

EDITORIALS.

SITTING BULL.

THE New York Herald of the 16th inst. contains a full report of an interview with Sitting Bull, the outspoken Sioux warrior and fierce hater of American duplicity. From this account it appears that he is a fine looking man, five feet ten inches high, with an intelligent face, piercing eyes, heavy jaws and a commanding and noble appearance. He does not claim to be a chief, nor a common "medicine man," but says he is, simply, a man. However, he considers himself moved upon by the Great Spirit to counsel his people, and they obey him implicitly. He says God talked with him before he was born. He has with him in Canada about 2,500 souls of different tribes, mostly Uncapapa Sioux.

He said he never wanted to fight. He always gave full value for all he received of the United States, and all he had asked was an honest trader (agent), and he would give elk and buffalo skins for everything he needed. But, said he, the traders sent "wanted to give little and get much, and told me if I did not accept what they would give me in trade, they would get the Government to fight me." He maintained that every time he had any difficulty the whites struck first, and he was compelled to fight. He expressed the utmost contempt for Americans, but said "The White Mother (the Queen) is good; the White Mother does not lie." When asked what he would do to live when the buffaloes were all gone, he expressed himself as follows, which is a fitting rebuke to those who wantonly destroy game by wholesale, simply for sport:

"We know that on the other side the buffaloes will not last very long. Why? Because the country there is poisoned with blood—a poison that kills all the buffaloes or dries them away. It is strange that the Americans should complain that the Indians kill buffaloes. We kill buffaloes as we kill other animals, for food and clothing, and to make our lodges warm. They kill buffaloes—for what? Go through your country. See the thousands of carcasses rotting on the plains. Your young men shoot for pleasure. All they take from a dead buffalo is its tail, or its head, or its horns, perhaps, to show they have killed a buffalo. What is this? Is it robbery? You call us savages. What are they? The buffaloes have come north. We have come north to find them, and to get away from a place where people tell lies."

When asked why he did not come to terms with the Commissioners, he said:

"They asked me to day to give them my horses. I bought my horses, and they are mine. I bought them from men who came up the Missouri in macinaws. They do not belong to the government; neither do the rifles. The rifles are also mine. I bought them; I paid for them. Why I should give them up I do not know. I will not give them up."

"I never taught my people to trust Americans. I have told them the truth—that the Americans are great liars. I have never dealt with the Americans. Why should I? The land belonged to my people. I say I never dealt with them—I mean I never treated with them in a way to surrender my people's rights. I traded with them, but I always gave full value for what I got. I never asked the United States government to make me presents of blankets or cloth or anything of that kind."

Sitting Bull detailed the particulars of the Rosebud tragedy, when the gallant Custer and his whole command perished, with the exception of Reno and his men who were entrenched within sound of the battle, with no one to intervene and prevent his making an attack on the other side of the savages and a diversion in aid of Custer, which the latter evidently planned and expected, except a few old decrepid men and some squaws and papooses.

This confirms what we have believed from the time when the news of the Custer horror was received—that Reno failed to carry out his

part of the plan of the attack, and left Custer to his fate. This is no more than might be expected from one who would seek to seduce an absent brother officer's wife, and then try to destroy her character because she would not yield to his importunities.

Sitting Bull's strictures on the United States and his confidence in the Canadian Government, form a caustic sarcasm on the Indian policy of this country. If good faith had been kept with the red men, and they had been protected from the villainy and rapacity of the whites, as diligently as they have been hunted down whenever they have retaliated in their savage fashion upon the aggressors, we should have had little trouble with the primal owners of the soil, and, to-day, Sitting Bull might have been in peaceable possession of his hunting grounds, and Custer be alive in readiness to fight the just battles of his country. As it is, we may look for some more trouble from the doughty Sioux warrior. He only waits for strength and opportunity to avenge his wrongs, and before another year is past we think the country will hear something startling from the Indians over the border and their wily and able leader, the renowned Sitting Bull.

A LADY STRATEGIST.

THERE is a feminine claimant for compensation for alleged services to the country during the war, who is knocking at the door of the Capitol with a curious story to relate, when she can obtain a committee authorized to listen to it. Her name is Anna Ella Carroll; her home is in Maryland; and if her claim is valid, she is a sort of American female Von Moltke, and some of the laurels that have been worn for a long time by General Grant should properly grace her brow.

According to the documents Miss Carroll has in her possession, it was she who planned the Tennessee campaign, and directed the movements that resulted in the capture of Fort Henry and Fort Donelson, and culminated in the subjugation of Vicksburgh. The testimonies of President Lincoln, Senator Wade and Thomas A. Scott corroborate her statement, and it appears the nation is indebted to her for other services during the great struggle between the North and the South.

Is it not a little singular that under our present general system, a woman that has the brains to plan for a military campaign and to do valuable literary work for the country, is not allowed to vote at an election, and is debarred in most parts of the Union from the political freedom extended to illiterate white men and grossly ignorant colored men? Miss Carroll might exercise a military genius, the glories of which the foremost soldier of the country does not disdain to appropriate, but she must not say who shall be President, nor whom she wishes to represent her district in Congress, nor put a piece of paper in a box to help in electing a village constable.

We hope the lady will find some one gallant or just enough to champion her cause and that honor may be given where honor is due.

THE OPENING UP OF AFRICA.

STANLEY the traveler has furnished the world with a complete map of the course of that mighty river which, previous to his wonderful feat of exploration, was the puzzle of geographers. The Congo will no longer be called by that name. The territory called Congo through the northern part of which the big river passes, is not of any great extent, and the stream will receive its proper name—the Lualaba, given to it by Livingstone, who, however, made a huge mistake in thinking it a part of the Nile.

The Lualaba is a more important river than the great stream which gives fertility to Egypt, and the discovery of whose source was for so many years the dark problem which all African explorers chiefly sought to solve. It rises near Lake Bangweolo, in latitude 12 degrees south, flows northward to the

equator, then turns southeast and runs into the Atlantic Ocean. It is nearly 3,000 miles long and, with its numerous tributaries, drains about 800,000 squares miles of country.

The tracing of this important river opens up to the world a large portion of that terra incognita—the interior of the continent of Africa. True, the passage of a certain portion of the Lualaba is obstructed by numerous cataracts, but a plan will be found to overcome these obstacles, and Anglo-Saxon enterprise, ingenuity and determination will overleap the barriers in the way to the vast and valuable trade of this newly discovered region.

A fresh field is opened to missionary labor. The benighted tribes of the wilds of Africa will not long be left without a knowledge of the world's Redeemer. The societies among the various sects for the proselyting of the heathen will vie with each other in being first on the ground, and adventurous spirits will be found, who, for the love of mankind, and a good round salary, will be ready to march into the strongholds of heathendom and brave the dangers of savage life in the country revealed by "the man who found Livingstone."

In this, as in all the events which transpire on the earth, we recognize the finger of Providence. The curse pronounced on Ham thousands of years ago has been heavy upon his posterity. But in these latter days the signs of the times portend the coming of sweet Mercy to lift from the dark-skinned descendants of Noah's froward son the bondage and darkness of centuries. The emancipation of the colored race in the United States and the opening up of the long-hidden regions of interior Africa, are indications of the workings of the Almighty towards the lifting up and final redemption of this branch of the human family.

The fullness of the gospel may not reach them for years. Nor are they at present prepared to receive the plenitude of its benefits. But the angel which restored it to earth proclaimed the glad tidings that it should be preached "to every nation, and kindred, and tongue and people;" and the promise of the Almighty concerning the latter-day Zion is, "unto it shall come of every nation under heaven." These sayings will be fulfilled to the letter, and the Great Father of the race is directing and controlling all things, and moving upon men and nations for the accomplishment of His purposes designed from the beginning.

This is the great and last dispensation, in which all that is hidden shall be disclosed, and all nations and lands, with their history and relationship to each other, will be made manifest. Discovery will follow discovery, and events will follow each other in rapid succession, accelerated by every invention and development of art and science, until the Divine plan is accomplished in its entirety for the redemption and exaltation of God's children who belong to this planet. Happy is he who has eyes to see and a soul to understand the purposes of the Almighty and their manifestations throughout the world from day to day.

EDITORIAL NOTES.

England has a sharp tooth for American apples. From 12,000 to 15,000 barrels per week are required for her markets. Utah apples are the best flavored of all, but we don't ship any. They are troubled with worms, in spite of Dr. Plant and English sparrows.

The second number of the *Amateur*, published by the Y. M. M. I. A. of Ogden, is out, and is fully equal if not superior to the first number. We congratulate the young folks upon their literary venture, and believe it will become the source of much pleasure and profit to them and their companions.

The new Minister to the British Court, Hon. John Welsh, is to sail for England on Thanksgiving Day. He is a native of Philadelphia, where, for many years, he has been engaged in mercantile pursuits—was President of the Philadelphia Board of Trade, a Bank Director, President of the North Pennsylvania Railroad, and President of the Centennial Board of Finance. A testimonial of \$50,000 was present-

ed to him last winter by his fellow townsmen, and he devoted it to the endowment of a Professorship under his name in the University of Pennsylvania. He is a strong Republican in politics and his appointment is generally approved.

The "white-souled" will not go to Washington. Urgent business detains him. The would-be Delegate cannot go for several weeks. The person who wants the Receivership will travel alone. This means that the dollar donation, after all the threats, cajolery and drumming up of several months, does not come up to one-third of the amount demanded. And as the last named candidate for another man's office is in the greatest need of position, he is to take what what there is and depart, solus. If more money should happen to come in, the middle man will follow. If not, not. The triple delegation bladder has collapsed through lack of power to "raise the wind." The thing's a fizzle.

CONFERENCE OF THE SANPETE STAKE.

Saturday, Nov. 17, 1877.

The first Quarterly Conference of the Sanpete Stake convened in the Ephraim meeting house on Saturday morning, at 10 a. m.

There were present, of the Quorum of the Twelve Apostles, Wilford Woodruff, Orson Hyde and Lorenzo Snow; Elder George Teasdale, President of the Juab Stake, President Canute Peterson and Counselors Henry Beal and J. B. Maiben.

Conference was called to order by President Peterson.

The choir sang—

Come ye that love the Lord.

Prayer was offered by Elder Geo. Teasdale.

Singing by the choir—

The Prophet Joseph Smith.

Elder Lorenzo Snow addressed the conference upon the necessity of the Saints obtaining the Spirit of the Lord and of bringing their minds to bear upon the doctrines and principles of the gospel; explained that though complete success had not always crowned the efforts of the Saints, yet they should not by any means become discouraged; that a thorough knowledge of a principle is necessary, a partial view is apt to lead into error; when any one is called to fill a position by the Lord, He has bound Himself by His promises to sustain him and help him to fulfil the duties required. Read from the history of Joseph showing from the many revelations given upon the principles of the United Order, that consecration is required, and that property retained by a person for his use should be by mutual understanding between himself and the bishop, and that consecration is necessary to an inheritance in the Kingdom of God.

Singing by the choir.

Benediction by Elder O. Hyde.

2 p. m.

Singing by the choir.

Prayer by Elder Folsom.

Singing by the choir.

Elder Wilford Woodruff addressed the conference upon the building up of the kingdom of God, that being the purpose for which we have been gathered. Dwelt at length upon the working of the United Order at Brigham City. He touched on the subjects of union of labor; the building of Temples; the necessity of the sealing ordinances that men might receive their wives and children again behind the veil; the importance of training the young and of the Y. M. M. I. Associations; the judgments that are coming on the earth; and the privilege of all to receive revelations from the Lord to guide them as individuals.

The following statistical report was read:

The Sanpete Stake consists of 18 wards, 1,623 families, 304 seventies, 326 high priests, 791 elders, 155 priests, 148 teachers, 153 deacons, 4,038 lay members, 2,845 children under eight years. During the last three months there had been 232 baptized, 12 marriages, 32 male and 31 female children born, and 70 children blessed. There are 1,184 tithing payers, 1,265 donors to the Temple, and 82 individuals drawing support. There had been 18 excommunicated and 12 deaths. The Relief Societies number 1,535 members, the Y. M. M. I. Associations 504 members, and the Y. L.

M. I. A. 439 members; 1,605 children attend the Sunday schools, which are taught by 125 male and 104 female teachers. The total number of souls is 8,760.

A report from the Relief Society of Ephraim was read, showing that this Society had stored away more than seven hundred bushels of wheat, which had been obtained by gleanings, making cheese, cloth, shirts, hats, etc. Besides doing this and supporting the poor, they had, as usual, sent the money obtained for Sunday eggs to emigrate the poor.

A report of the work performed on the temple to Nov. 16, 1877, was read by Pres. Maiben, showing that there had been 1,942 days' work performed by men with teams, and 15,387 days' work by men without teams. Of this amount of labor the Sanpete Stake had done 971 days' work by men with teams, and 7,270 days' work by men without teams.

Singing by the Ephraim choir. Benediction by Elder Maiben.

Sunday, 10 a. m.

Conference met pursuant to adjournment.

Singing by Manti choir.

Prayer offered by Elder Henry Beal.

Singing by the Manti choir.

Elder Orson Hyde congratulated the Saints upon their auspicious surroundings. Advised the young to shun evil company, to seek the company of those whose society elevates the mind, to renounce forever the pernicious use of intoxicating drinks, and kindred vices; to qualify for the great responsibilities that most assuredly await them; commended the labors of the F. R. S.; advised all to be kind to each other, and to their animals; showed that the building of Temples is a blessing financially, enhancing the value of property more than the cost of building; asked the blessing of God upon Israel.

The general authorities of the Church were then presented by George Taylor and unanimously sustained. Also the following authorities of this Stake:

Canute Peterson as President of the Sanpete County Stake of Zion; Henry Beal as his first counselor, John B. Maiben as his second counselor.

F. W. Cox, President of the High Priests Quorum; W. S. Snow first counselor, H. C. Christiansen second counselor.

High Council.—James Wareham, Luther T. Tuttle, Parlan McFarlan, Wm. Anderson, C. L. Thorpe, Andrew J. Moffatt, A. C. Nielsen, A. S. Nielsen, J. P. Christensen, Wm. Bowden, Niels Anderson, A. H. Lund.

Patriarchs.—Gardner Snow, James Works, S. C. Thura, W. H. Allred.

BISHOPS.

North Ephraim—L. S. Anderson, bishop; H. F. Peterson and Andrew Thomsson, counselors.

South Ephraim—C. C. N. Dorius, bishop; Geo. Taylor and Lewis Olsen, counselors.

North Manti—Wm. T. Reid, bishop; Henry Parson and J. H. Wodskov, counselors.

South Manti—Hans Jensen, bishop; J. Crawford and S. C. Hansen, counselors.

North Mt. Pleasant—N. P. Madison and P. M. Piel, acting; bishops.

South Mt. Pleasant—Wm. S. Seely, bishop; J. Christensen and Wm. F. Reynolds, counselors.

Fairview—Amasa Tucker, bishop; Phillip Hurst and Niels Larson, counselors.

Spring City—F. Olsen, bishop; J. A. Allred and R. Justeson, counselors.

Moroni—John W. Irons, bishop; Geo. W. Bradley and P. Olsen, counselors.

Fountain Green—R. L. Johnsen, bishop; Morten Lund and Reuben Carter, counselors.

Wales—John E. Reese, bishop; H. O. Reese and Thomas Davis, counselors.

Gunnison—C. A. Madsen, bishop; Jens Hanson and John E. Metcalf, counselors.

Mayfield—O. C. Olsen, bishop; Henry Jensen and Thomas A. Williams, counselors.

Pettyville—Wm. G. Petty, bishop; J. L. Peacock, and James P. Edwards, counselors.

Freedom—Henry Draper, bishop; J. G. Draper and A. O. Smith, counselors.

Fayette—J. Bartholemew, bishop; John James and J. Bartholemew, Jun., counselors.