

this crumbling of the ancient oak and ivy tradition deafen you to the trump of the awakening angel.

Love is of man's life a thing apart  
'Tis woman's whole existence.

is being gradually done away here. Women train themselves to be happy when their husbands are with them, as he is with them, and when he is away her thought and interests go out to her home, her children, the greater burden of which (blessed burden that it is) falls upon her. She is not confined at home with the never-ceasing calls and wants of the one-wife man, but, gathering up her little ones, she puts them into her buggy (all Utah, and especially polygamous Utah, drives a buggy,) and away she goes to a neighbor, friend, or meeting. Women have organizations for mutual benefit and culture throughout the Church. With ramifications for juvenile and youthful aids, also for charitable purposes in every ward and stake. Temples and their labors also share her attention. Every book, every school, and, if we could control our own Territory, every political office is or would be open to her if she but chose to enter. She is encouraged to be all that her brother or husband is or can be in her own sphere: for she is acknowledged—he in his place, she in her place—his equal in every sense of the word. The paths may vary somewhat, but they run parallel, and some day may run together in one common road.

Does this sound strange? Come out to Utah; go into the society of our women; take their testimonies; visit their homes; attend their meetings; read their own papers; for the Mormon women have two organs edited and published by themselves and for themselves; make yourself thoroughly acquainted with us from Idaho to Mexico. Shut up your ears to the howl of the foxes, and then—if your still call our cherries sour—why then, I shall say your fathers have set your teeth on edge, and you are not competent to judge.

Who am I that speak with such assurance? Study my name carefully, and you may make out my secret for yourself.

I should like to tell you some of my heart histories, the romances that have darkened or brightened the lives of Mormon men and women. Would you like to hear me? May I come to you at a future time?  
SUSIE YOUNG GATES.

## RELATION OF FOOD TO MORALS. [CONCLUDED.]

The fine white flour ordinarily used has two-thirds of the nitrogenous and mineral nutriment that God put in the wheat taken out. Unless these deficiencies are made up by some other foods, the exclusive use of fine flour bread will leave the nerves and bones poorly nourished, producing in some systems nervousness, dyspepsia, and all the physical ills that follow these diseases, together with impatience, fretfulness, and irritability. God intended that all the nutritive properties he put in the wheat should stay in it for

purposes of symmetrical nourishment. Fine flour bread may be used for purposes of producing heat in the system, but it does not feed hungry nerves or starving bones.

One reason why children fed chiefly on white bread feel hungry nearly all the time, and demand so much food between meals, is found in the fact that their bodies are insufficiently nourished. Their bones and nerves not receiving the nitrates and phosphates they need, are suffering from hunger.

When children are fed with food that thoroughly nourishes their whole system, they will seldom desire to eat between meals and thus retard the process of digestion and lay the foundation for dyspepsia and all its kindred evils.

Flour made of all the nutriment of pure, white wheat, unbolted, yet without the shell or husk or bran, contains all the elements necessary for the nourishment of the body. The flour called Graham flour rarely contains these elements. There is a great deal of bogus stuff in the market, which has brought the genuine article into disrepute, and made many thoughtful people disgusted with everything in that line. Very much that is called Graham flour is made up of a mixture of fine bolted flour, and the woody fibre of the wheat, which has no nutriment in it at all. This wretched fabrication has tended to make all whole wheat products unpopular. The woody bran is worse than worthless as food, or to mix with food. You might as well eat the shells of nuts, or the husks of corn, or the skins of potatoes, as the silex coats of wheat. To overload the alimentary canal with such foreign indigestible matter has no other tendency but to weaken and debilitate it. Very few millers trouble themselves to make a perfect whole wheat flour.

Bread leavened, or unleavened, made out of what is called the whole wheat flour, makes more muscle and furnishes more food for the nerves than any other article of food given to man except the pure gluten of wheat. I am not now advocating the views of the extremists, the Grahamites, neither do I counsel the disuse of fine flour bread. This latter should be used in connection with unbolted flour, but should not be relied on to furnish you with all the nutritious elements that your bodies need. There is a golden mean between the extremes of vegetarianism and exclusive flesh diet which the common sense of thoughtful people will find. During the warm season a diet made up chiefly of fruits, grains and vegetables will be most healthful for body and soul. Instead of the scrofula-breeding pork or ham for breakfast, use some one of the great variety of grains, especially oat-meal, than which there are few better foods for growing children and hard working adults. Instead of fried cakes, rich pastry and candies, use fruit, of which there is an abundant variety, ten-fold more nourishing than pies or cakes, and very cleansing to the blood. Let brown bread, Johnnie-cake and corn-meal pudding supplant fine wheat bread as much as

possible. Eat your meals regularly and slowly, eating nothing between them. Eat sparingly of meat at mid-day, and let it be good fresh beef, mutton or fish, well cooked. Let the evening meal be taken not later than six o'clock. Discard tea and coffee, and make your own coffee with browned crusts of bread, or burned whole wheat. Follow these suggestions and you will find very many of the ills of your body departing and very many of the troubles you have in behaving yourselves, vanishing.

Again, we derange our bodies and demoralize our souls by eating too much. The great end of life with many of us is to eat. The American dining room has become, for the most part, a place for the indulgence of animalism, and not for the development of the affections or social qualities. A distinguished American physician said: "I am sixty-six years old, and I have eaten enough food to answer my wants for 100 years, and yet I am what most people call a small eater." The popular habit of using, inordinately, appetizers in the shape of the ordinary table condiments, begets a false and unnatural appetite. The time comes when honest food palls upon the depraved senses. The pampered, jaded appetite no longer finds satisfaction in simple food-flavors; the palate must be prompted with pungent things. The cook, who is never a physiologist, responds to the demand for spurs to appetite, and finds them in mixtures of spices and peppers and mustards and acids and essential oils and chemicals, and multitudes of non-food substances. With these and various biting alcohols, the delicate lining of the stomach is inflamed, inducing a desire for food which passes for what it is not, namely, honest appetite. The palate demands more food than the stomach can digest or the system assimilate. Poor nature, anxious to do the best she can, adapts herself to the unnatural situation, and forces all the other organs to do the same; and thus we become accustomed to over-eating and do not know it.

That all who accustom themselves to a stimulating diet, to spices and wines and other irritating things, consume too much food, cannot, I think, be gainsayed. The amount and kind of food needed depends upon the individual habits and the kind of waste to be supplied. A wholly idle man should thrive well on cucumbers and watermelons, which are chiefly water; while the hard-working hod-carrier would demand several pounds of solid carbon and nitrogen daily. It is the sedentary, the well-to-do, the man of leisure, who suffers most from over-eating; and it behooves him to carefully avoid all goads and spurs to appetite. With the simplest flavors he is nearly certain to over-eat and thus suffer. With an appetite stimulated and induced, without corresponding outdoor labor to create a genuine need and demand for it, digestive failure and assimilative bankruptcy is only a question of time.

The stomach, overloaded, performs its work imperfectly, and thus im-