

from without told me of Crump's approach. As he entered the stable, and the walls of the chamber became dimly visible from the rays of his lantern, I raised my arms and held them outstretched. He appeared at the door to the right and came in rapidly on his way to the other. When he was half across the room, he saw me and stopped. Raising his lantern by an apparently half-conscious effort, he peered at me through the gloom, the picture of mortal fear. With a face of stony horror, he kept his gaze on me for some moments. Then his eyes dilated, and he seemed to look through me and beyond me, as his whole frame shook.

"My God," he breathed at last, in an awestruck whisper, "two of them, two of them!"

"At his words I was seized with a thrill of terror. I became conscious of some awful presence that caused my pulses to throb and my limbs to shake at the same moment with a mingling of heat and cold. By an involuntary movement I turned my head, and the blood rushed back to my heart. A tall, black figure stood behind me, bending slightly over me with open arms as if about to seize me in its grasp, with something in its indefinite, wavering outline that told me it was nothing human. I felt myself powerless to move, and stood as if I had been turned into stone. A low, unearthly laugh sounded through the chamber. Then Crump's voice rose in a shriek:

"Two of you," he cried again—in the frenzy of his terror he seemed beside himself—"two of you! But, devils or Darells, I don't fear you!"

"Then I felt an overpowering shock; how or whence it came, I knew not. Sick and dizzy I felt myself reeling under it, and my senses left me.

"When I became conscious again I was lying on the floor of the chamber, which was faintly lighted by the morning twilight. Crump's lantern was near me, with the glass shattered. It was some time before I had strength to rise from the ground; then I dragged my faltering feet to the house, and stole up to my bedroom. A ghastly image faced me as I stood before the looking-glass. My white clothing was spattered with blood, and my face looked haggard and colourless, save for a red stain in the centre of my forehead.

"And that," concluded Mr. Darell, "was the manner in which the spirit of my ancestor punished the impiety of his descendant. You may see a slight mark on my forehead where the wound healed.

"What became of Crump? Oh, he disappeared, and was never heard of again. It was said that the following morning a man answering his description was seen more than 10 miles from the house speeding across the country like a hunted animal. But he never reappeared, and Denis O'Connor became our coachman, and is our coachman still.

"You think it was courageous of him to take the post," he continued, in response to a nervous lady, who seemed much impressed by the recital. "Well, so everyone thought at the time, except my father, who had nothing but scoffs for my ghostly experience. He said that, through some dark hints thrown out by O'Connor, Crump had anticipated the trick that I was going to play: that his awe at sight of the ghost was feigned, and, seeing in the situation an opportunity for displaying his resolution in the face of supernatural terrors, and at the same time of taking a safe revenge on me, he had attacked me with his lantern, and that, my face being half averted at the moment, I had been stunned by the assault, without knowing whence it came; and that then, in dismay at the belief that he had killed me, Crump had fled."

"But the real ghost?" inquired the lady.

"Ah," replied Mr. Darell, "my father had his theory about that too. He said it was only my own shadow thrown on the wall behind me, which my heated imagination had transformed into the black figure of Reginald Darell. But then," he added, with a whimsical smile, "even if he was right, it was the shade of a Darell still."

—*St. Peter's.*

The Catholic World.

ENGLAND.—Death of a Victoria Cross Hero.—It may not be generally known (says the *Catholic Times*) that the late Colour-Sergeant Booth, V.C., of Briery Hill, was a Catholic. The deceased won the Victoria Cross for conspicuous bravery in the Zulu campaign, 1878-9, and it is now decided to place a memorial stone over his grave.

FRANCE.—About to Settle in London.—The Sisters of the Good Shepherd, of Nancy, have sold their property in that city, and are, a French paper says, about to settle in London.

A Sequel of the Dreyfus Case.—A pleasing sequel to the Dreyfus case is the promotion of Commandant Breon and Commandant Ducros to the officership of the Legion of Honour. The first voted in favour of the ex-captain's innocence at the Rennes court-martial, and the second gave evidence which refuted the depositions of certain officers. Both officers were distinguished pupils of the Jesuits.

ROME.—The Pope's Jubilee Festival.—It is said that 280 bishops will take part, with 35 cardinals, at the opening ceremony at the Pope's Jubilee Festival this year.

SCOTLAND.—The Growth of the Church.—The Rev. Father Etherington, S.J., delivered a series of sermons recently in St. Joseph's Church, Glasgow, on the growth of the Catholic Church during the present century, and gave some interesting particulars regarding its progress in Scotland. He said:—"At the dawn of this century it was estimated that in Scotland (not including the

Highlands) there were but a few thousand Catholics, mainly of the poorer classes, administered to by forty pastors at the outside. In the first thirty years of the century eighteen new churches were built; during the next twenty the number was doubled, and now, at the close of the century, 450 pastors ministered to over 400,000 Catholics, whilst, churches, convents, and schools had multiplied in the same proportion. Alluding to Glasgow in particular, the rev. gentleman pointed out that fifty years ago there were seven churches in the city, with 20 priests administering to 70,000 Catholics. To-day there were 30 churches in the city, with over 100 priests to do the work amongst a Catholic population of 200,000. This progress was nowhere visible in any other religious body. There was no doubt that the coming century would see a greater growth than the one which preceded it, and that the example set by Catholics in years gone by who had toiled in poverty and patience for the faith would be handed down as a legacy to Catholic generations following.

THE PHILIPPINES—Catholic Soldiers and Chaplains.—It is claimed that there are now fully 20,000 Catholic soldiers in the Philippines. They have, however, only two chaplains.

UNITED STATES.—A Priest Preaches against Strikes.—A crusade was started in all the Catholic churches in Shamokin, in the Harrisburg diocese, on December 8, against a threatened strike of miners. More than 2000 United Mine Workers attended the churches. The principal address was delivered by Vicar-General Joseph Koch, of the Harrisburg Diocese, and pastor of St. Edward's Church. He said: "In the 34 years I have been among you I have had considerable experience in strikes, and you know that in every one the working man has been the loser and the community the sufferer. My advice to you to day is, don't be led into a sympathy strike. This advice comes from a friend, for I have always been willing to stand by you and work for your interests so long as they have been for peace and for right and just purposes. I speak to you to-day for your own good, and appeal to you to keep out of a strike. If a strike is ordered refused to obey, and if necessary you had better leave the order that would bring this ruin on your head. The only way to adjust a grievance is by arbitration and going about it in a cool, deliberate, and just manner. I am and always have been a friend of the working men so long as they fight for just principles and peace, and if in the future you have grievances and desire my services to help adjust them, come to me and, as always, you will find me ready to work and intercede for best interests." The priest's address caused a big sensation with the men and public, and it was thought would avert the strike.

Cardinal Gibbons at the White House.—A whole crowd of Episcopalian Bishops (says an American exchange) recently called on President McKinley, and the visit merited no other newspaper notice than a mere mention of the fact. Cardinal Gibbons recently called to see the President, and the papers gave the fact several columns of notice and comment. Archbishop Chapelle and Father McKinnon paid their respects to the Chief Executive, and there are those ready to believe that the result of their brief stay in the White House was union of Church and State in the Philippines.

A Church for Croation Catholics.—Croations in Chicago are pushing forward a movement to build a Catholic Church. Support has been promised by people of the nationality throughout Illinois and in several parts of the United States. With this aid the 20,000 supporters of the plan in Chicago hope soon to collect sufficient money to erect a fine building. There are more than 250,000 Croations in the country. The only two Croation churches in the United States are in Pennsylvania, where the immigrants first formed settlements.

Bequests to Catholic Charities.—By the will of the late Vice-President Hobart, probated, bequests of £1000 each are made to five charitable institutions, two of which, St. Joseph's Hospital and St. Joseph's Girls' Orphan Asylum, Paterson, are Catholic.

The Propagation of Total Abstinence.—A Catholic total abstinence lecture bureau has been established in the diocese of St. Paul, Minnesota, with the blessing and encouragement of Archbishop Ireland. Six priests have undertaken to give their services as temperance lecturers in response to an invitation from any pastor, to help in establishing total abstinence societies in parishes where they do not yet exist and to do all that is possible to infuse new vigour into old societies.

Not Favoured by the Bigots.—Mr. David B. Henderson, of Iowa, has been elected Speaker of the United States House of Representatives. Prior to the election every member of the House received circulars protesting against the election of Mr. Henderson on the ground that he got money voted for what the writers considered sectarian purposes. The real reason was that he had by his broadmindedness and liberality incurred the enmity of the A.P.A. Society. During the closing hours of last session he delivered a powerful speech in denunciation of the action of the district of Columbia Committee in cutting off Catholic charitable institutions in the district from Government aid whilst others received it. In the course of his speech on that occasion he said: "I feel deeply on this question. It is well known I am no Catholic. Perhaps I am in big luck if I can be regarded as a thoroughbred Protestant. I do not wear any religious shackles. The religion of God is unfettered. I realise the claims of humanity, wherever I find it, in health or in suffering. But I can remember the time in 1861, when, in the Good Samaritan Hospital of St. Louis, these 'Little Sisters,' with their white bonnets and their pure, innocent faces, received into that institution my comrades who had measles and smallpox and nursed them as only wives and sisters nurse. And from that hour in 1861 I swore that I would defend them in their works of mercy. And I have done so on the floor of this house,