

1212 N. 32nd. Ave.  
XXXXXXXXXXXXXXXXXXXX

Mr. J.H. Gipson, president,  
The Caxton Printers, Ltd.,  
Caldwell, Idaho.

May 19, 1954

Dear Jim:

Enclosed are first copies and originals of proposed Trade List, Library Card, Circular, Jacket, and The Author, dealing with the manuscript, Drummers and Dreamers.

Enclosed, also, are the original copies of Home by the Bering Sea which you wished returned.

Of course some of the information for Trade List etc., I cannot fill out.

I believe your reaction and the reaction of others should be considered relative to the information and "tone" of the Circular, Library Card, Jacket. If there is too much "campaigning" in your estimation, I should be most happy to re-do them from any suggested angle.

I am also returning in this envelope ring book sheet concerning Mostly Alkali. It seems to me there is some good material in this book for a good review because of the Army tie-in, Fort Jimcoe etc. and I shall whittle away at it ere long.

I have retained a third copy of Library Card, Circular etc.

Sincerely

Click Belander

Relander, Click

Drummers and Dreamers of Priest Rapids

A monograph of the remarkable but little-known Indian Dreamer prophet, Smowhala, and a faithfully told story of a remnant band of Indians who do not believe that the world owes them a living. It is unfolded against a background of ethnic history and the development of irrigation, navigation, hydroelectric and atomic power along the Columbia River.

-----pages. Large 12 mo, footnoted, indexed with -----illustrations in black and white, and endsheets-----Washington \$--.00

Library Card:

Relander, Click

DRUMMERS AND DREAMERS OF PRIEST RAPIDS

(Caxton logo)

--- --- --- --- pages      Indians    Large 12mo    Illus.    \$---.00

Synopsis:

Along the Columbia River in Eastern Washington live a rapidly disappearing tribe of Indians, the Wanapums or River People. A historic people, known to Lewis and Clark, the explorers, the River People have retained the culture they possessed before land settlement days. Their tule mat long house is the last of its kind. Their head man, the Last Prophet, a descendant of prophets, made the author a brother and told him the hitherto closely-guarded history of the Wanapums, who refused to sign a treaty with the United States government because they recognized no chief and would not go to war.

Their pathetic story has been interwoven with fragments of culture of cognate tribes whose way of life was abruptly changed by the land settlement.

Although they are a forgotten people, clinging to a dead past, they still trust in the future while persisting in a philosophy that the world does not owe them a living.

Author: Click Relander lives at Yakima where he is city editor of the Yakima Daily Republic. He has a background of thirty years of newspapering, much historical research and more than a smattering of sculpture.

Illustrations----- in black and white from photographs and ondsheet. Footnoted and indexed.

\* Appeal: The general public. Special appeal: Indian collectors and students.

(The Library of Congress card is reproduced on the other side)

\* While informally written, ethnologists, anthropologists and sociologists will find firsthand information.

Relander, Click, 1908---

Drummers and Dreamers of Priest Rapids; illustrated with photos.

Footnotes. Index. Caldwell, Idaho, Saxton Printers 1955.

---p. illus. ---cm.

1. Priest Rapids, Washington. 2. Wamapums. 1. Title

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Library of Congress

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## Drummers and Dreamers

Of Priest Rapids

Click Belander

Washington \$---.00

with--- illustrations, footnotes, index  
and endsheets

One of the last westerly frontiers, where a restless, eager river rushes seaward through a desolation of sand dunes, sagebrush and basalt cliffs, has found an interpreter. He deals, in a sureness of treatment, with a remnant band of Indians and the land colonization of the Northwest.

The eight survivors of the once numerous tribe dwell in the last tule mat long house. They are Wanapums or River People of the Dreamer faith, descendants of the final historic and mysterious prophet, Snowhale. His philosophy extended into tribes throughout Washington, Oregon and Idaho and into Northern California and British Columbia during the crucial days of the Indians' surrender to a new way of life. And it extended with profound effect.

The vast land holdings once possessed by the River People are being rapidly altered by such Atomic Age undertakings as the Columbia Basin Irrigation Project, the Hanford Atomic Energy Project, and the Yakima Firing Range, and the still hardy cattlemen, land owners and River Men. Finally, all that is left to the handful of River People, whom Lewis and Clark called the Solikuks and estimated at two to three thousand persons, is the Priest Rapids Dam site which they occupy only by sufferance and moral rights. The dam is the first proposed of such magnitude under the Administration's policy of cooperative federal-state-local development of water resources and would cost an estimated

364 million dollars. But the Wanapums do not complain nor attempt to block progress. Believing like their ancestors that the world does not owe them a living, they ask little of those who have always ignored them.. They have sought, without success, a wasteland acreage in the home of their ancestors, where they may finish their days, worship as they wish, retain their ancient culture and earn their own living. Their ancient belief prevented them from homesteading land when it was available.

Only in recent years have these people opened their hearts to the mysteries they have long hidden in the past, and this they have done to a suypa or white man to whom they have given the Wanapum name of Now Tow Look.

In telling the story the author, Click Relander or Now Tow Look, has delved into the fascinating culture of cognate tribes. He has preserved extensive material concerning the little-known and now extinct Palouse Nation that existed to the east of the Wanapums. He has chronicled the story of the northern chief, Moses, about whom much has been said but little has been written.

There is a picturesque account of too long-slumbering Fort Simcoe in the Yakima Valley because it was historic and had its influence upon not only the Wanapums but the Northwest.

The informal presentation of scarcely-known tales has its setting in an area in which the future is still being chronicled through development of irrigation, navigation and hydroelectric and atomic power beyond any dream a short lifetime ago.

Following his profession as a newspaperman, Relander came to Yakima nine years ago, well equipped to become a friend and brother of the Wanapums of Priest Rapids by many years of close study of the almost extinct tribes in California's San Joaquin Valley.

From the time white men first occupied the North American Continent until they possessed all the land, there were a succession of prophets. These came alive as the new civilization moved westwardly. After singing their songs and making their futile pleas, they died, leaving their beliefs to linger a little longer.

The last of the renowned prophets was the Dreamer, Snowhala, of Washington Territory, who inhabited a region of scant herbage along the Columbia River. His home was called Priest Rapids since 1811.

Although the power of prophecy the Dreamer possessed perished with him, and all but a few of his people have since died, Snowhala left his heritage and his philosophy and they are still possessed by the remnants of his River People.

Now eight surviving Wanapums or River People, landless but faithful to the Dreamer's teachings, cling to a small toe hold at their old village of P'na, but their footing is insecure. Their head man is Puck Hyah Toot, a descendant of Snowhala. He was trained by the Prophet himself. And lately, because his short day of life is ending, Puck Hyah Toot has broken a long silence of the people to disclose the mysteries of the past so the Wanapums will not become a forgotten people, leaving only their wailing ghosts to wander unknown in a thickly populated land among strangers.

The story, however, is more than a simply told tale of a remnant band. It could also represent the future of the many reservation Indians throughout the nation whose long and unequal struggle to retain rights promised them seems never ending. It is a story of all Indians for all Americans.

The tale of the Priest Rapids Indians is moreover that of a people

who refuse to subscribe to the lately-spring and paralyzing ideology, "the world owes me a living."

Besides, the fascinating account interprets a century-long heart beat of a vast region in which at this very time cities are being born, crops are commencing to grow on a million-acre irrigation project and a new era of navigation and hydroelectric and atomic power is coming to life. All this is coming to pass with benefit of the good American tradition of free enterprise, but it is such a rapid transition that the rights of the original occupants are treated lightly and then forgotten.

To show this the author has drawn upon extensive historical and ethnological research. Consequently the writing is not limited by geographical boundaries, but it extends to persons and things in contact with the River People. There are the little known Palouses, who lived to the east; the unsung northern chief, Moses; Old Fort Simcoe in the Yakima Valley; the astounding Indian agent, the Reverend James H. Wilbur; and other personalities and history-making events.

The Wanapums ask little of the government that now occupies their once vast territory -- nothing except a bit of the sacred land of their fathers and mothers, a small piece of their Mother Earth. Patiently and unsuccessfully, as they did one hundred years ago, they ventured their pleas. Finally they were compelled to let the American people hear their story. This they have done through their head man, Puck Hyah Toot, the Last Prophet, who calls the author Now Tow Look, his brother.

The author has given his time and research to unfolding a warmly told story, not of the River People alone, but in a way that of all Red Men. And in doing this much hitherto unchronicled history has been uncovered.

Click Belander, born near Danville, Indiana, was a farm boy. After his mother's death he lived with an aunt who possessed the largest privately-owned library in the state. She was a retired teacher and under her tutelage he became an omnivorous reader.

After coming to California and completing his education, he became a newspaperman at Visalia and Fresno.

He studied sculpture at Los Angeles under the late Julia Bracken Wendt, one of the country's foremost women artists.

Belander came to Yakima in 1945 and is city editor of The Yakima Daily Republic, one of the best-known newspapers in the state.

The striking features and patient character of the Indians attracted him to the original Americans thirty years ago and this naturally led to a serious study. Through camping with them, and listening to their stories he came to know Indians, and brings them picturesquely to life.

Belander amassed a collection of Western Americana and source material covering hundreds of fields that is frequently used by college professors, ethnologists and students.

While in California he occasionally wrote stories for nationally-known magazines. He devoted himself after coming to the Northwest to newspapering and a serious study of the little-known and unusual Wanapums of Priest Rapids. His historical writings have gained national recognition and won an award from the Washington State Historical Society. The Washington State Press Club presented him with an award for Distinguished Writing in the field of feature writing, confirming his contention that written history need not be dull to be accurate.