

1212 N. 32nd Ave.
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April 26, 1954

Mr. Leland L. Yost,
Room 2129 Dept. of Justice Building,
Washington, D.C.

Dear Lee: Thanks for your letter of April 22. Don't worry about "letter writing" unless there is something you wish done or something you wish to communicate.

I shall be most happy to accept, on loan, use of:

1-Records of U.S. Senate, territorial papers, 1789-1873, Roll 13, Oregon, Dec. 1824--Jan. 4, 1871 (because much Washington material and interlocking material necessary to give a complete picture is undoubtedly contained in 1853-1873 period)

3-Records of the Bureau of Indian Affairs, Records of the Oregon Superintendency of Indian Affairs, 1848-73 (because all Washington affairs were for a period conducted through the Oregon superintendency, and parts of rolls I have seen contain even Fort Simcoe material from the Yakima country)

When the use is completed by Mr. Voegelin and time permits, I could work through these rolls fairly rapidly, but there is a never ending amount of other material I am working on. So, it is just something, for some time in the future.

For your information, I have executed a contract with Caxtons, at long last, for Drummers and Dreamers. I have been in no hurry and they are backlogged on work now, so it is certain this would not be published until sometime in 1955. I am now working out end papers, and the weekend of May 29-30 will make another field trip to Priest Rapids with a painter friend, a top western painter, who is doing jacket. I think it will work out okay, because as you can determine from my writings, there are things concerning the Indian situation I point out, and if this is not published until after the claims cases, it will probably be best, all around. However, since Caxtons accept only 25 or less books out of over 1,000 manuscripts offered each year, it shows something. I know college and university profs who have been working for years to get books over at Caxtons, because of its highly rated historical standing, and they cannot. And if the occasion arises, copies of correspondence, contracts etc. can substantiate any ~~claim~~ challenge made to my qualified status.

I go to Helena May 8-10 to attend Northwest History conference where I am, I believe, only "layman" on committees consisting of PHD's, etc.

Thanks for your letter. Just remember I'm the kind of a guy who keeps plugging away and I think I'm learning much every week of my intensive continuing research.

kind regards

P.S. So as not to bother with future letters at your busy time, I note a couple of things:

1-I am completing research at Yakima Agency as rapidly as possible [this being my own research, but it is quite enlightening] in event that shifts of agency employees prevents the very genial schedule I am now permitted to follow. I have nearly completed checking all miscellaneous old letters, that really are historical letters. They were the baskets full of old Fort Simcoe records rescued in past years from bonfires etc., and are on file no place since they are not on file here, as of record I presume. In most places like The Dalles, Vancouver etc. they were thrown out years ago.

2--Some of the Yakima leaders talk freely to anyone about the Indian religion now. I don't think I am wrong when I say they talk too freely. They praise Puck Hyah Toot. They tell openly that he is the last man who knows the old religion in the Smowhala form, who knows the religious song that goes with it. I was stumped for a while until I noticed they made various mention that after Puck Hyah Toot died, the "power" would be passed on down to someone else--someone of his family. No one knew when it would come after death nor to whom it would go. There is no set rule.

So I ask myself, suppose Puck Hyah Toot dies, and one of the Wanapum descendants, a mixed blood, ~~xxxxxx~~ an enrolled and allotted man or woman bobs up with that song or ritual. Obviously, it would be to prove that the people were of the same blood. But I think in time I would be equal to putting up a good "defense," and maybe show the Indians up in their own religion, because Puck Hyah Toot is the last who knows.

Don't get the idea I "snoop" or quiz. I just notice it like at the salmon feast at Celilo-yesterday, where total strangers walked up to some Yakimas (tribal councilmen) and asked about the dancing inside. And they pointed to Puck Hyah Toot and explained it. It's unbelievable. Dr. Voegelin will understand, having talked to some of them, and knowing how cautious they have always been.

So, we do just like the Indians used to do. Listen lots and talk little.

Regards

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