

## EDITORIAL COMMENT

### Indian hex

Petit larceny touches just about everybody once in a while, and the Indian counselor's office in the Administration Building was touched last week-end for a little over \$3 in change.

Charlie Archambault, the Standing Rock Sioux from South Dakota who acts as the UNL counselor, said the Indian students had been saving up the money to buy a coffee pot.

"A pretty low character stole that money," said Archambault.

The Indians aren't shrugging off the small theft. A medicine man from the Rosebud Sioux reservation in South Dakota is scheduled to be on campus in the near future. He will visit Cherokee instructor Webster Robbins' Teachers College class.

"We're going to ask him to put a hex on whoever stole that money," said Archambault. "That medicine man has powers even I don't understand."

There certainly aren't many white people, if any, who understand or respect the medicine man's power. Not many understand the early childhood dream that forever set the medicine man apart from the rest of his tribe, the vision from which he still draws his power.

The only respect most white people have ever shown toward Native American religions has been expressed in fear, like the fear that prompted the 1890 massacre at Wounded Knee, South Dakota, the massacre that trampled into bloody snow the Indians' search for a messiah to lead them back to prominence on the North American continent.

Yet from the U.S. Cavalry to federal land acquisition to Wounded Knee to Lincoln, Nebraska in 1971, the Native American religions have endured.

Christians whose forefathers wiped out entire Indian nations often refer to the durability of their religion. Indians whose forefathers never even wiped out a whole herd of buffalo can easily match their religion's record of trial by fire with Christianity's.

Steve Strasser



## OPINION & COMMENT

### THE DAILY NEBRASKAN

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## LETTERS to the NEBRASKAN

Brevity in letters is requested and the Daily Nebraskan reserves the right to condense letters. All letters must be accompanied by writer's true name but may be submitted for publication under a pen name or initials. However, letters will be printed under a pen name or initials at the editor's discretion.

Dear editor,

In a review of *Johnny Got His Gun*, (The Daily Nebraskan, Nov. 8) Bill Wallis claims the horror of the movie is "overdone" to the point where it becomes "funny" and "ludicrous." Though this is merely his personal opinion, I sharply disagree.

The horror of the movie is all too real as is Johnny's tragic situation. War has produced too many "Johnnys."

As for the reviewer's contention that the movie "goes too far" in beating the message into the audience's heads, I would say no.

People have accepted war for too long. They need to have the brutality and insanity of it driven home to them, hard. They need to be reminded that war is not "Rally 'round the flags, boys" and heroic glory.

War is horrible and so is the situation in *Johnny Got His Gun*. I saw nothing "funny" in the way it was portrayed.

Jim Pratt

Dear editor,

I am writing in response to Sanford D. Hutsell's comments on Bob Hope (The Daily Nebraskan Nov. 4). I agree with several of his notions. Mr. Hutsell's contention that Bob Hope is a great humanitarian is the opinion I attack as being most precarious.

Mr. Hutsell, I too am a graduate of the Vietnam quagmire. In 1969, I attended one of Bob Hope's "humanitarian activities" in Vietnam. Note that I only say "attended" for I literally didn't see anything. I was so unlucky as to set myself in the very middle of the audience, the stage being approximately

one-hundred and twenty-five yards away. With the arrival of Mr. Hope, a group of cameramen simultaneously jumped on a platform in an area between myself and the stage. The cameras and men manning them effectively blocked the view of a small, boisterous, beer-can-throwing minority behind them.

My point is, Mr. Hutsell, that if Bob Hope is such a great humanitarian he would have let the mob rule by letting that boisterous minority tear down that platform.

From my personal experience, I would say that Bob Hope was not interested in having his insatiable ego propagated to the people back home than entertaining GI's in Vietnam.

Roger L. Dinges

Dear Governor Exon,

Your action of last week in appointing members of the Governor's Mexican-American Commission came as no surprise: it is an excellent example of the paternalistic manner in which Chicano people have been treated in this country.

We strongly protest your appointments-not because we question the integrity or the abilities of the men you chose-but rather because of the manner in which you made these decisions, almost completely ignoring the will of the Chicano citizens of this state speaking through the Nebraska Coalition of La Raza.

Ralph F. Grajeda, Coordinator,  
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 Simon Orta, Chairman  
 President's Committee on  
 Mexican-American Affairs UNL