

SIR,—Permit me to express my appreciation of the design for a Canadian flag suggested by Mr. Sandford Fleming and forcibly presented in the cover of THE WEEK at the same time. I am surprised that the star should be adversely criticised as savouring of republicanism. Unlike the stars which spangle the banner of our neighbours, and which may be viewed in their separation as an undue assertion of independence, the single star on the British ensign has the true poetry of patriotism; a gem sparkling in integrity on Britain's crown. Nothing can be added to the explanations of the author, and I only hope that the scholarly promoter of "meridian time" may add another leaf to his laurels by being the author also of our Canadian flag.

JOHN BURTON.

The Canadian in the United States.

I'm weary of the States,
And this big city life;
Upon my soul it grates,
With everlasting strife
My lips I've had to gag,
While list'ning to its brag,
Now, I'm off to Canada
To see the old flag.

I'm sick of Stars and Stripes,
And Eagles crowing loud,
Of mongrel mixed-up types,
All jostling in a crowd,
Of rogues that carpet-bag,
And roughs that bullyrag,
Now, I'm off to Canada
To see the old flag.

I feel I shall be best
Out of this mad turmoil,
To get a well-earned rest,
After long years of toil.
For here its endless fag
And dreary wearing drag,
Now, I'm off to Canada
To see the old flag.

O, Canada, my land,
When first I left your shore,
I did not understand,
How daily, more and more,
Like brook to thirsty stag,
Is flap of a loved rag,
Now, I'm off to Canada
To see the old flag.

I long to be with those
Whose hearts are good and true,
Who don't speak through their nose,
And swear and spit and chew.
I've got my share of swag
From fortune, fickle hag,
Now, I'm off to Canada
To see the old flag.

CHORUS:—I'm starting on the track,
My eyes are looking back,
As pilgrim's to Mecca or to Rome;
And never shall I lag
Till they see the good old flag
Flying over Canada, my home.

REPATRIATION.

The Latest News From Paris.

(By Our Special Correspondent.)

THE end of all things is at hand," after the proclamation of the Republic of Formosa—with the United States business sponsor, as a matter of course. Who would have believed that the island home of the Black Flags was so advanced in liberty, equality, and fraternity? They must have caught republicanism in their attacks on the French at Tonkin. One is now prepared for the Celestial United States, with presidents as ephemeral as those of the South American Republics. I have asked a few black haired Japs—white headed people are as rare in the Land of the Rising Sun as are white black birds with us—what they thought of the Chinese playing at republic; they laughed, and admitted it was all one to them—they were ceded the island, and they command its approaches from the Pescadores, so can furnish the revolted into submission. The two strongholds in Formosa are not more difficult nuts to crack than were the other fortified places of China. There will be an Oklahoma rush of immigrants from Japan to Formosa, who will gradually tame down the wild men of the island, by kind treatment and fair dealing; they will introduce money making industries and remunerative trading; bring the

natives into touch with well-being, and time will do the rest.

The Minister of Commerce, in circulars just issued, has reminded his countrymen, that there is a tide in the affairs of nations, as of individuals, which, if taken at the flood, leads on to fortune. He urges their French traders and merchants to become the early birds in the business evolution that vic orious Japan is about inaugurating—and it can be said, despite the triple alliance to oppose her expansion. The Minister urges the sending out of catalogues with prices of goods and conditions of payment printed in the vulgar tongue of Japan—a class of information French commercants are ever loath to give us; it might fall into the hands of the Philistines. The Minister seems to forget that the Japs have their own commission houses in France—those in Paris are splendidly mounted, and they are perfectly free of that mill-stone round the neck of purchasers in general; they want no credit, buy for ready money, and claim proportionate low prices. You cannot tell the Japs what they stand in need of; they know that best themselves, and are able to supply their wants; they ship ideas, as well as models, of European industry; their aim is not to remain dependent customers on Westerns for anything, save go-cart matters, they import in order to fabricate such goods themselves. Certainly the Minister is quite right in urging French firms to establish branches in Japan, and resident representatives of their manufactures. That, too, is a delicate point with the French; the English, the Germans, the Americans, the Japanese themselves, are so long established in foreign markets, sell so cheaply, and know the ropes so perfectly, that new competitors will find it difficult to enter the swim.

The eagerness of the multitude, composed of high as well as low units, to view the curios belonging to celebrated persons, the objects—generally of little artistic value, and often lacking authenticity—that such persons have handled and used, no matter whether ragged riding breeches of Henri IV. or an imperial mantle of the First Napoleon in crimson velvet, trimmed withermine, and ornamented with golden bees, a hair brush of Marie Antoinette, a snuff box of her husband, the pen with which Napleon signed his first abdication, the toys of rulers when juveniles, their spoons, platters and goblets; their clothing, pot-hooks and hangers, etc., all such *multams in parvo* fascinate the crowd, hypnotise spectators. The effect of curiosity was the same, whether the retrospective objects were royalist, imperialist or republican, whether belonging to Arcadian, revolutionary or Communistic reigns. It is hence proposed to organize a vast museum of National Souvenirs, which lie scattered and forgotten in many of the public departments, and that could be enriched by "permanent" loan collections.

Except the followers of Buddha and of Mahomet, all other creed-professors are indulging in warfare; each denounces the other as the real enemy of France. But in the matter of religious baiting the Jews receive most attention. They have come up for a two days badgering in the chamber—so much public time lost. The Jews are accused of monopolizing the loaves and fishes of office; the same accusation is made against the Protestants, etc. The Abbé Lemire objects to the Jews possessing all stock exchange values; the Socialists protest against the Monarchists owning the land and put them in the same sack with the Jews, till the happy morn be come, when no property will exist—for they are neither Semitics nor Anti-Semitics. The eccentric royalist and good Catholic, Deputy Baudry d'Asson, is the best huntsman in France, so when the orators were hounding the Jews, he stood up in huntsman attitude, made a trumpet with his thumb in mouth and expanded his fingers, and hummed the chorus for exciting the dogs. In vain the Minister of Justice demanded of the Jewish prosecutors to name any delinquent Israelites or drawbacks on the part of Jewish functionaries; he still pauses for a reply. The Revolution made the Jews citizens, as it did other non-catholic religions; the work of the revolution cannot be undone; the hand has been put to the plough, so there must be no looking back. One paper proposes to marry the rich and pretty Jessica to Christians and the Juliettes and Virginias to Jews—the mixture will produce calm.

The Roman Catholic clergy complain that their average salary from the State is but 1,014 frs. a year, while a Protestant clergyman receives 1,900 and the Rabbi 2,105. They demand equality in the matter of subvention. The total endowments by the nation for the four religions subventioned,