

from the invaders from across the channel), and shortly after her claims were rewarded with recognition. At the head of 10,000 men, who had rallied about her, she raised the siege of Orleans and gave the conquerors of so large a portion of her country their first decisive check. Three months later she had the satisfaction of seeing the dauphin Charles crowned at Rheims. The following year she was captured by her enemies and taken to Rouen; there she was tried for witchcraft, and given by the bishop of Beauvais the choice between the stake and a recantation of her alleged errors; and finally, although terrified at first into a recantation, she was burned in the market-place of the old Norman town, for persisting in her declaration that the visions she had seen and the voices she had heard had been from heaven and not from hell. Whether the victim of a hallucination or not, the Maid of Orleans, as she was called, was recognized as a pure, sweet girl, generous and sincere, and as patriotic and devout as any character in history.

The sentence which consigned Joan to the stake was revoked by the pope in 1456—too late to be of practical service, but sufficient for the purpose of rectifying the wrong placed upon her. It is worthy of note that from the day of her victory at Orleans the power of England in France steadily waned and finally disappeared altogether. A monument marks the spot where she was burned to death.

The qualification for beatification by the Catholic church is the possession of a reputation for sanctity and supernatural gifts, and the only one who can pronounce the sentence of beatification is the pope; but, an authority informs us, before any one can be canonized, four consistories must be held to examine into the case. In the third consistory, which is held publicly, a devil's advocate (*advocatus diaboli*) appears, whose business it is to say all that can be said against the character of the candidate for saintly honors, while, in the fourth consistory, the question is finally settled by a vote of the cardinals.

It is a very late day to revive the subject of honor to one who did so much for her people by her acts, her example and her influence, but the circumstance stands out in grateful contrast with the disposition which has acquired so much popularity in this age to undo and overthrow great characters of history that were previously held sacred.

### THE PAPER MILL.

The destruction of the Deseret paper mill is as nearly a mournful event as anything in which human life is not sacrificed can be; not because of the great loss in dollars and cents, nor especially because of the destruction of valuable machinery, because these can be recovered and restored; but for reasons much more weighty.

For nearly a generation's span the founders of this community and their successors have sought to make Utah, among other things, independent in the matter of that indispensable article, paper. One of the first machines, if not the very first, ever brought to the

Territory was a printing press, now in the possession of the NEWS company; then the consideration was the other adjunct of the art preservative, and in order that home news might if possible be printed on home paper, machinery for that purpose was next brought in. It was crude and, as compared with the perfected apparatus of today, primitive; but it served its purpose in the emergency. Long waits between trains from the East sometimes left the NEWS without white sheets on which to appear, and then our paper mill had to be relied upon. Its product was coarse and decidedly unlike the driven snow in appearance; in fact it was decidedly dingy; but it served as a temporary medium for conveying the happenings at home and abroad to the people, who made no complaints regarding the terra cotta aspect of their only journal and felt thankful that they were not deprived of it altogether.

The years wore on and improvements sprang up here and there in all departments of trade. The proprietors of the NEWS were never behind any of the others, and as fast as increasing business and improved communication would permit, new features were added to the printing establishment and its auxiliary the paper mill, until both became as nearly complete as any institution of the kind in the interior West. Latterly the two institutions have been under separate management, and the paper mill in its new and commodious quarters on Cottonwood has been at once a credit and a source of pride to the whole community. Some grades of the paper made could not be excelled east or west, while all of the product was up to the average or past it, and in good demand. The industry had grown with the country's growth and the various stages of progress on the part of the community were marked with the advancement made in the manufacture of paper. The object aimed at by the pioneer promoters of the enterprise was not only gained but surpassed, in that all the paper required could be made at home and there be plenty to sell at rates which would return a profit, besides which much of the material employed in the manufacture and which otherwise would be destroyed or wasted, was a marketable commodity and yielded a revenue all around. Now comes the fire, and amid the flames and smoke the results of the labors, the enterprise, the perseverance and the investments of two score years disappear in an hour! It is sorrowful, but sorrow and regret accomplish nothing. The thing to be done now is to commence again.

### A WORD OF WARNING.

During the coming Conference and Temple dedication services many hundreds of young Latter-day Saints will visit this city for the first time, and many more who are not accustomed to the ways of the world as exhibited by those who are not of their faith. To such, a word of advice may not be out of place, and it may serve perhaps for older people too.

It is well known to residents of the city that many places of amusement

are either open or only flimsily closed, which, however harmless they may seem from the outside, present an interior of a very different nature. Such are various gambling resorts, which will no doubt be invitingly open or easily accessible without let or hindrance. It goes without saying that these institutions and others of their class will have plenty of sleek decoys on the lookout for new comers, and that confidence men and swindlers generally will seek to reap a harvest. We need scarcely allude to those places whose deadly influence cannot be too sedulously shunned, nor to those nameless dens whose doorways only open to a life of degradation and shame. Because the young people of the Latter-day Saints have grown up so free, openhearted and confiding in character is the very reason why they should be most closely watched lest they fall a prey to the wicked influences that are spoken of. Innocent and unsuspecting themselves, they will scarcely be on their guard against deception unless earnestly warned of the danger. With this object these words are written; for it would be a most lamentable occurrence if the joyous occasion which is calling the Saints together from far and near should have to be unbappily remembered by any single family through sorrow or disgrace having come to any of its members.

### A QUESTION OF SALARY.

Elder C. P. Margetts, who is laboring in the Southern states as a missionary, sends a clipping which has been furnished the NEWS from the Hartsville, S. C. *Messenger*, in which the labors of the Elders of our Church are strongly condemned. The point made by the *Messenger*, leaving the scurrility of the language out of consideration, would be well worth a thorough discussion, for it seems to be a vital one to modern Christianity.

The *Messenger* charges that the Mormon Elders proclaim a "free Gospel," while Methodists, Baptists, Presbyterians, etc., are preaching only for the money there is in it. "No sane man," we are told, "wants a preacher to labor for nothing. The majority of our preachers have families to support, and how are they to support them without a compensation for their labor? As matters stand, it is a difficult task to convince many church members that it is their duty to 'pay according to their means,' hence it is an easy matter to see the troubles these Elders will bring about if their course is not checked."

It cannot escape notice that our cotemporary, in putting on the armor in defense of salaried clergymen uses very much the same argument that once made such a stir in Ephesus, where Paul, the great Apostle, was proclaiming the Gospel free of charge. Demetrius, the silversmith, who with others was engaged in making statuettes of Diana, perceiving that the Gospel was opposed to this trade, addressed his collaborators as follows:

Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people . . . so that this our craft is in danger.