

Mr. Thomas K. Yallup,
The Yakima Indian Agency,
Toppenish, Washington.

Feb. 2, 1957

Dear Tom:

Thank you for your two letters from Washington. Both were used, or rather information provided therein, for news stories.

I am especially grateful to you for sending the copy of S. Con. Res. 3, 85th Congress, and while there may be some "bugs" in it that my untrained legal eye does not detect, I am glad to hear of its reassuring aspects. I will surely use it as effectively as I can to help you people, feeling that this is the desire of the majority.

I am glad that I had the opportunity in the book, *Drummers and Dreamers*, to point to this legislation as undesirable and what it was leading toward, and I am sure that many of the readers, from all over the country, have obtained information that will enable them to put in a good word where possible.

on p. 276 the book states:

Involved in the slow process of terminating government controls ~~xx~~ for over 400,000 reservation people from the assuring strength of government protection is the cornerstone of a new policy. Ultimately will come the complete termination of the nation's responsibility to protect not only ~~the~~ Indian rights but his one remaining heritage, land. [That is a clear cut expression of warning, isn't it?]

The Indian once held the entire American continent (p 277). Then, as a result of land cessions, homesteading, and sale of inherited property, his holdings dropped from 155,000,000 acres three quarters of a century ago to 75,000,000 in 1900 and 49,000,000 in 1933.

Unexplainably the belief has predominated that Indians were legitimate prey. They were regarded as trespassers, unwelcome and illegal possessors. The feeling was that no matter what happened, they could

somehow subsist, like the birds of the forest and the small wild animals of the fields. That was the fate of Mowhala and his people.

Some 61,000 of the people cannot speak English and 25,000 of the children do not attend schools. Not all of them are responsible for the negligence, because bureaucratic influences provided the people, like their fathers, from taking full advantage of opportunities that a paternal government, urged by those who were sincere, provided for them.

Not until recently was the red man permitted a vote concerning his own future other than the small ballot franchise granted him by Congress on June 2, 1924. His vote is small when arrayed against strong opposing forces because a woefully small percentage of Indians have learned to vote. Moreover, far too few of the Indian leaders encourage the people to vote.

Until 1955 few people realized the economic impact and far-reaching implications embodied in Concurrent Resolution 108 of the Eighty-Third Congress, August 1, 1953, providing for the release of certain tribes from federal supervision.

etc. etc..

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John Collier, United States Commissioner of Indian Affairs from 1933 through 1945, has written (The Christian Century, May 12, 1954) That "since 1950 a frightening change has come about. Basically it was the official denial (administrative and legislative) of the right of many hundreds of Indian communities to exist at all, of the right of Indians to exist as Indians. This denial was made and enforced in contradiction of several hundred Senate-ratified treaties, Congressional-ratified agreements and Supreme Court decisions... from the beginning and up to the present, Canada has lived up to her commitments scrupulously. From 1870 through the 1920's we violated our commitments unscrupulously and, alas, self-righteously. And such is the course now being resumed..."

Of all the problems that beset the "anapums, termination of federal controls was not one of them.

Termination is coming more rapidly on the Klamath Reservation in Oregon than on the Yakima, Colville and other reservations of the Northwest. By 1958 some two thousand tribesmen in Oregon will be placed in competition with the world. The Bureau of Indian Affairs is aiding them to prepare for the future, setting a pattern, so to speak, for other reservations, and the Bureau has admitted there may be mistakes to be rectified. It is a trial-and-error procedure.

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Economically the Klamaths fare better than many others. Of the million-acre Klamath Reservation, some 800,000 acres are timber. The revenue from this, after administrative expenses of \$400,000 a year are paid, leaves \$1,500,000 in dividends, or \$800 for each man, woman and child.

In a like manner, resources of other reservations are being developed for the time that is coming.

But what about the lean years?

Some Indian leaders are attempting to set up business operations much like corporations that will in time issue dividends or per capita payments annually.

In attempting to hold the reservations together they are confronted by the problem of many of their own tribesmen who wish their share in one lump sum. They are not to be blamed, because certainly many of them need money to go into business or other ventures.

"Think how the old chiefs saved the reservations for us...think of the Indians who are yet unborn," say the oldmen.

Once decontrol takes place, the Indian property, now untaxed on the Klamath Reservation, will be placed on state and local tax rolls.

The effect of the legislation to terminate government controls, it is argued by the red man, will throw his land on tax rolls and thus eventually dispossess him of land ownership. His reasoning is substantiated by history.

If the remaining safeguards of treaties are removed, there is no doubt but that prolonged and costly challenges, leading to the United States Supreme court, will ensue.

So the story of the "xxx" last "anapums could well be the story of reservation people in the future, and the story of Indians yet unborn. "

This is just one part of a chapter...but this much I know after receiving many letters from all over the United States...that the people who happened to read the book are for the Indians and that this they understand and want their congressmen and senators to do...to let the Indians have individual voices, as tribes, in what is to be their own future; not to deprive them of land by placing them under taxation; to let them retain what they wish of the old culture; and to insist that the government has a responsibility now and forever, of protecting and safeguarding tribes from being victimized, and of aiding the Indians in raising their standard of living.

I will now have many people to write letters to, like your letter to me about 208, its repeal as an unfair law, about reservations coming under state law. And it will, through these very influential people have its effect, I am sure, upon many congressmen and senators.

I have also received many reviews from far and near, and they point to the book and its stand for the Indians as I have outlined.

The only regrettable thing is that it is so hard to get dealers to stock the book. Books of this kind have fairly small sales, although it is finding its way into libraries, universities and

scattering persons. My small "royalties" from such comparative sales, won't pay for the postage stamps of all the letters I've written nor the gasoline for various trips...little-alone anything else.

Besides, as I have been able to, I've purchased copies--like I have to the same as anyone--and sent them to "influential" people. I haven't got as many of them out to senators and congressmen as I would like.

And, on the book tour and other speaking engagements--I have met many people and made many friends for the Indians. Alba S. has been most helpful, and while some may not believe so, Alba has made many friends for the Indians, friends who will insist that the Yakimas receive fair treatment, that they not have something shoved down their throats they do not wish.

As I told Alex and others before setting out on the book tour, the many places I spoke, large groups, big luncheon clubs etc. were places that with access to its wealth held in the U.S. Treasury, the Yakimas could not buy the opportunity to appear before such groups and say good things in behalf of the Indians.

And I think now, too, that all of you will see that you owe a debt of gratitude to Alba, for his help to me...just appearing in costume with his wife and saying a few little words...and also the road to the "anapums... whose simple little story is the vehicle of the future story of Indians all over the nation, when the government no longer assumes what should it should always assume---its responsibility for protecting Indians now and in the future.

Thanks again Tom for ~~xxxx~~ sending me the bill. You can depend upon me, in my small way, to help as I can. I don't try to get too complicated. Just suggest that the Indians not be placed under state law, not be placed under taxation, because it would eventually deprive them of land through forfeiture of unpaid taxes; and especially, that they be given the right to propose their own programs. That is all I tell them and

I quit there. I can see no harm in that. I can see much harm when things get too complicated for the uninformed to understand all the complicated ~~things~~ things involved.

This perpetuation of the culture, the old religion and things like that which I emphasize for the River People and the old people who wish to follow it, I believe good and sound, too. Everyone agrees, and most of them are very strong in volunteering their beliefs, that everyone is entitled, as an American, to worship as he pleases.

If I am wrong in any of my own convictions, please let me know in what way. Every human errs somewhat, even Indians.

Thanks again and I'll be seeing you and the other fellows. Glad you had a nice experience in Washington. I am sure as time goes on many will understand you and the others were there to do good, and that you have done good, for the greater majority of the people.

Sincere Regards

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