

in the colony. At least, there remains a longing for the scenes of childhood. This feeling naturally obtains, and retains tenaciously, the first and the strongest place in the immigrant's affections. No one can find fault with this love of country. It is, in fact, one of the noblest traits of the human mind. As a result of this, we have in Canada the different national societies—the St. George's, the St. Patrick's, and St. Andrew's. By means of these societies, old associations are revived in the mind, and from time to time the glories and memories of Fatherland are celebrated. Not only have these societies afforded pleasure to their members in this way, but oftentimes benevolence has characterized their behaviour. A fellow-countryman in distress has been relieved, and in various ways aided in obtaining a livelihood. This is all praiseworthy and beneficial to the public. Moreover, frequently these national societies have been the means of inducing—perhaps assisting—fellow-countrymen at home to emigrate to the colony. But, unfortunately, the operations of these societies have not been limited to the field indicated. In the first place, to become a member of these societies it is not necessary to be a native of the country to which the respective society owes its name. Not only the children, but the descendants of the immigrants are eligible for membership. The result of this is that, in a great measure, the population of Canada is composed of foreign nationalities, and any one not connected with either has been almost an outcast—at least deprived of certain advantages—and natives of the soil are often more anxious to be considered English, Irish, or Scotch than Canadians. But more: too often these societies are used for political purposes, nationality being appealed to, to persuade the elector to vote for a certain candidate.