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White Bison Venerated

By Most Plains Indians

One of the most sacred animals in the world is a white bison, compared with which the white elephant of Siam or Burma hardly ranks for holiness. It is venerated by nearly all tribes of the Plains Indians. In times past, before the Sioux, Crow and other tribes had made much progress in accepting the ways of the white man, the hide of the creature was so valued that an Indian would trade his best horses for one, although he would not part with them for any other consideration whatsoever, according to ethnologists of the Smithsonian institution.

Among many primitive peoples white animals, albinos and otherwise, have been endowed with supernatural virtues. The animal selected for this reverence is usually one closely associated with the life of the people, like the elephant in Buddhist countries. The ordinary bison was the Plains Indian's source of livelihood. It provided him with food and clothing and with the hides used for making tents, shelter.

Long before the Indians had guns and horses they killed the bison by driving them into pens, or over the brink of high embankments. According to a story from the Atsina Indians, the meat and hide of a bison thus slaughtered was not touched if a white bison was among the carcasses. It was skinned and the hide preserved as a religious article.

Among the Teton Sioux, according to another legend, the white bison was believed to have taken the form of a beautiful supernatural woman.

Trace Unlucky Thirteen

Back to Norse Mythology

Are you one of those who would rather miss the most sumptuous meal than be one of thirteen at the table?

It is claimed that when 13 people sit down together at a meal, the first to rise will die within a year. This morbid suggestion was first met in Norse mythology: at a banquet in Valhalla, Loki, the God of Strife, sending an unbidden guest, by guile contrived the death of Baldr, the God of Peace.

The fact that 13 sat down at the Last Supper has given the superstition tremendous reverential emphasis, asserts a writer in London Tit-Bits magazine.

According to ancient lore, numbers possessed sex: the odd being masculine and the even feminine. All the male numbers were supposed to be lucky, while the female were unlucky. 13, however, broke the spell of good luck and was held to be definitely harmful. Scotland calls 13 "the devil's dozen."

So widespread is this feeling against 13 that in many towns a house in a street, no room in a hotel, is given this number. No superstitious gambler will back 13, or even enter the "Saloon" on the thirteenth of the month.

Horseshoe for Luck

One of the devil, who had heard of St. Dunstan's skill at shoeing horses, appeared and asked him to shoe his "single hoof." Recognizing his customer, the Saint agreed and after shoeing him up securely caused him so much pain that the devil roared for mercy. St. Dunstan refused to release him until the devil promised never to enter a building where a horseshoe was nailed up.

So today we hang up a horseshoe for luck-taking care to put the points upwards lest luck run out at the opening, says London Tit-Bits magazine. Horseshoes were long considered a protection against witches, and lucky was the man or woman who in the course of his daily round picked up such a charm. The early Christians used to nail the shoe sideways, adding to its powers of luck the significance of the sacred letter "C."

Having Faith

If man has in all ages had enough to encounter, there has, in most civilized ages, been an inward force vouchsafed him, whereby the pressure of things outward might be withstood. Obstruction abounded; but faith also was not wanting. It is by faith that man removes mountains; while he had faith his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peaceable and resolved. Faith gave him an inward willingness; a world of strength wherewith to confront a world of difficulty. The true weakness is here; that the difficulty remain and the strength be lost; that we have the labor and want the willingness.—Carlyle.

SilverSmith Invented Dish Ring

The dish ring, often spoken of as the potato ring, was invented by the Irish silversmith in the last half of the Eighteenth century and early part of the Nineteenth century, writes a correspondent to the Los Angeles Times. These dish rings were ornamental stands for circular wooden bowls and their use was to prevent the hot bowl from injuring the polished mahogany table. Tradition says they were used exclusively for holding bowls filled with potatoes, but it was the custom to place them in the middle of the table to remain during the entire meal, where they served as a receptacle for holding the various dishes.

Paulette Gambee's Essay On "Our Duty"

(Continued from Page One)

who has been a well behaved prisoner, usually can, and will try to be honest. If every employer would hire one such person in his firm, the percentage of crime in this country would be greatly reduced. If we would only give these men a chance! How can they re-establish themselves when no one has the former criminal friends will aid them?

This is one method of working with the law enforcing officials of the United States. We can take an active part in revising the world for an ex-convict. We can reduce crime, and so help to protect our own homes and families. Then let us make this pledge: "We are young, that as employers we will employ at least one ex-convict of good character so as to this restore him to his normal position in society. That is not so difficult to do, is it? And America will be grateful to you, Young America, for the reduction of crime!"

Law-breaking, however, is not the only crime which exists in these United States. A crime far more heinous than the one which deprives many thousands of people from securing proper foods exists unchecked in America today.

Hunger Amid Plenty

It isn't enough that criminals are rampant in our cities, but our children must become diseased gradually, by selfish foodstuff producers also. This particular problem, which is so distressing to one which concerns the unequal distribution of food. In every large city in the United States there are children who are unhealthy and undernourished. These children lack the necessary materials which are so important in building strong bones and healthy bodies. The vitamins in fruits and vegetables, and the calcium in whole milk are essentials of their daily diet which are found to be conspicuously lacking. Even children who are public wards of the various orphanages and free institutions in large cities are usually in need of more body building foods and vitamins.

For centuries writers have presented their views on the untimely of unequal distribution of food. For hundreds of years it has been a major social problem which has never been solved. Men like the great Carlyle and his contemporaries have written volumes on its disasters. So, how can we, the youth of America aid in abolishing this eternal obstacle? In deciding what we must do, never for one minute forget that we will someday be the voters and growers of our country.

In the first place we must briefly summarize the production and consumption of fruits and vegetables. While traveling south to see for myself the production of citrus fruits in Florida and California, I have found that approximately, only three-fourths of the total amount of fruit produced can be marketed profitably. Of course, there are storage houses where this fruit can be kept until demand arises in the northern states, but an appalling number of small producers are unable to sell their fruit, and therefore they must allow it to rot in the fields, imagine hundreds of bushels of fine, mellow oranges rotting beneath the fruit trees, and then think of the millions of half starved little children who would dance with joy at the taste of just one orange.

Solution to Problem
 But there is a way to diminish the disaster caused by this inequality. Co-operation is the only discernable answer. Every community in the United States would be called upon to co-operate, for on such a co-operative basis could this condition be minimized. Each

community within reasonable distance of production centers in the various farm belts would have to organize a unit of welfare distribution. This unit would consist of a packing and storage headquarters where all excess fruit and vegetables could be taken by producers and the convenient facilities obtained from charitable farmers and transport goods to large cities where the welfare and public institution centers would further distribute them. Naturally problems would arise, and obstacles of all kinds would hinder such an ideal, but with co-operation as the keynote and the foundation, the project could be permanently established.

In conclusion I might add that America will never be a perfect country until the people are thoroughly organized and the co-operative basis upon which our country is built is stabilized so as to create perfect harmony. No worthwhile enterprise can be established without the unity of co-operation and no great plan can be successfully carried out without this all important factor.

I have dwelt briefly upon the purposes of patriotism and the fight for the abandonment of alien projects and principles. I have explained the growing need for the investment of human faith and the re-establishment of ex-convicts, and I have called forth your humanitarian ideals in expounding my theory on the distribution of food. Now I can only hope your faith in my belief, and because the entire world lives on hope, my optimism should not be in vain. It is

up to you to carry out these ideas, Young America. It is up to you to light your torches of idealism and carry them to victory. Progress of the nation must go on. I have given you the first flame by which to light those fires and may they continue to blaze until becoming one mass of flame and power, we emerge, our ideals steadfast, and our purpose accomplished, to set ourselves at the head of the American nation, a new generation instilled in the ideals of liberty, union and peace. With our motto, "Pro Bono Publico," and our song, "Co-operation," we can march ahead to new conquests and new ideals for ourselves and our fellow men.

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