surrounded. Three miles this side of Grangeville I saw the remains of the horses that were killed in the wagon while running for life with 5 men, two women and two little girls. The men were killed and the little girls. One of the women made her escape, but the other was shot in the legs, ravished, and left to die. The next morning she was brought in. The two men who got her came very near losing their lives, but the woman is still living. I camped at White Bird canyon where the big slaughter took place. The Indian forts and rifle pits are there to be seen, and also the many graves around there. There were 30 men killed there, but some were found 6 months afterwards that had never been buried. I saw and spoke with men that escaped with their lives who were in some of the battles. One told me that he saw with his own eyes that woman that was cut open, and the bodies of the men piled in the door. When you get to Warm Springs inquire for Athoo, he works at the meadows.

On May 12 we traveled to Slate creek in the rain. I stopped here to let the horses eat grass before going into the mountains.

Uncle John Wood lives at the mouth of Slate Creek, and has been in this part of the country since '62. He is well acquainted with the people and the country. During the war with Joseph the Indians told him to stay at home, that he would not be molested. He did stay, and was not disturbed. They killed everyone around him they could find. He has been over among the Sheep Eaters. He says they are very treacherous, and do kill miners once in a while. He says there are not over 40 of them. He did not believe it until he was shown the names in a letter. He also saw the list of the men who were in the party.

This information comes from Uncle Wood. One of the party that went to the country called Man Creek said that at the head, or near the head, Dan Cruicks was murdered. Being related to Captain Drum, he said it was perfectly right because there were no other Indians in Indian Valley or in that vicinity. There is no question but that the massacre occurred. The Indians were all killed but 2 squaws and an old blind Indian. These 2 squaws led the white men to them.

May 13 it is raining and storming. We traveled through 8 and 10 feet of snow, and camped at the forks of Slate creek, a distance of 20 miles. Everything is very wet.

Florence. Captain Makabee Sir. We arrived here today, the horses are very weak, and I doubt if they will stand the trip much longer. Everyone tells us that we are 3 or 4 weeks too early. There is undoubtedly a great deal of snow on all the trails, for we have already traveled over 20 miles of snow now, and some of it is very deep.

It rained all day the 12, last night, the 13 it snowed all night. Today the 14 there is a heavy snow storm. It has snowed 14 inches. The horses have almost given out. I have no information of interest. We are the first ones that have come in since last fall.

May 15. We came 10 miles yesterday. We are camped at the old quartz ledge this side of the bridge on the side of the hill where we can get a little grass. As soon as we can travel we will push on. Today when we came into camp everything was very wet. I feel bad today.

May 16. Our second day at the old quartz ledge.

May 17. One of our horses got loose and we have not found him yet.

May 18. In camp on the side of the hill. My friend and myself are both sick from exposure in the rain and the snow. I have a very bad cold and my throat is so swelled up that I cannot swallow anything, and I have also a very severe headache. This camp we are at near the snow is very cold and I think it is making us worse. If the road was opened up to Warren we would go on, but it isn't.

Written at the wire bridge over the Salmon river. I started early this morning to hunt my horse, hunting in the hills until I came to this place, and I could not find him. I then returned to my camp 3 miles and started Burroughs towards Florence. I gave him \$1.50 to pay his expenses and started him to hunt the horse. I came on down to this place afoot with a pack on my back. I am still sick and feel very bad. I met a man here who has cattle 10 miles from here at the saddle who says there is no travel into Warren yet. It rained very hard today.

May 21. It is raining and storming. Today my heart has gone up to my heavenly father in thankfulness and gratitude for his goodness and tender mercies to me, a sinner. Oh how I thank him for giving me such a friend as Gen. Howard. My dear savior worked through this dear servant of his to keep me from falling again into sin. This dear brother has snatched me from the very jaws of hell more than once. In my sickness in these mountains the Lord has been my support. Praise be to God. Ned.

May 22. Burroughs has just gotten back with the horse. He had to go back 40 miles. It is not advisable to start for Warren in the condition of ourselves and the horses. The snow is deep, and there is no feed in Warren. We can get a good deal of information here at this wire bridge. All the travel passes here.

May 23. This afternoon there is a very cold rain. There is a hill seven miles long here, and I know my horse will not carry me up it. I will stay until he picks up a little. Imagine men in this weather without overcoats.

I wrote this to headquarters May 24. Mr Al Talkerton who has just come in says the party who went in search of the murdered men have just come back, and say the bodies were so disfigured that it was impossible to tell where they were wounded at. They said there are fresh Indian tracks and smoke on the hills. From the best information I can gather they are the Sheep Eaters and the renegade Bannocks and Snakes of last summer. You have the news just as I got it and can draw your own conclusions. I am sick yet and I am afoot. My horse is worthless and it is very hard to get a horse in these mountains. On May 26 I paid \$10 for board at the wire bridge while sick from May 19 to 26. Board for Burroughs from 22 to 26 was \$5. Our provisions got wet and could not be used.

Warm Springs, Idaho, May 26, 1879. I made arrangements with a man today for a horse at \$1 per day until returned. He was to have brought it to me last night, but I had to go after it this morning before daylight on the Salmon river above the wire bridge. She is a little better than the one I left behind, but not much. She is a very small Indian mare heavy with foal. It is simply ridiculous for a government scout and messenger to be caught riding such a thing. I am ashamed to go into Warren with it. I have seen squaws riding such horses, but never a buck. After 20 miles 10 of it in snow, by walking most of the time we have reached this place. These hot springs are as fine as I have ever seen. There is a basin large enough to swim in.

May 27. We arrived at Warren today. We traveled through snow. There is ice 8 feet deep between the two houses where I sleep with a stream of water running underneath the houses. I feel bad.

Chinaman Sam, a storekeeper in Warren for three years, got a letter about a week ago from Loon creek which stated that the Indians who killed 6 Chinamen on Loon creek came to another camp on the same creek about 3 or 4 miles off where there were 12 more Chinamen. They demanded all their provisions and said they would kill everyone if they refused. The Chinamen complied. After the Indians had gone they sent two of their number to go after guns and tell what had happened, but these two were lost in the snow and have not been found since. I know now that I am on the wrong road for this time of year. Sam, this merchant who showed me this letter says it will be a month before I can get into Loon creek this way. This letter he received went to Boise, from there to Walla Walla, to Mt Idaho, and from there to Warren. When I get to Warm Springs I will go to the meadows and see a Chinaman by the name of Athoo who also got a letter from this same party. This one says that they were Snake Indians. The letter was dated Loon creek, March 1, 1879. The Chinese that wrote this letter are in (Bannock). I sent a letter to headquarters March 21 concerning the disappearance of Peter Dorsey and Johnson 12 miles from Warren. This is the third letter I have sent to headquarters.

Written May 28 in Warren. The Indian who is supposed to be chief of the Sheep Eaters is Big Bird. Anyone who has seen him once will know him again on account of his beard. From the best information he was at the murder of the two men on the south fork. The paper which was found hanging on the stump near by was written by him. Mr Brammer knows this Indian well but has not seen him for 2 years. Brammer says he always has pencils of different colors with him. I saw the paper and the conclusion I came to was that it represents Indians and different bands. Big Bird is the only Indian among them that has pencils and can make those characters.

I have been told by reliable parties who have lived here a number of years that up to 2 years ago these Sheep Eaters were friendly, and came among the whites to trade and work for them, but something happened which is only too common with bad whites who invariably take advantage of the Indians. It seems that 2 years ago one Poney Smead had Big Bird working for him until he had earned 2 dollars, and when payday came they got Mr Indian drunk and opened a "little game of monty" for him. There was a little row over it, of course. This occurred 2 years ago and no one in that part of the country has seen a Sheep Eater since. The reason they are called is this. There are a good many mountain sheep where they live. They sometimes run them off precipices and kill them this way. They also kill some with guns. They dress these skins with the wool on and use them for bedding and clothing.

The number and names of those residing on the South Fork are as follows: Frank Smith, Jenkins, Smead, Floyd and Storms, J.P. Rains, and 4 Chinamen.

I give below a copy of a letter from Mr Rains who resides on the South Fork, to some merchants in Warren.

South Fork Salmon River J T May 29, 1879. Friend Hexter (a merchant), I received your note. Thanks to you for favors. Everything is quiet here as usual, but we feel quite uneasy. I would like for you when the soldiers come in to try to induce at least enough to scout this part of the country. In my opinion scouts should be sent up the main Salmon at least as far as Elk City trail. I think in all probability there are Indians in that part of the country. I would move into Warrens, but the snow is too deep and probably will be for some time to come, and it is next to impossible around by Smiths. I will try to come in next Thursday provided no one is sent out here before that time. Yours truly, J.P. Rains.

May 30. It is very cold. I am still sick. I am looking for some news or I would come home. This afternoon it is snowing.

It is generally believed, and not without cause, that there are rich deposits in the very mountains occupied by the Sheep Eaters. Around Florence and Warren for miles these mines are worked by Chinamen. Mines that would not pay to work a few years ago pay handsomely now as subsistence is so much cheaper. The only dissatisfied men I saw in that part of the country were of the Dennis Kerring stripe. You can see white men walking around these camps who will tell you they sold their mining claims to these Chinamen. They sold these claims at beaten prices and went below to have a good time. Now they are met packing their blankets on their backs and cursing the Chinamen. Cursing them because they are making an honest living! Whose fault is it if the Chinamen have good cabins, plenty to eat and money laid up? There are about 45 Chinamen in and around Florence, and 50 in and

around Warren all doing well on mining claims the white men would not work. It would surprise anyone to figure up the amount of money this much abused class of people spend in Camas Prairie, Lewiston and other places for produce and stores. God is no respecter of race, and the sooner we believe this to be true the better it will be for all of us.

Warren, May 31. For all the information I can gather there is not a single white man in this part of the country that has a correct idea of where these Sheep Eaters are at present. As near as I can learn they have a much larger country to roam than one would think, and it is all mountains except their hiding places.

Dorsey and Johnson were killed by Indians on the 19 day of April on the east side of the South Fork of the Salmon River. Their bodies were found May 21. Mr Johnson kept a diary in which he would set down the dates and would state the condition of the weather. April 18 was the last entry. When the bodies were found, they were so decomposed that they fell to pieces when moved. Since then there have been no sign of Indians in the vicinity up to May 31.

These Indians have the name of Sheep Eaters but are really part of Ten-Doys tribe. They speak Shoshone and are Shoshones. I have the testimony of one of the tribe which I will give. Mr Smead and his wife who is an Indian woman, Mrs Molly Smead. She is a Sheep Eater. This is her testimony. She is 23 years old. She says she was 18 when she began to live with the whites. She says we are Shoshones and Ten-doy is the head chief. She doesn't know how many there is of them. She says that all the time she was with them when she was young there was never any Indians from other tribes among them. She says that to the best of her recollection when she was with them they always wintered on Dig Creek on Clearwater. My people don't use horses and they travel a good deal in the summer. They have no particular place. When she was young, we went to Limki once or twice a year. There she says the Sheep Eaters traded with the Shoshones, Snakes, and Bannocks. She has not seen one of them for 6 years except Chuck and Big Bird. She has been living on the South Fork of the Salmon River and has never seen any signs of Indians. They wear thin moccasins half-soled. When I asked her where the Indians would leave their women and children when they went anywhere, she did not seem to want to answer. All I could get was that they left them on the South Fork Clearwater and big creek.

Pe-yut-che, Big Bird, broke off from the main tribe and took 8 families with him and 15 men. Pc-high-net, Big River, broke off with 7 families and 14 men. There is Cassimoo, with his 3 men who murdered 2 white men in '68, Bowie, with his 2 confederates is also a bad Indian. This gives a total of 35 Sheep Eaters, which must be correct according to the best information I can gather. Mrs Smead is inclined to believe that the Loon Creek murder was done by Weiser Indians.

Warren, June 1. Mr Frank Smith, who lives on the South Fork has just come in. He has lived there a few years with his family. He appears very reliable. He says he has been scouting around since the discovery of the murder of Dorsey and Johnson, but has failed to discover any sign of Indians. He does not think there were more than 4 Indians at the murder of the two men. He is of the opinion that there are about one hundred Indians altogether. There are different little bands but they are all Shoshones and speak that tongue notwithstanding they are called Sheep Eaters. He is also of the opinion that they will make a break on the Weiser. He says with the rest of the men that know the country that they are capable of causing considerable trouble because the country they hide in is very rough and can only be traveled by foot. He goes home tomorrow. Mr Smith brought in some fine vegetables which they grow on the South Fork. He told me there were several places in the mountains that horses wintered very well, and that they had had no frost since April. This is the report of all those that live in that part of the country, that it is 2 months earlier than Warren. It must undoubtedly be a fine hiding place for Indians. The Indians that were chased into the mountains last fall were Weiser Indians, but are really Sheep Eaters. Egedan is chief, but I don't know if he is a Sheep Eater or not. These Indians all winter together, and they are the ones who killed the Chinaman on Loon Creek.

I talked to Athoo about his letter from Wong Too. He is a miner and appears reliable. The letter was dated March 1. His brothers name is Wong Kee who was one of the Chinamen who started to Boise on snow shoes from Loon Creek. Athoo says there were 8 Indians and they killed 7 Chinamen. There were 8 that got away from the Altoo

camp that saw the Indians. He says they were Snake Indians. These Indians came to Loon Creek on snow shoes and were dressed differently than the real Sheep Eaters. The Sheep Eaters wear skin clothes altogether and have no blankets, they have sheep skins and other animal skins for bedding. He says there are 35 Indians altogether. The snow is very deep yet. He says he is going to stay there and go to work and that it doesn't look like an Indian outbreak.

Him High, a Chinaman who was hired to go to the south fork has just returned. He was sent to Bonet Smead 4 miles from where the men were murdered. He reports that everything is very quiet. This place is 20 miles from Rains on the same stream. I also talked to a Chinaman who went to Rains. How is it that these Chinamen are so faithful and fearless?

Sunday, June 1, I left Warren in the morning. 1 and 2 at hot springs, and Florence. I rode 50 miles today. Rain and a thunder storm. Arrived at Camp Howard and walked to Grangeville at 12 o'clock at night.

I could not discover anything which indicated a general outbreak, but nevertheless it will be a hard matter to bring the guilty parties to justice as the country they roam is very rough.

Notebook three

Trip six: July 1879

KLAMATH

July 2, 1879 in Portland. I paid \$1.50 for supper, lodging and breakfast. This morning we left Portland for Roseburg. Fare to Ashland by stage was \$17.50. We had lunch in Roseburg and traveled all night.

July 3 we arrived at Ashland at half past 5. In nearly 24 hours on the stage we covered 115 miles. The roads are very dusty. I found a fine gold ring here in the sink, and I was glad it found the rightful owner.

July 4. We started this morning at 3 AM. This mountain road is very rocky. It is stormy in the mountains. We arrived at Linkville at 5 PM, a distance of 65 miles. There is a good many people drunk in town, and several fights. There are a good many Indians in town too, but all sober. Thank God for that.

The fare to Fort Klamath from Linkville is \$4. There was fog and ice last night, and this morning a very heavy fog. The crowds were noisy all night, and I got very little sleep. I arrived at Fort Klamath today.

July 6. Along the Klamath River a few miles there are several hot springs. The scenery is fine. We followed Klamath Lake for about 18 miles. The scenery is beautiful. Large, cold springs come out of the mountains emptying into the lake. Some of them are large enough to form a good sized creek. Very few countries have more trout in their streams than this.

July 8. My bill at the Klamath house was \$5. I started this morning for the agency and was well treated by the agent Rev L.M. Nickeson. No changes made.

July 9. I left the Klamath agency this morning. It rained very hard last night. I nooned at the south end of Klamath Lake at Captain Freeze. Fare to Ashland from Linkville \$8. A crazy man sat first on one side, and then the other side of me. I did not know what to think because I was a stranger in town. The people were looking too, and they told me not to hurt him when they saw that I might. I told them if they did not want him hurt, they had better take care of him.

July 10. I started this morning at 3 o'clock for Ashland, and got there at half past 3. I had a good drink of soda water 3 miles east of Jacksonville.

July 11. Fare to Portland from Roseburg \$17.25.

July 12. Supper in Portland.

July 21 We left Portland for Astoria. Fare for my wife and myself, \$4.

July 22. This morning we started for Clatsop beach. Fare for my wife, daughter, and myself by boat, \$1.50. We went from the landing to the Seaside House, a 15 mile buggy ride.

July 24 For 2 rooms supper and breakfast at the Seaside House \$6. This morning we are going to the light house in the buggy. July 25 Fare to the light house and Fort Stevens from Astoria for my wife and myself was \$2.

July 26 Fare from Fort Stevens to Unity \$2. Sailboat from Unity to Fort Canby, \$2. Fare from Cape Disappointment to Astoria, \$2.

July 27. In Astoria this Sunday morning we went to the Presbyterian Church at 11 o'clock, and in the evening we went to the Episcopal Church. Fare from Astoria to Portland for my wife and myself, \$4.

Notebook three

Trip seven: Aug-Sept 1879

MOSES RESERVATION

Portland, Oregon, August 12, 1879. Now, dear Lord, our father in heaven, as I go forth again on another trip among the Indians and I shall be exposed to danger, temptations and accidents. I pray thee in the name of Jesus our dear saviour to be ever near me to guide and direct all my undertakings and to thy great name I will give all the praise and glory through Jesus Christ amen, Ned.

I left Portland August 12 for Vancouver and came to the Columbia River at 10 o'clock at night, could not get across and returned to Portland. I slept on the boat and arrived at Vancouver this morning, August 13 and reported to Captain Sladen. I returned to Portland by stage with letters for General Dandy.

August 15 I left Portland for Walla Walla.

I went up the Columbia as directed to inform the Indians concerning the movements of your troops, and also to gather any information that might be of interest to the government.

Lt Wood, Sir. Jerry St Dennis says he was never paid for that trip to Wallula last spring...Answer- He sent you the check long ago.

From Walla Walla to Tucker, 18 miles-to Palouse ferry on the Snake River the same. Very dry country with no timber. George Basset keeps an inn at Washtucna Springs 15 miles from the Snake River. Keep the right hand road from these springs to Cow Creek, 20 miles without water. Coss keeps this house on Cow Creek. From Coss to the Sheep Springs is 7 miles. On the first fork from Cow Creek, take the left hand road, 7 miles farther take the left hand road. 18 miles from Coss, the road forks again, take the right hand, 2 miles farther take the right hand fork again. From Sheep Springs to Willies on Crab Creek is 20 miles. From Crab Creek it is 2 miles to water and there is water for 6 miles along Lords Creek. This is fine grass country and good farming land. From Willies to Cold Spring it is 16 miles. 4 miles after passing Willies the road forks, take the left hand. 3 miles from Cold Spring the Columbia and Walla Walla road crosses. From Cold Spring to Mosquito Spring it is 6 miles, at the fork of the road take the left hand road. To Wild Goose Bills 25 miles. The distance from Willies to Wild Goose Bills is 55 miles.

Written at Wild Goose Bills August 24, 1879. J.D. Walsh, called Creek, who has been about the Nespelem and vicinity for 14 years says that some of the Indians will have to be whipped before they will behave themselves. Frank Morelle is French. He has been on the Columbia River for 15 years and has kept a small store near the Nespelem. He also thinks that some Indians will have to be whipped before they will behave themselves.

Written at Whitestone on the west side of the Columbia, Sunday, August 24. Having heard at Wild Goose Bills that there was to be a council at this place, I made up my mind to go. I found here about 125 Indians. They went through a ceremony after which there was some singing and then a long speech by an Indian whose name I couldn't hear. After the information I have gathered, I came to the conclusion that it was for the purpose of ascertaining how many were going to Moses reservation. I learned also that this tribe has sent invitations to the surrounding Indians to meet with them to talk the matter over. Tomorrow I am going down on the river and I may find out more. These Indians claim as far as the San Poil and their chief says he doesn't want his young men to mix with Moses Indians because they all gamble and drink whiskey when they had the chance. He showed me the logs and all the lumber that they sawed by hand to build their church which they had been working on for 5 years. He showed me the plan of it. The chief of this tribe is Colaskin, but his power is only delegated to him by 6 old men who constitute the brain of the tribe. August 25 and 26 they went on with their council each time opening with a prayer to the Great Spirit. After the council was over, I sat with the 6 old men and Colaskin, and

desired that they should explain to me what conclusion they had come to, and also the nature of their church. The following is a brief summary of it.

I, Colaskin am chief of these people by the consent of these 6 old men and of the tribe, but I am also a preacher, and this authority I get from the Great Spirit. You see these 120 Indians, they all believe as I do. We have a Great Spirit which we look to for everything. If we are good he will show us how to get along in this world, and when we die we will not remain in darkness, but he will bring us in the light again. The Great Spirit is always in the light, and he wants us to understand him so we can work ourselves to the center of the light which is himself. Indians that are controlled by bad spirits will always remain in the darkness until they reform. Our church is good, we don't have to give anything to the priest. We preach to each other. We are glad you came here to us today. You understand us and we understand you. The bad whites and bad Indians call us Dreamers, but you know we are not. Talk strong to General Howard concerning this. You see we don't drum, we don't paint, we don't drink fire water, we don't gamble with cards, we don't gamble with e-cluck-e-ma, we don't steal, and we have only one wife. The Dreamers do all those things. We are glad you understand us straight and that General Howard will know the truth. Tell General Howard we don't allow bad Indians to come among us. He knows what country we occupy, the Whitestone and Sanpoil. Moses has a large country below us, and we don't want him to come and rule over us.

I then went with them and they showed me where they were working in the timber. They have about 250 fine logs from 25 to 35 feet long, most of them on the ground where they propose to build a church. I saw also about 20 thousand feet of sawed timber which they have been 4 or 5 years getting out since directly after the earthquake. He showed me the plans which he had drawn up himself. In the spring he will hire some white men to put it up.

Colaskin is very crippled and drags himself along when he walks. He claims to be controlled by a great spirit. He has been in several trances, and he says that there is something very bad that is going to take place on the earth soon. I think that I was sent here or on this mission at the right time. This wonderful Indian Colaskin is a prophet among them. He told me that the bad Indians told his people that the reason the troops were moving so much was that the intention was to surround them all and then this winter to make war upon them. He told them the very day I started from Vancouver, and the day I would come. This I learned from Indians before I got to him or before I saw him. The Indians were glad to learn the cause of so much troop movement. There are all kinds of rumors among them.

Hum-tom-shula, the old, old chief of the Whitestone is a very fine old Indian.

August 27 I left Whitestone and traveled 15 miles over a very rough trail down the Columbia, up and down mountains to a place the Indians call She-em-te-cut, 6 miles from where I saw the rapids between Whitestone and the Sanpoil. There are 4 large rock islands in the Columbia, it is a grand sight. The Indians say one of these islands used to be an Indian long ago. At a distance it looks like an Indian head and that he was crying. The chief of this little band is named Sa-him-te-ka. The first question I was asked in a canoe while crossing the river was what is the reason there are so many soldiers on the march? This I explained to them. These, like all the other upper Columbia Indians, don't like Moses because they say Moses' Indians drink whiskey, gamble and run horses. If the country they occupy is in what is known as Moses' reserve, they ought to be left alone where they are because many of them have nice little farms, with houses, wagons, plows, etc. This small band seemed undecided as to who they would accept as their head, Moses, Susupkin, or Colaskin. I think it would be a good idea to arrest some of those trifling Indians and take them to Vancouver and make them work. I am satisfied that the great majority of these Indians are well disposed. It would be a great pity to have a row with them. God forbid that we should.

August 28. There is a party of Indians below here on the river and I will go and see them today. The place is called Na-ac-qua by the Indians, a small stream on the west side of the Columbia. I did not find many Indians here except old folks, women and children. I would judge that there would be 20 or 25 Indians in this camp when they

are at home. I explained to an old man who seemed to want to talk very bad what my mission was, and advised him to tell his young men to stay at home and work.

I caught up with the government troops August 28 near the mouth of the Okanagon River. The Army officers were surprised to learn that I had seen so many Indians and they, up to this date had not seen a single one. Not only this, but the Indians had told me every place that the Colville troops camped after they left the Spokane River, and also about the troops that were on the move from Fort Lapwai. The Indians came from the Snake River to the upper Columbia to inform the Indians there of these movements, but still no Indians were seen by the troops.

Written at Okanagon August 29. I saw a grand sight just before entering the Grand Coulee. The trail goes between two very high smooth surfaced granite rocks on which is written all manner of Indian characters, mostly in red. The trail I have traveled for two days is very rocky and crooked, you have to travel 20 miles to go 10. Water is very scarce. I have suffered very much for want of water, having taken no canteens with me. This Grand Coulee is a great wonder with some few medicine lakes and funny formations.

August 30. I have not been able to ascertain the whereabouts of Moses yet.

Written August 31 at the mouth of the Okanagon River in Lt Ulicks tent. I could not stay in Cooks command, there is too much swearing, growling, and dissatisfaction. These people are in the dark. Oh Lord have mercy on these officers and men.

Yesterday I ascertained the whereabouts of chief Moses from some Indians who were camped on the Okanagon River. Today I got a Chelan Indian named Jim to take me to Moses farm in the Moses Coulee near the mouth of the Wenatchee, a distance of 45 miles. This afternoon I came to a beautiful lake between two very high cliffs of perfectly perpendicular rocks. This lake is like very strong lye like so many others in this part of the country. My guide told me that it has been rising since the last earthquake. I could see where the trail used to go between the two bluffs of rock but now there is from 8 to 20 feet of water over it.

The day I got into Moses camp there was a young, strong, healthy Indian dropped dead of heart disease, and as a matter of course the Indians had a great to do over it, and the consequence was that I could not get a hearing from Moses. As things were not favorable for a talk, I looked on their ceremony as I have often done, wishing in heart that they were acquainted with the Lord Jesus whom I love so dearly. That night I explained to them the importance of always being ready to meet the Lord, to what effect I don't know.

The next morning Moses said he was glad to see me because he had a good deal to tell me. I told him what the government expected of him, and that his best place was to be at his new home. He then said that he would be there soon, but that he wished for General Howard to know what is going on. I told him I would write down anything he wished to say to General Howard. He then gave me the following.

"You know Haw-meal, he belongs on the Wenatchee, he is now in the Kittitas Valley. He is trying his best to induce the Indians to leave my reservation by telling them that in one year I will be sent farther up the Columbia, and in another year I will be sent farther, and so on until in about 3 or 4 years the reserve will be taken away altogether, or I will have only a small place where I will become very poor. He tells the Indians that I have not been to Washington, that I am not a chief, and that there was no reserve given to me. He says that the Indians ought not to believe anything I say, because the white men in the Yakima and Kittitas valleys told Haw-meal and the Indians that the government gave me a large sum of money for the Indians and I kept it all for myself. This is the way I hear the talk that is going on. I don't hide anything. I want to let you know what is going on. I don't think Haw-meal and his Indians ought to be left in the Kittitas Valley. If he doesn't want to come here let him go to the Simcoe reserve. I worked hard for all the Indians. I came near losing my life several times. I was taken to jail in Yakima, I had strong irons on my leg. I went to Washington and was very sick on the salt water. I talked to the president and he told me I should be chief and that I should look after all the Indians on this reserve and I will keep my word. I will do it. Whenever the big chief in Washington tells me I am no more chief over the Indians then I am done. I want to keep my word with the great father in Washington, but the whites are against me, they

tell the Indians not to believe me. The white men above me in Colville are against me, the white men below me in Kittitas and Yakima are against me. By and by the white men will have a great deal of trouble with the Indians and they will say Moses did it. I, Moses, am different from other chiefs. My father before me was chief over all this part of the country. I was not made chief by the priests nor was I made chief by the Bostons, but I was always looked upon by the Indians as the head man. These other little chiefs either name themselves chief or the whites name them. The white men tell these small chiefs you ought to be chief, I would not listen to Moses. Too much of this talk is very bad with the young men. It makes them foolish, they lose their senses and they won't mind anyone. By and by the whites will have trouble with them.

You remember Tenas George, Billy Granger and Smith when you were up here. These men told chief Susupkin to kill me and then Susupkin would be chief. I think that Haw-meal and his crowd ought to be put on the reservation.

I will be at Okanagon soon with my family and my people. You must help me keep the Indians straight. Send me a paper and tell me what to do, General. I am done."

Moses asked me in a sneering way what I thought of Colaskin's religion. I told him that if his heart was right with God he would bring his Indians to the same level, or give his heart to God and become a good Christian which would be still better. Never laugh at anyone who is trying to live right. Don't you know, Moses, that the first step in civilization for an Indian is to quit painting his face. You did not paint your face red when you went to Washington, you wanted to look like a white man. Why not leave off this practice altogether. The whites are glad to meet you when you don't look like warriors. You told General Howard that you believed in God, you must tell him the truth. I have never seen you pray, they pray in Colaskins camp. Do you ever reprimand your Indians when they gamble, or when they drink whiskey? Colaskin does. Live right in the sight of God, Moses, and he will help you manage your Indians.

Moses told me that he was going to be building a house either on the Nespelem or at the Cut-tar, a small stream emptying into the Columbia. Moses told me that Smohalla is a real good Indian now. Moses brother is very sick. It is the most pitiful sight I ever saw. He is the next thing to a leper. Moses starts tomorrow for the Kittitas. If I had not come just as I did I would not have seen him.

September 3 I came 40 miles due east from Moses camp near the Columbia River. This camp is in a large coulee, well watered and good grass. He has a good garden here. He has a large patch of potatoes and I think it will yield well. He has wheat, but it was cut before I came. Two-thirds of his tribe is here. When he returns from the Kittitas the whole tribe will move to the Okanagon country. I passed between two lakes today. It was a fine sight. The trail goes through some lava beds. My guide showed me an island in the south lake, and as he pointed to it he said it used to be a very high rock on dry land and that the trail used to go close to it. I am sure there is 25 feet of water over that very spot. My guide told me that if it keeps on rising at that rate it won't be many years before the trail will be entirely submerged.

There are always whites and Indians ready to grab at anything to start wild rumors among those that are inclined to be peaceable. Had I followed the directions given to me at headquarters it would not have worked well because the Indians up in that country don't go much with Moses, and he had sent an Indian to tell them they would not have believed him because they would have told him that he did not know any more than they did. There has got to be a head man among them and I think the white men in that country do very wrong to run down Moses. Unless the government assists Moses there will be no end to the dissatisfaction among the Indians. A good many lesser chiefs are jealous of Moses and would like to be bigger chiefs. Others are hissed on by bad whites to disown Moses. This state of affairs will continue until there is a stop put to it. I am no more in favor of Moses than anyone else, but there must be a head, and the quicker the Indians know this the better it will be for the Indians and the whites. If the Indians in that country run off with the idea that there is no head chief there will be no end to the conflict of authority among them. If Moses is really the head chief the citizens in that country should back him up instead of running him down. This is greatly to their interest and the interest of the government if they will see to it.

I would recommend, if I may be permitted, that some of the whites in that country let the Indians alone and not meddle so much with them. They will surely bring trouble upon themselves by trying to undo what you have done and are doing. One word from you to the Indians goes a long way, this I know. I have carried messages from you to them several times, and they say if it had not been for you sending me to Priest Rapids last fall, there would not have been 10 families left living in the Kittitas and Yakima valleys. I always explain to them that if they keep the peace you will be their friend.

You have done chief Smohalla a great deal of good. He says he has quit dreaming and has become a good Indian. the above I submit to you hoping the Lord will bless you abundantly, and that you may more fully understand the great responsibility resting upon you.

September 10 9 o'clock at night on the Dalles boat. Be it known to all that the government of the United States of America is not able to treat better a number one man that has been in the country since 1846, who has been in the employ of the government twice as a soldier, guide, interpreter, scout, messenger and who has done so much action service. To be treated as a Sawagase it is more than I can stand. If the government is getting too poor to treat a man decent I will quit. I have exposed my life for the U.S. long enough. Here to light I am put in a berth with a lot of ruffians. Ned Chambreau doesn't travel this way when he is on his own hook. He is not used to this.

Notebook four

Trip eight: Nov-Dec 1879

MOSES ON HIS RESERVATION

Portland, November 1, 1879

Dear Lord, our Father in Heaven, bless and guide me with thy holy spirit. Take me into thy care and keep me from temptation, accidents and misfortune.

November 5. At this place this morning I heard people say who is that man? Why, that's Ned Chambreau. What does he travel so much for?

November 7, Yakima City. I saw the Indian prisoners in the jail. The Perkins murderers. They were all shot very bad. The jailer, Mr York, is doing well but he was hurt very bad. I saw the slingshot he was struck with. It was a large stone in the toe of a moccasin sewed on a short handle. Mr York made a desperate fight. There is no excitement here now everything is quiet, but feelings of the people here towards the Indians has improved very little since last fall. I had a talk with Dr Morrison at Yakima City. He told me that Mr Wilbur spoke very bad of General Howard, but the Doctor told me something about Wilbur which no gentleman would do. The General would not believe anyone but his agent.

November 8. Dinner at Wenas, S.50. It snowed all day. I found out in Yakima City that the grand jurors did not bind a bill against chief Moses.

November 9 in the Kittitas Valley. Here, Mr Smiley, the sheriff of Yakima county, was asked what success he had to get troops in the Kittitas valley, as he had just returned from a visit to General McDowell. In very profane language, Mr Smiley said that McDowell was like the rest of the army officers, he would not do anything for the settlers. I said in the presence of several men, I am sure you cannot say but that General Howard treated you well, for I was present when he gave you the letter to General McDowell.

November 10 in the Kittitas Valley. There are no Indians at Priest Rapids and the talk down there a short time ago did not amount to anything. There were only a few of the worthless Kittitas and Smohallas Indians present. Had there been anything to it I would have gone. There are 5 lodges at the White Bluffs that intend to winter there. This information I got from Antoine.

The morals among the Indians in the Kittitas Valley, or Ellensburg is a great deal worse than last fall. They seem to get all the whiskey they want. You can meet drunken Indians in town and out of town most of the time. This is bad. I was told that Moses was drunk several times while here. Homily has a farm or a place at the foot of the mountains about 10 miles north of Ellensburg. He has his papers and so have several of his Indians. The whites are not complaining about him much, but there is an Indian making mischief by the name of Black Dick (Indian name Ki-tas-kit) who controls about 20 Kittitas Indians and some renegades from close in that will get into trouble. He and his crowd are thieves, drunkards and gamblers.

November 10. The weather continues to be bad. There is 5 inches of snow in the valley. I visited the Indians in the Kittitas valley and find that there are a good many worthless Indians in it who would engage in anything that would be bad. I intended to visit Priest Rapids, but there is nothing there to alarm anyone.

November 11, I came to Homily's place, but he is not at home. There are seven lodges immediately around his place. There is only four that have taken farms or have any improvements. I should judge there is about 60 of the Kittitas Indians Only 12 have taken out their citizenship papers. I spent today around and about at the foot of the Wenatchee mountains at Homily's. No horses around except very dear or very cheap. I hired one with an Indian.

November 12, I crossed the Wenatchee mountains. Rough traveling on 25 miles of snow from 6 inches to 2 feet. I arrived at the Columbia river below the mouth of the Wenatchee. I am camped with Indians as I write this. The weather is bad. The Indians here are proud to say that they shook hands with General Howard. I gave two Indians \$1 a piece to hunt up a crazy man who had nothing to eat and was afoot. They found him, but he would not come back. Lord help him.

November 13, 5 miles below Sam Miller on the Columbia. The weather is very bad, it is snowing. Everything is quiet among the Wenatchee Indians. There is a great struggle, as in Kittitas, on the part of the whites to induce the Indians to take out their papers. The Indians are under the impression that if they do take out their papers if it doesn't suit them by and by they can burn them up and be as they were before. I am sure many don't intend to farm. They say white men tell them that as an inducement to take out papers. They say they don't understand what they tell us.

Written at the mouth of the Wenatchee river at Sam Miller and Freer. These two men know all about chief Moses' business. They say that not one who was sent to Moses by General Howard during the Bannock war went to him. Even Capt Wilkinson did not go, as they were all afraid. Moses told these men that I was the only one who came. Thus it is that a general has to get men that he can depend upon.

The Wenatchee Indians have all taken out their papers but 4, but there are only a few that farm. Some of them have taken small pieces of land and propose to farm next spring. I visited the Indians here, everything is very quiet.

November 15. I traveled over a very rough trail today. I had been told what the great earthquake did, but now I see it. Some places sank down and other places were thrown up. It makes it very bad because these bad places are along the Columbia river. I am told by the Indians that I will have some more of this to go over tomorrow.

I arrived at Entiat. There is only one of these Indians who has taken out papers. They say they will move onto Moses reserve in the spring. There is not many of them and they are well disposed. They pray night and morning.

November 16 at Entiat. The Indians at this place are peaceable. They were all glad to see me. I showed them General Howards picture and they said that it was their father.

It is very cold and clear. I left this morning for Lake Chelan. I traveled over a rough trail where the earthquake had done so much mischief it seemed like whole mountains had been tumbled. Boulders and sharp rocks, sideling and steep. Very bad, and also icy. It is a dangerous trail. We came to the lake about 6 miles from the crossing. The camps are all on the north side of the lake, and on the Columbia at the mouth of this stream. I crossed at the northeast end of the lake in water belly deep.

Written in an Indian camp on the north side of the lake at 10 o'clock at night. The chief is not at home, but I expect to see him tomorrow. These Indians tell me that the army officers at the near post tell them that their papers will not do them any good. They tell them that they will have to come on the reserve any how. This is bad. I find here as elsewhere that their minds are unsettled. Some tell them one thing and some another. I have found that Miller and Freer did hinder the Indians from going with Moses, although they denied it to me. One thing is certain-a good many think that Moses won't have his reserve for long. Smiley told the Indians that he had been to Washington, and that he knew Moses would not keep his reserve very long because he had been told so by the Great Father. They were told this to induce them to take out their papers. There are about 50 Indians here and they think Moses will be poor by and by. Outside of this they are all satisfied. They were glad to see me because they look upon General Howard as their father. At all these Indian camps when I show them General Howards picture, everyone has to take a good look at it, even the little children. I do not apprehend any trouble, but it is good for someone to go among them once in a while whom they have confidence in. It reassures them and gives them confidence. The chief of this tribe, An-a-mos-e-chee, was gone to the Columbia river to bury a child of his.

November 17 at a Chinaman camp on the Columbia river. I traveled today from Lake Chelan. It is a very cold day with no sun. This place that I am writing in is a root house such as the Chinamen build to winter in. It is very acceptable this time of year. They are miners. I heard tonight that Moses is gone up the Columbia. I crossed the Methow river today, it is a swift stream like the rest of the streams on this side of the Columbia. They are large and must be bad in the spring. Only 2 lodges there. The Indians here again inquire about the shooting in the Yakima jail and when they are to be hung.

It is very amusing to hear Chinamen talk Indian. These Chinamen are very clever, and hospitable. Lord bless them.

November 18. There are few white men who know Moses country who admit there are mines in this country, but we know there are. I have seen any quantity of quartz, some of it very good. This gold that the Chinamen get out all along the Columbia on the bars comes from somewhere. Some of these bars have been worked twice and three times. Aside from that up to this time I have traveled over some very good farming land before I came to

Lake Chelan along the Columbia river. There is plenty of driftwood, and in some places the timber is not too far. I need not say anything about the stock country, it cannot be beat. By and by the whites will come closer and closer and then they will encroach on Moses reserve, and the same thing will happen which always does, a fight. God grant this will not be the case.

I am camped with the Indians at the mouth of the Okanagon river. Moses is now camped on what is called the Gattar. He is not at home. He is gone to see Susupkin and other Indians.

November 19. I traveled 34 miles over a fine country. After passing several Indian camps, I came to the Gattar, a small stream where Moses is camped. I crossed a divide today where the snow was 10 inches deep, but before coming to the Gattar we came down a hill and crossed a valley 5 miles wide and 12 miles long. There was some good country before coming to this place, but this valley I speak about will some day cause trouble. 500 families can make good farms here. The timber is very handy. When the whites find out about it they will want it very bad and they will have it.

November 19. I paid Indian Tom \$10 as guide, to help me in camp, to get my horse, and to show me the Indian camps. Man and horse, \$2 per day for 5 days.

November 20 at the Gattar visiting the Indians. They are really to be pitied. Moses and his people have never wintered here. I am sure it is much colder than where he was at Priest Rapids. I am certain they will lose a good many ponies this winter.

Written in Moses lodge. He has not come home yet. Moses had just moved to this place one day when I came. He has gone north to visit the Indians which is customary with the chiefs when they come into each others country. He has no winter quarters built, and I am staying in a lodge made of mats and thin cloth. The weather is bitter cold. The snow is 3 inches deep in camp and not more than a mile around here the snow is 3 feet deep in places. I have suffered very much from hunger and cold on this trip. The Indians have been so much unsettled this last year that they are poorly provided to go into winter quarters. Moses and his people had enough potatoes, squashes, pumpkins, carrots and corn in the coulee, and with the white salmon they could have wintered nicely, poor people. God bless them they are to be pitied.

I met with Smohalla here who gives me his history since 1847, the most of which I am familiar with. He began with an account of the Whitman massacre. I know he told me the truth because I was there, and I remember him very well. I have known him off and on ever since. This Indian has been neglected. He has never received one cent from the government and has always been treated as an outlaw.

It is well known that he is chief of all the dreamers and that he has great influence among the Indians. He is very intelligent and is capable of doing much harm or much good. He said the reason he did not go to Washington with Moses and the other chiefs was because the government never kept its promises with the Indians. He has traveled all over the country. He went to California in 1846. He is well posted. He depicted to me all the Indian troubles since 1847 and also the treaties that were made with the Indians and then said, when did the Indians ever get their rights? I said to him the government has given the Indians a fine land and they should go farming. He answered that after the Indians had worked hard, and had made himself a good home, the Bostons would come and take it away from them. This land we won't have very long. Moses, myself and a good many Indians were told a long time ago by Governor Stevens that we could always live at Priest Rapids and White Bluffs and Moses Lake. We like that country. That is our father's home. See the snow here? There is no snow there now. We were driven away from there and brought here. Now, how long shall we stay here? Not long. The Bostons will want this country and where shall we be taken to? Tell the white man not to come here and take this land away from us because if they do the Indians will make the ground red. We cannot go any farther. See, there is the King George country. When the Bostons took Moses to the Yakima jail last fall, what had he done? I ran away not because I had done anything, but because I knew what the Bostons would do. I lost 50 head of horses when I ran away. The Yakima people stole them all. I see one of my horses here and there, but I don't say anything. I have been a good friend to the whites. I am accused of being bad, but it is not so. Here Smohalla showed me recommendations from seven different reliable men. If you and General Howard are our friends you will look out good for us. See how we need to be pitied. See when the Bostons first came to this country they were very poor. Some had only 2, 3 or 4 steers. Their clothes were all torn. They had only a little to eat. Now see them. They have gotten rich on the Indians land, and they won't give the Indians something to eat for nothing. The white man

won't let us have land, deer, fish, berries or roots. What shall we do? The Indians have no friends. The great spirit made the land for all his children and we should live in peace. When we were strong we did not say anything, you know. Now the Bostons are very strong and they want it all. The great spirit talks to them and says why do you do that way to the Indians, but they won't hear his voice, after we are dead, the great spirit will give us a land that the white man will not be able to take away from us. It is only then our hearts will be glad.

I give this testimony because it is the expression of two thirds of the Indians in this department.

I visited the Gather Indians. Sway Paghan is their chief. This is the remains of the tribe of Indians who always lived here. There are not more than 20 of them. Their improvements are permanent. There are 6 log houses, a few little barns, and considerable fencing. This is fine country for people who know how to provide for winter. I saw in Sway Paghans camp a large white deer skin dressed with the hair on. If it had not been so far from the settlements, I would have bought it. My eyes are sore from cold and smoke in the Indians camps. Lord bless me.

November 21. Moses has got back from his trip. As usual when a chief gets back from a trip his men come to see him to hear the news. Accordingly, there are a good many Indians in Moses lodge. It looks like old times. He told them he had been well received by the Indians north of him. He made several friendly trades with Susupkin and others up there. I saw several of the articles he brought back.

He says that the four whites up at Soyoos lake, namely Smith, Reynolds, Granger, and Jack have made up with Tonaskit to remain there, but he said outside of Tonaskit, all the Indians were in favor of all whites leaving the reserve in the spring. This he says must be done. He says that chief Susupkin and all his people were his friends and that they were glad to see him. They have agreed to let Phelps remain. Moses said that Miller and Freer do all they can to keep the Indians from coming with him. Moses told me that Smiley had told the Indians that he knew Moses would not have his reserve very long. These kind of rumors are well calculated to keep the Indians in hot water. If the whites would only keep away from Moses with their whiskey, and let him alone to manage the Indians I am sure things would work better, and it would be less expense to the government.

Moses seems to be in good spirits, except this. He says it doesn't make any difference who wants or who sends for him, he will never leave his home alive, except if General Howard sends for him he will come. He means that he will never again be arrested by the Yakima people. The reason he talks this way is because he hears that they will come after him one of these times.

It is remarkable how all these Indians together with Moses despise the Indian agents. If father Wilbur and Major Cornoyer were on good terms with Moses I am sure a good many of the loose Indians would make their homes with Moses and stop so many of them from roaming over the country bothering the settlers. I cannot see why there is so much interest taken on the part of some people to keep them from going with Moses.

Moses said to me, I know why Cornoyer is mad at me. All the way to Washington he told me that he liked me and that he was my friend and that he would like to be my agent and come with me. I did not say anything. Coming back, he said to me, "Moses, you want a good man to be your agent. I am your man, take me." I looked at him and said, (putting his hand on my shoulder to show how he did) "No, no, no, friend. I don't want you at all." His face changed and his tongue took another road, and now we are no more friends. But I think a good many of his Indians will come here in the spring. Then he said you know that father Wilbur had me brought to the Yakima jail last winter. I will never like him any more. Tell General Howard to come and see us when the snow goes off. I am done.

I am sorry to say that Moses brought back several bottles of whiskey with him. He must have got it at Soyoos Lake. I tried hard to find out who sold it to him, but he was too sharp.

November 23. I visited the Indians at the Nespelem and Sigh High. This is the place that Moses told me he intends to make his home. Everything is very quiet here. The Indians are very friendly. There is one white settler who has been here a number of years. He is a Canadian. His name is Gasport. The Indians like him very well.

November 24 I came back to Moses camp. The weather is very cold.

Indians seldom sell a white man a good horse. The horse I rode here could not carry me any further. I doctored him, and had him doctored, but it was no use. He will die, I think. He won't eat.

I crossed the river below camp, and paid an Indian \$.50 to carry my baggage.

November 25 I arrived at Camp Chelan and reported to the commanding officer the result of my investigation as directed by the Department Commander.

I met here with one of God's children, Doctor Moffet of the U.S. Army. It is a rare thing to find a good christian in these out of the way places. How refreshing it is to meet one. I had a very pleasant evening with this gentleman speaking of the goodness of God.

There is considerable growling among the soldiers and officers because this camp has been so neglected. There has been a great scarcity of wood, lumber, etc. and it is only yesterday that their vegetables came down from Colville. Everyone that has taken contracts has been obliged to toughen up. It is with great difficulty that cord wood can be had at \$20 per cord. A good many of the men have severe colds and bad coughs. Sick or well, they are kept at work unless they are unable to get out of bed. I am surprised that there are no more desertions than there is. Today, Thanksgiving day is a dull day to the men stationed here, but to me it is a bright, cheerful and happy day. My heavenly father cheers, blesses, and comforts me. For this I am very thankful because I have this blessing with me where ever I go. Doctor Moffet tells me that he is out of the most essential medicines.

November 27. I saw 2 Indians from the Gattar today who said the horse I left was dead. I knew that would be the case. One of them named Peil-lu says that the Indians are mad at the whites about something in the Batis Peone area, and that there are some new Bostons in that valley who abused the Indians. Shall I go or shall I not? God direct me.

Believing the service requires it, I have concluded to go up to the Spokane country. Moses told me that Whis-tel-pussum, named Lot, came to see him a short time ago and that he would probably move to Moses country in the spring with his band. Besides this, I met him at the Simpoil, or Whitestone council last August 24. I want to see what conclusion he has come to, then I want to see Bates Peone on the little Spokane, who has great influence with them. I want to see William Three Mountain.

November 28, I left Camp Chelan with a government wagon, 6 poor mules, a sargeant, and 4 soldiers. The first day we traveled 11 miles. The night was very told with 6 inches of snow.

November 29. We met the government pack trains and wagons. I met John Corliss. Today it is snowing very hard. We camped late in the Grand Coulee. It snowed 6 inches. Several wagons broke down.

November 30. Today we got stuck on the big hill in the Grand Coulee. We worked here 4 hours packing the things up the hill. 5 sacks of oats, 1 large chest, 1 large trunk, the provisions and bedding, and then the mules could hardly get up the hill with the empty wagon. We only made 6 miles today. The weather is very bad. The rims are frozen. We camped at the Cottonwood Spring, a very bad camp, little wood and strong weather.

December 1. We came to Wild Goose Bills, a distance of 24 miles. The roads are very bad, and the weather stormy with snow and rain. There is very little wood here. There is an Indian camp below Wild Goose Bills house. There are about 15 Indians here. I met with them today. One told me that they had had a whiskey row with Wild Goose Bill.

December 2 we got to Mosquito Spring and camped late at night. It is stormy and we had to carry wood a half mile. Everything is wet, and we could hardly make a fire. We traveled 24 miles. I met Tenas George today with a pack train going home. He had among other things a good deal of whiskey. He says the mines are very good, and Moses won't put on airs for long. He said there would be a sufficient rush of whites in there next summer to whip out all the Indians. I think this must be the case, too. There is no way to prevent it. God help us.

December 3 we came to Bassets, but the place was abandoned. There is a little log house here. We camped here after traveling 25 miles. The wind is blowing hard, but we have this little log house to go into. There are no windows, floor or fireplace. We made a fire in one corner, and the smoke is so bad we can hardly stand it.

December 4 we came to the little coulee at Mr Richmonds. Today we traveled 20 miles in a heavy snow storm. The information I got at this place was that William Three Mountain is camped at Deep Creek 15 miles from the Spokane Falls with about 60 Indians, men women and children. They are very peaceable. I would have gone to their camp, but I met 2 Indians who told me that he had gone to Walkers Prairie.

Lot, or Whistle Pussum is camped at the Little Spokane Falls 15 miles below the bridge, 45 from the falls. He has with him about the same number, but I think there is more men. I got a horse from Mr Richmond at the little coulee and came to the Spokane Bridge. There I got an Indian to go with me. We traveled down the Spokane River about 7 miles and came to an Indian camp on a stream called Che-wash by the Indians. There are about 12 Indians camped here. It is a fine place. One mile further we came to another small stream, but no Indians here.

This country is full of trails. We then crossed a mountain with snow 1 foot deep, the distance about 12 miles. We then came to Lots camp 1 mile from the great fishery, the little falls of the Spokane.

This chief making the sign of the cross said, "Can you speak this?". I said oui. He then got an Indian who could speak good French. I asked if he knew me and he said yes, he had seen me at the Sanpoil council last summer. I asked him if he had gone to see Moses and told him he would come onto his reservation. He said it is true I went to see Moses, but I never told him that I was going to come on his reserve. We don't know how long he is going to keep it, and besides, this is our home and we will not leave it. We have our farms and the fishery. Moses has sold his country and now he is moving on other peoples land. This is not right. I asked him did you tell Moses if you could sell out here you would move on his reservation? I did not. I asked him if they had citizens papers. He said, no, we look for the government to give us this land. General Howard told us we could stay. I said, "did you understand it that way?" he said we did. I could say nothing. I told him it would be best if they took out their papers. He said we don't understand that, and the white man tell us we will have to pay money every year. I said, yes it is true, all white men pay taxes.

I told him that it was the wish of the Government that all Indians who were not citizens should go a reservation. He said we shall see by and by. Tell General Howard we are peaceable, that we have our homes here and we want to stay. Does General Howard know we like him? I said he does. Well then tell him we don't want him to kish kish (drive us away) us from our homes or let the Bostons take this land from us. We are glad you came to see us. We hear so many things it makes us foolish. I am done.

After talking with this Indian I visited this place. There are only 5 lodges, but a beautiful place it is. The Indians seem happy. There are about 100 Indians and they have about 4000 acres of land in one enclosure, and each farms his piece. They are in a good game country. Anyone could tell that from seeing the many deer hides stretched out all around.

I made a friendly trade with Lot. He gave me in return a stone knife that had been in the tribe since his father was a little boy. This Lot has the finest head I have seen on an Indian for a long time.

Coming back, I saw a grand sight 4 miles below the Spokane Bridge. The Spokane here makes a short bend, and it goes through perpendicular mountains and very sharp peaks. By standing on the north side of the river, one of the finest pictures in the world can be obtained. I visited the Indians down the river. I had a little talk with them, made a few presents, and returned to the big camp. I then went to the little coulee.

December 6. I came back to Mr Richmonds very late last night. I rode about 50 miles yesterday. There are 5 lodges of Indians at the bridge. Today I expect to go to Spokane Falls, 30 miles. Rode to Spokane Falls on a buckboard. I arrived at the big Spokane Falls. This little town has improved very much since last spring. There is 4 inches of snow, and the weather is very cold.

December 7. I visited the Indians around Spokane Falls. Sluck-kow-we-you is the chief of a small band of Indians camped in the timber near the falls. He seems to be independent. I asked him if any of his Indians had papers. He said no. He then told me that he had heard that General Howard would kish kish all the Indians to one reserve in the spring. I told him if that was the case, then they had better be taking out their papers. He laughed, but made no reply. Sluck-kow-we-you is well disposed, but nearly all the Indians around the falls do nothing but drink whiskey, gamble, and prostitute their women.

I had a talk with the Rev H.T. Cowley, a missionary at Spokane Falls. He told me he advised the Indians all he could to take out their papers or go to Moses country, but says there is someone working against him. He said he is encouraged as has good hope for the future. He said the government ought to give the Indians tools. He said he would recommend to General Howard that all these worthless Indians, 11 lodges camped at the falls should be ordered across the river. I concur with that. It would be doing them a great charity to gather them up and take them from this influence.

The farmers are all in favor of the Indians going on reservations, but the merchants in these little frontier towns are opposed to it. A very good reason why, they get a good deal of money from the Indians. It is a well known fact that the Indians who camp around these little towns are worthless. They prostitute their women, gamble, steal and drink whiskey. The merchants are benefitted by this, But how do they make their money? Someone has to suffer.

December 8. I got a horse, and went to visit the Indians on the Little Spokane and other places. I first came to the Peone Prairie. This prairie is named after Bates Peone a half breed French and Spokan. He is chief of the Indians here and is well liked. He has a fine farm, and considerable stock. He is a good man and much can be accomplished through him. He has very little to say. He told me he thought the government would give the Indians the land they asked for. He said the Indians did not want to become citizens, nor did they want to leave this country. I really don't understand what the government intends to do with all these Indians if they don't take out their papers. He said a few new Bostons had settled at the foot of the mountains where the main Pend Oreille trail comes into the valley, and that these men had castrated some of the Indians horses.

I spoke to some more Indians on the Little Spokane. They seem to be under the impression that they will be allowed to remain in their own country and go about as they please. I have traveled over some pretty country today. The Indians are in a state of suspence. Some have taken up land and some have not. I am told here as elsewhere that they are afraid of taxes. Their reason are that they cannot read and don't understand those things.

I came to Spokane Gerrys camp. It is not surprising to find him dissatisfied. I have never found him any other way. I learned in this camp how this Indian was killed at Colfax a couple of days ago. The dead Indians relatives told me that this Indians had bought a horse from another Indian and was leading him away, and that was the last time he was seen alive. The same day his wife came along and saw his hat on the road, and the butcher told her not to go that way, but she went on and saw his horse also. The son of the dead Indian tracked all around and saw that there had been a scuffle. Then he found his father tied by the wrist with the horse's rope to make it appear that the horses had killed him. But all the Indians say that the skin was not hurt at all around the wrist, but he had several knife wounds on his head and body, some ribs broken and is neck broken. The Indians say the horse did not kill him, it was very gentle.

Gerry says that when you were here last spring he asked you if the Spokan Indians could have their land, You answered him that you would write to Washington. He says he is waiting for that answer, but one thing sure, he says, you may take this land by force, but before he is taken away from his country he will have something to say. He said I am going to write to Washington and tell them this. If you take all this land away from me and take me away, you must pay me for the land from Fools Prairie to the Palouse River. This is what our grandfathers always claimed. By starting at daylight this morning, I have done a good deal of business, and traveled 45 miles. This has been a bitter cold day, no sun with a heavy fog

One more word. General Howard, what makes your people bring whiskey into this country to sell to Indians? I know one place in Spokane Falls that sells to Indians. His name is Gray. He keeps an eating house. Old Tut-ters told me that he bought some from him. They bring the squaws in the back way and get them drunk. This is very bad.

December 9. I went today to the Deep Creek Indian colony. Had a very stormy day, I think the worst snow storm of the season. I started this morning at daylight and returned just at nightf all. I traveled 34 miles. These Indians are well located. There are about 10 families. They have a small schoolhouse, but no teacher yet. They have put up several log homes and some fences, and some ground broken up. None of these Indians have citizens papers. William Three Mountain is the chief of these good people, and seems to be well liked by his white neighbors. He had gone to the mill, but I talked to an Indian by the name of Phillip who is very intelligent. They seem to like Mr Cowley. He told me that there would be some more Indians move there in the spring. He asked me if General Howard was coming in the spring to put all the Indians on Moses reserve. I told him that all the Indians who became citizens and took up land and went to work would be all right, but all the Indians that rode around and had no papers would have to go. I told him now was the time. If they waited too long the Bostons would take all the best land and then they would have none. There are more Spokan Indians than I thought there was. I believe about 600 or 700.

After visiting these Indians I returned to Spokane Falls Here there is a man by the name of Gurtner who is circulating a petition to raise a volunteer mounted military company. He now has 28 signers. He says as soon as he gets 10 more, he will have the company organized, elect the officers, and send to Governor Ferry for the commisiom and arms. He alleges that a few days ago while he was away from home some Indians came to his house and demanded food. His wife was frightened, and she gave them what they wanted, but they struck her.

This man Gurtner lives 15 miles from here toward the east, and about 16 miles from the Coeur d'Alene post on the main Pend Oreille trail. Now, I was within 3 miles of his place yesterday, and I did not hear anything of this. There is a class of men coming into this country now that never saw any Indians and get alarmed at nothing. This man seems to be an excitable Dutchman. It would be well to watch their moves. I told him he was not far from the soldiers. He said "Damn the soldiers, we will fix the Indians." I think it would be well to tell Ferry not to let them have arms. Some people like this one say there will be trouble in the spring, but I don't think there will be unless all these Indians are put on Moses reserve by force. It is true there are some bad Indians and some of them I know to be horse thieves and would not stop at murder, but with proper management there need be no war. I am far from saying there will be no trouble, for there will be a push of miners and settlers in the spring, look out.

I met with Mr Simms, U.S. Indian agent. I had a talk with him. This man is at a par with Major Cornoyer of the Umatilla agency. I have know these two men in this country since 1853 and I have never heard of either one of them to invent anything. I am sorry to say they are controlled by an influence that is opposed to civilization and progress. This influence is not only felt among the Indians, but it is felt all over the United States. I am personally acquainted with some of these "black gowns" who have been teachers among the Indians since 1847 and it is surprising to see what little advances the Indians have made under their teachings.

Mr Joseph Lapre and others of the lower Spokane Bridge told me they intended to go to chief Colaskins camp to arrest some horse thieves. The Indians they wish to arrest are Kalaskit, Ski-am-skin, and Joe. If it is true that the chief harbors them they will have trouble, but I spoke to him about having bad Indians in his camp and he said he did not allow them to steal. You will remember there is 130 of these Indians and their camp is at Whitestone and Sanpoil on the Columbia.

December 10. I left Spokane this morning at 2 o'clock and arrived at Colfax at 8. There is from 3 to 6 inches of snow, and a very cold day. The traveling is very dangerous, the stage slips considerable in the hills.

December 11. We left Colfax at 4. It is stormy, we lost the road twice. Dark and snowy. Simes was down to Colfax to see how that Indian got killed. The whites say the horse ran off with him. I don't believe that is so. Has an Indian any thing to show for going to the law with whites? We arrived at Dayton at 8. The roads are bad.

December 12. We left Dayton at 7. It is raining this morning, the roads are bad. We arrived in Walla Walla at 4 in the afternoon. There is no connection, I have to stay here until Monday morning. Two Frenchmen from Montana tell me some of the Pend Oreille Indians are saucy.

Walla Walla, December 14 1879. Brig General O.O. Howard sir:

I write you these few lines for your consideration. \$5 per day sounds very big to men in a comfortable house, but what is 5 dollars for this work if it is done well? Is it not much easier and less expensive to move one man rather than 3 or 4 or 5 companies of soldiers? I leave it all with you fully assured that the government will do what is right, and that you will advise me for the best. I traveled 1725 miles on this trip, 400 by water and railroad, 325 by stages 1000 on horseback.

A word from you goes a long way. I should always have a letter of introduction indicating who I am, and if they don't respect me, they will at least respect the department commander. When I was at Camp Howard last spring I did not get what I wanted. I should have an order from you to buy out of the commissary. There would be a fine chance for me and my sons to take a place near the new post. I could sell them produce. You could hire Joe to assist me and I could take him and Charley with me.

I don't feel that I can risk my life any longer. I most sincerely believe that for every \$10 the government has paid me it has saved \$1000. No one knows what interest I have taken to create good feelings between the white man and the Indian, and I think by proper management there would be no use of war. I care nothing of the hardships I endure, but my life is not my own. I have a wife and 7 children and my life is theirs. I accepted the position, and I am very thankful, but it was to put bread in my children's mouths and to pay my debts. If the government cannot give me more, I will quit, but I would be very thankful to the government and to you, General Howard if I could get something to do at the Vancouver barracks to support my family. I have served the government as a soldier, guide, interpreter, scouts messenger, secret service and

other duties. I am old now and full of pains from exposure and wounds, but if the government needs my service for anything which would be likely to avoid bloodshed, I am at its service. No one knows what I undergo on these trips. I go hungry, lousy, and cold.

I have been told more than once by good men that money couldn't hire them to do what I do. I am always out of money, for instance on this trip. I have to dress according to the weather to do my duty. When my clothes get dirty or lousy I give them to the Indians, I cannot pack them along. One buffalo robe \$8, 2 yards of cloth for leggings \$3, 1 extra pair mits \$1, water proof gloves \$2. 2 yards flannel \$1.50, 2 pair socks \$1.50, 1 overshirt \$2.50, 1 gossimer \$6.00, and about \$10 in cash. I have gone where ever the interest of the government required it. One ounce of prevention is worth 10 pounds of cure. Whenever I heard of any dissatisfaction I went to it. That is the time to stop it, when it begins. It would not be much trouble to bring on a war with the Indians in the northwest of the department and make it cause the government thousands of dollars. It doesn't cost so much to prevent it and it is much more humane. I heard at the new post that they did not see the use of troops there. It only shows what little they know. The settlers are finding out that General Howard is managing the Indians very well. The old men are well disposed, but the young men are saucy. I hope I will not have to quit this branch of the service. I give you below what kind of man you need, and you can judge if I fit the bill or not.

The qualifications for this position

1. He must be a good man
2. good morals
3. reliable and truthful
4. brave and cautious
5. good judge of human nature
6. good judge of the country
7. a number 1 horse rider
8. should speak several languages
9. must understand the nature of Indians
10. knows when to be silent
11. a good constitution of great endurance and hardship, not subject to sickness, water or diet, King George French, and no stranger among the Indians.

I have prepared a list of all the Indians the department who are either dissatisfied, restless. not wishing to become citizens who are not farming nor never will, roaming over the country living on what they can steal, and camping around the little towns for no good. Some belong on some reservations but really don't make their homes on them, while others live without permission. In fact, all the Indians that could not be depended upon in case of an outbreak. I have used great caution in ascertaining their feelings. Beginning at the Dalles:

	doubtful	bad
around the Dalles	20	10
Warm Springs	60	10
Tenino and Celilo	12	5

[rest of list not copied from original]

Any attempt on the part of the whites to enter Moses country by force for the purpose of mining or farming would unite about 1200 Indians because they look upon Moses reserve as the last button on Jabs coat, and if an attempt is made on the part of the government to remove the Spokans and surrounding Indians from their country it would unite 700 more, though they are peaceable now. If there will be a rush of emigrants in the spring, the department commander will have to use his well known vigilance to avoid a collision. "The proper men in the proper places".

December 16 written on the boat 10 at night. I went to the Baptist church, it was a very good meeting, I had a good time.

I always avoid newspaper men. I never give news to anyone except you. I don't care for myself, but I would suffer my right arm to be cut off before I would make you ashamed.

Get for Lt Mallory, camp Chelan, any Indian curiosities and leave them at headquarters with Lt. Truit. I gave old Scowgin General Howards picture on the Spokane.

Notebook five

Trip nine: Mar-Jun 1880

CAMP CHELAN & SPOKANE FALLS

Portland, March 1, 1880

Dear Lord our father in heaven, as I go forth again among the heathens be thou my guide, comforter and friend. Guide me with thine eyes. Be ever near me to keep me from temptation. I know thou will grant these requests for Jesus sake. Help me do thy will and make me entirely thine, amen. Ned.

March 6 Toppenish Valley. I had a talk with Thomas McKay, an employee who has been issuing out rations to the Indians. He says he has not heard of any Indians leaving.

Sunday, March 7, I came to Yakima City. I started at 4 in the morning for the Simcoe agency, was there a short time, then visited the Paiute Indians. Hoyts was glad to see me. About 50 of these Indians gathered around me and began to tell me their troubles and grievances, the burden of which was that they were hungry. I asked Hoyts confidentially if there were any Paiutes leaving secretly. He said no, but that there would probably be some leaving by and by. The snow is deep on the high hills yet, and I don't think any will leave soon. I wrote a letter to General Greene from Yakima City.

March 11 I arrived in the Kittitas Valley. There is snow in the valley on a cloudy day.

March 12 It was cold last night, but a beautiful morning. The next day, 13, cold and clear.

March 14 A beautiful day. Cul-culenk is the Indian who came with us from Ellensburg. See Apples is the Indian who talked so well at the Wenatchee.

March 17 In Ellensburg. I learned here that a good many Indians will leave Moses reserve this spring. I wrote a letter to General Greene from Ellensburg.

March 18 I left Ellensburg by way of the Columbia River. We traveled over snow and camped in the mountains 4 miles from the Columbia River.

March 19 We came out on the Columbia near Priest Rapids and traveled along the river on a very dangerous trail. Distance in 2 days, 70 miles;. We arrived at the Wenatchee tonight. There was snow on the way. I paid the Indian guide \$4.

March 20 We crossed the Columbia and camped on the other side. The Indians say that Moses people went hungry last winter.

March 21 We left the Columbia for Entiat, and camped above Entiat.

March 22 We crossed the Columbia near Lake Chelan. Paid \$1,50 for the ferry.

March 23 We came to Lake Chelan.

March 24 We saw some Indians who said they were going to the Wenatchee.

March 25 We saw 33 Indians going towards the Kittitas. They said they did not like the upper country. They told me that some of Moses Indians were going to Priest Rapids this summer.

March 26 I had a long talk with chief Enemosechee. He said he was glad I had come because some of the Indians intend to steal away soon. He said that he could not make them mind, but that I could. I thought then it was best to camp on this trail for a while. I saw 44 Indians at different times going towards Kittitas, 12 of them leading horses.

March 29 I turned 13 Indians back who were going they did not know where.

April 1 Five Indians passed on their way down. This makes 116 all together that have passed and have not returned. April 5, I visited the Indians. I went to see Enemosechee. He said the Indians all knew I was camped on the trail, and they would not try so hard to go below.

April 8 The story of Indian Peter exactly corroborates with that of Thomas McKay and Hoyts. Thomas McKay is a half breed who is now in the employ of father Wilbur, and who gave out the rations to the Snake Indians. This Peter went there to see his sister, and he said she said that they got something to eat every 3 days and that they ate it all up in one meal. Hoyts told me himself that he had not had anything to eat for 3 days, and that the children were dying for something to eat. This can be depended upon because I have taken trouble to get at the truth. Our Lord give us charitable hearts.

April 9 By being kind to the Indians and proving to them beyond a doubt that I am their friend, I have succeeded in preventing a good many from leaving Moses reserve and going in to hang around the little towns. I have also prevailed on some to put in a crop this spring. In fact, I have assisted some by helping them.

April 12 Two Indians passed here from the upper country who told me there was going to be a big talk at Colaskins camp at White Stone in 3 Sundays. Two Indians went below while I was away. Capt Cook came to the lake. I told him to write.

April 15 I visited the Indians on the Columbia.

April 17 Some Indians came to see me about going below.

Columbia River April 18

General O.D. Greene, Sir:

I have been camped at Lake Chelan on the main trail leading to the Wenatchee. When I first came here chief Enemosechee told me it was good for me to watch this trail because he said the Indians would steal away from the reserve to go below. I found it so. The first 12 days I was here there were 128 who went down for good. I persuaded several to stay and not leave the reserve. For the last 12 days I have been among them encouraging them to put in their crops, and in a good many instances I helped them to do so. Everything is very quiet. Very respectfully your humble servant Ned Chambreau, Scout and messenger. N.B. I reported to Capt Cook as directed, Ned.

April 24 I started today for the upper Columbia and Spokane country, leaving Charley my son camped on the main trail giving him instructions to keep account of how many Indians went below and how many came back.

April 26 Today I left Camp Chelan. About 11 o'clock I found a man who had been traveling 3 days without eating. The man was weak, and he had 16 miles further to go to get to this post. I had but little myself, and I divided it with him. I arrived in the Grand Coulee.

April 27 I crossed the Columbia to see the Indians. I left my horse on this side. Sim-can and Colaskin say to me that Moses said that he was going to move all of Colaskins Indians to a point 40 miles up the Columbia to a stream called Two-wall-qui-la-quin above the Spokane River Colaskin is alarmed about this and so are his Indians. Did you order this to be done?

I met here with an old mountaineer by the name of Jim Lee who is about 70 years old. He was among the Blackfoot and Sioux Indians for 30 years. He says he has 2 sons who are always at war with the whites. He says he knows of several half breed Indians among Sitting Bull and other tribes of Indians.

April 28 In Colaskins camp I paid \$1 for eating. I heard bad reports today about Colaskins Indians. For information I gave 2 silk handkerchiefs one to a half breed, one to an Indian.

Gasport has left the Nespelem and came to the creek 5 miles below Bill Condon. He says the Indians killed about 40 head of cattle this winter.

April 29 I saw a good many Indians traveling around. People in this part of the country complain about the Indians eating cattle. The complaints are mostly against Colaskins Indians. I am sorry to hear this because I had formed a good opinion of him.

This story from the white men at Bills creek. Jack, who has been accused more than once of stealing horses and cattle is related to George Reynolds, Tenas George. I heard a good many thing about Colaskins Indians before, but I never listened to it. They always treated me so kind when I came among them that I could not believe it, but now I begin to believe it is true. Che-cul-nas-kit, one of Colaskins Indians has a very bad reputation and is accused of stealing all the time. In fact, he stole a mare from the Sisters and a horse from Joe Lapree. Tin-tinnin, Scich-son-wish, Tasum-simki, and Ken Grey Bear are also Colaskins Indians. Hollon-smole-man. This is another bad Indian who shot a Chinaman with an arrow last summer because he did not give him something to eat. Showy-lock, a good looking tall man with high cheek bones, is also a bad Indian.

April 29 Condons ranch.

Mr Liberty, Dear Sir, There is a horse thief by the name of Abe Jervis, a half breed, stopping here that I understand stole a horse and sold it for \$50 about your country last fall. If you want to bring him to justice, send me the papers and I will arrest him. Yours Truly, S.W. Condon.

The above named man is now near Virginia Bills.

May 1 at Joe Lapree. I arrived at Spokane Falls. In Spokane Falls, the business houses are as follows 4 eating houses, 3 stores, 2 blacksmith shops, 8 saloons. It is nothing uncommon to see 3 to 10 and 12 Indians drunk in this little place.

Spokane Falls, May 2 1880.

General O.D. Greene, Sir:

I arrived here today from a trip up the Columbia and lower Spokane, leaving Lake Chelan April 23. I find everything quiet, only this. They don't stay on the reserve as well as they ought. I met several Indians in the Grand Coulee and elsewhere, most of which were Colaskins Indians. By the by, I am beginning to lose confidence in that Colaskin, chief of the Sanpoils. I accused him last summer of having thieves in his camp, but he denied it. I will give you the names of some of his men that I know are bad. Tenas George, or George Reynolds relations are all bad people, but the worst of them is an Indians called Jack, his brother. I am sorry to say I met drunken Indians in these out of the way places.

Lots Indians are working hard putting in good crops. I will make another circle and return to Lake Chelan where I will report to the commanding officer. From there to headquarters. I remain very respectfully your humble servant, Ned Chamberau, scout and messenger.

May 3 Last night about 1 o'clock there was a drunken row near the bridge on hangman creek between Indians and white men. Several shots were fired, but no one hurt. This place is as bad as the Kittitas Valley and Ellensburg. It is nothing uncommon to see from 12 to 30 and 40 Indians around this town doing nothing but gambling and drinking whiskey.

May 3 At the upper bridge and Coeur d'Alene post.

May 4 I visited Little Spokane and back to the bridge.

May 6 I visited around the Peone Prairie.

May 7 At Pevays

Dear brother, father, and benefactor hoping the Lord has brought you safely home to your dear ones. I write you this to relieve my heart. The great burden of my heart is to create good feelings between the Indians and the white man. For every one that brings the word of God to the Indians there are fifty who bring either whiskey, cards or pollution. Oh, what a harvest for those who love God. I have been married nearly 30 years. I love my

dear wife and children and I have arrived at an age, and being a Christian, I could enjoy home so well. The Lord has made this great change. I believe most sincerely that the Lord has brought this change in me to do his work, but oh, what an unfaithful servant I am! Know this dear brother. There must be some one who walks in the light of heaven among these Indians and white outlaws, and by the time I report to headquarters, the Lord will direct you to appoint such a one in my place, and when I reach home with the help of God, I will know if it is his will that I should continue in this great work. This conversation stimulates me to do my duty.

This has been a long trip to me more so than any previous one. There is the risk and danger. The bad whites are suspicious of me, and there are a good many in this country. The country must be full of horse thieves. People in the Spokane, Deep Creek, and Four Lake country are losing horses all the time. The good whites look to me with suspicion. It does look suspicious, too. I cannot explain my business. There's a class coming into the country who have got broke and disappointed who would do anything to get out of the country.

I have been despondent at times in spite of myself. The only word of encouragement I have had from any mortal since last summer was General Wheaton the other day. He said General Howard had great confidence in me. But listen, what would I do without my dear savior when all alone? Thanks be to God for the great comforter, and God bless you for your faithfulness to God towards me. To give you an idea how the devil is at work in this upper country, I will give you one instance. This beautiful town of Spokane has already 8 saloons. This is very near more than all the other businesses put together. There is no church yet. Divine service is held in the school house.

I returned yesterday from a trip to the little Spokane and Peone Prairie. The feeling between the Spokan Indians and the whites is bad. I forgot to state in my last letter that Moses is now at his old farm in the coulee with part of his people where I saw him last summer. He crossed the Columbia a few miles below Nespelem April 24. This move, I think, will cause the whites to talk. There are a good many Indians roaming the country, but still I hear very little complaining from the whites. It is hard to tell how long it will remain so. If there is any trouble whiskey will be the cause of it. The few rich Indians who have become citizens will have a good effect, but still I have seen these Indian citizens headed into the saloon with my own eyes.

May 7. This morning an Indian came into the kitchen of the California House to get bread. The cook ordered him out. The Indian, not wishing to be put out like a dog, resisted. The cook struck him with a hatchet, and dragged him out where he lay unconscious for an hour. It is thought this Indian will not live.

There is a case pending which if not settled will cause trouble. General Howard remembers the beautiful place belonging to Indian George, Enuchs brother, one mile above the Spokane Falls. The General camped near by it when he came up last summer. It has been jumped by railroad contractors. The fence was thrown open, and logs put up in the plowed ground. I was there today with Rev Cowley, sub Indian agent and George, the owner of the place. The Indian has been put off from time to time for nearly a month. The Indian is asking only \$250 for his place. I doubt if he gets anything.

I persuaded the Indians to keep quiet, but they are getting very impatient. About sundown May 7, a row occurred in which an Indian was shot at 4 times, one ball taking effect in the forehead. The man who shot him was arrested, but let go. He said he did not shoot him, he struck him. Nevertheless, I saw him reloading his pistol in the drug store when he was brought to town, and I think the sheriff could not help seeing this. This took place one half mile from the place in dispute with some campers. I met Indians here with whom I am acquainted from Sanpoil, some of Moses Indians, and also from Warm Springs. I expect I am the only one here that knows them.

To give you an idea of how much the Indians travel, I met 3 Warm Springs Indians whom I saw last summer when I took the Paiutes over there. I also met some from Moses, Calispel, and Lapwai.

May 8. I ferried across the Spokane, paid \$1. It has been raining and storming for 4 days.

Great excitement today. The feeling is growing worse. The appearance of so many strange Indians in town doesn't look good. One head man came in (Indian) and made a speech on his horse, telling the whites that they would clean the town out. Something happened to me last night in an Indian camp that has happened to me but

twice in my life. I came in and as usual began to shake hands and there were 2 that refused to do so. One, I lifted up his head and told him I wished to see his eyes.

It is better to hear the reproof of a wise man than the flatteries of a fool. Looking Glass to General Howard: "Who will move me on the reserve?" -- I will. Now we know you are not a good Christian. You get mad. We did this to get you mad.

Lalteze said we cannot have confidence in anyone. You, Frenchman, you take the Bostons part. A long time ago, you were the only whites in the country. You took Indian wives. You got children. Now the Bostons send you. Why? I will tell you. They are afraid. We will suppose this to be a bench. They put the half breed next to us, then the Frenchman, then the Boston. The Boston pushes both of you against us until there is no danger. You are like us. You will disappear too. Where are they all? There used to be a good many French. Lalteze told me also how near they came to having trouble when I was here last fall.

Sign is a white handkerchief tied around the head with the corner upwards

Last night the Indians one after the other made speeches in the edge of town where they are camped. Spokane Gerry spoke the longest.

Speech of Sky-am-te-cut. See, Glover came here and he claimed the Spokane Falls. By and by he made a division into small lots large enough to build a house. He gets from \$50 to \$400 for these lots now. We own all this country and they steal it from us and don't give us anything. General Howard says he will put us somewhere, but we won't go until we get something for this land. It is not only here at the falls, but they are jumping land from the Indians who have cultivated it for so long. Is this right? The government is against us. The priests are against us. Cowley, the Boston preacher is against us. All the Bostons are against us. We have no friends. What shall we do?

I don't want to fight for the country across the Spokane River, but if you take me somewhere, you must pay me for my country. If I have to go, I want to choose my own place where I would like to go. You must not tell me I must go here. Now I ask you if I can talk to my people.

May 9. This morning a special team started secretly to Colville for 100 stand of arms and ammunition. This I am afraid will cause trouble because there are people in Spokane Falls who want to kill Indians anyhow. I left Spokane Falls in stormy weather.

At an Indian camp on the Spokane River. There is only one family at this camp. The men have gone to the Falls to hear the news. This old Indian asked me if it was so that there were 3 Indians killed. Things look bad. God help us.

May 11 Stormy weather.

May 12 On the trail coming to the spring, I met 4 Indians who were excited over the news that 3 Indians had been killed for nothing by the whites. I told them different, but they had their doubts. At Mosquito Springs, it is raining.

May 13 At a half breed camp on the north fork of Wilson Creek above Wild Goose Bills. I lost my horse. I hunted on foot until noon. I gave an Indian \$3 to find him for me.

May 14 At Wild Goose Bills.

May 15 In the Grand Coulee.

May 17 Back to Camp Chelan.

General O.D. Greene Sir:

I made the commanding office at Camp Chelan acquainted with the information contained in my letters of May 2 and 8 the instant I got back. Leaving the Spokane Falls May 9, I proceeded down the Spokane River, thence down the Columbia to the Grand Coulee, visiting the Indians in that locality. The trouble at the upper Spokane created some excitement, but I explained the whole matter to them. There is considerable horse stealing going on, and the Indians are accused of it, but I find that this is not the case 4 times out of 5. There is a class of men who have

spent the last cent they had coming to this country. They are now disappointed and desparate. This class will not stop at anything to make a "raise" to get out of the country. The Indians inquired of me how many Indians had been killed at the Falls, and if General Howard was coming to put all the Indians on Moses reserve. Some of them were intoxicated. The Indians are roaming considerably more than last summer. They tell the officers and the whites they are going to dig camas, but it is often not the case, but just an excuse. There are now probably from 100 to 200 Indians at Moses Lake running horses and gambling.

The morning of May 9, at 3 o'clock, there was a wagon dispatched secretly to Colville for 100 stand of arms and ammunition. This is for the volunteer company which was organized last winter, with the rest to be distributed among the people. I believe that after they get them there will be a better chance for trouble, but Bates Peone, Enuch, George Sattey, and Juna Moses promised me they would keep things quiet.

I have no confidence in Spokane Gerry. The night of the 8, as there was considerable excitement! I went to the Indians camp and remained there all night. Gerry made 2 exciting speeches to them. He was in liquor, and I could not stop him very well. I will remain in this vicinity for a few days, and if I don't hear of any trouble, I will leave for headquarters.

May 18 On the Columbia River. Moses is here with a good many Indians to run horses. I gave them something to eat. Lord help us to do good.

May 19 At Lake Chelan.

May 20 At the Columbia River.

About the new post. As far as I can learn from the Indians they are all afraid of the post being put on the reserve. This is the sentiment of all those that call themselves Lake Chelan Indians. On May 20 Enemosechee came to me to show me that the government work cattle were in his garden, and I found it so. He said this would always be the case, besides the soldiers will bother our women. General Howard told us that Lake Chelan would be the fence, but our eyes see different. Tell him our heart and what you see.

May 22 At Lake Chelan.

May 23 At the Columbia River.

May 24 At the Methow.

May 25 At Lake Chelan.

May 26 At the Columbia River. The location of the post is something that will have to be settled or it will cause bad feeling. Most of the Indians say that General Howard told them Lake Chelan would be, as it were, a fence. The Indians on one side, and the whites including the soldiers, on the other. What all the Indians say on this point is that side of the lake has been our fathers home forever, and General Howard must not put his soldiers there. The Indians have always made their homes on the north side. I am well acquainted with the location and in my judgement the south side is equally as good for a post. There are various reasons why it should be on the south side. The government stock break into the Indian enclosures and destroy their crops. I saw today, May 26, the government cattle one mile above the post inside an Indian fence, destroying the meadow.

May 27 At the Columbia River. A soldier deserted from Lake Chelan. My horse was lost for 2 days, I found the hobbles were off of him. I hunted the 27 all day, on the 28, I got an Indians to hunt him up.

May 29 Crossing the Columbia.

May 31 On the Columbia River near Lake Chelan. Moses said Wapato John did not tell him what part of the reserve he would settle on. The place he took has been claimed by Enemosechee and his people for always, and when he took it, he did not ask their permission. Moses said although he speaks against me, I will not interfere. He said I don't remember that there was an understanding that the post should be built on the reserve. If they do take it I will not say anything, but I don't think the soldiers ought to build there. Lalteze sent 2 Indians to let me

know what was going on in the Spokane country, and said that we might as well fight this summer as wait 2 years longer, and then fight, because, Moses, you will lose your reserve for sure.

June 1 I left Lake Chelan.

June 2 Maynard of company D drowned at the mouth of Lake Chelan while in the act of bringing logs. I left the Columbia and nooned at Moses Coulee. I camped at M spring.

June 3 I camped on Crab Creek.

June 4 I camped at White Bluffs. I heard there were a good many Indians at Priest Rapids. June 5 I went to Priest Rapids and back. I saw about 25 Indians there. Some I knew, and some I did not. I saw John, who is considered a head man. He said he had a closed tum tum (heart).

June 6 I camped at Coons on the Columbia. I saw Indian Pete who told me the Indians were restless.

June 7 I came to Ainsworth. I saw about 150 head of horses and about 18 Indians who crossed the Columbia River below the mouth of the Yakima River. I spoke to one named Jake, who was Leading a race horse. He said he was a Wilbur Indian and that they were going to Spokane to run horses. When I came into Ainsworth, I saw about 10 more Indians.

If I quit, please take notice, General O.O. Howard, that with the help of God since I have been among the Indians in the interest of the government, I have avoided a war 3 times. For this I give God the praise. Ned.

June 8 I ferried across the Snake River, and came to Wallula.

June 9 Four meals on the boat, \$2.

June 10 At the Dalles.

June 22 I came to Vancouver from Portland to make a report.

June 24, 25 At Forest Grove, I visited the Indian children at the school.

Never have I seen public money spent in a more just cause nor more economically. Capt Wilkerson's whole soul is in the work, and he manages to make a dollar go very far. There are 2 fine buildings and the additional work that has been done together with the many things which had to be purchased for an institution of this kind. There are few men who could have accomplished this with so little money. The 2 buildings are 60x32, the ceiling on the first floor is 12 feet, and 9 on the second story. There are 16 windows upstairs, and below 3 doors and 14 windows. The buildings are well located, and occupy a fine sight. He has a good shop where the children can learn the use of tools. The teachers are good Christian people. The children are all cheerful, clean and happy. They have good beds and excellent food, which is rarely found in such places. The Capt is worrying about meeting certain bills. The poor mans hands are tied for the want of a little means. We ask in the name of everything that is sacred, to assist this dear brother to carry out his work.

Notebook six

Trip ten: July 1880

THE SPOKANS

July 2 In the Dalles. I wrote to General Howard about the 7 Indians who committed the outrage and nearly killed the Indian woman.

July 3 One of father Wilbur's policemen has been drunk ever since the Indians stole the horse while the money lasted. We-pie-a-ly is the Indian who stole the horse from Colaskin of the Warm Spring. John, a Simcoe policeman is here drunk. I succeeded in settling the above difficulty between the Indians and the white man, but the Indian who stole the horse has to make it good.

July 4 Sunday in the Dalles. I settled another difficulty between the Indians. This was between Dry Creek Billy and Celilo Dick about stealing a woman. He paid a horse, and promised before a witness that he would never do so any more. I gave God the praise because he did this. My words made the guilty party cry. Oh Lord help us to be good. How is it all the Indians know me and will have me settle their trouble? Someone else can answer this. Capt Wilkerson told me that the Indians all knew him. I traveled through the Dalles with him, but no Indian noticed him. When I shake hands with an Indian I don't give him my finger.

July 5 The Dalles. Today I have been busy all day with the Indians. I hear a good many bad reports from the Simcoe reservation. The Paiutes are about to leave in a body. The only one who remains firm is Hoyts. I praise God because he is one of my converts. There is too much whiskey drinking among the Indians at the fishery. I saw some of Wilbur's policemen drunk. I settled several of their disputes and they did as I said.

July 9 At the Exchange Hotel in Walla Walla. I had a conversation with Sarah Winamocas. She said it is a hard matter to please all parties. Father Wilbur thinks I have done all I could to have my people leave his reserve, and the Indians believe I have labored hard to have them remain there. I left because my people accused me of being false to them. They will not believe me any more. They say that Mr Wilbur lies to the Lord, and of course he will lie to the Indians. When I was at Washington I saw Oway chief of the Utes. I told him I was glad something would be done for my people, but he told me that all the promises the government made would be broken. This I know now. It led my people to war. God help those who stand between the Indians and the white man.

July 9 Walla Walla I do not believe any of these Indian rumors, because it is well known to the old settlers that this time of year the Indians always travel around visiting one another, running horses, making friendly trades, and generally having a good time. They get hold of whiskey once in a while, and a few get unruly, but there will not be a general outbreak. Nevertheless, the Indians have almost lost confidence in everybody. This ought not to be. It was not so in the early times in this country. The reason for this is because we are wicked. The way of the sinner is hard. Ned.

July 12 Spokane Falls. This morning I settled a difficulty between the baker Wegons and an Indian. The baker struck him over the head with a club. The baker said that Bear Skin put his hand on his knife, and that is the reason he struck him. The Indian felt bad about it and wanted his heart made glad. After talking the matter over, the Indian agreed to take \$2 for being struck. I gave him \$1 and the baker gave him \$1, and the Indian appeared to be satisfied. How many things can be settled if will only settle them when they are small.

July 13 By reason of the sudden change in the weather, from extreme heat to very cold and stormy, I have been unwell. I feel bad today. Yesterday was a cold and rainy day. Today is not quite so cold.

July 14 Spokane Falls. Knowing of the rumors in the Camas Prairie, I did not lose any time after my arrival here to ascertain the whereabouts of the worst Indians in this part of the country. I consequently made inquiries about Skull Hull and Paul. I was told they went over to Camas Prairie to have a talk. I got a horse and started in search of them with an Indian guide. After traveling one day, we met Indians coming back from the camas country who told me that Skull Hull and Paul were on the Little Spokane. I returned to the Falls and got a fresh horse and started in search of them with my guide.

Skull Hull. "You have come to us straight, I see that. I have sent 9 papers to Washington, and I think they are in the river. Ten years ago this river was the line. Oh yes, we talked about this. You know the line. You see how much I have given away. It is now 10 years since I made this line, and I say today I didn't make up this in today, I always made it. I will keep this land. You told us long ago that we should always remain here. Oh yes, we look upon this land as we do the sun. This land is our father and mother. Oh yes, I want this land, and it shakes me up when I hear you want to take it away from us. Straight I tell you that parting with this land is like parting with my flesh. Oh yes, the Bostons come and you see that this is my land. Your chiefs come here all the time to ask us where we want to go. I tell you Bostons I only want half of this and you can settle all around us. Today I say my people will cultivate his land. It is good you understand, General Howard, what I say today is my heart is good. Don't believe all the bad talk you hear. We are good. I tell you today the Bostons want to make us mad, but we have a good heart. This land is all I want. I am not mad at all the whites. This is the thing I say, that we both live together and eat the same things, and we don't have a sick heart. You come all the way from the soldier chief and say to us why don't you go to Moses land, and I always said no, no, we will not go, this is our land. My heart is here, I don't want to go anywhere. I always say I am an Indian, I am not a Boston. I want General Howard to understand me well what I say to you. I have sent 9 papers to Washington, but I get no answer. Tell me quick, General Howard about this, and talk strong that I want half of this land. If you get us that land we will never go on the other side of the Spokane. I have talked about this for a long time now. This is the land. You will understand this, Boston, you are from the other side of the King George line. Don't send anyone to us but the Frenchman to tell us what you want to say. There have been 8 Boston chiefs to tell me to go, now my heart is sick. If General Howard sends anyone we want it to be you, and no one else. It is good, General Howard, that you understand what I say. Don't believe the talk you hear about the Spokans. We are surrounded by the Bostons but our hearts are good, and the talk is all on one side. I think all the Bostons tell you to go and fight the Spokan boys. Oh yes, Frenchman, we talk good today.

Moses has cut his land up and left Colaskin. We talked a long time ago, and his land would be at the mountain near the lake."

July 15 I crossed the Spokane River above the falls and went to Bates Peone. He said I am glad to see you because I want to talk to you. I want to see General Howard. I want to see General Howard because I will talk to him very good. He told me his troubles and I went with him to a white man by the name of J.G. Piper, who has settled on a piece of land which is claimed by one of the Peone boys. After I had seen the improvements, I asked him who put them there. He said the Indians. Well then, I said what are you doing here? He said the Indians had no rights here, they had better go on their reserves. The man used such language that I did not speak any more to him.

Bates Peone, for General Howard: "I write to you, General, because I want you to know these things. We want to take this land and pay for it in 5 years. We will gather up from among us money to pay for the entry. Some will give \$.75, \$1, \$1.50 and \$2 until we have \$15. We are Catholic. General Howard knows Bates Peone. I am like a white man. I take out my paper and stay on my land all the time.

I talk straight to you. I don't talk twice. You hear many things from the white people. I think you believe it. The white people are always mad at me because I took up this land. We are far apart, but when you see this paper it will be like we shake hands. Don't talk too fast to us. Our ears don't take it that quick. Don't show us too many roads, the Indians will get lost that way."

I then went 4 miles to that place where the Indians horse was killed, but the man was not at home. The fence is a very poor one. I believe that Simms is not looking out for his Indians enough. There are difficulties that he could settle. The white man killed the horse, and another white man jumped part of one of Bates Peone's claims. He said he sent word to Simms a good many times, but he doesn't come.

July 16 Spokane Falls. The Spokan Indians have returned from the camas grounds. They are now camped along the Little Spokan, but the main camp is down in the forks of the big and Little Spokane. There are about 75 at this last named place. I visit them at their homes, and I find they are now busily baking and drying their camas. If we are true, I believe God will help us to get along with the Indians without having any trouble with them. I leave tomorrow for Lot's camp and lower Spokan after which I will return to headquarters which will be about the fore part of August.

Fork of the Spokan, July 17. This is the story of the oldest man in the tribe, Chil-appen-an-sum. He says that the French were the first among us. When they first came, they camped on the Little Spokane, and the Indians went to see them. Hundreds and hundreds and hundreds. It surprised us to see people so white. They had guns, and the first, time we heard shooting it frightened us because we thought it was a stick that talked so loud. The first ones to talk to us about God were the Bostons. but when the priests came they told us not to believe them, because they did not know anything about God, but the Bostons are sent by the devil. Now I am very old. I say there are very few who know God. I have not been able to see the sun for 18 years. My children will show you where the French built their houses. They stayed with us 4 years.

Gerry was very young and went way off with the white men. He was gone 4 snows and when he came back he told us not to believe the priest. Gerry drinks too much fire water. He has made us bear a good many troubles. Tell the great chief not to move us away. Tell him the great spirit put us here and if we are taken away he will be mad. The great spirit did not send the white man here to make us suffer. Long time ago we were strong, we did not harm the white man. See how poor we are now and how we need to be pitied. Let us die here. Pretty soon there will be no Indians. I cannot talk, I am too old.

Squilican: It is good to be friendly, our children can play together. Oh yes we talked about the land. When you get this send it to Washington quick. If the Bostons cross the trail with the fence we will say nothing. Tell them at Washington that it is a very rocky country, but we want it.

You understand that I claim half of this country, the Little Spokane. You understand, General Howard that your children drink half of this water and my children drink the other half. Howard, you can see that there is not much of this land that is good. I want to have it. I am proud of this land, and I always tell my people not to have a bad heart. I took this land long ago, but now they come across the river and get mad at me. You understand, General Howard, that if these bad people write to you, don't believe it. We understand each other. I say I don't want to do anything wrong, but we take this land. I say today that I am not going away from here. I like this land. It is good if you understand that the whites are abusing me. When you get this paper, I want you to send it to Washington quick.

Little Spokane July 17. In camp with Christian Indians. My feelings, Oh Lord, it is impossible for me to describe. Just at dark before time to retire, the Indians gathered in this lodge I was in, and to my great astonishment they began to sing "I Love to Tell the Story of Jesus and His Love". It is needless to say that I joined in with all my heart. After this beautiful hymn was sung, one of the Indians led a prayer, asking God to forgive them for their many sins, and asking also in Jesus name to put good hearts in their white neighbors. Oh Lord help us to be charitable unto these thy little ones. Oh Lord I thank thee that thou hast revealed thyself unto these Indians. Oh Lord give them friends among thy people, amen. Ned.

I have heard several times that Colonel Wood was expected among the Colville Indians.

Lower Spokane bridge July 19 It has always been the case as I approach Colaskins camp. I hear bad reports about him and his people. I have given you the names of some of them. I believe you will have to bring a few of his Indians down to Vancouver, and a few of the Spokans. I have handled the Indians with the greatest care, but peaceful means won't always do. You know that some have to be persuaded by force. This has to be resorted to for the good of the community.

Walkers Prairie July 20. I learned here that Simms does not wish for anyone to talk to his Indians, that he did not care who it was, if it was General Howard himself. If anyone wished to know about the Indians to come to him. Furthermore, he told some of his Indians not to talk to me when I would come again. I have found out long ago his reasons for not wishing to let anyone talk with the Indians. A guilty conscience.

Lot's camp July 21. Lot is at the lower fishery with 60 men. It is all quiet.

Oh, Frenchman, you have come to us. Why don't you tell us we have this land? This was our fathers milk when they came from the ground. When our eyes were open it made us live. We don't know any other land. Our hearts hurt us if we sleep and dream we are kish kish from this land. My heart is heavy because of the chiefs' talk that came to us at the Falls. I have so many hearts now I don't know what to do. I don't want my people to take a bad heart, but they say we won't sweat at this work, we will be kish kish. Tell General Howard not to take a bad heart because of us. Put your head down a little to hear this. Talk loud to Washington so they may hear. When you see this paper you will know our hearts.

July 22 It is very strange that Oneil the doctor and the interpreter would ask me if there was any danger from the Indians. I should think if they visited the Indians they could tell.

Am-ma-mishe camp. July 22.

Who told you to come? I will say this long. Does the big chief in Washington know that our hearts cry in our bodies? We put our hands this way and we feel our hearts go this way. The Indian looks tomorrow, tomorrow, tomorrow...and we don't see any good coming. Will you let the old men die here and bury us where the great spirit put us? We turn our face from all the land, but this land our eyes will always see. That is all.

I passed the priest on Deep Creek on his way to Colville. Then he passed me on Walkers Prairie. He hurried up to tell Simms. Oneil, the boss farmer came down in his buggy. White shirt, white linen coat. Mr Hanes together with the Indians say that Simms, the boss farmer, nor anyone else except the priest ever visits them. How people can ride around this way on \$900 a year is more than I can tell. The idea of such men as these having more authority than General H is simply ridiculous. It is very evident that there are two elements pulling against each other. Do you understand what you say, Ned!?

Spokan River July 22. I would not be surprised to hear that there has been trouble at this ferry. The man who keeps it is anything but a good man. He has had several quarrels with the Indians. The poorest Indian in the country cannot cross without paying in advance.

Spokane Falls July 23. I wish I was able to answer the charges made continually about General Howard not managing this Indian business well. I speak from what I know, having been a special scout for the last 2 years, I ought to know what is going on. Averaging only 25 miles per day, I have ridden upwards of 1600 miles. I have been in every Indians camp in the northwest and followed up the places where there has been the most excitement. I will ask what is there that should have been done by Gen. Howard that he did not do, or where did he fail to do his duty? Has he been taken by surprise anywhere by the Indians? Do the Americans wish him to come with his army and destroy them all? After being out among the Indians, the first thing I hear when I get into the settlements are these big Indian stories. What are these intended for? There is a class of men that like to talk war talk. They want to see bloodshed. This class would make poor soldiers. The Indian agents want all the Indians gathered up and put on the reserves. This is profitable to them, but death to the Indians. While the army and the Indian agents are pulling against each other, the Indians are suffering. This is a great evil. Have mercy on us, oh Lord.

Spokan Falls July 24. There are a good many strange Indians in town and the people are very much scared. Rumors are coming in all the time, and this helps the excitement along. I am asked all kinds of questions. I don't know what to say. The Indians see all this and they wonder what it means, and they also ask me many questions.

The Indians have been waiting several years for something definite. We are further from settling this question then we were a year ago.

During the day and tonight there is great excitement. Mr McDean, the railroad contractor came into town about dark and reported that 5 Indians had robbed a Chinaman camp near Hangman Creek. They stole one horse and some blankets. Also some that had been working left without their pay. Two Indians came to them while they were at work and some left without saying a word. This put the town in great excitement. They distributed rifles and ammunition, and put out a picket guard. The families came in and most of the people were up all night. Some thought I knew about it and would not tell. I slipped out of town and went to the Indian camp unobserved to see if their women and children had been removed. Finding that everything was all right, I returned to town and went to bed. The next morning it would have been an easy matter to take the town by surprise, everybody was asleep, except for some of the ladies. At daylight, as I was passing the North Pacific Hotel, 2 ladies pointed to a place and said there were some Indians there. I went to the place indicated and found 2 Indians but they had no arms.

July 26 Colfax. I saw old Judge Lewis Hallow. He said don't you know me? I said yes. He said What is the Indian news? The Spokane people are scared, ain't they? We won't say anything to the Indians but the land is ours. I have visited the Indian camps at their homes as directed. Skull hull and Paul are in the fork of the Big and Little Spokane with about 60 Indians, no demonstrations of war. I have not seen anything that would justify me to say that there will be much of an outbreak, if any. I am on my way to headquarters.

Wallula July 28. Colonel Wood is stirring up the Indians considerably. Has he got anything good to tell them this time? Is all this talk with them going to do any good? I do wish they were let alone Let them go where they please the same as anyone else. The agents are working hard to have all the Indians put on reserves. They have good reasons for this. Be careful, none of these agents like General Howard. That which is crooked, who can make it straight?

Why do these man break their word to the Indians? It is a well known fact that if you ever break your word to an Indian he will never believe you any more. The Colonel was to have met with Lot and the other Indians on a Saturday. That day the ambulance came from Camp Coeur d'Alene and the colonel went to the post and did not leave word when he would be back. The Indians came, and Mr Cowley did not know what to say, because he was also disappointed. He also promised Lot that he would go to his camp and see him. He also broke that promise because he could not go there with his carriage. We have to get close to anyone before we can do them any good. Someone will be here to speak again.

Watkins made it bad and Woods did not help it any. There are too many bosses, or talks with them. They always forget something at council, and after they get home they think and speak over what was said. It is always after a council that there is trouble. I am sent to them not with any good news or any pledge which will be fulfilled, but to smooth over some blunders that have been made, or to keep them quiet after they have been robbed or wronged. I cannot do this any more. If I go again among the Spokane Indians I want to make sure this matter has been settled and that they are to keep their land.

I have labored for 2 years to keep the Indians quiet and with the help of God, I have succeeded well. Now I ask in the name of Jesus that we handle them careful at this particular time, and do all we can to prevent bloodshed.

My private opinions.

I don't think we would have any trouble with the Indians if they are not removed by force. There is a bad feeling among the Indians. One quarter of the rumors are true. If you want to have a fight and kill them off, you can do that any time. Would this be just? We are Christians. Does the good of this great country depend on the killing of the Indians to make it prosper? Who are they that want a war with the Indians? What class of people will it make you popular with to spend the public money and kill off the Indians? Is it right to provoke war with the Indians? Are there not 2 sides to every question? In a case like this the innocent are bound to suffer. Let us consider well what we do with the Indians. Let us not believe rumors unless it comes from an agent of the government The Indians may be cunning enough to deceive me and may have secret councils that I don't know anything about,

but I doubt it. Anyhow, I have left nothing undone to prevent a war. Notwithstanding the many rumors, I don't think there will be any trouble. If there is, it won't be general.

The Spokane Indians by themselves cannot do anything. If they succeed in getting other Indians into it they could do something. There has been more traveling among them this summer than there has been for a long time. Chief Moses himself has been all over the country.

If the Indians are removed it will cause trouble, and you had better go prepared to do it. It doesn't amount to very much, what is the reason the government doesn't settle this trouble? There are too many dishonest men, meddling with this question. What am I to answer when they tell me their voices are never heard against a white man? I do not deny that I have met Indians on this trip that would go on the warpath in a minute, but this is nothing strange, I see them everytime I go out. The Indians have been dancing and drumming even near the Catholic chapel at the Simcoe agency. There are two kinds of dancing. One is to forget trouble, the other is the war dances. Who can tell? Be wise, God is looking at you. Have those white men been removed off of Moses reserve yet? Make no promises if you cannot fulfill them. Fear God and do your duty. Ned.

Notebook seven

Trip eleven: Aug-Sept 1880

GENERAL HOWARD TO SPOKANS

Ned Chambreau, Portland Oregon, August 18, 1880

At home on the farm near Portland. Dear Lord be thou continually by me. Leave me not to myself. Accept my thanks for thy great goodness and mercy to me. Help me do thy will, and make me to know what is thy will that what I do may be to thy honor and glory, Ned.

August 20 I left home and slept on the boat. On the 21 I slept at the Dalles.

Celilo August 22. I advised these Indians I am now speaking about several times to go on a reserve. Skamah tells me that he will go with his people to Warm Springs. Someone told them that I was on the train, and they all came to the boat to see me. Some of them had no money, and were afoot and they wished to see Mr Walker who is to be at the fishery today. I paid the passage for 5 old men who wish to go.

On the 23 I arrived in Wallula.

August 25 On the steamer Almota traveling up the Snake River. On the 26 I arrived at Colfax.

At General Howard camp, August 28. At 8 o'clock in the morning, I overtook him on Deep Creek.

Deep Creek, August 29. The Indians are coming in very slowly. Very few warriors have come in to see General Howard. Eagle of the Light came in. This is the first that has been seen of him since the Nez Perce war. He had been heard from but not seen. The Indians that came to see the General are all delighted with him, and as far as I can see, it has restored confidence among them.

The religious meetings we had in this camp were all good. The testimonies were all good and delivered with great humiliation. About 75 received communion, but only 4 converts, two young men and two girls. In the evening we had a meeting in General Howard's camp led by Doctor Nuvious of the Episcopal Church after which General Howard added a few very appropriate remarks.

September 1 We camped at Mats, a small stream between the Spokane and Lots farm. Several Indians visited us, among them was Lot himself. They all seem glad to see General Howard. The heaviest burden on their hearts is that the white men are coming into their country to take their lands. This is evidently the case because since it was rumored that the Chelan Post was to be moved, the whites have come in here to take land. We traveled 36 miles today over some lava beds along a lake 2 miles long. We camped on the main trail leading from the fishery to the tableland where the Indians are.

Lots farm September 2. General Howard arrived here at 11 o'clock. The Indians here met him very friendly. This is a visit they will long remember. I am very glad of this because it gives them confidence and encourages them to do right. The Indians in this country are very anxious to have a school established among them, a thing that ought to be done by all means. There is a great field here for someone who loves the Lord. General Howard explained to them the importance of taking land and getting the title, that it was the surest way in the long run.

Leaving Lots camp, we went to Walker's Prairie and explained Colonel Woods' letter again to the Indians who followed us to this place. From thence over the mountains on a rough trail partly covered with fallen timber and camped on the Spokane River. Distance today 20 miles.

September 3. We came to where the Little Spokane empties into the big Spokane. At this place we met a number of Scull Hulls Indians. He and his people are not so friendly. Some were gambling and others were standing around. They did not receive General Howard kindly. The reason of this is the leader of this band, Scull Hull, is a

sullen and contrary man. From thence we traveled up the Little Spokane seeing Indians along the way until we reached Indian Paul, whom I am sorry to say was not home. From thence to the Spokane Falls, a distance of 24 miles.

September 4 General Howard, Capt Pierce and myself came to the Coeur d'Alene post. This was a very pleasant ride

September 5 Sunday at camp Coeur d'Alene. We had divine services with General Howard officiating. He gave a good discourse and it was listened to with marked attention. The General did not confine himself to any particular text. In the evening we had a good prayer meeting.

The Dalles September 22. I met James Reilly and Bingham, 2 wealthy stockmen, one from Wilson Creek, the other from Crab Creek. They both wondered what I had done to the Indians, they minded so well. They are both old frontier men and they said they never saw anyone have so much influence with the Indians. I was very glad to hear this because these two men used to be down on me for being good to the Indians. I acknowledge the hand of God in this. Oh Lord help us to do thy will. Ned.

Warm Springs Sept 24. Snowdy, a Snake Indian, says he worked for Tullucks 6 months for this small horse. I see that this horse is worth about \$70.

Lewis is indifferent about religion, hence it follows that his people don't care about going to church.

O.O.Howard. I reported Moses to the president of the United States. He was not sent there to give his people drink.

Wepiaka is the bad Indian who stole the horse and sold him at the Dalles to Ledd.

Write to the president and tell him to tell Gen Miles to employ me to look after the Indians. Refer him to the duty I did.

Warm Springs September 25. Capt Smith and Wilbur both got word that the families would be permitted to join them on the Warm Springs Reservation, but there has been nothing done. There was no provision made for their transportation and neither Capt Smith nor Wilbur are willing to incur the expense of moving them. I heard P.O. express himself in the church yesterday. He said it made his heart black, and that they were like a lost people they had lost all their courage. I met Capt Smith at the Dalles. I advised him to send for their families. I believe if they are permitted to go to the Malheur that there need be no fear of any trouble with them. If not, it is hard to say. If they go they will make all the losses good to the whites. They were all there but those 4 who died, and 5 who went to Yanicks. The names of those who died are Baskin, Dick, Pony or Thomas, and one baby girl. I am sorry to say they were not located on a piece of ground to do for themselves. They work for other Indians when they get hard up for something to eat, but as a general rule they idle their time away.

Snowdy went to see old Winamucka and he said the Indians had lost confidence in Sarah, and that he would go to Washington and try to have his people removed to the Malheur. The way they propose to pay the whites is to work for them and give them ponies for the losses they sustained during the war.

Notebook seven

Trip twelve: Oct-Nov 1880

CAPT WILKINSON GATHERS THE CHILDREN

October 18, 1880. Monday morning I left Vancouver for the new post at the mouth of the Spokane River in company with General Howard, Capt Eladen and Capt Wilkinson.

October 23 We arrived at the new post one mile above the mouth of the Spokane River.

General Howard helped Capt Wilkinson every way he could. The General first sent for Moses and his son and paid \$20 to the messenger. When Capt Wilkinson was inclined to be discouraged, General Howard braced him up in every way. The General delayed his departure 3 days when his business was crowding him.

October 26 Moses, with his son, arrived after riding all night. General ordered a small box of crackers. He said my heart goes out to the Indians and desires to see them instructed. Moses made objections about parting with his son, but was met by General Howard. His mother was a widow. In council with Moses concerning Capt Wilkinson General Howard said, I would like for you, Moses, to let your son Elijah go with the children of your tribe that you feel disposed to let go. This is the wish of the President and myself that you send your children to this school. They will be well taken care of, of this you can be well assured.

October 27 General Howard left Camp Spokane. I escorted him to Virginia Bills. My heart was very full when we parted. What did Capt Wilkinson say when I said God bless General Howard and a safe journey home to his family?

Jim Jacobs said to Capt Wilkinson, when you were here with Colonel Watkins I was hired together with 4 Indians as messengers to bring the Indians in. I rode 3 days. I was promised \$9 and so were the others, but we never got paid. What is your heart about that?

October 28 We left Camp Spokane at noon for the mouth of the Okanogan with a poor and miserable outfit. We arrived at Virginia Bills at 5PM, 5 hours in making 5 miles. Lot and Sam came into camp in the night. Capt Wilkinson rode back to Camp Spokane for a wagon to take us.

October 29 Crab Apple Spring. We traveled from Virginia Bills to this spring beyond Wild Goose Bills. Distance 25 miles. We are now traveling with a wagon and horses. The man who cut his foot went back, and another caught up with us last night.

October 30 We left Crab Apple Spring for Wild Goose Bills at 11 in the fore noon. At Wild Goose Bills we met Gasport. He wishes to know if he could get anything for his improvements on the Moses Reserve. He has lived on the Nespelem 11 years and he says he ought to get something for them. Gasport values his improvements at \$500. Lot told me on the way that he went to Moses when he was in jail at Yakima. He went with 10 head men to see what he was put in jail for.

October 31 I sent Lot and Sam ahead to the mouth of the Okanogan River to tell the Indians we were coming. Today we crossed the Grand Coulee and camped at the Blind Springs.

Monday, November 1 We camped at the mouth of Foster Creek. We traveled 30 miles with the wagon, and met Capt Miller with 10 wagons and his company. He is camped 2 miles above us. Good weather, but windy tonight.

I met old Peter and his men. I will see him again and speak to him. The steamer Chelan left until spring.

November 1 in camp on Wilson Creek. Capt Wilkinson tells me the burden of his heart, the reason he was taken off the staff.

November 2. Moses came to the mouth of the Okanogan 4 days ahead of us. The subject of the school was talked over that night. Enemosechee, Wapato John, William Peone, Susupkin, and the catholic priest. When Lot and Sam

got there 2 days ahead of us the whole matter was decided. No children for the school at Forest Grove. There is something strange about this. After Moses announced to Capt Wilkinson that the children could not go, together with other things, we took some lunch. Then Lot, Sam, Moses, old Eallinit and another Indian were talking together. They called me to them while Capt Wilkinson was thinking of what had been said by himself. This old Indian said why did you bring this Boston here to beg us for our children? You know we don't give up our children that quick. Did this Boston think he could come here and that he could carry off our flesh to a far off place without us moving after them? Then Moses said it was understood among all the Indians that we should have a school on this reserve. We were promised this, now you have changed your mind and you give us something new. We cannot give up the first promise, besides we have not had time to think about this. It is late in the season and the Indians want to fix themselves up for winter. I will talk to my people this winter and maybe in the spring the children can go.

In my Judgement Capt Wilkinson and myself have been checkmated by an influence that I have felt more than once. There is so much influence brought on Moses; 1) outside of his own people they are all catholics. 2) His own people have no religion. 3) The Sanpoils are Dreamers. 4) He himself is not converted. Moses is long ahead of us and he would not make any promises. Now, is there anything maturing for next summer looking towards an outbreak? It remains to be seen. One thing is certain, they were promised a school on Moses reserve, and are waiting and looking for this. I think the sooner something is done, the better. If the government promised them a school, let them keep their promise.

November 3 at Blind Spring. Capt Wilkinson feels very bad over his disappointment. There is too much influence brought to bear on this question of the school. As for myself, I am not disappointed. It was always a question in my mind if Moses would let his children go off the reserve.

At night by the camp fire, Capt Wilkinson finished the story of his separation from General Howard. If his story is true, and I have no reason to question it, he is a good christian.

November 4 This morning we left Blind Springs. It is a cloudy morning with indications of snow. We camped at Cottonwood Springs. We met Billy Granger going home opposite the mouth of the Okanogan. We camped with Capt Miller and his company of 10 wagons.

November 5 I rode 10 miles with Doctor Moffett. He told me how the trouble began with Colonel Merriam. His words came this way. The Colonel put on airs and interfered with his work, whereupon the Colonel said to George Traboo, I will make you respect me. Traboo told him that was something he could not do. Whereupon the Colonel struck him, and then he had him put in a cart and put off the reserve by force.

We left Cottonwood Spring and came to a spring in a canyon this side of Virginia Bills, a distance of 35 miles. This was a cold ride. This canyon is so steep that it is difficult to find a place to make a bed.

November 6 We left this canyon and came to the post 1 mile above the mouth of the Spokane River. It seems as though Moses told some Indians before he went that he would not send any Indian children to Forest Grove.

November 7 Sunday at Camp Spokane, we had a meeting and Capt Wilkinson spoke.

November 8 We left new Camp Spokane, crossed the river and camped 6 miles above. I am sorry to say thing don't go well. If I was not afraid someone would see this book, I would write something. Remember what took place at Harrabuckon camp with the Indian.

November 9 Ferry across the Spokane River \$.50. This camp that we are at is the worst I ever saw. There is no need of this. There was good grass above and below us and we have no grain for the mules. I am so glad that I told Capt Wilkinson on the start manage as he saw fit.

In Whistelpossums camp. These poor Indians are in great straits again. Someone came to the Spokan Falls said to have come to these Indians with authority, and he told them that Indians that did not take land in severality would have to go on Moses reservation, and what General Howard promised to Whistelpossum and his people amounted to nothing.

We had a good meeting in a log house. The night was very cold, but a good many Indians came. I am sorry to say that Capt Wilkinson snapped me up again, and in the meeting. I really don't know what the man means. I don't know when I traveled with a man with so singular a disposition.

November 10 This morning, Wednesday, Capt Wilkinson leaves for Deep Creek, and will probably go to the Spokane Falls before he returns.

November 11 This morning I had a long talk with the Indians. With the Capt being away they are anxious for me to explain everything to them concerning the school. I am satisfied that if I were not with him, they would not look at him.

This afternoon I spent gathering chewing gum. I look for the Capt tonight.

Eight at night. Capt Wilkinson has arrived and he brings the good news that New York has gone Republican. The Capt feels tired, but he is considerably cheered up. We had a meeting with the Indians tonight in a little log house that no one lives in. It was a bitter cold night. We talked until very late.

November 12 There is snow this morning, and it looks more like winter than any weather we have had. How utterly useless it would have been for the Capt to have come by himself. The Indians would not look at him. The Indians spoke out Watkins last night.

By a camp fire on the Spokane River. We left the Indians camp at noon today. We had a good meeting with them and we baptised 2 Indian infants.

November 13 We crossed the Spokane River and camped at new Camp Spokane. Speak to the General about this man. He wants to leave this post and go to a good post for a while.

November 14 I had my conversation with old Peter. I asked him what is the reason you left the steamer? He said because I cannot do anything with the soldiers, they are afraid. I asked what was the best time of year to bring the steamer up. He said now is the best time. If I had 2 good Hudsons Bay men and some of the Colville Indians that I know, I can take her up. Did you get along well as far as you got? Yes, but the soldiers are afraid and they don't know how, and they won't mind me when there is danger.

There are a good many Indians in camp. They have come to see the children off.

Oh, Frenchman, tell us, will the Boston man take care of our children? Our hearts tell us we will never see our children again. If we were to part with horses, money, blankets and things to eat we would make up our minds quick, but look, our hearts are heavy when we see our own flesh go.

What has been done by Capt Cook in 9 work days: grading the hill, digging the ditch, cutting a trail to the river to water stock, digging a large cellar and walling it up with stone, large root houses with vegetables in them now, the posts for the foundations of the buildings are all laid, several log house kitchens in the course of construction, some almost done, 7 temporary commissary buildings, 3 large company quarters almost completed, some corrals and out houses, and finding a good spring. When the Capt moved to this site he had to have water packed on a mule. The saw mill has been running but a few days, this was also a great drawback.

Hurry up Capt Sladen is ordering Capt Cook on a court martial. That is if Major Smith comes up. If not Capt Cook will remain up there.

This Sunday night we had a good meeting. Good attendance, about 50 soldiers, Capt Cook, his wife, other officers, and about 30 Indians. We sang the old, old story of Jesus and his love. With the help of God I told them what the Lord has done for me. I thank God I felt so good after the meeting. The Indians enjoyed it very much, and so did the soldiers.

November 15, new Camp Spokane. This morning I heard Capt Cook give this order to the guard. If you see anyone drunk, soldier or citizen, put them in the guard house. I do not wish to see any drunken people around this post. The reason of this order is that yesterday the settler sold whiskey, and there were a good many drunken men.

This morning was a very affecting scene. The parents that came to bid the children goodbye were all there. The squaws said it would be many moons before their hearts would quit crying about their children. The most affected by the parting was William Three Mountain. We were all on and underway when we met him in the road just as we were leaving the post. He took off his hat and took hold of Capt Wilkinsons and my hands and said, you two belong to the Lord. I prayed to the Lord to show me the right way, and he said this to me. Do bring up your children right. My heart is tired and sick. I am very old and I don't think I will ever see my children anymore, but I will pray for you and for my children. White men don't know how much Indians love their children. I will not look. My heart is very low. As he said this the tears dropped down his cheeks. Oh Lord bless this old Indian, He is thy child. We pray thee to comfort him in his old age. Ned.

November 15 We arrived at Cottonwood Springs in the evening. The Indians have long faces and are a little discouraged. It is a cold night and the accommodations are poor. This was a cold riding day.

November 16 This morning Lot and Sam have long faces. They expected to travel with us, but the Capt told them to travel by themselves. In the first place, it was understood that the Capt was to pay all their expenses, and when he announced to them this change, their heads hung down. At this, the Capt said in English are your hearts sick, if so you can go back, and words like this.

Lot and Sam did not understand him correctly and in the way it was spoken did not take it very well. I had to make right with them or we would have had a bust up. I have to watch the Capt all the time, and if he makes any mistakes I dare not tell him of it. If I do he gets angry with me. Oh Lord what a trip this has been.

November 17 We stayed last night at Willys on Crab Creek. We had a religious argument, after which a morning prayer, and left this place at half past 7, and came to Ritzville.

At Ritzville I met a man who gives Colonel Merriam a bad name. His name is Joseph Gravell. He says himself and 3 other men went up to the head of Coeur d'Alene Lake, and made a raft of drift cedar logs to make shingles for the post or sell to individuals. Having no boom in the Spokane River, he was compelled to stop near the post and tie up. The Colonel ordered him away and gave him 24 hours to leave. He went down the river to make a place to secure his logs. When he came back the Colonel had seized his logs. After these men had been put to considerable trouble for several days he ordered them off. I hear of this man's meanness wherever I go. It proves to me that I was not mistaken of the first impression I had made of him.

November 18 We got up at 2 in the morning and came 38 miles by 11 o'clock to a well on the North Pacific Rail. Oh, how cold it was this morning and today. Here at this place I made the offer myself for the Capt and I. We arrived at Ainsworth at the end of the track at 9 at night.

November 19 Wallula. Abraham arrived here this afternoon with an old broken down wagon very much discouraged. He has only one little girl with him, and she says she won't go alone. He said I ought to have gone with him to the Palouse country. He said his language was not strong enough with the Indians. If you had been there to tell them and talk, they would have brought it to their hearts and you would have got children. I had to plead with them considerable to get this little girl.

November 20 Wallula. On board the steamer Baker. The parting with this little girl was very affecting. I am sorry to say that just as the train was leaving, Abrahams horses took fright and ran away. I hope there was not much damage done.

November 20 On the Baker at the Umatilla landing.

November 21. At the Dalles. Meals and lodging for the Indian girl and myself, \$5.

November 22 On the steamer R.R. Thompson. Arrived at Vancouver with the Indian girl.

November 23 Arrived in Portland.

notebook one 1876

before the trips

--How strange it is that the bad is always published & made known through the press and verbally it spreads like wild fire. Where you hear once of good being done you will hear of 100 bad deeds come to light. How is it and who will explain it. Now I know of a great deal of good that has been done in this town but no one speaks of it. Why is it that if I see my neighbor give alms or do some good deeds that I will tell no one, but if I see him do wrong that I will put myself out of the way to tell it.

---March 16 1876 Commenced taking milk from Mrs. Hases this day. Joe J. Chambreau Commenced work this day. 16

[cash paid out lists. — Expense lists]

---Is little children to be woke up to be told that they are to die forever.

---the great & grand aim of man is to desire to be happy at some time or another. For this men will cheat, swindle each other, gamble at cards, in stocks, in railroads etc, etc. but that will not buy happiness.

---[money accounts]

---How many times I have thought the silliness and ridiculousness of men to go a play with professional gamblers. It is so absurd that you cannot compare it to anything better this. Which one you knew made a pair of boots would go to him and offer to bet him you could beat him working at that business. A watch maker, a gunsmith. It is equivalent to this. Let us see. Any of you that have never played or bet very little you go to any of these games or these games will come to you, and you watch the game a little while and you put your hand in your pocket and pull out some money and put it down on a card. Is this not betting him you can beat him?

---I remember once I tried to reform without letting anyone know it. This was the time in Tygh valley after I just escape with my life in Dido.

---June 10 1876 Dear Sister; I wrote to you some time since but I have received no answer from you. Let me know when you answer this if you have written to me or not. I think some one are taking my letters. That is the reason I told you to direct my letters to Mr. William Wadhams. Those people out here whom which you attend to some business you won't give me any information. I think it will be best for you to write to them and tell them I will attend to your business for you.

---Let us see what good the Christians are doing. We will take one case like mine. It has cost the country in one place or another over 100000 and I don't believe that I ever paid over 500.00 fine in my life. This expense you what I mean in trying to convict me of gambling quarreling shooting or cutting someone, besides the evil influence I can count no less than then 9 men that has been killed in my saloon in one place or another. Now would it not be a good thing for even the unbelievers to help the Christians in this good work? There is very few who can form a correct idea what one bad man will cost the community. The expense of jurors, prosecuting attorney, police, judge, police force. There was always in my place a set of men like other places with no other means or support than to prey on their fellow men. I remember once I kept a dance house and it took a policeman to watch my place and he was getting 100 a month 1200 a year to the taxpayers besides the keeping of those which were arrested at my place. Besides I was one of that kind that worked very hard to put bad men in office.

---What would you think if you was to see some preacher turn saloon keeper and gambler and it should be perfectly natural to him that after serving God for 40 & 50 years with a pure heart he could do without any trouble. What would we think or do we ever see it happen. If this is the case we are certainly born for some others object.

---How well do devil works his points to get a man drunk and tell him to go to the meeting and raise a disturbance if he can. That is the reason why there was so many gamblers & saloon keepers that Sunday afternoon.

---We know of Somery that the Christians are helping all the time Burton that bad woman which lives above you. How kind they have been to her. James Orri raised up his hand for prayer after I spoke and I did not know him. Those that Christians have helped that I am acquainted with & how many more that I do not know anything about. (where are the nine) Dick Donica - Mr. Partelet – Burton & fàily - Don Blake - Joe Finly - Henry Nary - Zed Wilson - Ned – Beaumont.

---The judge asked an Irish man are you guilty or not guilty -- sure now said Pat what are you put there for but to find that out.