

decision cited above and the Indian Office file accompanies this memorandum.  
Sincerely yours,

FRANCIS M. WILES,  
*Acting Assistant Commissioner.*

Mr. SCHAAB. And I would like to state, to clarify the record, that my law firm's fees in this case are in no way contingent upon any result. We are under a special attorneys' contract, duly approved by the area director in Albuquerque, that provides for a fee based solely on the work performed.

Senator METCALF. Mr. Schaab, this committee is not going to criticize an attorney for making an appearance, and I want to compliment you for a very eloquent and able representation of the tribe; and, rather than any criticism, you have nothing but compliments.

Mr. SCHAAB. Thank you, Mr. Chairman. I appreciate that.

Senator METCALF. I want to say one thing. There isn't a Senator in the U.S. Senate that has been a greater friend to the Indian than Senator Anderson. Senator Hansen and I might achieve that ambition, if we can stay as long in this Senate as Senator Anderson has; but you are talking to some of the men who, outside of the Indian community, in the white community, are some of your greatest friends. So we want you to know that we are hearing your testimony with great interest, with attention, and we are real pleased that we have had you here today.

Thank you for some very responsive testimony.

Mr. Kelley has been sitting there on the front seat, and we will give you a great commendation for your patience and your concern.

**STATEMENT OF DEAN M. KELLEY, DIRECTOR FOR CIVIL AND RELIGIOUS LIBERTIES OF THE NATIONAL COUNCIL OF CHURCHES**

Mr. KELLEY. I will try to return that by abbreviating the testimony. You have it in writing, two documents, one mimeographed, one printed. The mimeographed document is in part very similar to testimony presented here in the 1966 hearings. I will merely try to highlight the parts which are new for this occasion.

Senator METCALF. The entire document will be incorporated in the record at the end of your remarks.

Mr. KELLEY. Thank you.

The new portion is perhaps best represented by the reprinted guest editorial which I wrote for a scholarly journal, in which I summarized independent research which I had attempted to make on the Taos Pueblo question.

I did this in my role as Director for Civil and Religious Liberty of the National Council of Churches, a position I have held for over 8 years, in which it has been my responsibility to try to examine a number of cases very similar to this one, of small groups who are attempting to preserve their patterns of community life.

I have worked with the Old Order Amish, with various Russian Orthodox communities, and other groups which look to the majority of our American society as little enclaves of conservatism, and we tend to get impatient with them, and wish they would catch up with the rest of society.

And perhaps sometimes the majority is right about that. If we want everyone to be alike, everyone to represent a rather common denomina-