

THE BETTER CIVILIZATION.

A CLERGYMAN, writing from the east, makes inquiry respecting a contrast which he had seen in an eastern paper, and which was said to have been drawn by President Young, between the civilization which exists here and that which prevails elsewhere.

"If you have a better civilization than ours," he says, "you must have a better religion; we ought to adopt it; for civilization is modulated by religion. And so, on the other hand, if ours is better than yours, why not adopt ours? I confess that our civilization is far from what it ought to be, and that our religion does not affect (directly) one-fourth of our population."

This confession is a candid one, and though trifling, is one that preachers will rarely make. But it embodies many strong points, and points, too, which should never be lost sight of nor shunned by reflecting men. The Founder of the Christian religion uttered a simple, but great truth, which the experience of ages has corroborated, where he said, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

When men can acknowledge that their civilization is far from what it ought to be, and that their religion does not affect one-fourth of their population, they are, in a good condition to look around them, and examine with care and without prejudice any system that promises better results. Such a civilization needs purifying, and the statement is correct which makes its improvement dependent upon an improved religion.

This is illustrated in the towns which mark the progress of the great continental railroad. Men of God, servants of Jesus Christ, would soon finish their labors among such people as through the line of the Pacific railroad. They would either bring about a change in the conduct of those folks, or they would, like Lot at Sodom and Gomorrah, leave them to their fate.

The system believed in by the latter-day Saints is perfect; but its believers are not. The aim of its ministers is to make themselves and the people as perfect as the religion. Of course, when this is accomplished sin will be added.

PRUNING AND TRAINING THE GRAPE-VINE.

BY LOUIS A. BERTRAND.

Every fruit tree, according to its nature and secular mode of vegetation, needs to be pruned to answer the expectations of the cultivator. The grape-vine, particularly, is cultivated in order that the grower may get from it the largest possible quantity of the best fruit. Now that would never occur if the fruit was abandoned to itself without being pruned, although cultivated with the most judicious care.

The pruned cane, on the contrary, retains only one or two buds in its crown and the rest are cut off. If the vine is very strong, having only two or three buds to nourish, it is able to provide a sufficient quantity of sap for them, in order that they may fully develop themselves and feed suitably every bunch which grows from their basis.

I will only mention here two modes of pruning—viz, the spur system, and the long pruning, or long cane removal method. The spur system is generally used in southern Europe, and in several California vineyards. The vines are trained free, without stakes or trellis, like dwarf apple trees.

Numberless experiments, made in the 78 departments of France extensively engaged in the grape culture, have conclusively established the fact that the long pruning method is far more preferable, in every respect, than the spur system, but especially in northern localities. The new theory, ably propagated by Doctor J. Guyot, of Paris, is now considered by every experienced vigneron, as the most beneficial innovation of the present age.

Editorial Note: The article continues with detailed instructions on pruning techniques, including the use of spurs and the removal of old canes. It emphasizes the importance of proper timing and technique to ensure a healthy and productive vine.

regions of moral lectures from the lips of ministers of peace. It may be asked, "What has the production of silk to do with morality and religion?" Much every way. It is morality and religion to provide food to sustain upon, and it is a work of humanity and religion on all days. It is equally so in reference to clothing the body.

I was listened to with great interest. During the lecture I exhibited cocoons, and explained the operation of silk reeling, showing them a beautiful bank of reeled silk, produced and reeled by Sister Mary of the Holy Spirit. It also exhibited a bank of spun silk, spun from cocoons from which the miller or moth had emerged, at the same time producing a cocoon prepared for spinning, drawing it out with my fingers into an impure thread, showing how easily it can be spun and made into cloth.

At the close of the lecture, Bishop Hoagland nominated his two counselors to assist him in the presidency of the silk producing co-operative society of the 14th ward, and donated five acres of land to the society to be devoted to the growth of the mulberry tree.

The following extract of a letter, received this morning from a Chicago gentleman, we publish as giving the views of an intelligent man, not connected with our Church, on a matter that has recently been claiming considerable attention.

"I found a lot of the latest members of the News on my deck, (the others to my regret had been borrowed never to be returned) and on reading them find, that as a people, you are determined to be still more self-supporting than before. Although many may condemn the action of your church as a selfish one, I consider it wise and just."

Your people have made that valley what it is, and it is right that you should reap the benefit. It is the use of the luxuries of life which keeps most men with their noses to the grindstone so long, and if people will only learn that they are actually better off, healthier in body and in mind, by living naturally, they will do so.

I look back to my visit to your beautiful city with great pleasure. Without exception every one was kind to me and I remember them all with gratitude."

NEW ENGLAND FOR MILL-GIRLS, MECHANICS AND FARMERS.

In a recent communication to the Glasgow Herald, David McCrae, a Scotchman, who had visited the cotton mills of Massachusetts, draws the following pleasing contrast between the condition of the factory girls and mechanics and farmers of New England and Old England:

"Traveling through New England, with its busy centres of population, its white towns and villages, its white wooden spires, and its numberless white farm-houses speckling the landscape, the eye is everywhere delighted with the evidence of universal comfort and prosperity. In some places I looked about in vain for any people wearing the appearance of our working and laboring classes at home. I went out one day from Boston to see the mills at Lawrence, where 35,000 girls are employed. I saw thousands of them at their work, but could scarcely realize that this was the daily and hourly condition of the best of our people. Their dress, their genteel appearance, their manners, their thoughtful and intelligent look, I should have taken them to be young ladies of the middle class who had merely come to try their hands as mill-girls. I could not but contrast them with the poor mill girls at home that we see at meal hours swarming in our streets, bareheaded and barefooted, even in cold and frosty weather. These girls at Lawrence and Lowell earn from eight to ten and a half dollars a week—an average of about thirty shillings—of which they pay about a third for board, in the comfortable houses provided for them. They accumulate money in the savings bank. As much as \$25,000 was handed by the Lawrence girls on one monthly pay day. They are all educated. Many of them continue to attend evening classes, and some of them take lessons in French and music. They have a library and free reading room at the mill. I went into one of their libraries and found a catalogue of 5000 books—1500 of which were out. In the reading room I found all the principal papers, one of them French. To see these girls coming in thousands from the mills at six o'clock, many of them with books in their hands, you would make the most of a congregation of the most cultured people at a meeting. One visitor who went to see this sight waited till the stream was past, and then said, 'But where are the mill girls?'"

I was struck with this superiority in the condition and status of the working classes all over New England. Speaking of it one day to Dr. Hopkins of Northampton, Mass., on whom I was calling, he said, 'I will show you a illustration of it.' He took me to his window and said, pointing across the street, 'Do you see that white house among the trees?' I looked and saw a genteel looking house, with its green lattice, its veranda adorned with flowers, its piazzas, said the Doctor. 'He owns his own house and occupies it. He shows my house, and lives like a gentleman.'"

"Do you see that house beyond," he continued, "that one with the large portico? There the carpenter stays; and the house and all that ground where you see the trees are his own. If there are any repairs to be attended to about his hands, or shutters, or wood-work anywhere, he comes and attends to them. He is a working man, a laborer, and yet a gentleman. Labor here," said the Doctor, "is honorable, and the man who can turn his hand to most things generally gets on best, and at least always can get on."

There can be no doubt that the condition of this class is much better in America than in Europe, where the vast mass of the agricultural population hold their houses and farms at the will of another. The smallest farm in New England is independent. His house and land is his own. He is beholden to no one. He keeps his own horses, his cow and his pigs, draws the manure over his own fields, plants and reaps his own corn, dig and hoes his own turnips and potatoes. Moreover, he is educated and well informed, and his children are all at school. He reads the papers; he has the current literature of the day on his table; he knows what Gladstone and Disraeli are about here; he keeps himself well furnished with home politics; he has a pen, and knows what to do with it; and can get up in the township meetings and express himself intelligently if occasion call for it. These men, after all, form the stamina and moral strength of the commonwealth.

The prospect of New England is not being to be sold for the sake of the land there was so barren. I passed over large tracts of it where the soil was so thin and the ground so rocky that I began to believe the story about sharpening the sheep's noses to let them get at the blades of grass between the stones. It was a continual source of wonder to come in such regions upon so many beautiful farm-houses and little flourishing villages. But the people are active and thrifty; they labor with their own hands and waste nothing, are full of ingenuity and resource, and bring out only competence but wealth out of the reluctant hand of Nature. A New Englander, if hard pushed, would make a living out of whinstones.

For the Desert Evening News. By Telegraph. MADAME PAREPA ROSA AND TROUPE. Seats can now be secured by applying to Mr. Williams at the Box Office. COMMENCES PUNCTUALLY AT 7 1/2.

WANTED! Two Hundred Bushels Wheat! delivered at my residence in the Nineteenth Ward, for which the highest Cash price will be paid. W. H. HOOPER. BROKE LOOSE. ON the evening of the 9th inst. from the 17th Ward, a large, roan HORSE, with McClellan saddle and bridle. The finder will be highly rewarded by returning it to me at the Union Academy, 17th Ward. A. F. DOREMUS.

500 TEAMS WANTED IMMEDIATELY! We will pay \$10 per day for a Team of one Good Span of MULES or HORSES with WAGON and TEAMSTER, and \$16 per day for a Good 4 Mule or Horse Team, Wagon and Teamster, and \$22 per day for a Team of 6 Mules or Horses, Wagon and Teamster.

Mme Euphrosine Parepa Rosa, ACKNOWLEDGED QUEEN OF SONG. TWO GRAND OPERATIONS CONGRATULATED THURSDAY & FRIDAY Evenings, Nov. 12 & 13, '68.

Prices of Admission: Reserved Seats, 1st Circle, Admission \$2.50. Reserved Seats, 2nd Circle, Admission \$1.50. Ordinary Seats, 1st Circle, Admission \$1.00. Ordinary Seats, 2nd Circle, Admission 50c. Side Seats, 25c. Seats can not be secured by applying to Mr. Williams at the Box Office.

ROJATED INKING CEDAR POSTS SPECTACLES.

Special Notices.

JOHN GRAVEL gives notice to the Public that his life has left him without a coheir and that he will not acknowledge any business or contract done by her in his name. JUST received a choice assortment of Linsey, Woolen Goods and Boots and Shoes, with a select stock of Groceries and General Merchandise to be sold at the lowest rates.

THEATRE! Lessee & Manager—E. B. Clawson & J. T. Caine. Engagement of the distinguished Lyric Artist, Tragedienne and Comedienne, Madame Maria Mathus. TUESDAY EVENING, NOVEMBER 10, 1868.

LIFE ACTRESS! Violet, with Songs. Madame SCHELLER Grimaldi. Lord Arthur Shelton. Mr. J. M. Hardie. Mr. J. B. Lawrence. Mr. J. O. Graham. Mr. F. M. Jones. Mr. J. B. Hyde. Mr. A. Merrill. Mr. E. D. Crowther. Mr. J. Matthews. Mr. J. B. Kelly. Mr. J. C. Caine. Miss Adams. Miss Lizzie Platt. Miss Player. Miss Shingwell. Miss Evans. Mrs. Hopkins. Mrs. M. G. Clawson. Ladies of the Ballet. Visitors to the Dute, Soldiers, etc., etc.

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WE continue to sell at acknowledged Low Rates, for Cash and Produce.

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