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The "termination" policy for the American Indian, adopted by Congress six years ago if implemented would, "wipe out the past by destroying the future for the Indian people", it is stated in the new book "Indians and Other Americans" by Harold E. Fey and D'Arcy McNickle, published today.

Referring to the then-stated policy, since somewhat modified, to "free from federal supervision and control" all Indian tribes in the United States, the authors admit that such statements are "a recognition of bad practices in the past" but at the same time continue the cardinal mistake of failing to consult the people involved or obtain their consent in matters affecting their welfare and existence as a people. "The unfulfilled dream of the Indians of this country is that they will be permitted at last to make the primary decisions affecting their lives and their property."

The book, which covers the development and changing fortunes of the "original Americans" from the beginnings of European immigration 450 years ago, points such happenings as---the social organization of the Cherokees early last century---the rise and fall of the great Pima tribe later in the century---the growing economic enterprise and acumen of the Navajos and the present-day plight of the almost dispossessed Klamath Indians as examples of both the strength and weakness of tribal organizations in conflict with the government.

It points out:

- that Indians, though now full citizens of the United States, have never been accorded the courtesies due a foreign power or the consideration given a domestic minority.
- that they fought for the United States in all of its wars, even before being granted citizenship.
- that although the government has often defaulted on its promises to compensate for seized land, the individuals Indians have repaid practically all the \$12,000,000 loaned them up to 1948.
- that of all American minorities the Indians are the poorest, receive less benefit from the educational system, and have the shortest life expectancy.

"In our American way", says the authors: "to understand is to want to do something. It is not our purpose to write an argument for a particular source of actions, but rather to suggest a point of view out of which action may grow."