DESERET EVENING NEWS.

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DESERET NEWS PUBLISHING CO.

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CHURCH AND STATE.

In another part of this issue we give space to a further report of the proceedings of the Democratic state convention which re-convened yesterday. The expectations of the party managers as to the enthusiasm and unanimity of the delegates would appear to have been realized; and it is sincerely to be hoped that good and not harm will come from it to the Territory at large and all its people.

If it takes the declaration of an assembled convention to substantiate and reiterate that Church and State are separate in Utah, the meeting yesterday will not be without benefit. If the solemn assertions of the leaders of the "Dominant Church" and if the attitude in the recently framed State Constitution and if the planks in the platforms of both the leading parties—if all these, we say, have not yet convinced the politicians of every stripe and creed that no domination of civil affairs by the Church is to be desired or attempted in Utah, and if the addresses of political conventions or meetings are necessary as a climax and capstone and finishing touch to all the rest, then conventions and meetings will, we presume, be in order at any time.

The NEWS gives the substance of the address or declaration adopted by yesterday's convention. In connection therewith we are gratified to be able, and feel it a duty, to reiterate upon honor and in all sincerity that the Church of Jesus Christ of Latter-day Saints does not desire the political services or subserviency of its members. Its leaders have not receded one step from the position they took when division on party lines occurred and upon their letter which is referred to, was written. They exercise no unrighteous dominion over, and do not seek to restrain, any man in his political rights; nor do they justify or sustain any issue authority in such affairs. This is as positive, as plain, and as true as language can make it. At the same time they have the rights as individuals which they accord to others. They have their own honor and manhood to defend and maintain. They cannot be denied the right of condemning and resisting improper attacks upon their acts or their motives. And in their official positions they have responsibilities to carry and duties to perform with reference to the flock over which they preside that no other man is entitled to belittle or impugn, since in these respects they are accountable only to their God.

We have no wish to add to the complexities or problems of this or any other political campaign; rather would we seek to remove every disturbing element that would lead to injustice, recrimination and bitterness on any hand. But we cannot to assure permit misconstruction of either acts or utterances of the leaders of the Church to work injury to that Church. This has been done by disturbed persons on both sides of the dividing line. Many on either side have been only too willing to make use of any ecclesiastical or church influence that seemed suitable to their purpose. The result is that first one side and then the other would be wanting explanations, or renewed assurances; and it has even been held to their blame that the church authorities have not on every occasion come forth with disclaimers and denials. If scheming politicians have deliberately placed these honored men in a false position by distorting their utterances, misusing their names and private correspondence, or misstating their acts, other scheming politicians have been too ready to pass by the real offenders and assail the Church authorities. We want the blame placed where it belongs. This has not been done in the past, and this has led to all the trouble—that is, all the trouble there is. If both parties as organizations, and all their honorable leaders, will do as much to promote purity in elections and the true independence of the citizens as the Church has done and is willing to do, Utah will be a model and not a bedlam of politics.

JULIUS RIS OWN CRITIC.

Leo Tolstoi, according to an essay of Victor Yarros in the Philosophical Journal, has taken an entirely original view of his own work as a writer. His greatest novels he considers worthless, if not mischievous. People read them for amusement, he says, and it is degrading for a true Christian disciple to indulge in low tastes. The writing of such "stuff" is sin of criminal folly, seeing that the world suffers so immensely from its ignorance and perversity. The duty of every man having natural gifts is to work for the emancipation of humanity and to spread the lights of religion and truth. Consistently with this idea, Count Tolstoi has not written anything in recent years save with the intention of "outfitting a moral" and enforcing an important lesson. He has written tales for the peasants because in no other way could he reach them and convey his message to them. In a word, literary art is to him now merely a means of spreading his gospel of repudiation of all worldly attributes.

This is not surprising when it is known that the count believes that the division of society into manual lab ers and brain-workers is one of the demoralizing influences that is so detrimental to both classes. Science, art and culture generally may be fine things, says Tolstoi, but we have no right to devote ourselves entirely to them and compel the agricultural and other laborers to support us by their physical toil. The masses of the people derive no benefit from our sciences and arts, and yet they work for us and enable us to amass and improve ourselves at their expense. This is unjust, he says. Nobody ought to be exempt from his proper share of physical labor.

With such "cross" views—if the somewhat obsolete adjective be permitted—of the utility of all that belongs to art, it is no wonder the count usually regard his own literary work as useless. It is a pity, though, that he did not hold the same view immediately before he wrote his Kreutzer Sonata.

WELCOMING IMMIGRANTS.

We have been permitted to read a letter written by Elder George S. Spencer, now laboring as a missionary in Holland, to his mother in this city, in which there are some suggestions as to the way immigrating Saints are received here that may stir profitable reflections in the minds of those comfortably situated at the gathering place of the Church. Elder Spencer points out that the reception of immigrating Saints in Utah is a proceeding the effects of which are felt in foreign lands even more keenly than is realized by many here. In the case of the missionaries, at least, they are specially noticeable. If the one who has "gathered to Zion" be warmly welcomed and made to feel thoroughly at home, the news is borne back to former friends and acquaintances with the result that the Elders are received more kindly than before, the number of their friends is increased, the Saints in the locality are made to feel cheerful and are encouraged to greater diligence, and in general the way is opened up and brightened for spreading the Gospel. On the other hand, if the immigrant, because of a chilly reception and untoward circumstances, becomes discouraged and dissatisfied, the letters often written to the former place of abode under such a condition arouse bitterness and hostility frequently of a serious nature. In this consideration alone there is occasion for great care on the part of those interested in carrying the message of salvation to the world, to say nothing of the obligation resting upon the Saints to continue on behalf of those who immigrate hither the saving process which has been instituted through those who have gone out on missions.

In calling attention to the subject, Elder Spencer tells of the high expectations with which many leave their homes to gather with the body of the Church, and he reiterates that which is commonly observed in missionary experience, that "it is a very difficult task to put a damper on their feelings by showing them that all is not gold that glitters," and that all their trials are not past. "After the fever of emigrating has taken possession of them," he continues, "there is no stopping them—they are all expectation and ardor. Many have performed their entire faith nobly and well, and many times have silenced themselves to give the missionaries to eat. Of course, being filled with love themselves, they cannot imagine it is otherwise with the Saints in Zion." Then it they are not well received on arrival in Utah, Elder Spencer points out how their recital of that fact turns others, and how their experience sometimes deprives them of their own strength and faith in the Gospel. Here Brother Spencer suggests, "We may say we haven't any use for such Saints in Utah, and it is better that they never emigrate. While there is some truth in the remark, our mission is to save, and we cannot afford to let chances of doing so go by even in such cases as these. I believe many of the Saints at home can take the word of the Savior to heart where He says, 'It must needs be that offences come, but woe unto those by whom they come;' for I know that when I was at home I wasn't particularly anxious to go out my way to any great extent to soften the lot of Dutchmen, a Dane, or a Swede, or others who are in a strange land, and unable to speak the language. For one I have learned a lesson in these things which I hope will never be forgotten."

In connection with this subject it may be suggested that an increased display of kindness toward immigrating Saints would not be amiss in many conditions. This is no proposition that we should catch up newcomers and "carry them about and sing to them," as it were, but that we should show to these every courtesy and consideration which their position as strangers in a strange land can reasonably demand, till they can get a start, so that they will feel that, so far as the people are concerned, they are not always strangers but are with brethren and sisters in the Gospel center. We know how many of those now here had to "struggle" when they came; but we also know the brotherly feeling that was generally exhibited, and which should not be allowed to diminish as it has been doing in too many instances of recent years. Immigrants are not so numerous now as formerly, in comparison with the population here, and it would be a labor to be well rewarded at heaven to extend to those who do come the kindly assistance necessary to cheer, comfort and encourage them until they have been started sufficiently to continue the journey by the display of a fair degree of energy, persistence and faith. There is room among the people of Utah to gain a still higher reputation for hospitality, based upon better kindnesses toward those who desire to cast their lot with us in the cause of the Gospel.

THE DISPUTED TERRITORY.

Venezuela, the country with which England has commenced a dispute that threatens to assume a serious aspect, is one of the earliest settled countries on the American continents. The city of Caracas was founded in the year 1526, ante-dating the settlement at St. Augustine, Fla., forty-five years. It has an area variously estimated at from about 300,000 to over 600,000 square miles, and a population of somewhere near two millions and a half.

The country, it is believed, was discovered by Columbus on his third voyage to the new world, although later travelers have claimed the honor of discovery. At all events, the position of the country situated round the delta of the Orinoco river is one of the most fertile parts of the globe, and it is no wonder that it should be claimed by Great Britain, if there is the slightest foundation for such claim. The Orinoco river is one of the largest in the world and navigable for hundreds of miles. The control of it means much to a nation which believes in the maxim "Whoever commands the sea commands the trade; whoever commands the trade of the world commands the riches of the world, and consequently, the world itself."

Venezuela remained under Spanish rule till the early part of this century, and after a year's struggle with the mother country, proclaimed its independence. A war followed which lasted ten years, after which the country's autonomy was recognized by Spain, by the treaty at Madrid, 1845. Since then the country has been the scene of many internecine struggles, owing to the rivalry of different parties.

England's claim to part of the territory of Venezuela seems to be founded on the fact that among the early explorers were some subjects of the British crown, who undoubtedly visited the disputed domain. Whether inter-national treaties sustain the claim is the question that has been proposed to submit to arbitration, but which Lord Salisbury refuses to settle in that way.

The dispute is looked upon as of great moment to the United States, because it involves the question as to how far it will be necessary for our government to maintain the principles of the Monroe doctrine and Pan-Americanism. An interest is added by another fact, that the Venezuelan government recently has granted a large concession of land in the disputed territory to capitalists, citizens of the United States. The company is organized under the laws of the state of Washington and its purpose is to establish colonies and develop the immense resources of the country. More than likely, the activity of this company has caused the present demands for a speedy settlement of the boundary dispute.

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