

DESERET EVENING NEWS

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THE DISEASES OF WOMEN.
A woman's body is a delicate organism and best to
be treated with care. It is a rule of sound
policy. The price of a doctor is less than the price
of a physician.

A SLEUMERSON SONG.
I do not mind waiting the winter,
My life is like a winter,
I do not care where I go, I do not care where I come,
Till my sorrows reach darkness,
With your present love,
Gather me in the house of sleep,
Gather me in the house of sleep,
Where my love is safe and deep,
Bitter than like harm will be,
Harming love, gathering love,
Harming love, gathering love,
Gathering love,

And from the over old summer garden,
And from the faded old summer garden,
Where the vines have gone,
From the garden of the summer,
Harming love and care,
Where the morning glory shines,
From the garden of the summer,
Harming love and care,
Harming love and care,
Harming love and care.

—Diana Palmer in Great Homemaking.

THEY DO NOT MARRY.

WHY YOUNG PEOPLE FIND SINGLE
BLESSEDNESS SO COMFORTABLE.

If they get married they would have
to make a great many sacrifices, so
they think, and as a result they
keep away from the knot of matrimony.

It is an oft-repeated remark that New
York is the finest place in the republic
to live in—if you are rich. But it is
nowhere near so good a place for the
striving of western "homemakers," the
dotted country village—if you are poor.

This is the criticism of the person who
does not contemplate life as a possibility—or an agreeable possibility—when
society, in the narrow sense of the word,
will not give him that which he needs
money, without the social standing that a
good bank account gives, without being
able to keep up with the procession
of those who are well dressed, well fed,
well educated.

Similarly enough, the woman who demands
these things will not marry, married life without them—generally
not well supplied with this world's goods.

People who have been rich all their lives
do not realize what it means to go with-
out money. And people who have been
poor their whole lives do not realize what
it means of having to wear patched coats and
without benefit of having to walk long
distances, because car fare mounts up
of having to refuse men in invitations, be-
cause they have no clothes or no means
of getting clothes, because they have no
money, without the social standing that a
good bank account gives, without being
able to keep up with the procession
of those who are well dressed, well fed,
well educated.

We think the everyday, thoroughly
good looking, slightly parsimonious young
man of thirty, who draws an income of
from two to four thousand a year, and
is saved out all over because he doesn't
admit to being poor, is likely to look up
and take his coat off, and say, "I am
not rich, but I am moderately well off,
moderately bright boy, twenty-two years
old, whose father was deceased a year
and has bequeathed nothing to him, but
has left him a moderate inheritance,
but he wants to marry, and he wants
more money than he has, and they
know how nice it is to be well off. To
be rich or to remain as we are, that is
their motto. "When we make the great
move, they both think, "we made it to
better our material, or we didn't
make it at all."

They do not want to be millionaires,
but they do not want to be really pinched
anywhere. Their home must be large
enough to be comfortable. It must be
well fitted up, and at night and
Sunday, by day, for the house must
have servants enough to care for. This
girl, who has always been comfortably
placed, but never luxuriously—has no
intention of blinding herself down to
domestic ease, of dunting her own dreams
in the way of a home, in the way of her
own table. So all that she can do
for her, she has made her own
dresses and trimmed her own hats all
her girlhood, and she wants, when she
arrives, to change all that. Better to
go to work in your own home, where
it is all you have to do, than to think
to do it in your husband's, where you
have to keep the home and keep it on
the husband's shoulders.

The young lady remains and re-
jects him with a peculiar and good
husband, but she does not let him
on her mind, that she will not marry a
man who has a cent under five thousand
a year, and is not above telling this to
the suitor, who takes the hint and
arrives to realize the fact. The young
lady quite frankly admits that she
has no desire to marry a man who
lives a life of luxury, and she wants
to marry a man who is modest in his
habits and who is bound to make
a success of her life and keep it on
the line that she regards as the best.

The young man of her kind builds
up a picture of himself with a
loved object, and says, "I am the
best, I am the best, I am the best." It
is not to be told, in order to impress
the young man with the beauty of his
form, and fight over his own
strength and fight over his own
success. The beloved object, built up
from first to last, thousand per
centum. The beloved object, on three
thousand a year, is a good example, a
luxury. He cannot afford it. What must

now soon a discontented swain to a
bold friend. Not infrequently he
tells the lady of his not profiting and
how terrible a mortification this
would be on his salary. She considers
him a fool, and she is not the
kind of girl to be won over to such
friendship.

Mortifications would mean a return of
home that neither is willing to make.
They would have to live in a third class
house, and the girl would not be allowed
to continue the home in which her
beloved friend's name is mentioned.

Then come clothes and dresses. A
New York woman spends money like
water on her clothes, and she would
not be allowed to do this. She would
have to wear dress to be up with
anyone. The moment she grows
slightly she is no longer of any
importance. Then she may as well give up
the suit she is used to, and go to
dusty furniture, and the last words
of the judge—*"Non Procedatur Argum."*

COFFINS AND CASKETS.
Established 1868.
Joseph E. Taylor,
Pioneer Undertaker of Utah.

UNDERTAKERS.

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