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QUESTIONS OF THE DAY.—CAN-  
DIA AND TURKEY.

For some months past occasional allusions have been made, in the telegraphic dispatches, to the Candian or Cretan insurrection. The island of Crete or Candia, in the Mediterranean, lying to the south-west of European Turkey, is so small and comparatively unimportant that but little attention has been paid, in many quarters, to the insurrectionary movement that has been in progress there for several months. But its prolongation, under the great odds against which the Cretans have to contend, is exciting more interest.

The inhabitants are a mixture of Christians and Mahomedans, between whom there exists a hostility, which would, if they were left to themselves, probably only end in the extermination of one of the two parties. The Turks who have had control of the island, are alleged to have been guilty of the grossest outrages and acts of barbarism against the Christian population, who, in consequence, revolted and sought by force of arms to drive their oppressors from the island. While the insurgents lacked force to drive off the Turkish troops, the chain of mountains which runs through Crete afforded them many fastnesses where they could continue the struggle, and from which they could harass their more numerous enemies.

But it is probable they would not have been able to continue the struggle so long, nor so successfully, if they had not received aid from Greece. The struggle, indeed, might with propriety be termed one between Greece and Turkey; but each of those powers is cautious of assuming the responsibility which might arise from so avowing. Not only are the Cretans aided by volunteers from Greece, but they are to some extent officered from the forces of King George. Koroneas, one of the principal insurgent chiefs, is an officer of the royal army as well as a Grecian subject; and others in command in the insurgent forces hold commissions from the same source.

Mustapha Pasha, leader of the Turkish forces, with some 40,000 men undertook to subjugate the island, and blockaded it with fifteen steamers to prevent the insurgents receiving Hellenic aid. But, notwithstanding, numbers of volunteers were constantly landing and moving to their assistance. Several engagements were fought last fall, with varying success. In October, Mustapha gained a victory at Vaphes or Vrysses, which he deemed decisive. But the valor displayed by the Cretans inspired those who had been lukewarm with courage, and the result was eventually more favorable to them than to the Turks.

Annexation to Greece is the solution which most of the insurgents desire; yet to this the Sphakian Chiefs, whose power is in the mountainous district, are somewhat opposed. Mustapha entered into an arrangement with those chiefs, by which they agreed to deny hospitality to Grecian volunteers, on condition that no Turk should be per-

mitted to enter their mountainous district. On this arrangement being concluded, and after the battle of Vaphes, the government of the Porte announced that the insurrection was quelled. The policy of the Turkish Government has been to make it appear that the insurrectionary movement was comparatively trifling, lest some of the great Christian powers should interfere; hence the announcement alluded to. But the insurgents continued their offensive and defensive operations with vigor; and in a manner that was measurably incomprehensible to their enemies. At a given point, where a few hundred men would appear in the morning, as many thousands would be found ready for battle on the same evening. Men of families would appear to be at home and all quiet, while in the mountains were determined men with no such ties, who in an hour of emergency would be speedily reinforced by those who seemingly were not actively engaged in the movement.

Thus it has continued, until the attention of the great powers is being directed to it. The blowing up of the monastery of Arkadi, called the tragedy of Arkadi, has excited no small amount of painful interest in the success of the insurgents. This monastery, which was a massive building erected by the Emperor Heraclius 1200 years ago, was held by 193 men, including three Greek volunteers and sixty-two monks. There were, also, inside 373 women and children. Mustapha Pasha moved upon it with 6000 men, battered it with artillery and effected a breach in the walls. An attack followed, and the Turks were crowding into the building, when the magazine was fired by its defenders, a priest putting a lighted candle into a barrel of powder, and the place was blown into the air. About 1500 Turks are said to have perished in the ruins. Of those inside, there escaped fifty-three half burned women and children and forty-three wounded men, who had taken refuge in a cellar. Koroneas, the leader, it appears by some means escaped, for the Turks set a reward upon his head, and upon that of his fellow chieftain Koracos.

The revolutionary government of Crete have issued another declaration, recently, to the Christian world, in which they declare that the people will never give up the contest. This declaration, in the face of the previous announcement by the Turkish government that the insurrection was quelled, and with the fact existing that it still continues unabated, has claimed the admiration and enlisted the sympathy of very many throughout Christendom who see in the movement an outraged and oppressed people struggling for existence. But recently a large and influential meeting was held in Boston to elicit sympathy in their behalf and raise funds for supplying them with material aid. In many other places there is a strong desire manifest to see them ultimately victorious. And there is no doubt but the great European powers are watching the struggle with varying feelings.

The insurrectionary spirit is spreading to other places. The Greek subjects of Turkey are full of it. The Province of Bosnia is declared to be on the eve of revolt. The Turkish Ambassador has been recalled from Athens. And so imminent does the Government of the Porte deem the danger, that a levy of 150,000 Turkish troops has been ordered to meet it.

Russia is still anxious to have a large share of the "sick man's" possessions, and would willingly see the strength of Turkey exhausted on internal convul-

sions. France, England and Italy are each interested in the matter, for their united forces only twelve years ago gave a prolonged existence to the rule of the Porte. Prussia, that has so lately changed the map of Central Europe, is keenly alive to anything that may alter existing boundaries, even though they should not be those of her closest neighbors. And Greece is anxious to add Crete to her already disturbed dominions. If Schleswig and Holstein could give rise to a war that effected such important changes as that of last summer in Europe, following the brief struggle by which they were wrested from Denmark, there would be nothing astonishing in equally if not more serious results springing from the Cretan insurrection.

The condition of Turkey is rather rickety, but she may yet prove a bone of contention for the dogs of war in that hemisphere to be let loose upon each other. This gives to the struggle of the Cretans a significance it otherwise would not possess, however much we might sympathize with their sufferings, admire their valor, and desire their success; and it is its connection with Turkey and the international policy of Europe, that raises it to be one of the questions of the day.

EQUAL RIGHTS AND LIBERTY  
TO ALL.

Quite recently, in his place in Congress, the Hon. Thaddeus Stevens, while arguing in favor of "Edmund's Amendment" being inserted in the bill for the admission of Nebraska as a State, said:—"We are here to-day to construct and finish the temple of which they," (the founders of the nation,) "laid the foundation—the temple of universal liberty, in which all nations may worship." The honorable gentleman re-enunciated the doctrine of the Declaration of Independence, that all men are born free and equal, and all rightful governments emanate from the consent of the governed. From his stand-point the phrase "all men" is not bounded by the adjective "white," but circumscribes white and black, red and yellow, the dusky African, the swarthy Asiatic, the red skins of the aborigines, as well as the lighter colored descendants of the Caucasian race. He avers then, that the present Congress are completing "the temple of universal liberty, in which all nations of the earth may worship;" but they must worship as free nations and free men, in full possession of every right not incompatible with the Constitution, however much opposed by the contracted views and narrow prejudices of other similar worshippers; or it will not be a temple of universal liberty, only an edifice governed by sectional feeling, partisan power and bigoted intolerance.

Into such a temple as Mr. Stevens speaks of, the nations of the old world can enter with all their peculiarities of manners and customs, of dress, speech and social habits, casting off, at its gates, the fetters of despotism, and rising erect in the nobility of manhood. The Mahomedan can bring his Koran, rear his mosques; cry "Allah is Allah and Mahomet is his prophet;" but he cannot prevent the Christian whom he calls infidel from believing in and bowing down before the divine Author of the Christian faith. The Hindoo can come with his thirty millions of deities, free and untrammelled; but he cannot burn the widow at the tomb of her dead husband, for by so doing he would rob another of rights which all must enjoy in the "temple of universal liberty;" he may bring his family, patterned somewhat after the patriarchal order, his wives and their offspring, but he

must not buy his wives as slaves, nor hold them in bondage; for all, male and female, white and colored, must enjoy the blessings of equal rights and equal liberties; their adhesion to him must be the result of choice, not of coercion.

Examples might be continued to show the varied forms of faith and fashion and social habits, and the diverse views on many points, which would be among that mingling multitude of worshippers; but enough has been introduced to show that Mr. Stevens but enunciates the doctrine advocated in these columns a couple of weeks ago, that in the spread of equal rights and equal liberty the rabid enemies of our faith and worship must meet many things equally as much opposed to bigoted and contracted ideas as the quietness, peace, good order, morality and plural marriage of the Latter-day Saints. And it would be a good time now for those persons to manifest their sincere conversion to the principles which they profess, by extending to American Citizens in this Territory the right of self-government—"a rightful government" because emanating "from the consent of the governed."

It is difficult to see how those holding the views of which Mr. Stevens is a leading exponent, can refuse admission to Deseret, on the principle last quoted. It is difficult to understand how, in consistency with it, a Territorial government can be continued after the citizens of a Territory are in a condition to govern and sustain themselves, and express their unqualified adhesion to the Constitution by adopting one which conforms to its provisions. They are the governed, and all rightful governments should emanate from their consent. If a majority deemed they were incapable to sustain a State government, and decided against it, then a Territorial government would be that which emanates from their consent. But here the majority, it might be said the entire people, know that they can sustain a State government, have expressed their wish for it, have adopted a Constitution which is in perfect harmony with the national Constitution; and, consequently, that government is the one which, if granted, would be in accordance with their desires and would emanate from their consent. We hope Mr. Stevens will support the memorial of the State of Deseret, and a bill for its admission, if one should be presented to Congress, with as much zeal and ability as he has the bill for the admission of Nebraska. We cannot see how he can do otherwise, and be consistent with his avowed principles.

## HOME ITEMS.

SABBATH MEETINGS.—Elder Wilford Woodruff referred to the wickedness of the nations that inhabited the land of Canaan, previous to their being driven out before the children of Israel, and showed that they were visited in wrath because of their iniquity; also, to the judgments which were poured out upon the Israelites when they sinned and broke the commandments of God. The generation in which we live manifest by their actions that they are as sunken in wickedness as any people or any generation of which we have record; and the Lord has declared by His servants the prophets, in all ages, that He will pour out upon this generation judgments commensurate with the wickedness of the people. That preparation might be made for the consummation of His holy purposes, the gospel is being preached and the honest-in-heart are being gathered to build up the kingdom or government of God, that all flesh may not be destroyed before His face. This is the work in which we are engaged, and it will continue; for it is the work of the Lord, and He has decreed that His designs shall be fully consummated, and His kingdom endure for ever.

## AFTERNOON.

President Joseph Young, senr., treated of the condition of the Saints as a people, in a spiritual point of view, and, considering the manifestations of their faithfulness and their integrity to the truth, concluded that a large majority are devoted to God and righteousness. Still, there