

THE EDITOR'S COMMENTS.

GENERAL CONFERENCE.

The Sixty-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 a. m. Sunday, April 4th, 1897. All officers and members of the Church are invited to be present.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

Special Notices.

Relief Society conference Saturday, April 3, at 2 and 7.30 p. m. Relief Society meeting in the Assembly Hall on Monday evening, April 5.

Sunday School Union meeting, Sunday evening, April 4th.

General Priesthood meeting, Monday evening, April 5th.

ORDINATIONS TO PRIESTHOOD.

"A Subscriber," writing from Idaho Falls, Idaho, makes the following inquiries of the NEWS:

Will you kindly answer the following questions through the News and oblige several subscribers and Latter-day Saints?

1. If a man is worthy to be ordained to the Priesthood, should the Elder being mouth use the words, I confer upon you the Aaronic Priesthood and ordain you a Deacon, Teacher or Priest, whichever is intended? Some claim that we do not need to confer the Priesthood, but just ordain him to the office in the Priesthood.

2. If a man is worthy and is recommended by the Bishop to receive the Melchisedek Priesthood, should the Priesthood be conferred and then he be ordained to the office of an Elder, etc.? Some claim that it is not necessary to confer the Priesthood, but in ordaining to the office, it gives the Priesthood. The argument is that a man cannot receive the right of a citizen in the nation by receiving an office in the government.

When a person is properly ordained to an office in the Priesthood he receives all the Priesthood pertaining to the office conferred. The order is to ordain Elders, Priests, Teachers, Deacons, and all other officers. See Doctrine and Covenants, xviii: 32, xxi: 39, and all other references to ordination of officers; also Book of Mormon, Moroni iii: 3. The Church authorities have given frequent instructions upon this point, a recent notable instance being at the conference of Elders in Salt Lake Stake in 1895, the minutes of which were published at length in the NEWS, so that all could learn precisely what was required. As to the argument that a man cannot receive the right of a citizen by receiving an office in the government, ordination in the Church does not make a man a citizen or a member. He becomes a member in a prescribed manner, and being a member and otherwise quali-

fied, he is eligible to ordination to office, which confers all the powers of the office bestowed.

BITS OF GREEK HISTORY.

At this time when the little kingdom of Greece apparently is at the eve of entering upon another unequal struggle for the liberation of a part of her race from oppression, a brief review of her past history is of interest.

It took the Turks about one hundred years, and this when their power was at the highest, to subdue the Greeks completely. It was about the year 1500 that ancient Hellas was reduced to a Turkish province. A couple of centuries later the Venetians wrested the southern part of the country from the sultans but were unable to keep it. During all this time the country was a rich source of income to the sultans, because the Greeks carried on a flourishing trade and all the profit beyond what was necessary for keeping the people alive found its way into the pockets of the sultans and their officers.

The revolutionary ideas of the eighteenth century, however, found fertile soil in the Greek nation. When Russia made her threatening move against Turkey during the reign of Catherine II, the Greeks prepared to strike for their liberty. The Russian campaign was not quite so successful as was expected, but in Greece it had the effect of rousing the people, particularly the young men, to a consciousness of their degraded position. Numerous patriotic societies were formed, and in 1821 these were strong enough to venture an active struggle with Turkey. The revolution was commenced which after nine years of sanguinary combats ended in the establishment of the Greek kingdom.

During the struggle the European powers generally favored Greece, particularly France, where the movement that led to the so-called July Revolution was disturbing all parts of society. Russia on the contrary assumed a cool attitude, for the reason that the czars themselves dreamt of the dismemberment of Turkey and hated to see anybody else take the initiative. In 1825 it looked as if the Turks might win the day, but when they in the intoxication of their anticipated victory visited the rebellious provinces with bloodshed under the most barbarous circumstances, until Europe became sick of the daily bulletins of the carnival of blood, the powers exerted themselves in Constantinople in behalf of humanity. This, however, did not have the slightest effect, and finally the foreign admirals were authorized to destroy a part of the Turkish fleet, which they did very effectively.

The Turks now received aid from Egypt. Mehemed Ali sent his son Ibrahim Pasha with a well equipped army over to Greece, and the insurgents, now between two fires, seemed doomed to defeat. In this crisis Czar Nicholas I made his attack

on Turkey, not in order to aid the Greek, but to carry out the program of Russia to advance towards the Dardanelles. This saved the Greeks. In 1830 the sultan was compelled to recognize the Greek kingdom.

It was only a small part, though, of Greek territory that obtained autonomy. The rest remained under Turkish misrule. The patriotic societies in the liberated country now became a Panhellenic association with the project of ultimately uniting all Turkish provinces containing a large Greek population. This program has never been abandoned. In 1862 Great Britain presented some of the Ionian islands to Greece as a mark of good will to the newly elected king.

In 1866 an insurrection occurred on Crete, perhaps instigated by the Panhellenes. Greek volunteers hastened to the island, but the Turks succeeded in crushing the rebellion and, as usual, covered the island with blood without protest from the powers. In 1869 war seemed inevitable between Greece and Turkey. It came to nothing chiefly for the reason that the Greeks had no money with which to equip an army. During the Russo-Turkish war in 1878 the Greeks invaded Thessaly but retreated on representations made by Disraeli, and received as a reward for this, when the account was made up, a large part of Thessaly and Albania. This was in 1880.

Five years later, during the threatened outbreak in Roumelia, Greece sent an army consisting of 80,000 men to the Macedonian frontier. The European powers then recalled their ambassadors from Athens and the Greeks finally gave in, chiefly because of the lack of necessary funds.

The present imbroglio is but one incident in a long history of the contest between the Greeks and the Turks. That it is led by the Panhellenes no one doubts. For the possible outcome Europe seems to tremble.

SUNDAY AMUSEMENTS.

The movement toward a common disregard of Sunday as a Sabbath or day of religious observance, by the progressive steps of Sunday concerts (mis-called sacred), Sunday games, etc., has reached the stage of Sunday evening balls in some of the larger cities; and in one of these, Cleveland, Ohio, a vigorous effort is being made to check a proceeding which is highly objectionable to the more respectable classes and is a violation of existing laws. It is said that at Cleveland the people have borne with the Sunday dance for a great part of the winter; not uncomplainingly by any means, but because they have not been decided as to just what steps to take to obliterate the objectionable feature, since the mayor had been appealed to frequently, but in vain. This week, however, more vigorous action has been decided upon, and in connection with business men the Methodist, Presbyterian, Baptist and Congregational churches have appointed committees to adopt a program that will stop the dance. It is said that reputable people in the vicinity where the parties are held are almost a unit in