

critic of Canadian affairs. But Goldwin Smith's ideals could in no sense be regarded as truly national. He, it has been well said, had reached the conclusion that the greatest work of the English race was the creation of the United States and as an Englishman and as a Liberal he sought to hasten the operation of what he termed "manifest destiny" by becoming the apostle of the political union of the United States and Canada. Such a union followed by harmonious cooperation between the England of Europe and the England of America was his conception of the *summum bonnum*. Goldwin Smith's predictions though scoffed at, at the time as disloyal and anti-British have to at least some extent materialized as current events show and were the illustrious scholar living to-day he would, no doubt, have his revenge upon his critics. But though a sincere lover of his adopted country and desirous of its welfare as part of a greater whole Goldwin Smith can never be said to have represented the true national ideal. He was a continentalist rather than a nationalist.

While the Canada First party, as a party did not play an important *role* in Canadian politics, and while the name and the organization finally disappeared the force and spirit behind the movement, as has been truly remarked, remained and exercised a powerful influence upon Canadian politics for many years.

THE OPPOSITION TO IMPERIALISM.

As a result of the strong national sentiment existing in Canada, the Imperialists met with opposition from the very outset of their propaganda. I have shown how George Etienne Cartier, as early as 1870, successfully opposed what was evidently intended as the opening wedge of Imperialistic effort by flatly refusing to agree to any departure from the recognized agreement effected between the Imperial and Canadian authorities how a similar attitude was taken in 1885 by John A. Macdonald, when he refused to officially sanction the participation of Cana-