

a sufficient bar to vice and a powerful incentive to virtue.

But the character of the individual is also largely determined by maternal impressions between its conception and birth. Many remarkable instances have been recorded, and prove how strong is the reaction of the mother's thoughts and feelings upon her unborn child. A sudden fright or a disgusting spectacle, an unpleasant imagination or an impulsive and unsatisfied desire, may become the cause of much evil and of bitter disappointment. An infant, for instance, was born with all its limbs broken, owing to the shock occasioned to its mother during a severe thunder-storm. And many a deformed or defective child, born of healthy and well-formed parents, owes its misfortune to the unexpected appearance of some wandering monstrosity in our streets. On the other side, it is believed that some of the noblest characters had their first impulse to greatness bestowed upon them by their mother's care to avoid noxious impressions and to receive only stimulating and salutary ones.

Perefixe tells us in his history of Henry the Great of France, that "Henry d'Albert, his grandfather, made his daughter promise to sing a song to him, in order, said he, that you may bring me a child who will neither weep nor make wry faces. The princess had fortitude enough, in the midst of her pains, to keep her word, and sang a song in Bearnoise, her own country language. As soon as Henry entered the chamber, the child came into the world without crying; his grandfather immediately carried him to his own apartment, and there rubbed his little lips with a clove of garlic, and made him suck some wine out of a gold cup to make his constitution strong and vigorous. * * * 'My ewe,' said Henry d'Albert, 'has brought forth a lion. This child will revenge me on Spain for the injuries I have received from her.' * * * He was brought up in the castle of Coarasse in Bearn, situated amidst rocks and mountains. Henry d'Albert his grandfather, would have him clothed and fed like other children in that country. They even accustomed him to run up and down the rocks. It is said that his ordinary food was brown bread, beef, cheese and garlic; and that they often made him walk barefoot and bareheaded." Can it be doubted that the Queen of Navarre, who showed so much heroism to make her child worthy, had communicated to him before his birth, as well as after, those patriotic and lofty impulses which dominated her and which made him the victor of Ivry, and the noblest prince and bravest warrior of Europe? The memoirs of his great Minister, Sully, show that Lord Macaulay used no exaggeration when he made the Huguenots sing of him:

Oh! was there ever such a knight in friendship
or in war,
As our Sovereign Lord, King Henry, the
soldier of Navarre.

It was not the physiologists, but the poets, who first suggested the mysterious power which a mother's impressions have upon her child, as well as the subtle influence of the mind upon the body. From Plato's time downwards, they have not ceased to teach that the form reflects the soul and has been moulded by it, and to urge upon mothers the duty of cultivating all virtuous and noble sentiments, and of sedulously shunning whatever would contaminate

or lessen the mental, moral, and bodily vigour of their offspring. They were to fare simply, to feed their souls with beauty, to meditate upon all that was glorious, and to habituate their thoughts and actions to moral greatness and true nobility. Even in the matter of reading, they were to choose only the best and purest authors, were to make their common recreations elevating, and in all circumstances to preserve a gentle equanimity. And they were taught that in so far as they adhered to all this, so far, in all probability, would be their success as moulders of excellent children. History tells us of many mothers who adopted these methods with invariably good fortune. It would seem, therefore, that the character of a child greatly depends upon that of the mother; that the germs of its proclivities may be sown by her before its birth, and that it lies within her power not only to give a bent to its faculties, but also to divert them from hereditary and evil tendencies.

The poet Spencer says:

Every spirit as it is most pure,
And bath in it the more of heavenly light,
So it the fairer body doth procure
To habit in.
For of the soul the body form doth take,
For soul is form and doth the body make.

Elizabeth Barrett Browning wrote:

The soul, which grows within a child makes
the child grow.

Charles Kingsley, in "The Water Babies," to put it within the comprehension of a child, says:—"You must know and believe that people's souls make their bodies just as a snail makes its shell." Dante, however, said in "The Divine Comedy":—

A generated nature its own way
Would always make like its progenitors,
If providence divine were not triumphant.

The instrument of Providence, as we have seen, is the mother, and so she should be treated tenderly, cherished with reverence for her function, and protected in its fulfillment. The vestal virgins were held in greater honor than other citizens. Their word was as sacred as an oath, and received in lieu thereof. But a discreet and virtuous mother is worth many vestals, is more truly carrying out the divine will, and should be held in more respect than any other. We cannot guard her against her own frailties and imperfections, or against her domestic influences which may sometimes be for evil. But every mother should have the right to pass along our streets without imperilling the child she bears. At present she cannot do this. Many strong-minded men in London have received a sudden shock by seeing a human monstrosity crawling on all fours on the crowded pavement beneath their feet. The effect of such a sight on woman about to become a mother, might be disastrous. It does not seem right in any civilized community that those deformed or diseased or monstrously marked, should be allowed to exhibit their repulsiveness in public at all, much less for money. Whatever pity we feel for such unfortunate creatures should have other channels of expression.

DAVIS STAKE CONFERENCE.

The Quarterly conference of the Davis Stake was held at East Bountiful on Saturday and Sunday, March 7th and 8th, 1896. On Saturday there were present on the stand Elders

George Teasdale and H. J. Grant of the Council of the Twelve, also Elders J. H. Grant and J. S. Clark of the Stake presidency; President John W. Hees being unwell was not able to attend conference; Elder J. H. Grant presided during his absence. There was also a full attendance of the High Council, bishops of the various wards and their counselors.

At the morning services on Saturday Elder J. H. Grant reported the condition of the Stake and the labors of the Stake presidency among the people. He said that during the last few weeks the presidency with several of the members of the High Council had visited every ward in the Stake, eleven in number, holding two meetings in each ward; a meeting of the local priesthood in the mornings and ward conferences in the afternoon. During those visits they had given such instructions as they thought needed; had tried to impress upon the Saints, both officers and members, that it was their duty to uphold the servants of God, and not to find fault with those called to preside in the Priesthood. Elder Grant said that they found a spirit of union among the people, no jars, no contention; the members of the High Council had been a great aid to the Stake presidency in their labors in the Stake. Elder J. S. Clark endorsed the report of Elder Grant; said he was thankful for the good feeling that they (the presidency) found among the people, and the determination of the presiding Priesthood to be alive in their duties. Elder George Teasdale spoke on the law of tithing, also on the influences of light and truth, darkness and error. Elder H. J. Grant read the hymns on pages 66, 297 and 405 and bore his remarks on the sentiments contained in the same.

On Sunday we were blessed with the presence of Elders F. M. Lyman, John W. Taylor and A. H. Cannon, of the Council of the Twelve, also Elder Charles Lyman. On Sunday morning, after the opening exercises, Elder F. M. Lyman delivered a most interesting instructive discourse, giving fatherly counsel to the assembled Saints. He bowed very forcibly what we must do to be Saints of God; spoke of the apostasy of several that stood in high authority during the life of the Prophet Joseph Smith and the cause of their apostasy. Elder Lyman cautioned the Saints not to speak evil of the Lord's anointed but to cultivate a broken heart and a contrite spirit.

Immediately after the close of the morning services the presiding Priesthood of the Stake were called together and Elder Lyman addressed them, counseling them in regard to their duties, and showing them the necessity of keeping the Word of Wisdom, of being pure and clean, keeping all of the commandments of God.

Elder J. W. Taylor made a few remarks endorsing what had been said by Elder Lyman.

Sunday afternoon, 2 p. m. After the usual exercises the Sacrament was administered. Elder J. W. Taylor then addressed the congregation, speaking on the inspiration of the Spirit of God and the opposite spirit that is abroad in the land; spoke also on Christian Solence, etc.

After the remarks of Elder Taylor, conference adjourned for three months.