



Gilbert L. and Frederick N. Wilson
Papers

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of
Shiloh Presbyterian
Christian Endeavor
1908 Society.

Visitor Register.

Oct. 11-1968

Name
D. J. Intyre

Residence
Moorhead Minn.

Farmer
Dec 2
1919

Buffalo Bird Woman—Her Own Life Story

Childhood with the Hidatsas, the First Corn Growers of the Northwest

By Gilbert L. Wilson, Ph. D.

I WAS born in an earth lodge at the mouth of the Knife River, in what is now North Dakota, three years after the smallpox winter. The Mandans and my own tribe, the Hidatsas, had removed some years before from the Heart River, where firewood was growing scarce, and had built the Five Villages, as we called them, on either bank of the Knife where it flows into the Missouri. Here were rich bottomlands for our corn fields, timber for posts and beams for our lodges; and the dead wood that floated down the current of either river helped to keep us in fuel.

When I was ten days old my mother made a feast and asked an old man called Nothing-but-water to give me a name. He named me Good Way; "For I pray the gods," he said, "that our little girl may go through life by a good way; that she may grow up to be a good woman, never quarreling, nor stealing, nor doing evil, and have good luck all her days."

However, as a babe I proved rather sickly, and my father determined to give me a new name, hoping, as he said, that this might make my little body stronger. We Indians thought that sickness was from the spirits; and as a child's name was a kind of prayer, a change of name, we thought, sometimes prevailed upon the gods to help a sick babe.

Named for the Gods

For these reasons my father called me Maheedi-wea, or Buffalo Bird Woman. In the language of my tribe, *wea* means girl, or woman; *maheedi* means cow-bird, or buffalo-bird, as this little brown bird is called in the buffalo country. I do not know why my father chose this name. Perhaps he had had a dream or vision of buffalo birds. His gods, I know, were birds, and these we thought had great mystery power.

I am still called by the name my father gave me; and as I am now a very old woman, I think the name must have brought me good luck from the gods.

My mother's name was Want-to-be-a-woman. She was one of four sisters,

A year or so ago a great deal of interest was manifested, in Northwestern agricultural circles, in the belated discovery that certain tribes of Indians, on the Upper Missouri, in Western North Dakota, had been growing and breeding corn for generations. The man who has done more than any other to learn of their methods of corn growing, as well as their many interesting tribal customs and ceremonies, is Dr. Gilbert L. Wilson, Field Collector for the American Museum of Natural History, New York. Dr. Wilson has spent many summers with the Hidatsa Indians, one of these tribes, and has gained their innermost confidence. From Buffalo Bird Woman, the "Keeper of the Corn," he has gleaned the living facts of Indian agriculture, Indian customs and, in very truth, Indian life as the Indians live it and have lived it since legend began. In this issue of THE FARMER, Dr. Wilson begins a series of tales, told by Buffalo Bird Woman herself, that should prove a joy and a revelation to our readers. "Childhood" is described herewith in Buffalo Bird Woman's own words. Follow the development of her life in later issues, and learn from her the Indians' agricultural lore.

"There were many little children and old people in the lodges. The villages were fortified with posts stood on end; in front of the row of posts, ran a deep ditch. We raised corn and squashes, and there was always plenty of buffalo meat. We were happy until the smallpox came. More than half of my

"All the villagers believed that Yellow Horse had been dead. He even told them what he had seen in the ghost land!"

After the smallpox year, the Sioux fell on our weakened tribes, waylaying hunting parties that left the village, or lurking in the near-by timber to slay or



White Call and Good Road, Hidatsa Indians of North Dakota in Ceremonial Attire

father was one of these; his name was Missouri River. On the pommel of his saddle he carried his sacred objects—two human skulls, which tradition said had been the skulls of two thunder eagles, who had changed themselves into Indians. Young men who owned ponies were sent ahead to hunt deer, or galloped up and down the line to see that no child strayed off to fall into the hands of our enemies, the Sioux.

The earth lodges of my tribe were real houses of posts and logs, roofed over with earth; but every family owned, besides, one or more tepees, or skin tents, for use when traveling. In these tents our tribes camped the first summer, while the first clearings for fields were being made.

The labor of clearing fell chiefly to the women, although the older men helped. Young men were expected to be off on a war party or hunting. Our small, first year's clearings could not give us large crops, and for winter we must have abundance of meat, dried and stored away. We had few guns in the tribe then, and hunting buffaloes with bow and arrows was thought to be anything but sport. Only men in the vigor of youth could stand it.

Keepers of the Corn

My mothers were industrious women, and began their work of clearing almost as soon as camp had been pitched. My old grandmother, Turtle, chose the ground for our first field. It was in a rich piece of bottomland that lay along the Missouri a little east of the camp. My mothers had brought seed corn with them from the Five Villages; also bean, squash and sunflower seed.

I am not sure that they were able to plant any corn the first season; I think they planted some squashes. I am told that when the squash harvest came in, my grandmother picked out a long, green-striped squash for me, for a doll baby. I carried this about on my back, snuggled down under my calfskin robe, just as I had seen Indian mothers carry their babies; and at night I sang my squash doll to sleep.

all wives of my father. I was still a wee girl when smallpox took away my mother and one of her sisters. My father's remaining wives were Red Blossom and Strikes-many-women; and I was taught to call them my two mothers. Such was our Indian custom. I do not think either could have been kinder to me if I had been an own daughter.

I remember nothing of our life at Five Villages. Afterwards, my great-grandmother, White Corn, told me something of it. I used to sleep in her bed when the nights were cold.

"The Mandans lived in two of the villages, the Hidatsas in three," she said.

tribe died in the smallpox winter; and of the Mandans, only a remnant was left.

"My husband, Yellow Horse, was one of those who died. There were so many dead that there was no time to make burial scaffolds; and his clan-fathers bore him to the burial grounds and laid logs over him to keep off the wolves.

"That night the people heard a voice calling, 'A-ha-hey! I have waked up. Come for me!'

"It is a ghost!" said the people; and they feared to go.

"Some of the braver young men, listening, thought they recognized Yellow Horse's voice." They went out to the burial grounds and called, 'Are you alive?'

"Yes, I have waked up!" cried Yellow Horse.

"The young men unbound him and carried him to the village; he was too weak to walk.

capture some woman or child. The Mandan and Hidatsa chiefs counseled together, and decided to remove further up the Missouri. "We will build a new village and dwell together as one tribe," they said.

The site chosen for the new village was at a place called Like-a-fishhook Point. It was a narrow bench of land that jutted into a bend of the Missouri. A ditch and a fence of upright logs, the chiefs thought, could be made to protect the village on the land side.

Our removal to the new site was made in the spring, when I was four years old. I remember nothing of the march thither. My mothers have told me that there were few horses then owned by the tribe, and that most of the villagers' household stuff was carried on the backs of women, or on *travois* dragged by dogs.

The march was led by the chiefs and medicine men of the tribe. My grand-

In the evening, my father often sat on his couch by the fire and sang me to sleep. He had many songs. Some of them were for little boys only; others were for little girls. Of the girls' songs, there was one I liked very much. It was something like this:

"My sister asks me to go out and stretch the smoke flap.
My armlets and my ear-rings shine!
I go through the woods where the elm trees grow.
Why do the berries not ripen?
What berries do you like best—the red? the blue?"

This song I used to try to sing to my squash doll; but I found it hard to remember the words. My grandchildren

(Continued on page 1662)

now play with white man's dolls, that have red dresses and blue eyes; but I do not know that they are any happier than was I, with my squash doll!

Before autumn came, the villagers had begun building their earth lodges. In this work the men helped, especially in the heavy lifting. Our medicine men had laid out the plan of the village. There was to be a big open circle in the center, with the lodges of the chiefs and principal men opening upon it. Aside from these, earth lodges might be placed wherever the owners wished.

Building an earth lodge was far from being a simple task. Forked posts and beams had to be found, and cut, and let lie to cure. A hundred rafters must be cut and trimmed for the roof. Punctures must be split to make the walls, willows and dry grass gathered, and sods cut. Few of the lodges had been completed when November forced our villagers to go into winter camp.

In Winter Quarters

The winter village was always built down in the timber of the Missouri bottoms, out of reach of the chilling prairie winds. Like our summer village, it was made up of earth lodges; but as these were small, and quite roughly put together, they could be built in a few days. We made camp this winter not very far from Like-a-fishhook Point.

My father's winter lodge was built in the usual way, with earth heaped thick on the roof, to keep in the warmth, and rows of thorny rose bushes leaned against the walls without, to keep the dogs from climbing up on the roof. Unless this was done, the dogs would dig holes in the roof. The fire-place stood in the center of the floor within; and around the walls stood the family beds, six of them, each covered with an old tent skin and with robes for blankets.

At best, however, a winter lodge was never very warm. It was usual to add a "twin lodge," as we called it, if there were old people or children in the family. This was a small lodge, peaked like a tepee, but covered with bark and earth. A covered passageway led from the twin to the main lodge. The twin lodge had two uses. In it, elderly or feeble persons could sit, snug and warm, on the coldest days; and the children of the household used it as a playhouse. I can just remember playing in our twin lodge; doubtless I pretended to

keep house, sang my dollies to sleep, and made little feasts with bits of food that my mothers gave me.

Early in the spring, the villagers returned to Like-a-fishhook Point and took up in earnest the labors of clearing and planting their fields. Each family had its own field, laid out in the timbered bottomlands near the village; but this was always at a place where there were no large trees to fell. Clearing was done with iron hoes and axes, gotten of the white traders. However, there were three old women in the village who still used the old-fashioned, bone-bladed hoe for hoeing their corn. My grandmother, Turtle, was one of these; and she even used a wooden digging stick for breaking the soil of the newly cleared ground of our family field.

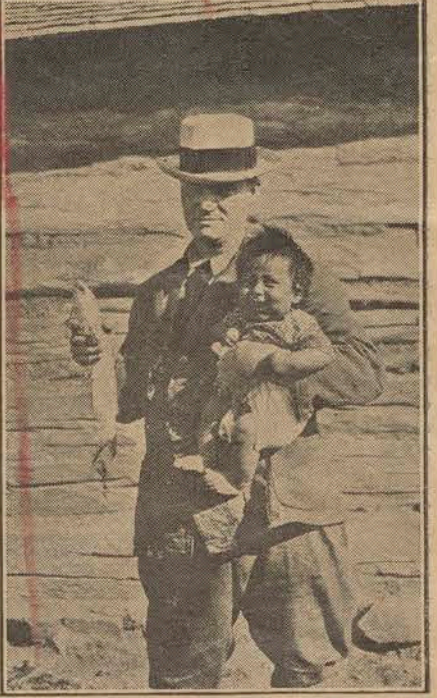
Digging Stick and Bone Hoe

I have seen many digging sticks made since, for they are still in use in my tribe for digging wild turnips. The best kind is made from a stout ash sapling, with a slight bend near the root. Here the stick is cut to a three-cornered point, well oiled with bone butter, and charred slightly by tying a bunch of dry grass about the oiled point and firing it. This charring makes the point almost as hard as iron.

But I think my grandmother was the very last woman in the village to use a bone hoe. It was made of the shoulder bone of a buffalo, set in a light wood

handle split for the purpose. Rawhide thongs bound the blade firmly in place. The handle was rather short, and my grandmother stooped as she hoed.

She used to keep the hoe under her bed. As my little companions and I grew a little older, the hoe was quite a curiosity to us. Sometimes we would try to take it out to look at it, when



The illustration at the left shows Maheedi-wea, or Buffalo Bird Woman, the Teller of This Tale. In the center, an Indian Gardener is Cultivating Her Crops with a Bone Hoe. At the right, Dr. Wilson is shown with a Channel Catfish He Has Just Caught in the Missouri, and the Eighteen-months-old Son of His Interpreter, Tsakakaskish, or Goodbird, the Son of Buffalo Bird Woman

Handwritten notes and signatures at the bottom of the page, including names like 'Wilson', 'Goodbird', and 'Tsakakaskish'.



An Old Hidatsa Village on the Bank of the Missouri, with Earth Lodges Drawn True to Type



"In the evening, my father often sat on his couch by the fire and sang me to sleep. Around the walls stood the family beds, each covered with an old tent skin and with robes for blankets"

Turtle would cry, "Na, na! Go away! Let that hoe alone; you children will break it." We children were a little bit afraid of Turtle.

"One day a war party, wandering west to the Missouri River, saw on the other side a village of earth lodges like their own. It was a village of the Mandans. But neither the Hidatsas nor the Mandans would cross over, fearing each that the others might be enemies.

"It was in the fall of the year, and the Missouri River was running low, so that an arrow could be shot from shore to shore. The Mandans parched some ears of ripe corn, with the grain on the cob; then broke the ears in pieces, thrust the pieces on the points of arrows, and shot them across the river. 'Eat!' they called. The word for 'eat' is the same in the Hidatsa and Mandan languages. "The Hidatsas ate of the parched corn. They returned to their village and said: 'We have found a people on the Missouri River who have a strange kind of grain. We ate of it and found it very good!'



The Arts of War and Peace: an Hidatsa Bowman—Wolf Chief, Brother of Buffalo Bird Woman—Shooting with Bow and Arrow; an Hidatsa Woman with a String of Wild Turnips

"Some time after this, a party of Hidatsas went to visit the Mandans. The Mandan chief took an ear of corn, broke it in two and gave half to the Hidatsas for seed. This half-ear the Hidatsas took home, and soon every family in the tribe was planting corn."

My father had been listening, as he sat smoking on the other side of the fire. "I know that story," he said. "The

name of the Mandan chief was Good-fur-robe."

My grandmother then put me to bed. I was so sleepy that I did not notice she had eaten up all the corn I had parched!

Claiming and Clearing the Fields

Winter came again, and spring; and as soon as the soil could be worked, my two mothers and Turtle began clearing new ground for our field. Clearing land was hard work, and only a small piece of ground could be broken the first year; but, each season, a little more was cleared and added to it.

I was too little as yet to note very much of what was done. I remember my father had set boundary marks—whether wooden stakes or little piles of earth or stones, I do not now recollect—at the corners of the field we claimed. My two mothers and Turtle began at one end of the field and worked forward. My mothers had heavy iron hoes, but Turtle used her old-fashioned ash digging-stick.

With their hoes, my mothers cut the long grass that covered much of the ground, and bore it off the field to be burned. They next dug and loosened the soil in places for the corn hills, which they laid off in rows. These hills they planted. Then all summer they worked with their hoes, clearing and breaking the soil between the hills.

Small trees and bushes, I know, must have been cut off with axes; but I remember little of this, most of such work having been done a year or two

before when I was quite small. My father once told me that in very old times, when clearing a new field, my people first dug the corn hills with digging-sticks and afterwards worked between the hills with bone hoes.

I remember this season's work the more distinctly from a dispute that arose between my mothers and two of their neighbors, Lone Woman and Goes-to-next-timber.

These two women were clearing fields adjoining ours, the three fields meeting at a corner. I have said that my father, to set up claim to our field, had placed marks, one of them in the corner at which met the fields of Lone Woman and Goes-to-next-timber. While my mothers were busy clearing and digging up the other end of their field, their two neighbors invaded this marked-off corner; Lone Woman had even dug up a small part before she was discovered.

My mothers showed Lone Woman the mark my father had placed. "This land is ours," they said; "but we will pay you and Goes-to-next-timber for any rights you may think are yours. We do not want our neighbors to bear us any hard feelings."

We Indians thought our fields were very sacred. We did not like to quarrel about our lands. A family's right to a field having once been set up, no one thought of disputing it; for if any one tried to seize land belonging to another, we thought some evil would come upon him, as that some one of his family would die or have some bad sickness.

There is a story of a man who had been a black bear and, therefore, had much magic power; but he tried to catch eagles from another man's pit, and had his mind taken away from him for doing so!

Turtle's Method of Cultivation

Lone Woman and Goes-to-next-timber having withdrawn, my grandmother, Turtle, undertook to clear and break the ground of the corner that had been in dispute. She was an industrious woman. Often when my mothers were busy in the earth lodge, Turtle would go out to work in the field, and she would take me along with her for company. I was quite too little to help her, but I liked to watch her work.

With her digging-stick, Turtle dug up a little round place in the center of the corner; and, circling around this from day to day, she gradually enlarged the dug-up space. Resting the handle of her digging-stick against her robe folded across her middle, she would drive the point into the soft earth to a depth equal to the length of my hand, and pry up the soil.

Clods she broke by striking them smartly with her digging-stick, sometimes with one end, sometimes with the other. Roots of coarse grass, weeds, small brush and the like, she took in her hand and shook, or struck them against the ground, to knock off the loose earth that clung to them. She then cast them into little piles to dry. In a few days she gathered these piles into a heap about four feet high, and burned them, sometimes on the cleared land, sometimes a little way outside.

In this way my grandmother worked all summer, but not always in the corner that had been in dispute. I remember seeing her digging also along the edges of the field, to enlarge it and make the edges even. Thus the field was increased from year to year, until it was as large as our family needed. Of course, all the labor of enlarging the field did not fall upon Turtle; but as she liked to have me with her when she worked, I remember best what I saw her do.

It was her habit to rise early, in the summer months, arriving at the field at sunrise. At about ten o'clock, she returned to the lodge to eat and rest.

One morning I grew tired of my play before my grandmother had ended her work. "I want to go home," I said; and I began to cry. Just then a queer bird flew into the field. It had a long, curved beak, and made a queer cry: cur-lew! cur-lew!

I stopped weeping. My grandmother laughed.

"That is a curlew," she said. "Once at the mouth of the Knife River a

woman went out with her digging-stick to dig wild turnips. The woman had a babe. Growing tired of carrying the babe on her back, she laid it on the ground.

"The babe began to cry. The mother was busy digging turnips and did not go to her babe. By and by she looked up; her babe was flying away as a bird!

"The bird was a curlew, that cries like a babe. Now, if you cry, perhaps you will turn into a curlew!"

The field which Turtle helped to clear lay, I have said, east of the village. I was nineteen years old, I think, when my mothers determined to clear ground for a second field west of the village.

There were five of us who undertook the work: my father, Small Ankle; my two mothers, Red Blossom and Strikes-many-women; my sister, Cold Medicine; and myself. We began in the fall, after harvesting the corn from our east field, so that we had leisure for our work.

THE FARMER

Buffalo Bird Woman's Story

How the Hidatsa Indians Saved Their Corn From Destruction from Birds, Rodents and Boys—The Third Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

WHITE people seem to think that Indian children never have any fun, that they have no plays and never laugh. But this is not true. I have seen children at the



Owl Woman Raking Her Cornfield. The Rake is Made of the Antlers of a Black-tailed Deer

Government school playing white men's games—baseball, prisoners' base and the like. We Indian children also had games that we played, and I think they were better than white children's games.

I look back to my own girlhood as the happiest time of my life. How I should like to see all my little girl playmates again! Our playgrounds were the level places between the lodges, or under the corn stage, in sunny weather; or the big, roomy floor of the earth lodge when it rained.

Indian Children's Games

We liked to play at housekeeping. Five or six of us would gather long sticks, stack them up like a tepee-frame, and cover them with robes that we had borrowed. To this rude little tent we fetched foods that our mothers gave us, and had a feast. Boiled buffalo tongue we liked to eat best.

We chose a place in the Missouri bottoms overgrown with willows. With our axes we cut the willows close to the ground, letting them lie as they fell.

The next spring we went out and burned the felled willows and brush, which the spring sun had now dried. We did not burn every day, only when the weather was fine. We would go out after breakfast, burn until tired of the work, and come home.

We tried to burn over every part of the field, knowing this would leave the soil loose and mellow. To make them burn evenly, we loosened the willows from the ground, or scattered them loosely, but evenly, over the soil. In some places the ground was bare of willows; but we gathered dry grass and weeds and dead sticks, and strewed them over these bare places, so that the fire would run over every part of the field.

It took us four days to burn over the field. It was well known in my tribe that burning over new ground left the soil soft and easy to work; and for this reason we thought it a wise thing to do.

In summer we went down to the river for wet clay, which we modeled into figures. These were about four inches high, usually of human shape, man, woman or child. But we had to give each figure three legs to make it stand up!

We had a game of ball, much like shinny; and we used to take a big, soft ball and, with the foot, see how many times one could bounce it into the air without letting it touch the ground. It was lots of fun!

Girls of thirteen or fourteen years of age were fond of playing at "tossing one in a blanket," or buffalo skin, as we would have said. Usually there were fifteen or twenty players. We would borrow a newly dried skin that had been scraped free of hair. There were always holes in the edge of a hide, by which it had been pinned to the ground while drying; and into each hole a small stick was thrust, and twisted around, for a handle.

Along the ditch at the edge of the village grew many tall weeds. We pulled some of these and made them into a pile. We laid the hide on this pile of weeds and, with a player at every one of the stick handles, stretched the hide taut.

A girl now lay face downward on the hide. With a quick pull, the others tossed her into the air, when she was expected to come down on her feet, to be instantly tossed again. The game was to see how many times she could be tossed without falling. A player was often tossed ten or more times before losing her balance. Each time, as she came down, she kept turning in one direction, right or left. When at last she fell, the pile of weeds under the hide saved her from any hurt.

We called the game *ii-si-pa-da-pa-ke*, or *foot-moving*, from the player's habit of wriggling her feet when in the air. We thought this a mark of skill.

My mothers began to teach me household duties when I was about twelve years old. I still had much time for play, but must also do my share of the

THE FARMER

Buffalo Bird Woman's Story

How the Hidatsas Cleared and Prepared Their Fields for Corn and Garden Crops—The Second Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

IF I was a little bit afraid of my grandmother, Turtle, I loved her nevertheless; and I know she was fond of me. After the death of my mother, Want-to-be-a-woman, it fell to Turtle to care for me much of the time. There were other children in the household, and with so many mouths to feed, my two other mothers—as I called them—had plenty of work to do. My own mother died, I think, when I was six years old.

Indians are great story-tellers. Especially are they fond of telling tales around the lodge fire in the long evenings of autumn and winter. My father and his cronies used sometimes to sit up all night, drumming and singing and telling stories. Young men often came with a gift of robe or knife, and asked him to tell them tribal tales.

I was too young yet to understand many of these, but my grandmother used to tell me stories as she sat or worked by the fire.

The Mandans' Gift of Corn

One evening I was trying to parch an ear of corn over the coals. I had thrust the ear on the end of a stick, as I had seen my mothers do; but my baby fingers were not strong enough to fix the ear firmly, and it fell off into the coals

and began to burn. My mouth puckered, and I was ready to cry.

My grandmother laughed. "You should put only half the ear on the stick," she said. "That is the way the Mandans did when they first gave us corn!"

I dropped the stick and, forgetting the burning ear, asked eagerly, "How did the Mandans give us corn, grandmother? Tell me the story!"

Turtle picked up the stick and raked the burning ear from the ashes. "The gods gave the Indians corn to eat, not to waste," she said. "Some of the kernels on this cob are very well parched." She shelled off a handful and put one of the hot kernels in her mouth.

"I will tell you the story," she continued. "I had it from my mother when I was a little girl."

"Our Hidatsa people once lived under the waters of Devil's Lake. Here they built earth lodges and lived much as we do now. Some hunters one day discovered the root of a grape vine growing downward; they climbed it and found themselves on this earth. Others climbed the vine until half the tribe had escaped; but the vine broke under the weight of a fat woman, leaving half the tribe still under the lake.

"Those who had safely climbed the vine built villages of earth lodges, such as our tribe still builds. They lived by hunting; but some very old men say that they planted small fields with ground beans and wild potatoes. As yet the Hidatsas knew nothing of corn or squashes.

Dec 9, 1917

daily work. I chopped wood, embroidered porcupine quills, fetched water from the river in heart-skin buckets, and even helped hoe in the cornfields.

My mothers were careful to teach me good morals. "We are a family that has not one bad woman in it," they used to say. "You must try hard not to be naughty!"

My grandfather, Big Cloud, often talked to me. "My granddaughter," he would say, "try to be good, so that you will grow up to be a good woman. Do not quarrel, nor steal. Do not answer anyone with bad words. Obey your parents, and remember all I say!"

I liked to go to the cornfields with my mothers, especially in planting time, when the spring sun was shining and

my mothers dug a little hole with her hand and dropped in a seed.

It was tedious work, and my mothers never relished having to go over the field a second time. "Those bad crows," Red Blossom would groan, "they make us much trouble!"

My grandmother, Turtle, used to make scarecrows to frighten away the birds. In the middle of the field she drove two sticks for legs, with two other sticks bound to them for arms. On the top she fastened a ball of cast-away skins for a head. She then belted an old robe about the figure to make it look like a man. Such a scarecrow looked very wicked; I was almost afraid of it myself! But the crows, seeing the scarecrow never moved from its place,

as children like to hear their mothers sing to them. Also, we did not want the birds to come and steal our corn. Horses, too, might break into the field, or boys might steal the green ears and go off and roast them.

A watchers' stage was simply built. Four posts, forked at the top, supported parallel beams, on which was laid a floor of puncheons, or split small logs, at about the height of the full-grown corn. The floor was about four feet long, by three wide, large enough to permit two persons to sit together. A ladder, made of the trunk of a tree, rested against the stage. The ladder had always three steps.

When a field was first cleared, a tree was sometimes left standing to shade the watchers' stage, the stage standing always on the north, or shady side, of the tree. Additional shade was had by stretching a robe over three poles leaned against the stage; these poles could be shifted with the sun.

A watchers' stage was not found in every field; however, nearly every one of the more industrious families had one. There was one in my mothers' field, where I used to sit and sing.

Girls began to go on the watchers' stage when about ten or twelve years of age. They continued the custom even after they were grown up and married. Older women, working in the field and stopping to rest, often went on the stage and sang.

Two girls usually watched and sang together. The village fields were laid out close to one another, and a girl of one family would be joined by the girl of the family who owned the field adjoining. Sometimes three, or even four, girls got on the stage and sang together. Older girls and young women often worked at porcupine-quill embroidery as they watched.

"Love-boy" Songs

Sometimes between songs, the watchers arose and stood upon the stage, as they looked to see if any boys or horses were in the field. Boys of nine or ten years of age were rather troublesome. They were fond of stealing green ears to roast by a fire in the woods. A boy caught stealing was merely scolded. "You must not steal here again," we would say to him.

Most of the songs that were sung on the watchers' stage were love songs, but not all. One that little girls were fond of singing—girls, that is, of about twelve years of age—was as follows: You bad boys, you are all alike! Your bow is like a bent basket-hoop; Your arrows are fit for nothing but to shoot into the sky; You poor boys, you have to run on the prairie bare-foot!

This song was sung for the benefit of the boys who came to the nearby woods to hunt birds.

Here is another song; but that you may understand it, I shall have to explain to you first what ee-ku-pa means. A girl whom another girl loves as her own sister we called her ee-ku-pa. I think your word "chum," as you explain it, has about the same meaning. This is the song:

"My ee-ku-pa, what do you wish to see?" you said to me.
What I wish to see is the corn silk peeping out of the growing ear;
But what you wish to see is that naughty young man coming!

(Continued from page 1732)

Here is a song that we sang to tease young men that were going by:

You young man of the Dog Society, you said to me,
"When I go east on a war party, you will hear news of me, how brave I am!"
I have heard news of you!
When the fight was on, you ran and hid;
And you still think you are a brave young man!

Behold, you have joined the Dog Society; But I call you just plain dog!

These songs from the watchers' stage we called mee-da-hee-ka, or gardeners' songs. The words of those I have given you we called "love-boy" words, and they were intended to tease.

(Continued on page 1740)



The Hidatsas Made Curious Boiling Pots or Kettles of Clay. Pounded Granite Was Mixed With the Clay and the Pot Was Polished With a Smooth Pebble as it Dried, After Which it Was Fired

Usually a booth stood on one side of a field in which was a watchers' stage. To make a booth, we cut diamond willows, stood them in the ground in a circle and, bending over the leafy tops, tied them together. A few leafy branches might be woven into the top to increase the shade. A booth was about as high as a woman can reach with her hands, and enclosed a space about three paces in diameter.

The Watchers' Meals

The girls who sang and watched the ripening corn cooked their meals in these booths. I often did so when I was young; indeed, cooking in the booths was done by all the watchers, even young girls of ten or twelve years. I have often seen my grandmother, Turtle, very early in the morning, cooking in her booth.

A meal was sometimes eaten in the field just after sunrise, or a little later; but we had no regular meal-hours. We cooked and ate whenever we got hungry, or when visitors came; or we strayed over to other fields and ate with our friends. If relatives came, the watchers often entertained them by giving them something to eat.

To cook a meal, a fire was made in the booth. Meat had been brought from the village, dried or fresh buffalo meat usually. Fresh meat was laid on the coals to broil; dried meat was thrust on the end of a stick that leaned over the fire, and roasted. Fresh squashes we boiled in our native clay pots, or in iron pots that we bought of the traders. We were fond of squashes.

A common field dish was green corn and beans. The corn was shelled off the cob and boiled with shelled green beans; or, sometimes, the beans were boiled in the pod. The cooked mess was poured into a wooden bowl, and ate with spoons made from the stems of squashes. The stem was split at one end, and the split held open by a little stick.

We went to the watchers' stage early in the day, before sunrise or near it; and we came home only at sunset. The watching season lasted until the corn was gathered and harvested.

My grandmother, Turtle, went almost daily to the field in the watching season. I remember that she used to bring home, in the evening, all the uneaten corn she had cooked that day. This was Indian custom; we were taught never to waste any food.

Buffalo Bird Woman's Story

How the Hidatsas Harvested, Husked, Prepared and Stored Their Corn—The Fourth Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

GREEN corn season came early in the harvest moon, or about the second week in August, as white men would say. It lasted about ten days, and was a time of much feasting, but it also brought work.

We knew the green ears were ripe enough to pluck when the blossoms on the top of the stalk had turned brown, the silk had dried, and the husks on the ear were a dark green. I do not think the younger Indians who go to white men's schools are as good agriculturists as we were when I was young.

Sometimes I say to my son, Goodbird: "You young folk, when you want green corn, open the ear to look at the grain; but I go right into the field and pluck the ear. When you open an ear

and find it too green to eat, you leave it on the stalk; and then birds come, or little red ants, and eat the grain and the ear is spoiled. I do not think you are very good gardeners. In old times, when I went out to gather ears, I did not have to open their faces to see if the ear was ripe enough to be plucked!"

Uses of Green Corn

Green corn was usually boiled—in a clay kettle, when I was a little girl. Sometimes the ears were roasted, by someone who wanted a little change in cooking. I do not remember that my mothers ever served a meal of roasted corn to the family.

If I wanted to roast green corn, I made a fire of cottonwood and prepared a bed of coals. On these coals I laid the ear, stripped of husks, gently rolling it from side to side to keep it from burning.

As the ear roasted, the green kernels sometimes popped open with a rather sharp sound. If this popping noise was very loud, the family would laugh and someone would cry out, "Eh! We see you have stolen that ear from some other family's field!"

Green corn was regularly plucked for roasting until frost fell when it lost its fragrance and fresh taste. To restore its freshness, we would take some of the green corn-silk of the newly plucked ear and rub the silk well into the kernels as they stood on the cob. This restored the fresh taste and smell; but we did this only if the ear was to be roasted.

We made a kind of bread from green corn. The corn was shelled off the cob with the thumb-nail, put in a corn mortar and pounded to a pulp. Fresh husks were laid in a row, overlapping like shingles; over these was laid a second row, transversely to the first; and so on until four or five layers of the green husks were made.

The pounded pulp was poured out on this husk sheet and patted down with the hand into a loaf about two inches thick. The ends of the husks were folded over this loaf, and it was bound with some husk strips. No fats or seasoning went into the loaf.

A cavity was dug in the ashes of the fire-place, about as deep as the length of my hand. Into the cavity were raked live coals. The loaf was laid on these, and over the whole were heaped ashes and live coals. The loaf baked in about two hours. We called this loaf *naktsi*, or thing-baked-in-ashes.

But our chief use of green corn was to boil and dry it, to lay by for winter. Gathering and drying green corn was an important part of the corn harvest. This is the way I prepared my family's store:

Just before sunset I went to the field and plucked off the ears that I found of a dark green outside. I piled these in some convenient place. I left off plucking when I had about five basket-fuls.

The next morning, before breakfast, I fetched the plucked corn to our lodge. I had not done this the evening before,

because letting them lie in the open air over night kept the ears fresher.

After my morning meal I husked the ears, using my bare hands. I laid the husked ears on a pile of clean husks.

A kettle meanwhile had been filled with water and set on the fire. When I had husked enough to fill the kettle, I dropped the ears in the boiling water; and when they were about half cooked, lifted them out again with a Rocky Mountain sheep horn spoon.

When all the corn was cooked, I bore the ears outside to the floor of the drying stage and laid them in rows to dry over night.

The next morning, sitting on a tent-skin as an Indian woman sits, with ankles to the right, I shelled off the corn with a mussel-shell. This shelled corn I spread on skins on the stage floor. It dried in about four days, and was then ready to be sacked and stored in a cache pit for winter.

Dried green corn when boiled tasted much like the canned corn we now buy of the traders.

In the husks of some of the green ears is found a black mass that we call *mapedi*, or corn smut. This we gathered, and when we had boiled and dried it, we broke it into bits to mix with our dried green corn. We boiled these bits with the corn to eat as a kind of relish.

The Husking Feast

Meanwhile, the corn in the field was ripening, and the men of the village began to come in from the harvest hunt; for meat had to be provided for the husking feasts. Buffalo meat was pre-



Interior of an Earth Lodge as Sketched by an Artist Who Visited the Hidatsas in 1833. The Earth Lodges Were Permanent Structures, Large Enough to Accommodate a Number of Indians and Sometimes Their Domestic Animals as Well



A Typical Indian Tepee Made of Skins and Poles. This Type of Dwelling Was Most Popular With the Plains Indians, Being Best Adapted to Their Nomadic Habits

the birds were singing to their mates. It seemed good to be out under the open sky again, after the long months in our winter lodges.

I am afraid I did not help my mothers much; like any young girl, I liked better to watch the birds than to work! Sometimes I chased away the crows. Our corn, indeed, had many enemies. Magpies and crows pulled up much of the young corn. Crows were fond of pulling up the green shoots when they were a half-inch or an inch high. Spotted gophers would dig up the seed from the roots of the young plants.

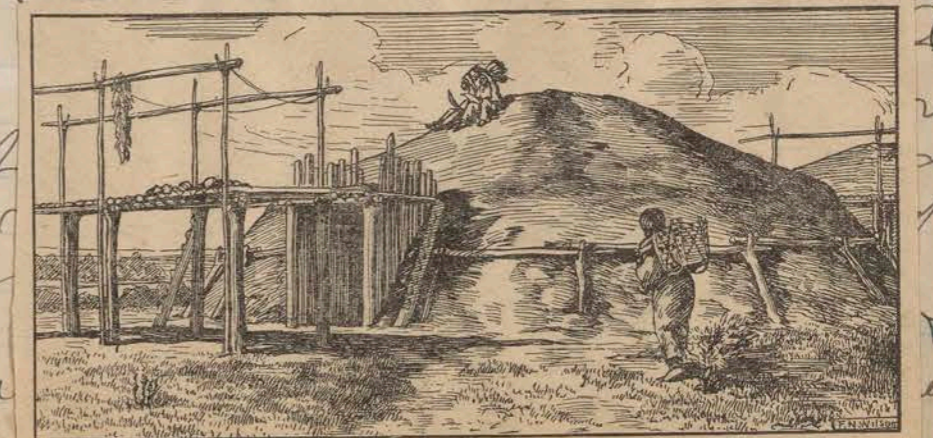
When the field was all planted, my mothers used to go back and replant any hills of young corn that the birds had destroyed. If only a part of the plants in a hill were destroyed, my mothers did not disturb the living plants. In place of each missing plant, one of

soon lost their fear and came back to eat our corn.

The Watching Stage

During the hoeing months, the crows gave us little trouble; but as the Cherry moon, or August, approached, they became worse than ever. The corn had now begun to ear; and crows and blackbirds came in flocks to peck open the green ears for the soft grain. A platform, or stage, was often built in the field, where the girls and young women of a household came to sit and sing as they watched that crows and other thieves did not destroy the ripening crop.

We cared for our corn in those days as we would care for a child, for we Indian people loved our fields even as mothers love their children. We thought that the corn plants had souls as children have souls and that the growing corn liked to hear us sing, just



An Hidatsa Earth Lodge and Corn Drying Stage, Drawn True to Type. Note the Woman Carrying Corn in Her Basket to be Spread on the Floor of the Stage, and the String of Selected Ears on the Upper Railing

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ferred, dried usually in the open air, or in the smoke of a slow fire. But if scouts brought news that a herd had wandered near the village as corn harvest began, there was great rejoicing; for we knew then we should have fresh meat for the harvesters.

The homecoming of the hunters was a time of great excitement. I can yet see the village dogs running out, tails a-quiver, with their sharp bark, "Wu-wu-wu!" almost like a coyote's. They scented the fresh meat and were eager for their share. Hardly less noisy were the boys, with their shrill yells, "Yih! yih! yih!" We girls were just as interested, but quieter!

When the corn in our field was fully ripened, my mothers went out with baskets, plucked the ears from the stalks and piled them in a heap for the husking. It took them a day to do this, though our field was a large one. A smaller family might have to work a part or all of the second day.

The day after the corn was plucked, we gave our husking feast. My mothers took dried meat, already boiled, to the field; or they boiled the dried meat in a kettle near the corn pile. Another kettle held boiled corn. If a kill of buffaloes had just been made, a family might take out a side of fresh buffalo meat to roast over a fire.

Invitations had been sent beforehand to young men to be huskers. They soon came, young men from nineteen to thirty years of age for the most part.

However, a few old men would be in the company, and these were welcomed and given a place at the feast. We Indian people honor our old men.

There might be twenty-five or thirty of the huskers; and they were paid for their labor by the foods given them to eat. Each young man carried a sharp stick, on which he skewered any meat he could not eat, to take home. We Indians always eat any food given us, or else take it home. To leave any uneaten meat would mean, "I do not like this food—you are a very bad cook!" White people seem impolite to me, when they leave uneaten food on a plate, at another man's table.

The husking season, bringing so many young men into the field, was looked upon as a season of jollity; and youths and maidens painted and dressed to look

their best. A young man was pretty sure to give his best help to his sweetheart, though he did not talk to her and she hardly looked at him while others were around! The young men were apt to vie with one another at the husking pile of a popular girl; for, of course, the maidens of the village were out, each at her family's corn pile!

The huskers worked rapidly, with bare hands, never with any kind of husking peg. A sharp lookout was kept for green ears. Such an ear would turn black and spoil if stored in the cache. Every husker knew this, and as he worked he laid in a little pile beside him any unripe ears he found. These green ears were his to eat, or feed to his pony.

Last year a white man hired me to gather and husk his corn. I kept all the green ears for myself. I do not know if that white man liked it or not. It may be he thought I was stealing those ears. But I am an Indian woman, and he must expect me to follow Indian ways!

Most of the corn, as it was husked, was tossed into a pile, to be borne later to the village on the backs of the women. This was true of all the smaller and less-favored ears; but the best of the larger and plumper ears were

braided into strings. Fifty-four or fifty-five ears usually made a string.

I used to like to watch Red Blossom at this labor. When a string was all braided, she took an end in either hand and, placing her right foot against the middle, gave the two ends a smart pull. This stretched and tightened the string, tried if there was any weak place, and gave the string a neater and more finished shape.



The Woman at the Right is Throwing the Rest into a Pile. The strings of braided corn were borne to the village on the backs of ponies, ten or less strings making a load.



The strings of braided corn were borne to the village on the backs of ponies, ten or less strings making a load.

The strings of braided corn were borne to the village on the backs of ponies, ten or less strings making a load. They were hung on the drying stage upon the railing that lay in the upper forks. If there was need, poles were laid across the rails and strings were hung over these also.

Meanwhile, the smaller and less-favored ears were being carried home by the women. Even I helped at this. It took the members of my father's family a whole day, and until the afternoon of the next, to get this work done.

Each carrier, as she brought in a basket of corn, climbed the log ladder of the stage and emptied her basket on the stage floor. Here the corn lay in a long heap, in the middle of the floor; for a free path was always left around the edge for the women. Having this path to use, they did not tread on the corn as they moved about.

The husking season, like the green corn season, lasted about ten days. The young men helped faithfully every day; and when they had husked all the corn in one field, they moved to another. Thus all the corn piles were soon husked.

I was but a young girl at the time of which I am now telling you; and seeing all the older girls dressed up so finely, and so many handsome young men coming out to the husking feast, made me wish I were grown up and could wear a fine robe and paint my face a beautiful red. But my mothers had taught me to be modest, and if a young man passed me I would not speak to him, nor even look into his eyes. I turned my face away and pretended not to see him, even if he was very young and handsome!

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Meeting Rain! Rain! Rain! Rain! Rain! Rain!

Buffalo Bird Woman's Story

How the Hidatsas Threshed Their Corn with Flails, Saving Every Kernel—The Fifth Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

a few inches below the stage floor. To these poles they hung the tent-skin, bottom upward, by means of a long thong woven in and out through the holes in the edge of the tent-skin, thus enclosing the greater part of the section. The upper parts of the tent cover were drawn in and spread flat on the ground, to make a floor for the booth. Stones were laid around the edge to weight the tent-skin against the wind.

My mothers now went above and took up one of the floor planks. Through the aperture thus made they shoved the corn, until there was a pile in the booth below, eighteen or twenty inches high, and running the width of the booth.

My mothers descended the ladder and entered the booth, my grandmother entering with them; the overlapping edges of the tent-skin that made the door, they

empty cobs that had accumulated on the pile and cast them out of the door of the booth, under the next section of the stage, where a tent cover had been spread to receive them. Many of the cobs had a few small kernels clinging to them; and these must be saved, for we Indians wasted nothing.

At the end of the day's threshing, my mothers turned attention to the pile of cobs; and with their thumbs they shelled off every grain that still clung to the cobs. From the cobs of a day's threshing enough grain might be collected to fill a white man's hat.

The cobs attended to, my mothers entered the booth and bore all the newly threshed grain into the lodge and emptied it into a bull-boat to store it for the night. The grain safely put by, my mothers returned to the cob pile; these



Hidatsa Women Drying Meat. Meat Thus Dried May Be Kept All the Year, Sweet and Wholesome. The Woman is Stirring a Pot in Which the Broken Bones are Being Boiled for "Bone Butter"

threshers sat in a row on the floor of the booth, facing the pile of corn. Each woman had an ash or cottonwood stick for a flail. To thresh the grain, she raised the flail and brought it down smartly, but not severely, upon the pile of corn. The grain, thus beaten off the well dried cobs, would fall by its own weight and work its way to the bottom of the pile, while the lighter cobs would come to the top. The skin sides of the booth caught any kernels that the flailing caused to fly about.

The threshers rested now and then, while my grandmother drew off the

cobs, heaped on the tent-skin just without the booth, were quite clean of grain.

All day long as they threshed, my mothers had watched that no horse got at the cobs to nibble them, nor any dog ran over them, nor any children played in them. Then in the evening, if the weather was fair and there was little or no wind, one of my mothers carried the cobs to a grassy place outside the village, and heaped them in a pile about five feet high. I used to help in this work, quite proud to have my small basket on my back heaped high with the fresh-smelling cobs.

In our prairie country on a fair day the wind usually dies down about sunset; and now when the air was still, we fired the cob pile. Other families were doing likewise, for the villagers threshed all in the same season; and I could see the cob piles of other threshers sending

up their flames and lighting the gathering dusk.

My mother and I stayed to watch our fire and keep mischievous boys from coming to play in the burning heap. Children of from ten to fifteen years of age were quite a pest in cob-firing time.

They had a kind of game they were fond of playing. Each got a long flexible green stick, on the end of which he squeezed a ball of wet clay from the nearby river. The boy would try to approach one of the burning cob piles and, with his stick, slap the mud ball smartly into the burning coals. Some of these, still burning, would stick in the wet mud. Whirling his stick like a sling, the boy would throw the mud ball into the air, often aiming at some other boy. Other boys were doing the same, and the balls of mud with the glowing coals clinging to them would go sailing through the air like shooting stars.

We had a busy time of it sometimes, my mother and I, keeping away those wretched boys!

Ash Crust Used for Seasoning

The fire burned down at last, the coals were dead, and nothing was left but a pile of ashes. It was now night, and the stars were out; and my mother and I, tired, one of work, the other of play, went home and to bed. But early the next morning, before the prairie winds had arisen, my mother would be up and on her way to the ash heap.

On top of the ashes, if no horse nor dog had disturbed them, and no wind had blown them about, a thin crust had formed. This crust my mother carefully broke and, gathering it up in her fingers, squeezed the pieces in her palm into little lumps or balls. Four or five of these lumps might be gathered from one pile of ashes, but never more than five.

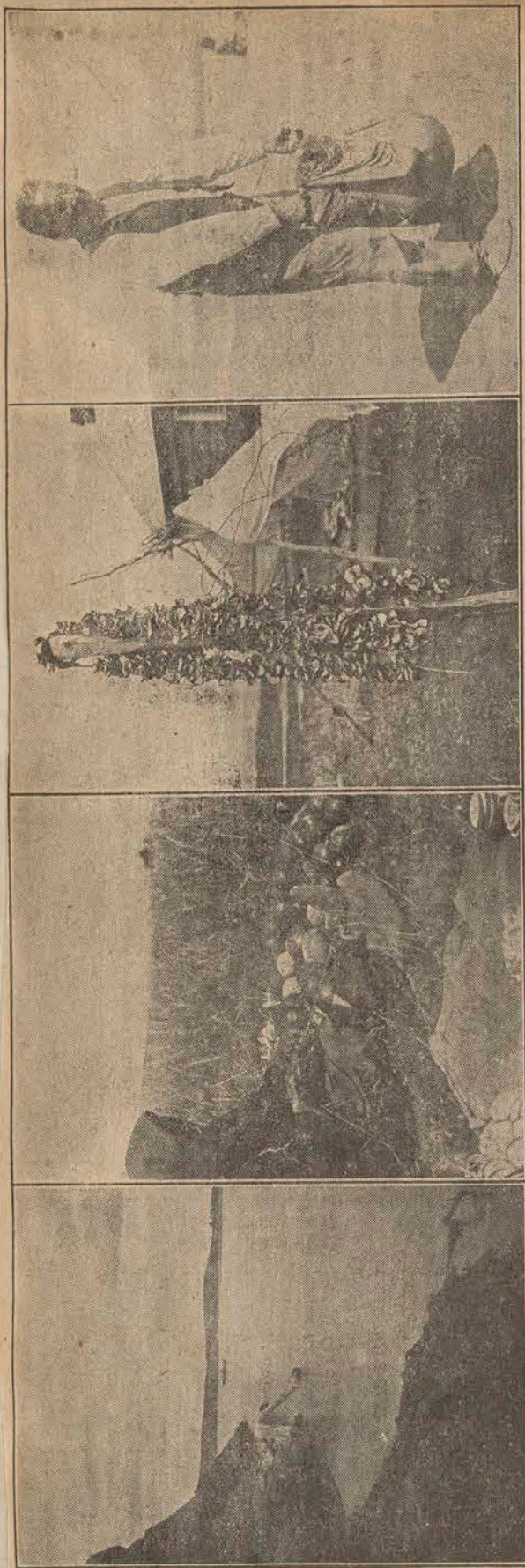
These balls my mother brought home. There were always several bark or skin baskets hanging in the lodge; and it was our habit to keep some dried buffalo heart skins, or dried paunch skins, in the lodge for wrappers, such as white families keep wrapping paper in the house. The ash balls my mother wrapped up in one of these wrapping skins, being careful not to break the balls. She kept the package in one of the baskets.

These ash balls were used for seasoning our corn foods. We Indians did not have salt such as white men have. We did have alkali salt; spring salt we called it, because we gathered it at the edge of springs where the water left it in thin white crusts. We used this spring salt for seasoning *madakapa*, or dried ripe corn pounded to a meal and boiled with beans.

But in the fall, after the corn threshing, instead of seasoning this dish with spring salt, we preferred to use this seasoning of ash crust. We called the ash balls *madakapa isepa*, or *madakapa darkener*, because it turned the boiled corn meal somewhat darker in color.

My mothers burned cobs and collected ash balls after every threshing day, unless hindered by storm or high wind. (Continued on page 1791)

And you men who see to city with wares & sample thankful - for I know of no one have benefited more than you XIII Century to have a relative a traveler was a disgrace. The nobility, for they were called to The warrior - to defend the people each the people. The farmer & artisan - full of love the people. But the peddler - he called



Scenes in the Land of the Hidatsas. First, the Missouri River, on the Bank of Which, in Western North Dakota, the Hidatsa Villages Stand. Second, Owl Woman Making a Squash String—Slices of Squash Strung on Twisted Grass, to be Buried in Loose Corn in Cache Pits. Third, a Squash String after Drying. Fourth, Wolf Chief with Bucket Made of a Steer's Paunch, Like the Bucket of a Buffalo's Paunch Used in Olden Times



Building Activities in the Hidatsa Villages of Western North Dakota. Left, Bottom Frame of a Bull Boat, Made of "Mahohishah" Willow, to be Covered with Skin. Center, Section of a Cache Pit Made by Buffalo Bird Woman in the Bank of the Missouri to Show How the Indians Stored Their Corn. Right, Model of the Frame of an Earth Lodge—the Large Type Supported by Posts and Beams

Buffalo Bird Woman's Story

How the Hidatsas Stored Their Corn for Winter in Grass-lined Cache Pits—The Sixth Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

I HAVE heard that white people have cellars dug under their houses, where they store potatoes and turnips; but cellars are not new to us Indians. We had cellars, or cache pits as white men call them, from long ago—ever since the world began, my mothers have told me.

In these cache pits we stored our corn, beans, and strings of dried squash, for winter; here too we stored bags of sunflower seed, and smaller bags of dried Juneberries, pounded and dried chokecherries, and sliced and dried wild turnips. These last are wild fruits and roots that we gathered and put away in considerable quantities.

It is a great mistake to think that we Indians did not eat fruit. We had no apples nor peaches; but we had wild plums, wild currants, wild gooseberries, wild raspberries and strawberries, cactus berries, sand cherries, and red and black haws, in season. However, some of these fruits are rather rare and hard to get.

Juneberries and chokecherries were plentiful almost every season, and we

dried quantities of both, storing them in skin bags. Chokecherries were mashed between two stones, the pulp was squeezed out between thumb and first finger in little lumps or balls, and dried in the sun. These choke-cherry lumps were used in cooking, or were eaten like sticks of candy. They were quite sweet, and grown folk and children alike were fond of them.

Dried Juneberries were often boiled with a flour of pounded wild turnips; this made a very good pudding. My son's wife cooks on a stove, and my son buys white men's foods; but I think our

old-fashioned foods and our Indian ways of cooking were much better.

My mothers owned five cache pits—jug-shaped pits five or six feet deep, lined with grass. Four were without, one was within the lodge. The last was used more as I have heard white men use cellars. In it we stored sunflower seed, dried berries, and even bladders of bone butter. The pits that were without the lodge we used for storing our corn.

Mice were rather troublesome in the lodge—not the white-bellied kind that white men have brought us, but a smaller kind that made nests in the grass-and-earth covering of our lodge walls. These mice sometimes got into a cache pit, and were then very hard to dislodge.

What the Mice Accomplished

They got into one of my mothers' pits, burrowing into the walls under the grass lining and did so much damage that my mothers abandoned the pit and filled it up with earth.

"We shall have to dig another cache pit," said Red Blossom. "Those bad mice have ruined this one."

It was autumn and our harvest was a

big one—so big that my mothers had to add a fourth section to their drying stage to dry all our corn. I have dug more than one cache pit since, but that cache pit I shall always remember because it was the first that I helped to dig.

We began work one morning just after the early meal. The spot chosen was on the left of the door, a little way from the lodge. The Sioux used to raid our empty lodges when we were away in our winter village; we had to hide our cache pits so that they could not find them and steal our corn.

We Hidatsas did not like the Sioux;

we thought them wild men because they hunted and did not plant corn, and lived in tents instead of comfortable earth lodges. But if we did not like the Sioux, neither were we afraid of them. We were a little tribe and they were a big one; but we could give them a warm time of it, if they came up against us in summer, when we were at home. Those Sioux were great thieves; but our brave young men made war on them, and went right into the Sioux country and stole their horses!

My mother Red Blossom and I did the work of digging. "It is time you were learning to prepare a cache pit," she said. "Some day you will grow up and be married; how will you and your family eat if you do not put away corn for winter?"

Red Blossom had a short-handled hoe with an iron blade; with this she began digging the round mouth, dragging the loosened earth away with her hoe. The mouth of the pit was just big enough for one to enter. At about a yard's depth—as I here show with my hands—my mother began to widen it, cutting away at the walls with the blade of her hoe. She had a wooden bowl at her feet; into this she raked the loose earth; and when the bowl was full, she handed it to me. I bore it a little way off and emptied it.

We were two days and a good part of a third digging the cache pit. It was now about five feet wide at the bottom, and

of a depth that my mother standing within could just reach with her hand to the level of the ground above. I fetched a ladder to let her climb out; we always had a ladder resting against the drying stage. It was made of a cottonwood trunk, with steps cut into it.

Digging the cache pit did not end our labors. "We must line the walls with grass," my mother said, "to keep dampness from reaching our corn and spoiling it."

"What kind of grass?" I asked.

"Only one kind will do," she answered. "It is the long, bluish kind that grows near springs and water-courses. All other kinds will mold; and we Hidatsas know, for we have raised corn since the world began!"

There was a little stream flowing from a spring some distance from the village. The next morning my mother and I set out for the spring, where we knew there were beds of blue grass growing. I led a pony, and my mother was followed by four dogs harnessed each to a travois.

Lining the Cache Pit

The grass grew about three feet high; and as it was now autumn, the grass was dry and dead at the top, though still green down at the roots. We cut it with our hoes and made it into bundles, enough to load our beasts and ourselves.

I loaded my pony with four bundles, two on a side, bound firmly to the saddle. My mother packed a bundle on her back, and our four dogs dragged each a bundle on a travois.

A bundle was about four feet long and two and a half feet thick, pressed tightly together. Each bundle was bound with a rope of grass, for in old times,

(Continued on page 14)



Feasting. The Indians Like to Eat; That They Gorge Themselves is Hardly True. In Old Times, When Food Supplies Came Irregularly, the Indian Ate All He Could. But the Hidatsas and Other Corn-raising Indians Had More Regular Habits than the Purely Hunting Tribes

Members Present
" Absent
" Sending answers
" Present

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| 1 | 0 | 1 | 0 | 0 | 0 |
| + | 1 | 7 | 1 | 5 | 8 |

...now have me and that I got called a pony thru school & married as well - then mother took down & a year ago died. And then Uncle died & left me a big bunch of money. Know what

marks

remember, we Indians had no binder twine, or lempen ropes.

To make a grass rope, my mother sought a place where there was some tall, dead, last-year's grass standing. Stooping over she took a whisp of grass in her hand and twisted it to the left, at the same time gently lifting it, so that the dry stems would break off at the roots. Taking a step forward, she grasped another whisp of grass, which she twisted and broke off as before, but in such manner that it made a part of the continued twisted strand. She continued this until she had a rope long enough to tie the bundle.

We reached our lodge in the afternoon. Our grass bundles we laid on the floor of the drying stage until we were ready to use them. Just before using, we took them up on the lodge roof, broke the binding ropes, and spread the grass out to dry for one day.

The walls of the cache pit had been left bare for the grass lining; but a floor was rather simply made of dead and dry willow sticks, laid evenly and rather snugly over the bottom of the pit. Over this willow floor the thoroughly dried grass was spread to the depth of four inches. Grass was next spread over the walls to the depth of three or four inches, and stayed in place with willow sticks, eight in number, raised vertically against the walls and nailed in place with wooden pins made each from the fork of a dead willow.

Into the bottom of the pit my mother now fitted the skin cover of an old bull boat, with the willow frame removed.

The cache pit was now ready to be stored.

"Fetch me an old tent cover," my mother now bade me. I fetched one from the lodge.

My mother laid it by the cache pit, so that one end of the cover hung down the mouth of the pit. On this tent cover she poured a big pile of shelled corn, fetched from the lodge where it had been stored temporarily in bull boats. We also fetched many strings of braided corn and laid them on one side of the tent cover; and strings of dried squash.

We let down the ladder, and my mother descended into the pit. Having withdrawn the ladder, I leaned over the pit and handed down a string of the braided corn. My mother took the string of corn, folded it once over, and laid it snugly against the wall of the cache pit, on the skin bottom covering, with the tips of the ears pointing inward. Folding a string thus, kept the ears from slipping and stayed them more firmly in place; laid husk end to the wall, the ears were better preserved from danger of moisture.

My mother continued thus around the bottom of the pit, until she had surrounded it with a row of braided corn laid two ears deep—for the strings, remember, were doubled. She now laid a second row, so that the bottom of the pit was surrounded by strings of braided corn, which, because doubled, now lay four ears deep.

"I am ready for the shelled corn," my mother called; and she stepped back from under the pit's mouth.

Obeying, I pushed the shelled corn that lay on the tent cover down the overhanging end of the skin, into the cache pit, until the floor of the pit was filled level with the top of the four-tiered series of strings of braided corn. It was to receive this loose or shelled corn that a bull-boat cover was put in the bottom of the cache pit.

"The squash, next!" called my mother.

I passed down one of the heavy, seven-fathom-long strings of dried squash. This my mother coiled up in the center of the cache pit upon the shelled corn. Dried squash was easily spoiled by dampness, and placing the string thus, where it would be buried in the loose corn, protected it.

Again I passed down strings of braided corn to my mother, which she doubled and laid around the walls of the pit. And so we worked, my mother and I, until the pit was filled, all but the neck. In an average-sized cache pit, we usually stored four seven-fathom strings of dried squash, and thirty or more strings of braided corn.

Instead of strings of squash, beans or sunflower seed were often buried in the loose corn, in sacks of buffalo skin. Usually, a family set aside one cache pit for this purpose.

Sealing the Pit

The pit must now be closed. My mother stepped out of the pit—she could easily do this, now that the pit was nearly full—and poured in some more of the loose corn to fill the pit well up to the neck. Over it she fitted a circular piece of buffalo bull's hide, cut to fit snugly in the mouth of the pit. A bull's hide was much thicker than a buffalo cow's.

Over this circular skin my mother and I laid grass, of the kind that lined the pit's walls. Upon this grass, in a trench dug for the purpose, we laid puncheons, or split small logs, flat side down to keep them from rocking. There were five main puncheons, the middle one being heaviest, to bear the weight of any horse that might walk over the pit's mouth.

Over the puncheons we laid grass, which we trampled down with our feet. A second bull's-hide cover was fitted over the grass, and upon this we heaped

your own rear view
I didn't have nothing
I wanted hated to see
After six months I had a
my house I used to sit

Buffalo Bird Woman's Story

The Indian Girl Reaches Marriagable Age and Assumes the Duties of a Wife—The Seventh Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

your husband. Try not to do anything to make him angry."

I did not answer "no" or "yes" to this, for I thought, "If my father wishes me to do thus, why that is the best thing for me to do." I was taught to be obedient to my father; I do not think white children are taught thus, as we Indian children were!

For nigh a week my father and my two mothers were busy preparing the feast foods for the wedding. On the morning of the sixth day, my father took from his bag a fine weasel-skin cap and an eagle-feather war bonnet; the first he put on my head, the second he handed to my younger sister.

We were now ready to march to Hanging Stone's lodge. I led, my sister walking with me. Behind us came some of our relatives leading three horses, and

after them five great kettles of feast foods on poles, borne on the shoulders of women relatives—boiled, dried, green corn and pounded, dried, ripe corn boiled with beans.

Hanging Stone sat on his couch, against the puncheon fire-screen. I went up to him and put the weasel-skin cap on his head. The young man who was going to be my husband was sitting on his couch—a frame of poles covered with a tent-skin. My sister and I went over and shyly sat on the floor near by.

The kettles of feast foods had been set down near the fire-place, and the three horses had been tied to the corn stage without. Hanging Stone had fetched my father four horses. We reckoned the weasel cap and the war

earth until the pit was filled up level with the ground. Lastly, we raked ashes and refuse dirt over the spot, to hide it from any prowling Sioux.

We left our summer village about November, to go to our winter camp. Corn, dried squash, beans, and whatever other dried provisions were needed, we loaded on our horses, on dog travois, or even on our backs, and took with us. These we stored in a temporary cache pit near our winter lodge, drawing from the store as needed. Our hunters brought in deer during the snow months; but winter hunting was rather uncertain, and we often had to return to our cache pits at the summer village if we got out of provisions.

I remember one winter when some of our people left the winter camp and went to the summer village to open a cache, and a war party of Sioux surrounded them. Our young men took refuge in a kind of fort—block-house, you call it?—that belonged to the traders. They fired down from an upper room and killed two of the Sioux. The Sioux drew off, and yelled and mourned for their slain; but our men had the scalps!

We were not always so fortunate. Another winter, the year after Yellow Hair* was killed (1877) the Sioux burned many of the lodges of our summer village, and broke open our caches and stole the corn.

*Gen. George A. Custer.

marks

bonnet as worth each a horse; and with these and our three horses, my father felt he was going his friend one horse better. It was a point of honor in an Indian family for the bride's father to make a more valuable return gift than that received from the friends of the bridegroom.

As we two girls sat on the floor—ankles to the right as Indian women always sit—Magpie's mother filled a wooden bowl with dried buffalo meat, pounded fine and mixed with bone butter, and set it for my sister and me to eat. We ate as much as we could. What was left my sister put in a fold of her robe, and we rose and went home. It would have been impolite for us to have left behind any of the food given us to eat.

That day Magpie's relatives and

friends came and feasted on the foods we had taken to Hanging Stone's lodge. Each guest brought a gift, something useful to a new-wed bride—beaded work, fancy work bag, girl's leggings, woman's belt, blanket, woman's robe, calico for a dress, and the like; and in the evening, two women of Magpie's family brought these gifts to my father's lodge, packing them each in a blanket on her back. They piled the gifts on the floor beside Red Blossom, to whom, as the elder of my two mothers, this courtesy was due.

Red Blossom spent the next few days helping me build and decorate the couch that was to mark off the section of our lodge set apart for my husband and me; and we even made and placed before the

couch a fine, large, willow lazy-back or chair.

All being now ready, my mother said to me: "Go and call your husband. Go and sit beside him and say, 'I want you to come to my father's lodge.' Do

not feel shy; go boldly and have no fear!"

So with my sister I slowly walked to Magpie's lodge. There were several besides the family within, for they were expecting me; but no one said anything as we entered, as was quite in keeping with Indian custom.

Magpie was sitting on his couch, for this in the daytime was used as white men use a lounge or a big chair. My sister and I went over and sat beside him. Magpie smiled and said, "What have you come for?"

"We have come to call you," I answered.

"Good," he said.

My sister and I arose and returned to my father's lodge. Magpie followed us a few minutes after, for young men did not walk through the village with their sweethearts in the daytime; we thought that foolish. And so I was wed.

My life as a young married woman did not differ so very much from what it had been. I was still in my father's lodge, and worked as before at household duties or in the field with my mothers. Still, my husband and I now made a little family of our own, and as a married woman I felt a somewhat greater responsibility for my share of work in house and field. Then, planting time was coming and I took more interest in getting ready for it.

A white man once asked me if Indian women never got tired of their hard work in the field and lodge. No; why should we? We loved our work, quite as much as white people love theirs; and we took just as much pride in it. We Indian women never thought of our work in the corn fields as wearisome or degrading.

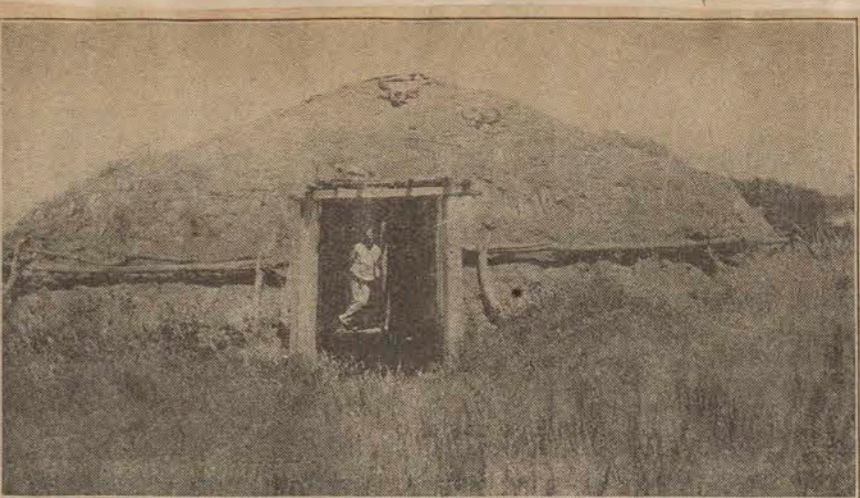
The Sunflower Crop

We came back from winter camp just before the ice broke on the Missouri. Usually the Missouri ice broke about the first of April; and the first planting, of sunflower seed, followed very soon after. Sunflowers were planted in hills, five or six paces apart, around the edge of the field. Three seeds were planted in a hill, pressed down with thumb and fingers. We had different varieties of seed, black, white, red, striped; but all were cooked and prepared just alike.

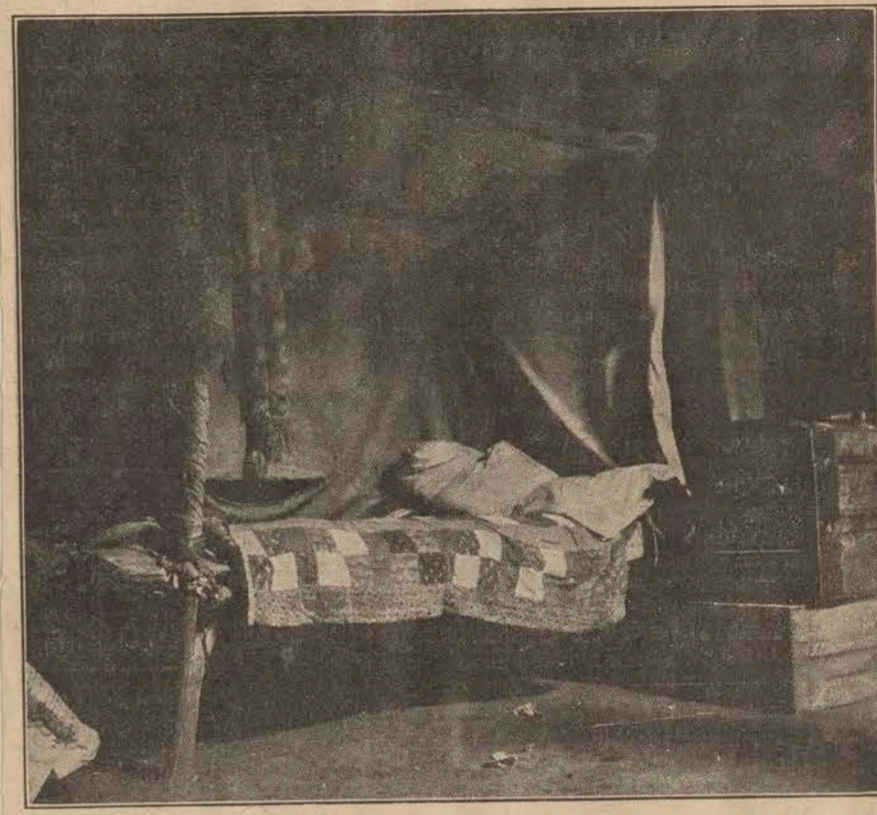
We reckoned sunflowers as a regular crop, and in my father's family we put away two or three bags of seed every year. Seed for planting, as always of all our crops, was carefully chosen. A sunflower plant has generally one big head at the top, sometimes two or even three such heads. These were threshed and the seed sacked separately from that of the smaller heads, which we called *mahi naka*, or baby sunflowers. For seed, we took only from sacks threshed from the larger heads. Our sunflowers, remember, grew wild along the Missouri; they were not the big kinds that white men have now brought us.

The seed was much used for making sunflower balls. These were important articles of diet in old times. To make sunflower balls, I parched the seed in a clay pot at the lodge fire. When well parched, I put the seed in a corn mortar and pounded them to a fine meal. I reached into the mortar and took out a handful of this meal, which I squeezed in my hand into a lump or ball. This I took between my two palms and gently shook to bring out the oil in the meal, making the ball shiny and smooth. It was then ready to eat.

In old times, nearly every warrior and hunter carried one of these sunflower balls in his handy bag, which hung at his belt and in which he carried sinew and awl for mending his moccasins. When worn with fatigue or overcome with sleep or weariness, the warrior took out his sunflower-seed ball and nibbled it to refresh himself. If weary, he began to feel fresh again; if sleepy, he grew wakeful. To hunters and warriors, sunflower-seed balls were a very important food.



Entrance to an Old-fashioned Earth Lodge in the Hidatsa Villages of Western North Dakota. This Photo Was Taken in 1909. The Lodge Since Has Been Destroyed



An Hidatsa Earth Lodge Usually Was Inhabited by Several Families of Relations. Each Couple Had Their Bed, Which Belonged to Them Alone and Was Used in the Daytime for a Lounge

Buffalo Bird Woman's Story

Hidatsa Methods of Preparing the Soil and Planting the Hills for Corn—The Eighth Chapter in the Life of Buffalo Bird Woman, as Told by Herself

To Gilbert L. Wilson, Ph. D.

CORN planting began rather early in May, as white men count months. We knew when corn planting time had come, by watching the wild gooseberry bushes. The fuel for our lodge fires was dead and dry wood gotten in the timber along the Missouri River. The women of the lodge went twice a week or more, with axes and dogs, to bring the firewood. They cut

and bound it in bundles on travois dragged by the dogs.

Gathering firewood was largely the work of the older women, all of them skilled in the signs of the seasons; and when these old women saw that the gooseberry bushes were in nearly full leaf they would say, "Get your hoes and your rakes ready; the gooseberry bushes are in leaf—corn planting time has come!"

Corn planting lasted several weeks, well into June sometimes, but not later.

The sun then began to go back into the south; old men began to tell eagle-hunting stories; and we knew that the planting season was over.

Corn planting was a busy time, the busiest of the year except the harvest season. The strings of braided corn had been selected beforehand for the seed. Only the very best and choicest ears were taken, and we were careful to look to see if any of the ears had black hearts. That part of the grain that grows next the cob we called the heart, and if this heart was black we knew that the corn would not grow.

The field had to be cleaned up for planting; this we did with our rakes of wood and horn. The dead leaves, grass and refuse thus gathered we bore off to the edge of the field and burned. In the fall, our horses were turned into the



Changing Times! Left, an Indian of the Old School with Weasel-skin Shirt; Child with Elk-teeth Dress. At the Right, a Little Indian of the New School

corn field to crop the standing fodder and eat the husks left in the husking place. Any dried dung left by these horses we also bore off the field in the spring, for we thought this dung bred weeds. Anyway, we observed that the weeds grew thickest in places where dung had fallen.

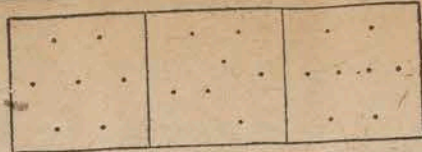
Our corn was planted year after year in the same hills. The soil around the

old hills I loosened up with a hoe, first pulling up the dead roots and stumps of stalks. These, as they collected, I raked off and burned with the other refuse.

This pulling up the dead roots and working the old hill with my hoe loosened the soil for a space about eighteen inches in diameter. I now stooped over and, with my fingers, raked away the loose earth for a bed for the seed. I even stirred the soil around with my fingers with a circular motion to make the bed perfectly level so that all the

seed would lie at exactly the same depth.

A wooden bowl at my feet held the seed. With my right hand I took up a small handful of the corn, quickly transferring half of it to my left hand. Still stooping and plying both hands, I pressed the grains a half-inch into the soil with my thumbs, planting two at a time, one grain with each hand. Six or eight grains were planted to a hill, in patterns something like these:



*Each pattern above represents a hill of corn. Buffalo Bird Woman could not recollect how the grains were arranged in the hills, having planted since girlhood

and the labor having thus become purely automatic. She got a hoe and some corn and, going down to the field, repeated the operation of planting, as above.—Autho

we soaked the seed in tepid water. The corn was soaked only a little while and the water was then poured off through the fingers. Care was taken of the temperature of the water; if very warm, it would kill the seed.

A corn seed thus soaked grew very fast; in four or five days after planting, there would be quite a sprout growing out of it, as I have seen in seed that I have dug up. However, the seed first planted in the season was, of course, the first to ripen.

Sometimes, if warm water was not handy, I put the seeds in my mouth, held them there till well wetted, and then planted them. But we thought that corn seed thus wetted in the mouth was apt to grow ears that we called goose-roof-of-mouth ears. Such ears had every alternate pair of seed rows vacant, making the ear, we thought, look like the roof of a goose's mouth.

It was customary for the women of each household to do their own family planting; but this was not always possible. If a man's wife was sick, or if for some other reason she was not able to do her own planting, she cooked a feast to which she invited the members of her age society and asked them to plant her field for her. The members of her society would all come upon an agreed day and plant the field for her. Sometimes a half-day was enough for this work.

In my own age society there were about thirty members the year I was married. I remember, when we went to help a sick member, each of us would take a row to plant and strive to complete it before the others. We had a good deal of fun thus vying with one another who was the swiftest planter. A member, having finished her row, might begin a second; or if, when each woman had completed her row, there was but a small part of the field yet unplanted, we all pitched in miscellaneously and finished the remainder of the planting.

Planting Squash and Beans

When the corn was all in, we planted our squash, and then our beans. Our squash seed we sprouted before planting. I would cut out a rectangular piece of buffalo hide and lay it, fur up, on the floor of our lodge. I took sage and buck-brush leaves, wetted them and laid them on the skin, upon the fur. Into this mat of sage-and-buck-brush leaves I worked the squash seeds, and folded the whole up into a bundle which I hung on the drying pole near the fire-place.

At the end of three or four days the squash seeds had sprouted nearly an inch. These sprouted seeds I put in a bowl, sprinkling over them a little moist earth.

Two or three women usually planted together, one going ahead to make the hills, the others following with the sprouted seeds. Squash hills were somewhat longer than their width. The squash sprouts were planted in one side of the hill, in two pairs, a foot or fifteen inches apart; they were planted two inches deep in the hill.

As with corn, we used always the last year's hills for planting. In old times we thought we raised much better crops because we were always careful to use the same hill each time and to make the soil very soft with a hoe. It was easier to soften the soil of a previously used hill than it was of a hill in new ground.

Beans we planted immediately after squash. If they were planted alone, they were placed in hills in rows about two feet apart. More commonly they were planted between the rows of corn, sometimes over the whole field, more often over a part of it.

As in the case of squashes, we planted beans in the side of a rather long hill. I would dig out two little cavities with my fingers, about fifteen inches apart, and in each drop three beans. I have heard that some families dropped in four beans instead of three, but I never did this myself. I think three is better and brings a better yield.

We had different varieties of beans, handed down to us from old times; shield-figured, spotted, red, black. All these bore purple blossoms, and were native strains. We raised a white variety that was brought to us when I was a little girl, bearing a white blossom.

The fruit of the squash vines showed many colors and shapes—striped, white, green, spotted, elongated, flattened at one end, and others—but we recognized but one strain, and thought all these varieties grew from the same seed. At least we never tried to isolate distinct varieties of squashes. But we were just as careful to select and dry our bean and squash seed as we were our corn seed.

I am an old woman now, and everything has changed from what it was when I was a girl. Our young men plow fields with horses and plant wheat and other white men's seeds. But I do not see that we have any better food, nor so much of it, as we had when we lived in our Indian way.

My son can read English and preaches every Sunday out of the Bible. He is good to me, and my heart does not feel bad because he worships the white men's God; but I cannot myself forsake the gods of my fathers.

Until a year or two ago I always kept a little garden of corn and squash and beans in a corner of my son's plowed field, cultivated it with my hoe in Indian fashion. But now I cannot longer do even this. I wish I were younger again, so that I could work; then the days would not seem so long to me.

I often think of the good times of my childhood. Then our villages were full of earth lodges, and many children and old men were in the lodges, eating corn and buffalo meat. Now they eat white men's foods and use white men's ways, and our children die and the old men die.

I sit in the evening and think of those good times; but I know I shall never see them again.



Independence Congregational Chapel in Western North Dakota. Where Buffalo Bird Woman's Son, Edward Goodbird, Preaches Every Sunday. This Chapel Was Built and Paid for by Indians; All Its Officers Are Full-blood Indians



Partially Scanned Material

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Constitution.

Article I. Name.

This society shall be called the Shiloh Presbyterian Young People's Society of Christian Endeavor.

Article II. Object.

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, & to make them more useful in the service of God.

Article III. Membership.

The members shall consist of two classes Active & Associate, Active members. The active members of this society shall consist of all young persons who believe themselves to be Christians, & are church members, & who sincerely desire to accomplish the object above specified. Voting power shall be vested only in active members.

Associate members - All young persons of worthy character, who are not at present willing to be considered decided Christians, may become Associate members of this society, & they shall have the special prayers & sympathy of the active members, but shall be excluded from taking part in the prayer meeting, if they so desire.

It is expected that all associate members will habitually attend the prayer meetings & that they will in time become active members & the society will work to this end. These different persons shall become members upon being elected by the society, after carefully examining the constitution & bylaws, & upon signing their names to them, & to the appropriate pledge, either Active or Associate.

Article IV. Officers.

The officers of this society shall be a President, Corresponding secretary, Recording secretary, Corresponding secretary & Treasurer, who shall be chosen from among the active members of the society.

There shall also be a Nominating committee, Prayer meeting committee, Social committee & such other committees as the needs of the society may require, each consisting of three members.

Article V Duties of officers.

President. This officer shall perform the duties usually pertaining to that office. He or she shall have special watch over the interests of the society & it shall be his or her care to see that the different committees perform the duties belonging to them.

Vice President. This officer shall assist the President & perform his or her duties in their absence.

Corresponding Secretary. It shall be the duty of this officer to keep this society in communication with the state & local Christian Endeavor unions & with the united society. This office shall be held permanently by the same person as long as he or she is able to perform its duties satisfactorily & his or her name shall be forwarded to the united society immediately after election.

Recording Secretary. It shall be the duty of this officer to keep a record of the members of this society, to correct it from time to time as may be necessary. To obtain the signature of each newly elected member to the constitution, to keep correct minutes of all business meetings of the society, & to notify all persons elected to office or to committees.

Treasurer. It shall be the duty of this officer to keep safely all moneys belonging to the society, & to pay out only such sums as shall be voted by the society.

Article VI Duties of Committees

Look out committee. It shall be the duty of this committee to bring new members into the society, to introduce them to the work, & to the other members of the society, affectionately, to look after & reclaim any that seem indifferent to their duties, as outlined in the pledge.

This committee shall also, by personal visiting attend satisfy its self of the fitness of the young persons to become members of this society, & shall propose their names at least one week before their election to membership.

Prayer meeting Committee. It shall be the duty of this committee to have in charge the prayer meeting, & to see that a topic is assigned, & a leader appointed for every meeting, & to do what it can to secure faithfulness to the prayer meeting pledge.

Social committee. It shall be the duty of this committee to promote the social interests of the society by welcoming strangers to the meetings, & by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment, of which the Church approves, may be provided. Each committee shall make a report in writing to the society, at the semiannual business meetings, covering the work of the past six months.

Article VII The Prayer meeting.

All the active members shall be present at every meeting, unless detained by some absolute necessity, & each active member shall take some part, however slight, in every meeting. To the above, all the active members shall pledge themselves, understanding by "absolute necessity," some reason for absence which can conscientiously be given to their Master, Jesus Christ.

Article VIII The Pledge.

All persons on becoming active members of the society shall sign the following pledge: Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do what ever he would like to have me do; That I will make it the rule of my life to pray & to read the Bible every day. & to support my own Church in every way especially by attending all her regular Sunday & mid week services, unless prevented by some reason which I can conscientiously give to my Saviour, & that just as far as I know her, throughout my whole life. I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at & to take some part aside from singing in every Christian Endeavor Prayer meeting unless hindered by some reason which I can give conscientiously give to my Lord & master. If obliged to be absent from

the monthly consecration-meeting of the society. I will if possible send a least a verse of Scripture to be read in response to my name at the next call.

Article IX. The consecration meetings.

Once each month a consecration or covenant meeting shall be held, at which each active member shall receive his vote of consecration. If any one absent he can express his feelings by an appropriate verse of Scripture or other quotation.

At such consecration meetings the roll shall be called (or some equally thorough method of making the record may be adopted) & the responses of the active members shall be considered as renewed expressions of allegiance to Christ. It is expected that if anyone is obliged to be absent from this meeting he will send a message or at least a verse of Scripture to be read in response to his name at the next call.

If any active member of this society is absent from this monthly meeting & fails to send a message, the Look-out Committee is expected to take the name of such one & in a kind & brotherly spirit, ascertain the reason for his or her absence. If any active member of the society is absent & ~~is~~ is absent from three consecutive monthly meetings, such a one ceases to be a member of the society, & his or her name, on vote of the Look-out Committee & Pastor, shall be stricken from the list of members.

Any associate member who, without good reason, is regularly absent from the prayer meeting, & shows no interest in the work of the society, may, on vote of the Look-out Committee & Pastor, be dropped from the roll of members.

Article X. Business meetings & elections.

Business meetings may be held in connection with the prayer meeting, or at any other time in accordance with the call of the President.

Any election of officers & chairman of committee shall be held once in six months, in June & December, new officers beginning their duties on July first & January first.

Article XI. Relation to the Church.

This society, being part of the Church, owes allegiance only & all together to the Dutch Reformed Church.

The Pastor & spiritual officers of the Church, if not active members shall be ex-officio & honorary members.

Any difficult question shall be laid before them for advice, & their decision shall be final.

It shall be understood that officers elected or other action taken by the society shall be subject to revision of vote by the session of the Church; that in any way the society shall put itself under the control of the session of the Church & shall make a report to the Church upon whom the said officers of the Church may direct.

Article XII. Relation to Junior Societies.

The Young Peoples Society of Christian Endeavor & the Junior Society being united by ties of love & sympathy & common effort, at least semi-annual reports shall be read to this society by the Junior Superintendent, when the boys & girls reach the age fourteen they shall be transferred to the older society. Special pains shall be taken to see that a share of the duties & responsibilities of the prayer meetings & of the general work of the Society, shall be borne by the younger members of the Society.

Article XIII. Fellowship.

This Society, which owing allegiance only to its own Church, is united by ties of spiritual fellowship with other Christian Endeavor Societies the world around.

This fellowship is based upon a common love to Christ, is cemented by a common pledge, & common methods of work, & is guaranteed by a common name, "Christian Endeavor" used either alone or in connection with some denominational name.

Article XIV. Withdrawals.

Any member who may wish to withdraw from this Society shall state the reason to the Look-out Committee & Pastor, & if this reason seem sufficient he or she may be allowed to withdraw.

Article XV. Miscellaneous.

Any other committee may be added & duties assumed by this society which in the future may seem best.

Article XVI. Amendments.

This Constitution may be amended at any regular business meeting, by a two thirds vote of the entire active members of the Society, provided that a written statement of the proposed amendment shall have been read to the Society & deposited with the secretary at least one month previous.

By-Laws.

By-Laws.

Article I.

This society shall hold a prayer meeting on Sunday evening of each week. The last day of each month shall be a consecration meeting at which the roll shall be called.

Article II.

Method of conducting the consecration meeting at this meeting the roll shall be called by the leader or the secretary during the meeting or at the close, after the opening exercises, several names may be called & then a hymn sung or a prayer offered. The committee may be called by themselves or other occasions of the roll-call introduced. This varied with singing & prayer interspersed. The entire roll shall be called.

Article III.

Business meetings This society shall hold its regular business meeting in connection with the first regular prayer meeting in each month. Special business meetings may be held at the call of the President.

Article IV.

The election of officers & chairman of committees shall be held at the first business meeting in June & December.

Article V.

Application for membership shall be made to the Lookout Committee & recommended by this committee to the Society, to be voted upon at the following regular business meeting.

Article VI.

Persons who have forfeited their membership may be readmitted on recommendation of the Lookout Committee, Pastor & by a vote of the members present at any regular business meeting.

Article VII.

New members shall sign the Constitution & By-Laws & the appropriate pledge card within four weeks from their election to confirm the vote of the society.

Article VIII.

Any one who cannot accept the office to which he or she may be elected, shall notify the President, in writing before the next regular business meeting, at which the vacancy shall be filled. In the meantime the former officer holds the position.

Article IX.

Members in good standing removing to other places or desiring to join other Christian Endeavor Societies shall obtain Letters of Introduction within six months from the time of their leaving this society, unless they shall give satisfactory reasons to their society for their further delay.

Article X.

Other committees may from time to time be added to this society, as need shall arise, whose duties are assigned as follows.

Information Committee, It shall be the duty of this committee to gather information concerning Endeavor work, in all parts of the world, & to report the same. For this purpose, five members shall be set aside at the beginning of each meeting.

Sunday School Committee, It shall be the duty of this committee to endeavor to bring into the Sunday School those who do not attend elsewhere, & to cooperate with the Superintendents & officers of the school in any ways which they may suggest for the benefit of the Sunday school.

Calling Committee, It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the Church, to call on them, & to remind others where calls should be made.

Music Committee It shall be the duty of this committee to provide for the singing at the young people's meeting, & also to train the musical ability of the society & account, when necessary, at public religious meetings.

Missionary Committee, It shall be the duty of this committee to provide for regular missionary meetings

to interest the members of the society in all ways in missionary topics, & to aid, in any manner which may seem practicable, the cause of home & foreign missions.

Flour Committee It shall be the duty of this committee to provide flour for the pulpit, & to distribute them to the sick at the close of the Sabbath service.

Temperance Committee It shall be the duty of this committee to do what may be deemed best to promote temperance principles & sentiment among the members of the society.

Relief Committee It shall be the duty of this committee to do what it can to cheer & aid, by material comforts if possible & necessary, the sick & destitute among the young people of the Church & Sunday School.

Good-Literature Committee, It shall be the duty of this committee to do its utmost to promote the reading of good books & papers. To this end it should do what it can to circulate the religious news paper representing the reality among its members, also to obtain subscribers for the denominational papers & magazines among the families of the congregation as the Pastor & Church may direct. It may if deemed best, distribute tracts & religious leaflets, & in any other suitable way which may be deemed introducing good reading matter whenever practicable.

Article XI.

Members who cannot meet with the society for a time are expected to obtain leave of absence which shall be granted by the Vestry Committee & Pastor, & with decision at any time by the same, & their name shall be placed on the absent list.

Article XII.

Five active members of this society shall constitute a quorum for the transaction of business.

Article XIII.

These By-Laws may be amended by a two thirds vote of members present at any regular business meeting, provided that notice of such amendment is given in writing & is recorded by the secretary at least one week before the amendment is acted upon.

Active members

Address

*We have read & accepted the Constitution & By Laws
of this Society & here by become members of the same*

Social members

Address

Treasurer Account

| Date | Dr | Date | Cr |
|----------|------------------------|---------|----------------------|
| 1/19 | Cash on hand | 1/19 | 105 |
| | for Programs etc | 1/19 | Recd from Mrs Norton |
| 1/26 | " | 1/19 | 25 |
| | | 1/26 | by Cash |
| | | | 10 |
| | | 1/26 | " |
| | | | 55 |
| | | | 165 |
| 1/26 | | | Bal on hand |
| | | | 15 |
| | | | 20 |
| 2/9 | Cash acct of | 2/9 | by cash acct of |
| | Committee | | Missionary coll |
| | 100 | | Feb 7 ed |
| 3/16 | To Miss Hunt | 2/9 | by collection |
| | for Missionary Com | | 29 |
| | 135 | 3/16 | from Treasurer |
| | | | 35 |
| 4/1 1902 | | | 235 |
| 10/13 | To State C. & North | 4/6 | By Contribution |
| | 100 | | 31 |
| | | 4/23 | By sale of Excursion |
| | | | tickets |
| | | | 40 |
| | | 8/3 | By contribution |
| | | | 10 |
| | | 10/5 | " |
| | | | 48 |
| | | | 129 |
| | | | In Treas |
| | | | 29 |
| Nov 28 | To Mr. Ward | Dec 1 | By assessment |
| | 289 | | 290 |
| Nov 29 | To Mr. Shaw for Rolls | " | By sale of Rolls |
| | 40 | | 10 |
| | | " | By Contribution |
| | | | 06 |
| | | Dec 7 | " |
| | | | 55 |
| | | " 14 | Assessment |
| | | | 25 |
| | | 1903 | By Assessment |
| | | Feb 1 | 50 |
| | | " 8 | By Contribution |
| | | | 175 |
| | | | 620 |
| | | | 329 |
| | | | Bal in Treas 2/8 '03 |
| | | | 291 |
| 2/15 '03 | To Mr Ward for | 3/8 '03 | Collection |
| | rent of Hall in Nov 02 | | 85 |
| | 150 | | |
| 3/28 | Bal In Treas | | |
| | 226 | | |
| | 376 | | |
| | | | 376 |

Treas Acct.

| Apr 1 st 1903 | | Dr | | Cr | |
|--------------------------|---|-------|--------------------------|--|-------|
| 14/1 | Bal in Treas. | 226 | 4/1 | Bal in Treas. | 226 |
| 4/1 | Paid to Mrs Ward for work & Mr and Mrs Wallace | 200 | 4/1 | Recd from Social Com. from entertainments | 5.55 |
| 4/1 | Paid City Union | 1.00 | 4/1 | Recd from Social Com. from Entertainment Mar 31 st | 9.67 |
| 4/1 | Paid Mrs White for Flowers for District Alley | 1.00 | 4/12 | Recd. from Harry Williamson recd one ticket from entertainment, March 31 st | 25 |
| 4/18 | Miss Grace White for Flowers for ^{earlier} the Sun. | 200 | | | 15.73 |
| | | 6.00 | | | |
| | To Bal. | 9.73 | | | |
| | | 15.73 | | | 15.73 |
| June 29 | To City Union Presby. Missions (Rev. Mc Kay) | 9.00 | May 17 | By Bal. in Treas. | 9.73 |
| | To Mrs. Curtiss for Flowers | 73 | Sept 21 | Recd. from Mrs. Worcester | 25 |
| Sept 21 | To Miss Mc Daniels on account of Social | 83 | Jan 1 st 1904 | Recd for dues | 1.10 |
| Dec 22 nd | To Xmas Entertainment | 12.05 | Feb 7 | " " " | 1.40 |
| 1904 | Swings ^{50¢} - candy-boxes ^{1.45¢} | | " 21 | " " " | .70 |
| Mar- 19- | To City Union | 1.00 | Mar 6 | " " " | 35 |
| " 27 | " Mr Eddy for topic | 2.05 | Dec 21 | " by contribution | 2.55 |
| " " | " City Union Presby | 4.14 | Mar 20 | " for dues | 12.10 |
| June 1-04 | To Mr Eddy for Hymnals | 6.00 | " 27 | " " " | 5.0 |
| June 6-04 | To Mr Eddy for Hymnals | 4.80 | Apr 3 | " from Mrs Wor | 1.20 |
| | | 1.10 | May 25 | " from Social Com. | 25 |
| | | 37.56 | June 6 | " for dues | 4.80 |
| | To Bal | 35 | July 11- | Due Mr Eddy | 65 |
| | | 37.91 | | | 2.33 |
| | | | | | 37.91 |

Minutes of meeting held Nov 5-1901- 10
 meetings held at the home of Miss Grace White
 meeting opened with prayer by Mr Ward meeting opened at 8.45 Those present were Miss Mc Handfield, Miss Eddy, Miss White, Jessie Miller, E.H. Perrin, H. Williamson, A.H. Bean, Lizzie Anderson, G. Wilcox, Blanch Saunders, Report of Com. Look out Com. reported three new members two ladies & one associate.
 Report of Miss Com. reported progressing fine, Prayer meeting Com. reported progressing.
 Motion made & carried that Com. & By-Laws be read at next meeting. Social Com. chairman & E.H. Perrin Chairman of Flower meeting Com. changed places.
 Amount in treasure Nov 5-1901 \$ 85.
 Motion made & carried that next meeting be held at the Presidents home Nov 19-1901. Meeting closed with prayer by Mr Ward. meeting closed at 9.55
 A.H. Bean
 Sec & Treasurer

Minutes of meeting held Jan. 9th or at Mr. Harry Williamson 904-23rd Ave N.E. Mpls.
 Meeting opened with prayer by E.H. Perrin.
 Reading of previous meeting omitted, acct. of absence of Sec.
 Reports of committees made and accepted with the exception of the Social and Missionary Committees.
 Unfinished business postponed till succeeding meeting.
 Election of Officers next in order. The Sec. cast the ballot for Pres. for the only nominee - Miss White. H. Williamson was elected Vice Pres. and Mr. Perrin Sec. & Treas. in the same way.
 It was moved and carried that the Pres appoint the chairman of the various committees. It was decided to have the Prayer-meeting Com. decide on form of Topic Cards.
 Meeting adjourned with prayer by Miss White.
 H. Williamson
 Sec. Pro Tem.

Minutes of meeting held Feb 6th or
at the home of Miss Grace White.

Meeting called to order by the Pres. and
opened with prayer by Miss Effie McDaniel.

Those present were Miss Grace White Miss Effie
McDaniel, Miss Blanche Saunders, Harry Williamson
and E. W. Perrin.

Minutes of previous meeting were read
and approved, after the reading of the
minutes of the meeting of Nov. 19th.

The report of the Popout Com. showed one
member Mrs Curtis added to the active
membership.

Mrs Curtis was appointed chairman of
the prayer-meeting Com. acct. of the resignation
of Miss McDaniel.

Social, Flower, Temperance and Music were
committees were not represented. The Missionary
Committee's report was read by Miss McDaniel
and approved as read.

Under the head of Unfinished Business
the subject of how to increase the interest of the
members in the society was discussed.

Motion was made and carried that we
try the scrap-box plan, by placing in the box
articles selected by the members to help the
various committees in their work. These
articles to be kept in scrap-books kept by each
committee.

It was also advised that the Social Com
be urged to arrange for a social as soon
as possible.

Meeting was closed by prayer by Mrs Perrin

E. W. Perrin
Sec.

Minutes of meeting held Apr 15th 1902
Meeting called to order by the president
President appointed Miss McDaniel to act in
the absence of the Pres.

In the roll call one officer and five
members responded. The absence of the
Section book necessitated the omission of
"Minutes" of the last meeting also the
"Report" of the Pres.

The Chairman of the Popout Com. present, but
no report to make.

The Chairman of Prayer-meeting Com. reported
that the leaders had been prompt in
responding to lead the meetings in every
case except one. She took charge of that
one.

The Social Com. had no report to make
The Flower and Music Com's had no
reports. The Missionary Com. reported one
general discussion of the "Home Work" but
no work done.

No new business meeting adjourned

Effie McDaniel

Sec. Pro Tem.

Minutes of meeting held May 27th or
Meeting called to order by Pres. ^{Miss Grace White} at her home.
Meeting opened by prayer by Rev. ^{Mr} Harris, ten
members being present.

Minutes of the two previous meetings read and
approved. No report from Popout Committee.
Prayer Meeting Committee reported a good
response over the part of the members who
called to lead the meetings. Missionary Com.
reported ~~and~~ an increase in work and
interest. And a systematic giving to the
various boards.

Receipts to date this term \$11. Expenses
\$8.00. The Flower Com. reported efficient
work since last meeting. No report from
the other committees. Junior Society reported
having given \$5.00 for food to Missionary at
Ping Yang Station. Also new member added.

nearly every Sunday.

New Business: Motion made and carried that the officers for the ensuing term be elected without nomination.

Officers were elected as follows: Miss White was elected Pres. Resigned. Mrs. Curtis was elected in her place. Vice Pres Miss Duden. Sec. & Treas. E. W. Perrin. Admissibility of standing for the summer discussed. Motion was made and carried that we continue holding meetings.

Meeting closed with prayer by Miss Effie McDaniel. E. W. Perrin Sec.

Special Meeting Held Oct 29 '02 to prepare for C. E. Rally.

Meeting was held at the home of The Pres. opened with prayer. Mr. Hard reported on the C. E. Hall rent which was \$3.00.

It was decided to meet at the church for a social time, then to go to the hall for supper, after which the entertainment would take place at the church.

Motion made and carried to meet at 6:30 at the church, then go to the hall at 7:00 o'clock and return at 9:30 o'clock to the church. Plans for refreshments were then discussed.

It was decided that Rev. Hard would see about the date of securing the Hall. Misses White and Miller were appointed to see about the decorations.

Mr. Hard was appointed to give the address of welcome.

The officers were to receive and welcome guests.

Collection was taken for sunshine fund.

Meeting adjourned.

Harry Williamson Pres. Pro Tem.

E. W. Perrin Sec.

Special Meeting Nov. 10th '02 to make final arrangements for C. E. Rally. Meeting opened by prayer by Rev. Hard. Minutes of Previous Meeting were read and approved.

New Business:

Mr. Hard reported favorable to securing the Hall, Nov. 14th. Miss White reported that arrangements had been made for the decorations. Final arrangements were made for the refreshments. Miss Jessie Miller was selected to sing a solo. Mr. Perrin was selected to see about the opening piece of music, an instrumental, and hymn. Mr. Williamson proposed that the Society have a series of entertainments this winter. ~~Moved~~ no action taken in regard to the matter. Motion made and carried that the matter regarding the pledge to the City Union by representatives of Shiloh Society be laid on the table until the next meeting.

Meeting adjourned.

E. W. Perrin - Sec.

Moved to read by adding - Moved and carried that the members be assessed 25¢ per member to defray the expenses of the Rally held Nov. 14th.

Special meeting Dec 1st 1902 to raise the amt. necessary to pay the expenses of the Rally Nov. 14th. Those present were Mrs. Curtis, Miss Grace White, Miss Lizzie Andrews, Mr. Harry Williamson and Mr. Perrin, as five was enough for a quorum. Aided as all were in the meeting was called to order by the Pres. Minutes of Previous meeting, Nov. 10th were read and adopted after they were corrected to read by adding the following - Moved and carried that the members be assessed 25¢ per member to defray the expenses of the Rally to be held Nov. 14th.

Moved and Carried that each member present try and act as one of a committee to get the assessment from those who had not paid. Meeting adjourned 10:00 P.M. E. W. Perrin Sec.

Meeting held Jan. 4th '03 at Mrs. Curtis Church
Mr. Ward was appointed leader for the purpose
of conducting the election of Officers for the
ensuing six months.

Meeting opened by prayer by Mr.
Ward, followed by a short talk by Mr.
Ward relative to our taking a new start
in the year's work.

Election of Officers.

Harry Williamson was nominated and
elected President, Albert Bean, Vice Pres.
E. W. Perrin, Sec, and Treas.

Motion was made and carried that
the Pres. appoint the Chairmen of the various
committees.

Prayer by Rev. Ward.
E. W. Perrin Sec.

C. B. Business
Meeting

Meeting held Feb. 30th '03
Meeting called to order by Pres. Harry Williamson
opened with prayer by Pastor - Mr. Ward, who
was appointed Sec. pro tem.

On motion it was decided to
appropriate \$3.00 from Treasury for work of
Mr. and Mrs. Wallace in Mexico.

Report of Lobs. Com. - Two
members added this year, special work among
own members directed toward securing some
response from each member at Consecration
meeting.

On motion decided to have an entertain-
ment by Jubilee Singers on Feb. 31st. Arrangements
to be in hands of Social Com.

Orders drawn on Treas for \$1.00
for flowers for district Rally

Adjourned

W. S. Ward Sec. pro tem.
E. W. Perrin Sec.

Meeting held May 15th '03 at the home
of the President, Harry Williamson.
Meeting called to order by the President
Prayer by Mrs. Ward. Grace White was
appointed Secretary pro tem.

Upon resignation of Albert Bean as
Vice-President, Mrs. Curtis was elected to
fill the unexpired term. Grace White
was elected Secretary and Treasurer
to fill the unexpired term of E. W.
Perrin.

Motion made and carried that \$9.⁰⁰
be paid to the City Union Presbyterian
Mission and \$1.00 to the Flower Committee.

Meeting closed in due form.

Grace White
Sec. pro tem.

Meeting held June 17th at the home of the
President, Harry Williamson. Opening Prayer
by Miss Effie Mc Daniels. Report of Committees.
Social Committee, nothing done since
last report. Flower Committee reported
flowers taken to Mrs. McLane. Prayer
Meeting Committee reported leaders successful.
Look out, Committee report as follows:
nearly a dozen calls made, three
letters written, two very interesting
letters received, three new active
members received into the Society.
Missionary Committee report progressive
meetings and great interest manifested
in same.

Election of Officers.

Harry Williamson was re-elected President.
Mr. Eddy elected Vice President and
Elizabeth Andrews Sec. and Treas.

Motion made and carried that
President appoint the Chairmen of the various
Committees, to be approved by the Society.

Meeting closed in due form.

Grace White Sec.

July 13th Executive meeting held July 13th 1903 at the home of Vice-President "Mr. Eddy" at which the following business was transacted.

Moved and seconded that the Society take up the idea of monthly dues and see that it is carried through. Moved and seconded the chairman of the Social Committee draw up a plan for a series of socials to commence with a lawn social. Moved and seconded that chairman Lookout Committee get up a circular letter to be sent to all members of the Society.

Meeting closed by prayer.

Elizabeth Andrew, Sec.

July 31st
1903.

Meeting held at home of President, Harry Williamson. Opened with prayer by Mr. Eddy. Members present six. Minutes of previous meeting read and approved. On resignation of Grace White as Chairman of Music Committee Lelia Farnham was elected to fill the unexpired term. Motion made and carried that we pledge \$3.00 for work of Mr. & Mrs. Wallace in Mexico. Motion made and carried that Prayer Meeting Committee make arrangements with ^{the} ~~the~~ Convention at Denver Colo. to favor us with a report on August 9th 1903, and that an invitation be extended to Bethany Young Peoples Society to be present with us. Prayer by Miss Effie McDaniel.

Adjournment.

Elizabeth Andrew.

Sec.

Sept 15

Meeting held at the home of the President Harry Williamson. Opened with prayer, members present seven. Report of previous meeting read and approved. On resignation of Miss Blanch Saunders as chairman of the Social Com. Miss Miller was elected to fill the unexpired term. Moved and seconded that the Secretary extend a vote of thanks to Mr & Mrs Knapp and Miss Cole for report given us on Denver Convention. Time and place of September Social left to be decided by Social Com. Moved and seconded that bill to Miss McDaniel be paid by Treasurer. Mrs Chapman and Lelia Farnham reported sick. Moved and seconded that Flower Com. be instructed to get up an entertainment for the purpose of raising funds for the said Com. Moved and seconded that we adjourn.

Jessie Miller

Sec. Pro Tern.

Oct

Meeting held at the home of vice-president Mr. Eddy. Opened with prayer by Rev. Mr. Williams. Members present thirteen. Minutes of previous meeting read and approved. Mrs Ward being called to a new field of labor Mrs Eddy was nominated to fill her unexpired term as chairman of the Prayer Meeting Com. On motion it was decided that we pledge \$1.00 to the work of the City Union, to be paid on or before May 1st 1904. Miss Edgecomb reported sick and Flower Com. instructed to call on her.

Adjournment

Elizabeth Andrew

Sec.

Business Meeting held Nov-17-1903
at the home of Vice President Mr Eddy.
Called to order with prayer by Mr.
Eddy. Members present seven.
Minutes of previous meeting read
and approved.

Report from committees next in
order.

Chairmen of Social, Music, Flower
Missionary Committees being absent
no reports was given.

Lookout Committee reported one
new member added to the Roll.

Prayer Meeting Committee reported
leaders prompt and meetings well
attended.

New Business:

The question of the Intermediates
was talked over and the Secretary
was instructed to amend Article XII
to read sixteen years instead of fourteen.
Said amendment to be acted upon
at next business meeting.

Motion made and seconded that
Christian Endeavor Society take
charge of the Christmas entertain-
ment. Motion made and seconded
that the President appoint a committee
of five to take charge of said enter-
tainment. In accordance with which
the following were appointed.

Messrs Mulligan, Knapp. Misses
Mc Daniels, Miller and Mr Leonard.

Motion made and seconded that
Rev. and Mrs Ward and family be
transferred to Riverside Mission C. C.
Adjournment.

Elizabeth Andrew
Sec.

Minutes of Meeting held Dec. 18-1903
at the home of the President, Mr. Harry
Williamson.

Called to order with prayer by Mr.
Eddy. Members present six. Minutes
of previous meeting read and approved.

Amendment of Constitution adopted.

Reports of committees next in order.

Christmas Entertainment Committee
reported everything satisfactory.

Lookout Committee reported seven
new active members added. Special
effort had been made to get delinquent
members back into active service with
partial success.

Social Committee active to a certain
extent. One lawn social given at the
home of Rev. Mr. Ward.

Chairmen of Music, Flower, and
Missionary Committees being absent no
reports were given.

New Business.

Election of Officers:

Mr. Eddy was elected President,
Mr. Harry Williamson, Vice President
and Miss Andrew re-elected Secretary
and Treasurer.

Motion made and seconded
that President be allowed to elect his
own committee chairmen.

Adjournment.

Elizabeth Andrew.
Sec.

June 1st 04

Business meeting held at home of Miss Mc Daniels. Members present ten. Opened with prayer by Mr Dale.

Moved and seconded that Christian Endeavor ask trustees to furnish \$12.50 for purchase of Hymnals for Sunday School and Christian Endeavor; we in turn agreeing to sell some of the books proceeds to be turned over to them.

Matter of reorganizing our Society talked over and it was moved and seconded that we reorganize our Society.

Moved and seconded that committee of three be appointed to revise constitution and By-Laws. Mr. Williamson, Miss Mc Daniels and Miss Andrew were appointed. Also appointed to act as nominating committee.

Moved and seconded that when we adjourn we adjourn to meet again Wednesday evening June 8-1904.

Adjournment!

Elizabeth H. Andrew
Sec.

June 8-04

Special Business Meeting held at Church. number present seventeen. Opened with prayer by Mr Dale.

Minutes of previous meeting read and approved.

Report of committee on constitution read, corrected, adopted and committee discharged.

Moved and seconded that we adjourn until June 22nd 1904.

Elizabeth H. Andrew
Sec.

June 28-04

Business meeting held at Church. Opened with prayer by Harry Williamson, number present nine.

The following report of nominating committee was read and accepted.

| | |
|-------------------------|------------------|
| President | Mr Eddy |
| Vice President | Harold Worcester |
| Secretary | Howard Mulligan |
| Treasurer | Ethel McEachern |
| Corresponding Secretary | Mrs Eddy |

| | |
|-------------------|-----------------|
| Lookout Committee | |
| Harry Williamson | Blanch Saunders |
| Ethel McEachern | |

| | |
|--------------------------|------------------|
| Prayer-Meeting Committee | |
| Grace White | Harold Worcester |
| Flossie Agnew | Florence Budkee |

| | |
|------------------|-----------------|
| Social Committee | |
| Bernard Leonard | Mr. Caughlin |
| Miss Strausburg | Howard Mulligan |

| | |
|----------------------|------------------|
| Missionary Committee | |
| Anna Lauston | Elizabeth Andrew |
| Hazel Brockway | |

| | |
|-----------------|-----------------|
| Music Committee | |
| Jessie Miller | Ethel Worcester |
| Bessie Irvine | Grace White |

| | |
|------------------|--------------|
| Flower Committee | |
| Margerie Agnew | Susie McLean |
| Mrs Eddy | |

Moved and seconded that we adjourn.

Elizabeth H. Andrew
Sec.

Apr-3-05. Business meeting held at Church, number present 13. Opened with prayer by Mr. Eddy. The matter of outstanding debts was discussed and it was moved and seconded that the treasurer be instructed to pay same.

Motion made and carried that we pledge \$1.00 to the City Union.

Treasurer was instructed to give \$2.00 to the social committee to carry on their work and \$1.00 each to the Flower and Missionary committees.

Motion made and carried that we pledge a certain amount toward the Piano Fund - said amount to be decided on later - and that the President appoint a committee of three to wait on the Trustees - Mrs. Williamson, Miss White and Miss Hance were appointed.

Motion made and carried that we adjourn.

Elizabeth H. Andrew.
Sec.

Dec. 20, '05 Business meeting held at Church, number present eight. Opened with prayer by Mr. Dale.

The following report of Nominating Committee read and accepted.

President - Miss Anna Lawston
Vice " - Mr. Harry Williamson
Treasurer - Geo. Morrill
Secretary - Miss Bessie Hancey
Cor. " - Mrs. Geo. Eddy

Prayer Meeting Committee

Chairman - Blanche Saunders
Ethel McEachern
Jennie Porter
Bessie Hancey

Chairman changed to Lillian Strassburg

Lookout Committee,

Chairman - Mr. Geo. H. Eddy
Miss Jane Annis
Geo. Morrill
Eva Townsend

Social Com.

Ch. Miss. Flossie Agnew
Howard Mulligan
Margie Agnew
Leonard Huskins

Flower Com.

Ch. Miss Louise Lawston
Flossie Ludke
Susie McLean
Marie Nicholson

Music Com.

Ch. Miss Bessie Irving
Jezeie Miller
Harold Worcester

Missionary Com.

Blanche Saunders
Ch. Miss Lillian Strassburg
Miss Andrews
Harry Williamson
Hazel Brockway

Miss Bessie M. Hancey. Sec.

Jan 2, '06

opened with prayer by Mr. Eddy

A Special Business meeting was held at Miss Anna Lawston's on the above date with an attendance of 14. The work of the committees was discussed. The Chairman elect of the Prayer-meeting and Missionary committee exchanged places as noted above. Flossie Agnew's refusal to act as ch. of Social Com. was accepted and Miss Grace White was elected by majority to act in her place.

1/17/06

According to the 13 Art. of the By-Laws the following amendment to the By-Laws of Shiloh Pres. Young people's Society of C. E. is before you to consider: That Art. 4 Sec. 3 be amended so as to read=

The election of officers and committees shall be held at a business meeting in March and September.

Secy Bessie A. Hancey.

Is voted on & Carried Jan 7 1906
at a business meeting at church.

B. M. Hancey

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Revised List of Officers. 1906.

Pres: George D. Bower.
 2509 Pierce St. N.E.
 Vic. Pres: Lillian Strassburg.
 10-- 23" Ave. N.E.
 Sec: Blanchet Saunders, Sec. So. Lauston.
 2309 Buchanan St. N.E. 1619 Central Ar.

Treas: (Geo. D. Bower) - Harold Holbrook 7/6²⁰⁶
 507-27th Ar. + Polk St. N.E.
 Committees:
 Prayer Mtg: Bessie Haney - Chairman - 2530 Polk St. N.E.
 1. Miss E. Andrew - 2727 Polk St. N.E.
 2. Harry Williamson - 904-23" Ar. N.E.

Lookout:
 Mr. Geo. H. Eddy - Chairman - 2401 Fulmor St.
 1. Miss Eva Ruttan - 2210 Polk St.

Missionary:
 Louise Lauston - Chairman - 1619 Central Ar.
 1. Ethel M. Bachren - 2315 Buchanan
 2. Anna Lauston - 1619 Central Ar.

Social:
 Grace H. Hitz - Chairman - 2637 Jackson.
 1. Flossie Ludke - 1012-23" Ar. N.E.
 2. Eva Lausury - 28" Ar. "
 3. Leonard Huskins - 2315 Madison
 4. Howard Mulligan - 23 - Jackson.

Music:
 Bessie Irving - Chairman - 2221 Pierce St.
 1. Marjory Agnew - 2505 Central
 2. Harold Worcester - 2323 Madison St.

Flower:
 Harold Worcester - Chairman -
 1. Clyde Holbrook - 507-27" + Polk St.
 2. Mary Nicholson - 1623 Central Ar.
 3. Daisy M. Lane - 2531 Polk St.

Signed
 B. J. Saunders.
 Sec.

April 9, 1906.

Business meeting was held at the church. Meeting was called to order by the Pres. and opened with prayer by Miss E. Lauston. The following items of business were transacted:

- (1) Verbal resignation of the president, Miss Lillian Strassburg, was given and accepted.
- (2) Mr. Geo. Morrill was nominated and elected to fulfill the vacancy.
- (3) The Vic. President's resignation was read as follows.

Minneapolis, Minn.
 April 7, '06.

The Young Peoples Society of C. E.
 of Shiloh Church.

Dear fellow Endeavourers:—

Whereas, it will be impossible for me to be with you for some time to come; I deem it necessary to tender you this, my resignation, as Vic. Pres.

Sincerely yours,
 Harry Williamson

A motion was made and ^{seconded} accepted that Mr. Williamson's resignation be accepted.

- (4) Miss Lillian Strassburg was then elected as Vic. Pres. of the society.
- (5) Miss Louise Lauston was then elected as chairman of the "Missionary Committee", to be assisted by Miss Mary Nicholson, Miss Ethel M. Bachren and Miss Elizabeth Andrew.

Motion was then made and seconded, that meeting adjourn.

Blanchet Saunders.
 Sec.

April 25, 1906.

Meeting of the Executive meeting was held at the Pastor's Study. Opened by prayer by Rev. O. S. Dale.

Miss B. Haney appointed Sec.

protem, in absence of the Sec.

(1) Miss White's resignation as chair-
man of Social Committee was read and accepted.

(2) Miss Flossie Ludke was chosen,
to fulfill the vacancy + dropped from Lookout Society.

(3) Miss Anna Austin was chosen
as assistant on Missionary Committee.

(4) Subject of topic cards was brought
up but after some discussion was left to
P. M. Committee.

(5) Moved and seconded that
meeting adjourn.

Blanche Saunders.

Sec.

Kindness of Miss Bessie Haney. - Sec. Protem.

July 6, 1906.

A business meeting was held
in the church parlors, at which ten of
the members were present. Opened by
prayer by Mr. Geo. Eddy. In the absence of
the Pres., the Vic-Pres. presided. Meeting
called to discuss various items of business.

(1) Question of sending delegate to
State S. E. Convention to be held at St. Peter,
Minn., July 12th to 15th.

Motion made and seconded that
we send one delegate, paying expenses, to
amount to \$3.00. Motion.

(2) Motion made + seconded that
flower committee be instructed to send our
Pres., Geo. Bauer, flowers.

(3) Pledge of \$1.00 to be made to
City Union for year of '06. + motion made
+ seconded that the pledge of \$1.00 to same
work for previous yr, 1905, be paid at once
if it had not been heretofore. Treas.
instructed to draw order on Pres. for same
amount.

(4) Motion carried that pro. be
paid up to July, or, as far as funds in the
treasury will reach.

(5) Notice of Rally Day July 15, given.

Attention called to Convention at
Fair Grounds + S. E. Day July 24.

Motion made to adjourn.

Blanche Saunders.

Sec.

July 4^{'06}

Postal cards sent out to all members,
urging their presence at S. E. business
meeting July 6^{'06}, at church.

Aug. 29^{'06}

Postal cards announcing Executive
meeting at home of Miss Blanche Saunders
sent to chairman of various committees.

Sept. 4^{'06}

Postal cards sent to all members
requesting them to be present at business
meeting to be held at home of Miss Grace
White, Sept. 5^{'06}.

1906 Executive Meeting held about Oct 3rd in P. Y. S. H.
 Meeting opened with sentence prayers
 by each member present.
 Miss Blanche Saunders was elected
 Vice President in place of Mrs. D. D. Mass.
 The work of each committee was talked
 over and it was decided that we should
 try and get at least ten new members
 before Nov 1st.
 Meeting was adjourned by motion.
 Those present were -
 Miss Elisabeth Andrew, Mr. A. G. Dale
 Miss Eva Ruttan, George D. Bower.
 Miss Bessie Haney, Miss Louise Sawston
 Miss Eva Saisure.

Signed - George D. Bower
 Sec. Oct 1, 1906 - April 1, 1907

Minutes of

Executive Meeting held in church music
 room Nov 28-1906.

Meeting opened with prayer by Mr. Dale.
 Motion made and carried that the
 society pay five cents per member to the
 P. Y. S. H., such amount to be raised by a
 special contribution of five cents from all
 members who could afford it the balance
 to be raised taken from the treasury.

Miss Susie Mc Lane was elected chairman
 of the social committee to finish the unexpired
 term of Miss Grace White. Moved

Mrs. Bessie Irvine elected chairman of the
 music committee to finish the unexpired
 term of Miss Bessie Haney. Resigned.

Mr. Harold Worcester placed on Music Com-
 mittee. Those present were
 Miss Eva Ruttan, Miss Susie Mc Lane, Mr
 Geo. H. Eddy, Mr. A. G. Dale, + George D. Bower.

Signed George D. Bower,
 Sec Oct 1-1906 - April 1-1907

1906

Minutes of

Executive Meeting held after Prayer Meeting 12/30/1906

Ex
Dec 30.

Meeting called to order by pres. and the following money^{ordered} distributed. \$2.00 to Dr Knape on piano, and five cents per member to P. Y. P. U. of Minneapolis. Total amount to P. Y. P. U. \$1.15. Total distribution \$3.15. Meeting adjourned.

Those Present were:— Miss Rutten Blanche Saunders
Mr Eddy, Bessie Irvine, Anna Sawston,
Harold Holbrook, Louise Sawston Marie Nicholson
Georget Bower.

Signed— George D. Bower.

Dec Oct 1-1906 to April 1-1907

Minutes of

Executive Committee meeting held at church Jan 9, 1907.

Communication from C. E. Union asking for help refered to Missionary Committee. Blanche Saunders + Bessie Irvine appointed on a committee to confere with ladies ladies about Mrs Dale's reception. Prayer meeting committee instructed to offer to suply one leader each month for the mid-week Prayer meeting while the church is without a pastor. After this a committee conference was held. Those present were Mr. Eddy— Louise Sawston— Bessie Irvine— Susie Mc Lane— Eva Saisure— Blanche Saunders— Miss Eva Rutten and Georget Bower.

Signed George D. Bower.

Dec Oct 1-1906 to April 1-1907

4/10

Notes and Reports.

May 8⁰⁶.

According to Art. IX Clause 3, a list of names of all those persons, who were absent from "May" consecration meeting was made out, and handed to Mr. Eddy, Chairman of Lookout Committee.

May 7⁰⁶. Present 28. Members 18. Visitors 11. Total Absent Members 13.

Report of Prayer Mtg Comtee.

May 6⁰⁶.

The Prayer Meeting Committee have held one meeting at which two members were present. Leaders were appointed for six months, and it was also decided to use the topics in place of regular topic-cards. A list of leaders and the dates they are to lead will be typewritten and placed in the hands of every member of the society. So far, the appointed leaders have their meetings, with the exception of the Missionary Committee, which usually takes charge of the last meeting of every month. This meeting was led by Mr. Eddy.

Respectfully
Bessie M. Heaney
Chairman.

Report of the Lookout Comtee.

June 3⁰⁶.

The Lookout Committee presents the following report of their work for May and of the present spiritual condition of the society. The committee hardly knows whether to say it has had no committee meetings or whether to report it has had a great many, for the reason that part of the month at least the chairman was the only member of the committee, owing to the changes in the membership of the different committees.

As most of the S. E.'s know a letter was put in the hands of the members this morning, calling to their minds that this was the monthly

consecration meeting and indicating how they could help to make it a good meeting.

We are very sorry to have to report, but the spiritual life of the society seems to be at a low ebb, as is shown by the number of our members who show no regard for the pledge they have made, namely to attend and take part in the meetings.

We are planning to send out letters this wk. to some of our worse delinquents, calling their attention to their continued absence and asking if they wish to be considered still, as members of our society.

We would take this opportunity to ask every member here, to do all he can to reclaim the careless ones and help to get our society not only back where it was, but even on a higher level.

Geo. H. Eddy
Chairman.

July 26th

According to Art. IX, Clause 3, a list of names of members, absent from June & July consecration meetings, was made out & handed to Mr. Geo. H. Eddy, Chairman of Lookout Committee.



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Record of Sunday Evening Meetings.

- May 17- Subject, What a Lad Did. - John 6: 9-13. Union Meeting of Junior, Intermediate and Senior Endeavorers, led by Harry Williamson, President of Senior Endeavor Society. A program in which each Society had a part was rendered in a pleasing and helpful way. Each Society was well represented.
- May 24 Subject: Power and Prayer. Acts 1: 13, 14; 2: 1-4, 41 Meeting
- Sept 6th Subject Christ's Allied Armies. Meeting led by Elizabeth Andrew. Consecration Meeting. On account of the inclemency of the weather not very many were present.
- Sept 13 The regular subject "Fasting and Leaness" was set aside, and Sociability taken up in its place. This being a Rally Day in our Church special effort was put forth to have every one present. Meeting was led by Harry Williamson. A letter was read from Miss Emma Truax who was not able to be present with us. Miss Cooley requested that "Isa 40: 31" be read. Eight visitors were present. A very interesting and helpful meeting was held, in which almost everyone took part. The Misses Irving sang.
- Sept 20 Subject "Witnessing for Christ" led by Mrs Eddy. Quite a number were present and a very helpful meeting held. Miss Miller presided at the organ. At this meeting the Secretary was instructed to write a transmittal card for Miss Emma Truax, to be sent to her as soon as possible.

- Sept 27. Subject "Missions" Meeting led by the Missionary Committee. As usual a very interesting and instructive meeting was held. The program was as follows:
 Songs
 Missionary Bible verses.
 Song
 Scripture Lesson. Mal. 4: 1-3.
 Prayer.
 Solo. Miss Farnham
 Physical Characteristics --- Mr. Williamson
 Religions in Japan --- Miss Leawston
 Characteristics of people --- Miss Andrew
 Catholic Missions --- Mr Eddy
 Song
 Story --- Dayne Mulligan
 "Three Yards Long" --- Ethel M. Coakley
 Our Denomination --- Mrs Ward
 Song
 Prayer
 Benediction.
 The most interesting feature of the evening was Dayne Mulligan's story. She appeared dressed as a little Japanese girl and told the story of her life in such a manner as was pleasing to everyone.
- Oct 4 Subject "Lessons from Abraham" led by Blanch Saunders. Quite a number were present and a helpful meeting held.
- Oct 11 Subject "Lessons from Joseph" led by Pattie Fisk.
- Oct 18 "Lessons from Moses" was the topic and meeting was led by our Pres. Mr Williamson. A fairly good attendance and a very instructive meeting held.

- Oct 25. Missions being the Topic it was led by Missionary Committee. Well attended and a successful meeting.
- Nov 1. Topic "Lessons from David"
- Nov 8. Subject "Lessons from Elijah" Sarah Roberts not caring to lead herself procured a substitute and it was quite a treat to hear words of encouragement from a member of some other Society, and I think it would be well for us all to be a little more sociable.
- Nov 15. Subject "Abolish the Saloon" led by Flossie Agnew. This being her first attempt at leading a meeting and proving quite successful it is encouraging to know that when we lose an old member we have someone who is capable and willing to take their place.
- Nov 22 Subject "Thanksgiving" led by Donna Blist
- Nov 29 Subject "Missions" led as usual by Missionary Committee and I have no doubt but a very interesting meeting was held.
- Dec 6. Subject "Heroes of Faith" to have been led by Mrs Ward, but she being absent from us Mr Eddy took charge of the meeting.



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Acct of Mr & Mrs Eddy.

1903

| | | | |
|---------------------|----------------------------------|------|----|
| Sept 6 | Rec'd for one month's dues - Aug | \$ 0 | 15 |
| Oct 1 st | " " two " " Sept & Oct. | | 30 |
| Mar 27 | " " six " " Nov. apr | | 90 |

Acct of Harry Williamson.

1903

| | | | |
|-------------------------|-----------------------------------|-------|----|
| Sept 13 | Rec'd for - Aug - Sept & Oct dues | \$ 0. | 30 |
| Nov 1 st | " " Nov. | | 10 |
| Feb 21 st 04 | " " Dec - Jan - Feb - Mar | | 35 |
| Mar 6. | " " Mar & April | | 15 |
| June 5 | " " May | | 10 |
| July 11 | " " June - July | | 20 |

1903 acct of Lelia Farnham

1903 acct of Jennie Coleman
Feb 7th Recd for dues from Aug-03 to Feb 04

70

1903 Acct of Anna Lawston.

| | | \$ | ¢ |
|-----------------------|---|----|---|
| Sept 20 th | Rec'd dues for Aug, Sept & 5 th on Oct | 25 | |
| Oct 1 st | " " " Oct " | 5 | |
| Dec 1 st | " " " Nov & Dec | 20 | |
| Jan - | " " " Jan " | 10 | |
| Mar 6 | " " " Feb & Mar | 20 | |
| May 1 st | " " " Apr & May | 20 | |
| July 11 | " " " June July | 20 | |

1903 Acct of Effie Mc Daniels

| | | \$ | ¢ |
|---------|---|----|---|
| Sept 21 | Rec'd for dues Aug. & Sept. | 20 | |
| Jan 31 | " " " Oct - Nov - Dec ⁵ | 25 | |
| Mar 27 | " " " Dec ⁵ - Mar ⁵ | 30 | |
| May 8 | " " " to Apr 30. | 15 | |
| June 5 | " " " May - June | 20 | |

| 1903 | | Acc't of Elizabeth Andrew | | \$ | ¢ |
|---------|---------------------------|---------------------------|--|----|---|
| Sept 22 | Rec'd for dues Aug & Sept | | | 20 | |
| Nov 1 | " " " Oct. Nov & Dec | | | 30 | |
| Jan 1 | " " " Jan | | | 10 | |
| Mar 6 | " " " Feb & Mar - Apr | | | 30 | |
| June 5 | " " " May | | | 10 | |
| July 11 | " " " June - July | | | 20 | |

| 1903 | | Acc't of Jessie Miller | | |
|----------|---------------------------|------------------------|--|----|
| Mar 6-04 | Rec'd for dues up to date | | | 60 |

1903 Acit of Blanch Saunders
Mar 6-04 Recd for dues up to Apr. 30th

70

1903 Acit of Hazel Brockway
Mar 20 Recd for dues up to Feb 29

50

1903 Acct of B. L. Leonard.
 Mar 6th 04 Rec'd for dues up to Apr 30th
 July 11-04 " " " May-June-July

70

30

1903 Acct of Mrs Burtis

Absent List (See Art. 9 in By-Laws)

- 1 Miss Effie M^e Daniels
- 2 Miss Sophie Larson
- 3 Mrs Curtiss
- 4 Miss Nellie Curtiss

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We, the undersigned do hereby agree to pay to Shiloh Christian Endeavor, viz:-

| | | |
|---------|---------------------------|--------|
| Aug 2 | Lelia Farnham | .10 |
| | Fannie Colver | .10 |
| | Anna Lawton | .10 |
| | Mr + Mrs Geo H Eddy | .15 |
| | Effie Mc Daniels | .10 |
| | Elizabeth Andrew | .10 |
| | Harry Kilhamer | .10 |
| Oct 1st | Jessie Miller | .10 |
| | Blanche J. Saunders | .10 |
| | Hazel Brockway | .10 |
| | B. L. Leonard | .10 |
| | Mrs Curtis | .10 |
| July | Harold Worcester | 8d / 0 |

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2. Notes -- " 125.
3. Roll Call of Active Members -- " 28
4. " " "Associate " " 30

