

Along with the letters which have appeared since the recent events on the Loras campus, I would like to add a few thoughts.

Mr. Ontman made some strong and effective comments, and to the extent to which they apply, they are true. However, a few other points could be added here. One: The concept of hatred for whites does not apply to all blacks, nor are they out to extermin-

ate the Caucasian race. Often that which makes the newspaper headlines is the sensational, the frightening, the unusual. The Black Muslim religion does exalt the black race over the white race, as Mr. Ontman stated. Is this a new concept? Somehow, I am reminded of Protestants and Catholics who, though in theory accepted all men as brothers, in practice often excluded them from their church services and from the communion table, the "banquet of love." They also enslaved and murdered thousands of these, their fellow human beings. To gain a good picture of the Muslim religion, I would strongly recommend reading "The Autobiography of Malcolm X," and to find out what blacks really mean by "burn, baby, burn," a thoughtful digestion of "Black Power" by Carmichael and Hamilton might be helpful.

Second: My background is German-American, and I am proud of it as Mr. Ontman is. And my skin is white, and I have never known what it means to be hated because of my complexion, or to be hungry because my father could only get a menial job, if he got any at all. An individual, whether he be black or white or purple, is a person rather than an American "first, last and always." But along with this, each culture has much to offer America, and blacks have played an integral part in our history from America's first days. Black history and black contributions are less well known than that of other ethnic groups, and it is just possible that many people want to keep it that way.

Lastly, maybe the Henion take-over was juvenile and immature, and then again maybe it wasn't. Maybe it was a desperate move to focus attention on a need when other channels failed to gain that attention. Our nice sensibilities were offended by the move which we label as un-American. But was it? How, I wonder, did the English view the actions of those upstart colonists back in 1775? (Modern research, by the way, is taking away some of the whitewash used to color our opinions of the American Revolution.)

This is not to justify all the things that took place last week. It is a request that we try to understand. Let us ask ourselves, "What are the blacks trying to tell us? And why are we afraid to listen?" Could it be that to listen, to learn, would mean to change accepted concepts? This is the real challenge which last week's occurrences present to us.

**Sister Nancy Meyerhofer
2729 Asbury Rd.**