

ple that has given birth to the baby finds voice to say, yes, give him time; a day is much to a mushroom, while a decade is as little to a child of mine as to a cedar of Lebanon. The big mother does not necessarily speak with a loud voice. More than a thousand years ago, England seemed overwhelmed by the heathen. All said that resistance was hopeless. "All," adds the old chronicler, "save Alfred the King." England was with Alfred, though he stood alone and had to bide his time. He renewed in better form the condition in which Rome once found itself;

"Et cuncta terrarum subacta
Præter atrocem animum Catonis."

The future was Alfred's because he represented the highest thought. The future is always with those who represent union rather than disunion and evolution instead of revolution. While not blind to the facts of locality and the present moment—they steer by the stars rather than by lights that lead astray, and in due time they get to port.

It is possible to magnify the Conference that has just closed its sessions in Ottawa, but it is also possible, and indeed very easy, to belittle it and indulge in cheap wit at its expense. It has agreed to ask the Imperial Government to give to the Australian Colonies as much power to make discriminating or preferential treaties as Canada has by its constitution, and it has agreed to ask for a survey of the Pacific Ocean with a view of laying a cable between Canada and Australia and has offered to pay a fair share of the cost of the survey. Was it necessary to come from the ends of the earth to pass these resolutions? Certainly not. But the Conference itself means more than any number of resolutions. It is at once a symbol and a prophecy—a symbol that there is such a thing as a world-wide Empire, and a prophecy of future action. If it is so easy for men to meet when apparently there is no special need and things are not ready to their hands, how naturally will they spring together when the necessity for concerted action is patent to all! The influence of the Conference has already been felt. It has made Canada realize its position "as the half-way house of the British Empire" and made it value the unity that it has accomplished, as it was never valued before. When the Australian representatives heard Canada speak with one voice through the lips of Sir John Thompson and Mr. Laurier, they felt what their own divided counsels and consequent political weakness meant, and they have gone home determined hereafter to subordinate parish politics to the great cause of a united Australia. It has given a new impetus to South African union. And it has made British statesmen speak as they have not been accustomed to speak in recent years regarding the essential unity of the Mother Country and the Colonies, notwithstanding the various degrees of fiscal independence granted to the latter. Sir William Vernon Harcourt has announced that in treaties between Britain and other nations or countries, "the third nation" does not mean a British colony; in other words, that unless the colonies are considered to be part and parcel of Britain and one of the contracting parties. It follows that there is nothing external to hinder free trade between Britain and her colonies with a common tariff against the rest of the world or against all of it that suits them or that declines to deal fairly with them.

One of the most significant indications of the moral weight of the Conference is the influence that it has apparently exercised upon Mr. Laurier. Even before it met, he, with the intuitive sagacity of a statesman, discovered its promise and potency, and in seconding Sir John Thompson's motion, that Parliament should adjourn, to welcome the delegates on the 28th of June, he suggested that the same day might also be taken by Parliament to celebrate Confederation, and the Conference thus be regarded as the harbinger of a still grander Confederation. It was a most happy suggestion. Probably the reason why it was not accepted was that members felt sore over their preposterous mistake in the black year, 1891, when Parliament adjourned over "Peter and Paul" day, and also on the 4th of July, but sat on Dominion Day. But one could hardly imagine that it would have been shamefully misrepresented. Its object was so evident than any one who cares for the Empire, of which he is a citizen, might have caught the patriotic glow of the high-souled speaker. We all know that even the day for celebrating the birth of the Queen has been changed, whenever there has been sufficient reason; and the simple question in this instance was whether the reasons assigned were sufficient or not. But party spirit spares nothing. If it can get a stab at an opponent, it will stab him even through the heart of the country. And so, party papers are not ashamed to tell us that "Disloyal French Mr. Laurier has been forced by public opinion to withdraw his opposition to the Government proposition to hold no session on Dominion Day." If the spirit that dictated that sentence is not rebuked by the people, Canada can never become united or great. Mr. Laurier had no opportunity of speech with regard to the Conference till the night of the 28th, and what use he made of it is pretty well known. I arrived in Ottawa the following night, and the cry that greeted me from almost every one I met, Canadian, Australian or South African, was, "Why did you not come a day sooner? You missed Laurier's speech. We are all proud both of him and Sir John Thompson." Both speeches should be given to the public in full, for it is in the heart of our great men that we must look for the real heart of the country.

The London *Times* showed its sense of the importance of the Conference by sending out a special representative to keep its readers informed of the proceedings from day to day. It is not too much to assert that while the Conference sat, Ottawa was more truly the capital of the Empire than London.

Even from the Tombs the voice of Mr. Wiman has been heard concerning its far-reaching significance. I have no thought of insulting a man who, though justly convicted of a great crime, is of far bigger brain and heart than any of those who once accepted his services, his time or his money, and now cry out that he is as good as dead and buried. Such men as Wiman have a strange power of coming to life again, and I trust that he may rise, purified by his disgrace and his sufferings. No one understands better than he how incalculable would be the advantage, both to the States and Canada, of free trade relations between the two countries. He made the mistake of fancying that Canada would sell its soul for them, because the Republic would accept no smaller price, and as a Canadian he may now be proud that his native country is freed from him in opinion and that it is

likely to reap in due time the reward of its fidelity. "Free Trade under the flag" is a worthier word to conjure with than "commercial union with protectionists."

But nowhere will the Conference be appreciated as in Canada. Already it has been welcomed by the pulpit, the Boards of Trade, the press and the Parliament. The mind of the people is represented to a certain extent by these organs, but the depth of our welcome cannot be gauged at once. That will be understood only when it is seen how effectually it has killed all thought of separation, and how it has inspired hopes of a larger commerce and a higher national status and life.

G. M. GRANT.

BEYOND THE DARKNESS.

Earth's fairest scene—the farewell of the day—
Our eyes still follow sadly—though so oft,—
Its rose and purple hues,—commingling
soft,—

So rich,—so bright,—so swift to pass away!
But well we know,—that darkness will not
stay.

And so, with hopeful hearts, we sink to rest,
And sleep steals gently o'er the weary breast,
Till darkness yield to daybreak's welcome ray.

Oh Thou, who mad'st the darkness and the
light

Whom Nature's myriad forces all obey,
Grant us the faith that pierces death's dark
night,—

Teach us,—that darkness, too, shall pass
away,—

Help us to look, with faith's far-reaching sight,
To where,—beyond the darkness,—there is
day!

FIDELIS.

OUR ORIGINALS.—V.

(From the French of Benjamin Sulte, F.R.S.C.)

It now remains for us to deal with the colour of the skin, of the hair and eyes. Here I no longer fall back upon history. The science of observation suffices to resolve this problem in all countries of the world.

Were we in possession of documents particularizing the complexion of each Frenchman originally settled in Canada, we could in some degree compare them, from the point of view of the physical aspect, with their descendants; but failing this resource we will look at the thing after the manner of the scientists. From the days of our first progenitor surprising transformations have taken place in the figure and complexion of mankind. Always and everywhere it is under the influence of the surroundings that these phenomena are produced.

In the course of nearly three centuries, under a climate very different from that of France, making use of plentiful and wholesome nourishment, occupied in labour which exercise to the full the physical powers, we have acquired an energy of which physiologists recognize the full value. Does not our expansion sufficiently prove it, indeed?

Under such conditions the skin, the eyes, the hair, cannot fail to have been affected in the matter of change of hue.

For this the water they drank, the emanations from the soil, the chemical values of the various vegetables, will sufficiently account.

This will explain then, why this girl is fair, while her sister is dark, and their brothers auburn, copper-coloured or white!

In Canada, as in Europe, one observes like diversities. There, as here, the men and women of certain localities are robust,