The Last Convulsion of the Copperheads.

(Continued from page 5.)

Bender stepped toward the Bible, and then for an instant paused, to cast a glance at the flag and another at the cool, determined man who had placed it there. Then, without more ado, he began the services. Below him on the front seat sat his mourning relatives, who two months before had laid to her last rest the aged mother whose funeral sermon Bender was this day to preach. The text chosen was—"Whom the Lord loveth, He chasteneth;" and for an hour and a half the Rev. Alexander Campbell Bender poured out eloquent words and sentiments worthy of the grand big-hearted woman whose memory every acquaintance revered.

As the last word of the benediction was spoken, Buckeye mounted the platform, shook Bender's hand and congratulated him upon having preached the best discourse of his ministerial carreer. "The fact is, Bender, there is an inspiration in the Stars and Stripes that will do all you preachers good. There is another thing you have learned today. Never place any confidence in the courage of the copperheads, and never again stick your nose into other people's fights. Now, be good, and you'll be happy!"

Taking the flag with him, Buckeye and his Grand-Army comrades returned to the store where they were soon joined by a considerable squad of Captain Gentry West's ex-Confederates. The feast of cove oysters and crackers, pickles, and good black coffee, and the fun and frolic of those ex-soldiers of the Blue and the Gray on that Sabbath, was the celebration of a victory. "The tails of snakes never die till sundown, and this is the last day of the copperheads" said Seth Cope. "Tomorrow the whole outfit will be a stinking reminiscence," drawled an ex-Confederate.

Peace, good will, and reconciliation soon followed. The Copperheads had had their last convulsion. The tail end was dead.

Salt Lake, Utah, July 15, 1901.

### · A PONCA ROSE.

The mention of "Buffalo Chip's land" in the article on Mormon Antiquities recently quoted from the Niobrara Pioneer, roused the curiosity of THE CON-SERVATIVE, and an inquiry has elicited from Mr. E. A. Fry the courteous information that the reference was to a tract of land "allotted to a Ponca Indian by that euphonious name." Mr. Fry is ignorant of the origin of the name, though he has some dark surmises on the subject: "Who knows," he says. "but what he became lost in the hunt and was obliged to resort to that as food?" Or he may have dreamed of the

substance in question, or been unusually addicted to it as a child, or the animals may have bestowed it upon him as his medicine, or he may have become associated with it in a number of ways. Similar names are not rare in Indian literature, nor does the possession of them seem to have been derogatory to the owner's dignity. We meet frequently, in the annals of the fur trade, with such names as Merde de Vache or Cul de Cheval, as well as with others still more impossible, which caused the painter Catlin to take refuge in the Mandan language, and other writers to flee to Latin.

The Boston Herald (Ind.) expresses the opinion that "it would not be easy for the republicans to present a better man on their side than is Mr. Olney."

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