

was on the point of closing the door, I distinctly heard a sound in the same direction as before, but as of a huge door creaking on its hinges; then came a gust of wind again, then another sound, from what direction I could not exactly determine, but which I heard distinctly.

These repeated noises convinced me that there must unquestionably be something or other going on in the opposite wing, and frequent applications to my brandy-flask, coupled with an absolute silence of from seven to ten minutes, rendering me brimful of courage, I made up my mind to set out on an exploring expedition. Accordingly I tore off my boots, and, once more opening the door, I crawled to the top of the stairs, and, cudge in hand, began to descend. I reached the first landing without anything taking place; but, directly I had set foot on the first step of the next flight, I heard a sound apparently nearer to me than the others had been, but still proceeding from the same direction; it seemed as though some heavy body had been dashed against the wall. I listened for its being repeated, but in vain. I recommenced descending, the rotten steps, despite my utmost efforts, creaking at every movement I made. At last I reached the lobby, and stood upon its cold, damp flags. I had walked nearly across it, and was stopping to consider whether I should go any farther, when suddenly I became aware of the fact that there was a living creature of some kind or other in the hall with me. I cannot tell how it was I knew it, for I heard no sound, not even a breathing, nor could my staring, straining eyes detect any object whatever. Yet still I knew it. I would have staked my life on it—yes, staked my life on it—that there was a living creature in that hall, and not only this, but not very far from me, and between me and the stair-case I had just descended.

My courage gradually oozed out at my toes' ends; I felt my knees beginning to tremble, and I inwardly anathematized the stupidity I had been guilty of in quitting my room. At length I cautiously edged my way from where I was standing, and moved toward the front wall, holding my breath. I gained the wall and planted my quivering frame against the front door. I listened with all my might, but still no sound could be heard; yet I distinctly felt that the creature, who or whatever it was, had left its original position and was moving slowly toward me.

Shaking all over like a man with an ague, I stole along till I reached the side wall; there I stopped, but it was only for a few seconds, for this time I not only felt, but actually heard a light rustling behind me within a few feet of my back. I glided on, taking huge strides on tip-toe, and going as fast as was possible in the circumstances. I was crossing the hall, with the intention of making a frantic rush up my staircase, when I suddenly stumbled over the pile of bricks at the back and fell upon my face. The next instant a heavy body came tumbling on top of me, and I was gripped by the neck as if with a vice.

My first idea was that I was in the clutch of some wild animal, a bear perhaps; and my terror was so great as I thought this that I could move neither hand nor foot. This state of feeling, however, lasted but a few seconds, and then I commenced struggling with my antagonist. I raised my arm to try to free my throat from the pressure which was half strangling me, and my fingers at once came in contact with a hand of unmistakable flesh and blood. My courage returned when I found that my enemy was but human, and I quadrupled my exertions to release myself. I tugged, wriggled and wrestled, and at last by a powerful twist I threw off my opponent. The next instant I sprang upon him, and clutching firmly a long thin beard, I clenched my fist, and while steady myself for the delivery of a terrific blow, I shrieked pantedly.

"I'll settle you, I'll ghost you, you scoundrel!"

"What's that?" said a startled voice.

"Harry!"

"Hallo!" I ejaculated, in amazement.

"Felix!"

It was my brother, "Yea," said he, rising slowly and somewhat painfully from the ground. "It is Felix; but how you came to be here I cannot imagine."

"Why," replied I, rubbing with tender fingers my almost dislocated neck, "I came to see the ghost, to be sure!"

"So did I," said Felix. "But why didn't you inform me of your intention? Where have you been until now? How came you—"

Here ensued a whole series of questions, answers, and explanations, till, finding there was no likelihood of their ending for some time, and as I was beginning to feel the damp flags decidedly uncomfortable to my feet, I abruptly suggested an adjournment to my room. My brother, however, proposed mounting to his quarters—the little room in the opposite wing corresponding to mine; and as he spoke of the fire, brandy, etc., which he had left there, I at once gave way and accompanied him.

When snugly ensconced in an arm-chair, with my feet on the hob, a cigar in my mouth, and a glass of steaming brandy-and-water close at hand, I gave a detailed account of my adventures since we had parted; and then my brother in his turn narrated to me how it was that he came to be in the haunted house, and why he descended, like I did, to the hall.

He made up his mind to spend the night in the haunted house while absent on his fishing excursion; and directly he did so he returned to our lodgings for the purpose of asking me to

be his companion, and of making the necessary arrangements. He was greatly disappointed when he found that I was from home, but nevertheless resolved to proceed with his undertaking, and to pass the night there alone. He told the landlord of his intention, and he at once offered him all the assistance in his power. They were at first greatly puzzled at the absence of the key; but this proved no obstacle, for another was procured from the Vicar of the parish.

My brother reached the haunted house, in company with the landlord, at about twelve o'clock, so that all his preparations must have been made while I was snugly asleep. The first noises heard were caused by my brother's upsetting his table and knocking over the fire-irons, the rest by his stumbling about the room. The first disturbance which met his ears was the banging to of my door by the wind; he then opened his door, and in due course of time heard other sounds, which induced him, like me, to make a tour of inspection. The rest is known.

We spent a jolly couple of hours in chatting over the fire, and dropped off to sleep just as the dawn was breaking. We were not disturbed by any noises whatever, and so firmly refused credence to the extraordinary tales which we had heard.

R. V. C.

#### THE ELDER NATIONALITY.

A vigorous plant is the French nationality of Quebec: its roots deep sunk and its branches wide spread. It is the elder nationality of Canada. Compared with it, its Anglo-Canadian brother is a puny infant. The literature of French Canada glows with the fire of nationality. The celebration of the feast of St. John the Baptist, lets loose floods of oratory in this spirit. At the shrine of this erst-while patron saint more incense rises than before that of the actual patron saint of French Canada, Sainte Anne. Such is the effect of habit. There is a strong family likeness in all this oratory; and the excusable pride for what French Canadians have done and suffered might appear to a stranger as self-praises beyond the measure of desert. But it is not quite so. The French Canadians have done much and suffered much. A feeble colony, almost down to the day when they became British subjects, they had to fight for their lives against savages, the enemies of their own savage allies.

The increase of the 65,000 French that were in Canada, when the country came under the British flag has been great, far beyond that of the like number of any other race in America. It is their boast and their pride that they have been able to preserve their language, their laws and their religion, amid the adverse influences with which they were surrounded. To two official tongues many object; but it is only reasonable that a million of French speaking people should be allowed to use their own language in Parliament and in the courts of justice. The French laws get too much praise; and they have long since ceased to remain intact. At the late national convention of French Canadians, in Essex, the usual stress was laid on the preservation of the French laws. A stranger, listening to the speeches, might have thought that the Custom of Paris was still the only civil law of Canada. Some of the orators, on that day, claimed that the French law is much better than the English. This superiority M. T. J. J. Loranger called "infinite." But he went on, unconsciously, to praise the Anglicization of the French laws. He dwelt with pride on the abolition of the feudal tenure and the birth of what he called the municipal régime. No greater change than that of the land laws could be made. The feudal tenure was swept away, and free and common socage put in its place. Under the French law the people did nothing for themselves; everything was done for them by the Government. Under the municipal law, the people attend exclusively to their own local wants. If this putting of English law in place of the French was a real good, wholesale praise of the French law is strangely out of place.

Mr. Loranger is, we believe, the first to alter the old motto, which embraced language, laws, and religion. He makes it read, "land, laws and faith (*le sol, les lois, la foi*.)" The English law gave the land to the farmers; when the French law was in force, they were feudal tenants. If the possession of the soil is a great object, and all will admit that it is, and if the English law has given the soil to the farmer, praise of the French law, so far as this goes, is at the expense of the fact.

The great increase of French Canadians in the Eastern Townships and the fact that they now form a majority in three counties in Ontario—Prescott, Russell and Ottawa—is pointed to by M. Loranger as an indication of the future march of the race to which he belongs. In natural increase, they move faster than British Canadians or Americans. They are willing to live on less; for them comparative poverty has not the same terrors that it has for others. The Church, in favoring early marriage, has in view as much the increase of the race as the morality of the flock. This double motive is made to bear abundant fruit. But political economy avenges itself. The struggle for existence, in the early marrying race, is greater than in those that admit a greater degree of prudence to guide them in the most important act of life. On the score of morality, the French are gainers; and crime, in any form, is not frequent in the rural districts. In some of the eastern States, French emigrants from Canada are getting a numerous offspring. But there

they are among the poorest of the industrial population. In the manufacturing towns their moral degeneracy is rapid; and in a short time, their increase may be much less than in the rural parts of Quebec. But wherever they remain on the land, their fecundity will probably be unabated. Fifty years hence, they may form the majority in much more than four counties of Ontario.

But while the French are spreading and may continue to spread, in the eastern States and Ontario, there is little guarantee that they will always retain the exclusive character which their orators tell them it is desirable they should maintain. Factory life, in New England, is death to French exclusiveness. It is in vain to tell the French operatives to preserve their language intact; their children will of necessity speak the language of the country. In Ontario, the change will be less rapid; but wherever the French go in small numbers among an English speaking population, they must learn to speak English. It is conceivable that, in future, a population of French origin may in some of the counties of Ontario form a majority, whose names will be Anglicised and whose ordinary language will be English.

The French Canadians have a theory that the English, even since the conquest, have been attempting to crush them. We have read the statement a thousand times, in as many writings and orations. Read one and you read all. M. Loranger may be taken as an average exponent of the ideas of his countrymen. According to him, English law was introduced after the conquest to crush the French and continued in force till 1774. He interprets the passing of the Quebec Act by the British Parliament as a concession to the conquered race to prevent its taking refuge under the flag of Washington. The difficulty about admitting this interpretation of history is that there was no such flag till two years after the passing of this Act, and the hovering storm, then a scarcely visible speck, gave no sign of bursting. Besides the French had nothing to gain by joining the revolt of the New England colonies, when it did occur. We think this orator equally speaks without the book when he attributes the enactment of the constitution Act of 1791 to a fear of disaffection of his ancestors and their compatriots. Nor do we admit that the union of 1841 had for its object the destruction of French Canadians. Each Province was accorded equal representation, and the French population by forming a solid mass was likely to be able to hold the balance of power, as in fact it generally did, till the advent of confederation. M. Loranger is not quite certain of the outcome of confederation; but he fancies he finds his race more or less in a position of inequality and thinks that certain constitutional questions, which have already arisen, may put its national existence in peril; but he sees salvation in the storm-cloud which can be drawn to their relief. This lugubrious interpretation of history suits the mood of M. Loranger's compatriots; though as a prophet, he stands nearly alone.

Sir G. E. Cartier used to boast of having told the Queen that his countrymen were French-speaking Englishmen. His intention was to convey a compliment. If he meant, as he probably did, that they did not regret having ceased to be French subjects or citizens, he did not exceed the truth. The good curé of St. Jerome, who was selected to preach before Bishop Fabre, at Montreal, on this day of national rejoicing, spoke nearly to the same effect: "To have passed under the yoke of England has been thought a great misfortune for our ancestors and ourselves; and yet it was for the good of us all." His point of view was that of his order, as was natural; he thought the change of allegiance was a blessing because it saved the French Canadians from the consequences of the French revolution. The words of the curé Labelle were spoken before the Bishop of Montreal, and it must be presumed with his approval. With the French Canadians, nationality counts for much. What a deep hold it has on their hearts, M. Labelle may be cited to show: "Ah! that word nationality is a magical word, which causes all hearts to vibrate, because it is given of God, the work of our ancestors, a noble heritage which every one of us should jealously transmit to our infants. It is a national diploma showing that a population has a name in history, a distinct place on the globe, living its own life, with a voice in the general assembly of the nation, a territory on which it can send forth vigorous offshoots." An enthusiastic feeling of nationality like this is invaluable to a people. It gives them unity of resolve, directness of purpose, pride of country, moral strength. But unfortunately this is the nationality of only part of the people. What is wanted is a common nationality for the whole people. When will British Canadians be able to show a strength of national feeling to equal that which animates the French Canadians?—*Monetary Times*.

#### THE DISMISSAL OF SERVANTS.

The contract between masters and their domestic servants nearly always arises from a general hiring, and therefore there is no definite term of service. Such an engagement is legally considered a hiring for a year, but either party to the agreement may determine it when he or she thinks fit upon giving a month's notice, or by payment by the master of a month's wages.

A person on the other hand who is engaged as a clerk, tutor or governess, though employed in a quasi-domestic service, is not lawfully considered a household servant, and if engaged without an express contract as to time, and is not guilty of misconduct, he or she cannot be dismissed without a proper notice, to expire at the end of the current year or his of her engagement; but there is no fixed law upon the subject, and each case is dependent upon special circumstances. It has been held that if there is no evidence to the contrary that the general engagement of a clerk was not a hiring for a year, but rather an engagement determinable by three months' notice; and this view expressed by the late Chief Baron Pollock was approved of by other judges.

In the absence of any stipulation in the hiring agreement, a domestic servant cannot be discharged without a month's notice or a month's wages. When the engagement is for a year, and so on from year to year, as long as the parties please, it can only be determined by reasonable notice to expire at the end of same year of the service, but in a case where the contract of hiring was "for twelve months certain," and the employment was to continue from time to time until three months' notice in writing was given by either party to the agreement to put an end to such, it was decided that it might be determined at the end of the first year by giving three months' notice for this purpose.

In the treatise upon the Law of Master and Servant, by Mr. C. L. Smith, we are informed that it is difficult to point out any general rules as to the particular causes which will justify the discharge of a servant applicable to all cases; the question whether or not a servant was properly discharged depends upon the nature of the services which he or she was hired to perform, and the terms of the engagement and cause of the dismissal must in some respects be connected with the duties of the services to be performed. According to judicial decisions upon the subject, it is thought, says Mr. Smith, that the discharge of a servant may be justified in the following cases:

I. Wilful disobedience to any lawful order of his master.

II. Gross moral misconduct.

III. Habitual negligence in business, or conduct calculated seriously to injure his master's business.

IV. Incompetency, or permanent disability from illness.

Several instances are mentioned in Aitchison's Law of Contracts of different kinds of misconduct and disobedience which the courts have held not to justify dismissal without notice, viz., occasional disobedience in trifling matters, such as neglecting to come on one or two occasions when the bell rang; temporary absence without leave, producing no serious inconveniences to the employer; occasional sulkiness or insolence of manner; temporary absence on customary holidays, or with the view of obtaining another situation, provided such absence is warranted by custom.

Again, a household servant may be lawfully dismissed without notice for misconduct before the end of the period for which he or she is hired, without being entitled to any wages from the day the servant is discharged, if they had not then become due. If the payment of the wages is agreed to be made quarterly, annually or at any other specified period, and the servant either unreasonably leaves or so misconducts himself as to justify his dismissal during the currency of such period, he is not lawfully entitled to wages for any portion of such, even to the day he leaves.

A master is not obliged, at the time of discharging a servant, to state any particular cause of his or her dismissal, and the servant can only recover wages for the time he or she has actually served, and Mr. Smith says that "it is conceived that even if he wait till the expiration of the period for which he agreed to serve, and then bring an action in this form, he cannot recover any more."

#### THE ROUNDEL.

The roundel is wrought as a ring or a star-bright sphere,  
With craft of delight and with cunning of sound  
unsought  
That the heart of the hearer may smile if to pleasure  
his ear

A roundel is wrought.

Its jewel of music is carven of all or of aught—  
Love, laughter, or mourning—remembrance of rap-  
ture or fear—  
That fancy may fashion to hang in the ear of thought.

As a bird's quick song runs round, and the hearts in  
us hear  
Pause answer to pause, and again the same strain  
caught.  
So moves the device whence, round as a pearl or  
tear.

A roundel is wrought.

#### ONE EXPERIENCE FROM MANY.

I have been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The Mother.