

THE WAR BONNET.

After Standing Bear had been arrested, when he came back with his people from Indian Territory, to which he had been sent, and told how impossible it was for them to live there, Gen. Crook took the matter up and brought it before Judge Dundy's court, and asked Judge Dundy to treat Standing Bear like a white man and listen to his story.

I remember in 1879, when Judge Dundy had rendered the decision in his favor, how Standing Bear with his interpreter called upon Mr. Poppleton at his rooms at ^{Roswell} ~~Rosnade~~ Smith's, opposite the Withnell House, corner of Harney and fifteenth, where we boarded after our house on Capitol Hill was burned, to personally thank him for his speech on his behalf and with the war bonnet in his hands, he offered it to Mr. Poppleton as his grateful act and his only pay for the words he had spoken for him, and his tribe.

"The decision of Judge Dundy releasing Standing Bear and his band to civilization, went into effect in 1879 and they forthwith took their departure for the locality which they had selected, on United States Territory. On Sunday the liberated Chief visited the city and called at the residence of A. J. Poppleton and J. L. Webster, to whose vindication in the court he owed his enfranchisement, to express his gratitude by word and deed. Out of the poverty of his

worldly possessions, he gave such visible token of his appreciation as he could, while out of the wealth of his human soul, and out of the fullness of his manly heart, he uttered sentiments, and expressed purposes which distinguish him as chief among ten thousand, and as a character, dark though his skin may be, altogether lovely."

He informed Mr. Poppleton that he was about to leave for the North, and he thought he would call and bid him goodbye.

He said: "I believe I told you in the court room, that God made me and that I was a man."

For many years, we have been chased about, as a dog chases a wild beast. God sent you to help me, I thank you for what you have done. I want to get my land back. That is what I long for all the time. I wish to live there and be buried with my people.

When you were speaking in the court room, of course I could not understand, but I could see that you were trying very hard to release me. I think you are doing for me and my people, something that never has been done before.

If I had to pay you for it, I could never get enough to do it, I have here a relic which has come down to my people, through a great many generations. I do not know how old it is. It may be two or three hundred years old. I desire to present it to you, for what you have done for me."

"Mr. Poppleton accepting the gift, said to Standing Bear, that he was more than repaid for what he may have done, in the satisfaction he felt in having rescued him and his people, and his satisfaction would be all the deeper, should they succeed in maintaining

themselves in their new relations and achieving the arts and the freedom and peace of civilized life.

The keepsake given by the Chief to the great attorney, is a rare gift, being esteemed the most sacred, as it is the most venerable object in the possession of the tribe. It resembles a wig and was worn by the head chief at their most weighty councils. Curiosity hunters have often sought to secure it at any price in money, but he has to one and all said that money could not buy it. Among occasions on which it has been worn was of the first treaty in 1858, we believe made between the Poncas and the government of the United States."

"Standing Bear who is himself sixty years of age, informed us that when he was a little boy, his father told him, that no one in the tribe knew how old it was, and that it had come into their possession in generations long past."

Caroline L. Poppleton

January 5th 1915.

*Specimen in Society
collection on display -
M.B.K.*