

# The Haunted Mill or the Ruined Home

By Jerome K. Jerome

## Introduction

It was Christmas Eve.

I begin this way, because it is the proper, orthodox, respectable way to begin, and I have been brought up in a proper, orthodox, respectable way, and taught to always do the proper, orthodox, respectable thing; and the habit clings to me.

Of course, as a mere matter of information it is quite unnecessary to mention the date at all. The experienced reader knows it was Christmas Eve, without my telling him. It always is Christmas Eve, in a ghost story.

Christmas Eve is the ghosts' great gala night. On Christmas Eve they hold their annual fête. On Christmas Eve everybody in Ghostland who *is* anybody—or rather, speaking of ghosts, one should say, I suppose, every nobody who *is* any nobody—comes out to show himself or herself, to see and to be seen, to promenade about and display their winding-sheets and grave-clothes to each other, to criticize one another's style, and sneer at one another's complexion.

'Christmas Eve Parade,' as I expect they themselves term it, is a function, doubtless, eagerly prepared for and looked forward to throughout Ghostland, especially by the swagger set, such as the murdered Barons, the crime-stained Countesses, and the Earls who came over with the Conqueror, and assassinated their relatives, and died raving mad.

Hollow moans and fiendish grins are, one may be sure, energetically practised up. Blood-curdling shrieks and marrow-freezing gestures are probably rehearsed for weeks beforehand. Rusty chains and gory daggers are overhauled, and put into good working order; and sheets and shrouds, laid carefully by from the previous year's show, are taken down and shaken out, and mended, and aired.

Oh, it is a stirring night in Ghostland, the night of December the twenty-fourth!

Ghosts never come out on Christmas night itself, you may have noticed. Christmas Eve, we suspect, has been too much for them; they are not used to excitement. For about a week after Christmas Eve, the gentlemen ghosts, no doubt, feel as if they were all head, and go about making solemn resolutions to themselves that they will stop in next Christmas Eve; while the lady spectres are contradictory and snappish, and liable to burst into tears and leave the room hurriedly on being spoken to, for no perceptible cause whatever.

Ghosts with no position to maintain—mere middle-class ghosts—occasionally, I believe, do a little haunting on off-nights: on All-hallows Eve, and at Midsummer; and some will even run up for a mere local event—to celebrate, for instance, the anniversary of the hanging of somebody's grandfather, or to prophesy a misfortune.

He does love prophesying a misfortune, does the average British ghost. Send him out to prognosticate trouble to somebody, and he is happy. Let him force his way into a peaceful home, and turn the whole house upside down by foretelling a funeral, or predicting a bankruptcy, or hinting at a coming disgrace, or some terrible disaster, about which nobody in their senses would want to know sooner than they could possibly help, and the prior knowledge of which can serve no useful purpose whatsoever, and he feels that he is combining duty with pleasure. He would never forgive himself if anybody in his family had a trouble and he had not been there for a couple of months beforehand, doing silly tricks on the lawn, or balancing himself on somebody's bed-rail.

Then there are, besides, the very young, or very conscientious ghosts with a lost will or an undiscovered number weighing heavy on their minds, who will haunt steadily all the year round; and also the fussy ghost, who is indignant at having been buried in the dustbin or in the village pond, and who never gives the parish a single night's quiet until somebody has paid for a first-class funeral for him.

But these are the exceptions. As I have said, the average orthodox ghost does his one turn a year, on Christmas Eve, and is satisfied.

Why on Christmas Eve, of all nights in the year, I never could myself understand. It is invariably one of the most dismal of nights to be out in—cold, muddy, and wet. And besides, at Christmas time, everybody has quite enough to put up with in the way of a houseful

of living relations, without wanting the ghosts of any dead ones mooning about the place, I am sure.

There must be something ghostly in the air of Christmas—something about the close, muggy atmosphere that draws up the ghosts, like the dampness of the summer rains brings out the frogs and snails.

And not only do the ghosts themselves always walk on Christmas Eve, but live people always sit and talk about them on Christmas Eve. Whenever five or six English-speaking people meet round a fire on Christmas Eve, they start telling each other ghost stories. Nothing satisfies us on Christmas Eve but to hear each other tell authentic anecdotes about spectres. It is a genial, festive season, and we love to muse upon graves, and dead bodies, and murders, and blood.

There is a good deal of similarity about our ghostly experiences; but this of course is not our fault but the fault of the ghosts, who never will try any new performances, but always will keep steadily to the old, safe business. The consequence is that, when you have been at one Christmas Eve party, and heard six people relate their adventures with spirits, you do not require to hear any more ghost stories. To listen to any further ghost stories after that would be like sitting out two farcical comedies, or taking in two comic journals; the repetition would become wearisome.

There is always the young man who was, one year, spending the Christmas at a country house, and, on Christmas Eve, they put him to sleep in the west wing. Then in the middle of the night, the room door quietly opens and somebody—generally a lady in her night-dress—walks slowly in, and comes and sits on the bed. The young man thinks it must be one of the visitors, or some relative of the family, though he does not remember having previously seen her, who, unable to go to sleep, and feeling lonesome, all by herself, has come into his room for a chat. He has no idea it is a ghost: he is so unsuspicious. She does not speak, however; and, when he looks again, she is gone!

The young man relates the circumstance at the breakfast table next morning, and asks each of the ladies present if it were she who was the visitor. But they all assure him that it was not, and the host, who has grown deadly pale, begs him to say no more about the matter, which strikes the young man as a singularly strange request.

After breakfast the host takes the young man into a corner, and explains to him that what he saw was the ghost of a lady who had been murdered in that very bed, or who had murdered somebody else there—it does not really matter which: you can be a ghost by

murdering somebody else or by being murdered yourself, whichever you prefer. The murdered ghost is, perhaps, the more popular; but, on the other hand, you can frighten people better if you are the murdered one, because then you can show your wounds and do groans.

Then there is the sceptical guest—it is always ‘the guest’ who gets let in for this sort of thing, by-the-bye. A ghost never thinks much of his own family: it is ‘the guest’ he likes to haunt who after listening to the host’s ghost story, on Christmas Eve, laughs at it, and says that he does not believe there are such things as ghosts at all; and that he will sleep in the haunted chamber that very night, if they will let him.

Everybody urges him not to be so reckless, but he persists in his foolhardiness, and goes up to the Yellow Chamber (or whatever colour the haunted room may be) with a light heart and a candle, and wishes them all good-night, and shuts the door.

Next morning he has got snow-white hair.

He does not tell anybody what he has seen: it is too awful.

There is also the plucky guest, who sees a ghost, and knows it is a ghost, and watches it, as it comes into the room and disappears through the wainscot, after which, as the ghost does not seem to be coming back, and there is nothing, consequently, to be gained by stopping awake, he goes to sleep.

He does not mention having seen the ghost to anybody, for fear of frightening them—some people are so nervous about ghosts,—but determines to wait for the next night, and see if the apparition appears again.

It does appear again, and, this time, he gets out of bed, dresses himself and does his hair, and follows it; and then discovers a secret passage leading from the bedroom down into the beer-cellar,—a passage which, no doubt, was not unfrequently made use of in the bad old days of yore.

After him comes the young man who woke up with a strange sensation in the middle of the night, and found his rich bachelor uncle standing by his bedside. The rich uncle smiled a weird sort of smile and vanished. The young man immediately got up and looked at his watch. It had stopped at half-past four, he having forgotten to wind it.

He made enquiries the next day, and found that, strangely enough, his rich uncle, whose only nephew he was, had married a widow with eleven children at exactly a quarter to twelve, only two days ago.

The young man does not attempt to explain the extraordinary circumstance. All he does is to vouch for the truth of his narrative.

And, to mention another case, there is the gentleman who is returning home late at night, from a Freemasons' dinner, and who, noticing a light issuing from a ruined abbey, creeps up, and looks through the keyhole. He sees the ghost of a 'grey sister' kissing the ghost of a brown monk, and is so inexpressibly shocked and frightened that he faints on the spot, and is discovered there the next morning, lying in a heap against the door, still speechless, and with his faithful latch-key clasped tightly in his hand.

All these things happen on Christmas Eve, they are all told of on Christmas Eve. For ghost stories to be told on any other evening than the evening of the twenty-fourth of December would be impossible in English society as at present regulated. Therefore, in introducing the sad but authentic ghost story that follows, I feel that it is unnecessary to inform the student of Anglo-Saxon literature that the date on which it was told and on which the incidents took place was—Christmas Eve.

Nevertheless, I do so.

## The Haunted Mill

Well, you all know my brother-in-law, Mr Parkins (began Mr Coombes, taking the long clay pipe from his mouth, and putting it behind his ear: we did not know his brother-in-law, but we said we did, so as to save time), and you know of course that he once took a lease on an old mill in Surrey, and went to live there.

Now you must know that, years ago, this very mill had been occupied by a wicked old miser, who died there, leaving—so it was rumoured—all his money hidden somewhere about the place. Naturally enough, everyone who had since come to live at the mill had tried to find the treasure; but none had ever succeeded, and the local wiseacres said that nobody ever would, unless the ghost of the miserly miller should, one day, take a fancy to one of the tenants, and disclose to him the secret of the hiding-place.

My brother-in-law did not attach much importance to the story,

regarding it as an old woman's tale, and, unlike his predecessors, made no attempt whatever to discover the hidden gold.

'Unless business was very different then from what it is now,' said my brother-in-law, 'I don't see how a miller could very well have saved anything, however much of a miser he might have been: at all events, not enough to make it worth the trouble of looking for it.'

Still, he could not altogether get rid of the idea of that treasure.

One night he went to bed. There was nothing very extraordinary about that, I admit. He often did go to bed of a night. What *was* remarkable, however, was that exactly as the clock of the village church chimed the last stroke of twelve, my brother-in-law woke up with a start, and felt himself quite unable to go to sleep again.

Joe (his Christian name was Joe) sat up in bed, and looked around.

At the foot of the bed something stood very still, wrapped in shadow.

It moved into the moonlight, and then my brother-in-law saw that it was the figure of a wizened little old man, in knee-breeches and a pigtail.

In an instant the story of the hidden treasure and the old miser flashed across his mind.

'He's come to show me where it's hid,' thought my brother-in-law; and he resolved that he would not spend all this money on himself, but would devote a small percentage of it towards doing good to others.

The apparition moved towards the door: my brother-in-law put on his trousers and followed it. The ghost went downstairs into the kitchen, glided over and stood in front of the hearth, sighed and disappeared.

Next morning, Joe had a couple of bricklayers in, and made them haul out the stove and pull down the chimney, while he stood behind with a potato-sack in which to put the gold.

They knocked down half the wall, and never found so much as a fourpenny bit. My brother-in-law did not know what to think.

The next night the old man appeared again, and led the way into the kitchen. This time, however, instead of going to the fire-place, it stood more in the middle of the room, and sighed there.

'Oh, I see what he means now,' said my brother-in-law to himself; 'it's under the floor. Why did the old idiot go and stand up against the stove, so as to make me think it was up the chimney?'

They spent the next day in taking up the kitchen floor; but the only thing they found was a three-pronged fork, and the handle of that was broken.

On the third night, the ghost reappeared, quite unabashed, and for a third time made for the kitchen. Arrived there, it looked up at the ceiling and vanished.

'Umph! he don't seem to have learned much sense where he's been to,' muttered Joe, as he trotted back to bed; 'I should have thought he might have done that at first.'

Still, there seemed no doubt now where the treasure lay, and the first thing after breakfast they started pulling down the ceiling. They got every inch of ceiling down, and they took up the boards of the room above.

They discovered about as much treasure as you would expect to find in an empty quart pot.

On the fourth night, when the ghost appeared, as usual, my brother-in-law was so wild that he threw his boots at it; and the boots passed through the body, and broke a looking-glass.

On the fifth night, when Joe awoke, as he always did now at twelve, the ghost was standing in a dejected attitude, looking very miserable. There was an appealing look in its large sad eyes that quite touched my brother-in-law.

'After all,' he thought, 'perhaps the silly chap's doing his best. Maybe he has forgotten where he really did put it, and is trying to remember. I'll give him another chance.'

The ghost appeared grateful and delighted at seeing Joe prepare to follow him, and led the way into the attic, pointed to the ceiling, and vanished.

'Well, he's hit it this time, I do hope,' said my brother-in-law; and next day they set to work to take the roof off the place.

It took them three days to get the roof thoroughly off, and all they found was a bird's nest; after securing which they covered up the house with tarpaulins, to keep it dry.

You might have thought that would have cured the poor fellow of looking for treasure. But it didn't.

He said there must be something in it all, or the ghost would never keep on coming as it did; and that, having gone so far, he would go on to the end, and solve the mystery, cost what it might.

Night after night, he would get out of his bed and follow that spectral old fraud about the house. Each night, the old man would indicate a different place; and, on each following day, my brother-in-law would proceed to break up the mill at the point indicated, and look for the treasure. At the end of three weeks, there was not a room in the mill fit to live in. Every wall had been pulled down, every floor had been taken up, every ceiling had had a hole knocked in it. And then, as suddenly as they had begun, the ghost's

visits ceased; and my brother-in-law was left to rebuild the place at his leisure.

'What induced the old image to play such a silly trick upon a family man and a ratepayer?' Ah! that's just what I cannot tell you.

Some said that the ghost of the wicked old man had done it to punish my brother-in-law for not believing in him at first; while others held that the apparition was probably that of some deceased local plumber and glazier, who would naturally take an interest in seeing a house knocked about and spoilt. But nobody knew anything for certain.

## He Kilt It with a Stick

By William F. Nolan

A summer night in Kansas City.

Ellen away, visiting her parents. The house on Forest empty, waiting.

Warm air.

A high, yellow moon.

Stars.

Crickets thrumming the dark.

Fireflies.

A summer night.

Fred goes to the Apollo on Troost to see a war film. It depresses him. All the killing. He leaves before it has ended, walking up the aisle and out of the deserted lobby and on past the empty glass ticket booth. Alone.

The sidewalk is bare of pedestrians.

It is late, near midnight, and traffic is very sparse along Troost. The wide street is silent. A truck grinds heavily away in the distance.

Fred begins to walk home.

He shouldn't. It is only two blocks: a few steps to the corner of 33rd, then down the long hill to Forest, then right along Forest to his house at the end of the block, near 34th. Not quite two blocks to walk. But too far for him. Too far.

Fred stops.