

to his health. Then he said. "You have now made me acquainted with your music; you shall also hear mine".

With these words the great virtuoso seated himself at the piano-forte, while every one listened eagerly and all noise ceased. After a short prelude the master improvised a Hungarian march, whose broad melody he adorned most wonderfully with trills and arpeggios. He seems to intoxicate himself on the tune and to forget everything around him. It was felt that he sought to give vent to his excitement which was called forth by the gypsy performance. With fantastic swiftness his fingers flew over the keys, and always again resounded the vibrating melody of the march through the cascades of sounds. The hearers seemed spell-bound, and hardly dared to breathe. Old Barbu stared with wide-open eyes at the player, and not a note escaped him.

When the storm of applause had subsided which had broken out by this improvisation, the old leader, too, went to Liszt with a glass of champagne in his hand and said: "Now it is my turn, master, to beg you to drink with me!" While the great artist knocked his glass against the one held by the gypsy, he said: "Well, Barbu, what say you to this melody?" "It is pretty master," replied the old leader. "I would like to try to reproduce it, if you will allow it."

Liszt smiled somewhat doubtfully but nodded an assent. Then Lauter turned to his orchestra, propped his fiddle up to his chin and played the Hungarian march. No trill, no arpeggio, and none of the ornamentings of the melody were wanting. Note for note Barbu reproduced the improvisation of the piano player on his violin. His orchestra accompanied him, all the members keeping their eyes on the old leader and following the low bend which his bow indicated, as though led by instinct.

When the last sound had died away Liszt sprang up, clasped the old fellow stormily in his arms and called out, completely enraptured: "Barbu, you are truly an artist of God's mercy!"—*Ex.*

THE INDWELLING SPIRITS OF MEN.

The Navajo believes that there are three entities in man: (1) The corporeal man; (2) his soul, the vehicle of independent personal existence, which, at the death of the body, survives and continues its career in the land of spirits; (3) his spiritual body, which Dr. Matthews terms his "third element." The Tshi-speaking negroes of the Gold Coast—that is, the Ashantis, Fantis, Wassaws, Gamans, and several other tribes—believe similarly in three entities: (1) The corporeal man; (2) his soul, or ghost; (3) the indwelling spirit of the living man, which they term his *kra*. Now, though the *kra* has frequently been confounded with the soul or ghost, it is essentially distinct. The soul or ghost only comes into being when the corporeal man

ceases to exist, and so may be considered to be the latter deprived of his material body; but the *kra*, the Tshi-speaking negro believes, existed independently before the birth of the man, and after his death will continue to exist equally independently of the soul or ghost. A *kra* may have, and almost always has, been a *kra* in the bodies of other men since deceased, and, at the death of the individual whose body he is now tenanted, will seek to enter the body of some new-born human being. Falling in this, it enters the body of an animal, and, if unable to enter the body either of a human being or of an animal, it becomes a *sisa*, a *kra* without a tenement, and wanders about the earth, causing sickness to mankind. The ghost or soul, which, at the death of the corporeal man, proceeds to Dead-land, and there continues the former vocations of the man, and for whose service in Dead-land slaves and wives are sacrificed, and arms, implements and clothing hurried with the corpse, is the vehicle of individual personal existence, the true soul; and the *kra*, whose connection with the man commences with the birth and terminates at his death, is something quite different. The difference between the *kra* and the soul is also well shown by the different results which ensue when they quit the body. The *kra* can and does quit the body at will. Usually it does so only during the sleep of the man, who is unconscious of its departure, and its adventures are the occurrence of which the man dreams. If it should leave while the man is awake, the latter is only made conscious of it, if at all, by a yawn, a sneeze, a shudder, or some such slight convulsion, which indicates to him that his *kra* is going out. In any case, whether sleeping or waking, he suffers no pain, feels no inconvenience, and is subject to no apparent change consequent on the departure of his *kra*. The absence of the *kra* is, however, dangerous, as it affords an opportunity for a *sisa*, or *kra* without a tenement, to enter the vacant body, for which the *insisa* are believed to be always on the lookout. The man is not conscious of the entry of the *sisa*, and nothing happens until the *kra* returns and attempts to eject the intruder, when the effect of the internal struggle is to throw the man into convulsions. In this manner the West African negroes seek to account for epileptic and similar seizures; they are what used to be termed cases of "possession," but they are not directly attributable to the departure of the *kra*, *per se*. When, however, the soul quits the body, the latter falls at once into a motionless and lifeless condition. Sometimes, though but rarely, the soul returns, and then the man has been in a swoon or trance; more frequently it does not return, and then the man is dead. It is in the hope that the soul may return that appeals to the dead to come back are always made, and that the corpse is kept until the signs of corruption show that the soul is gone forever. The difference, then, between the results of departure is clear.

When the *kra* departs there is no direct and immediate result, though the departure may lead to "possession;" but when the soul departs, the direct and immediate result is suspended animation or death. The Ewi-speaking peoples of the Slave Coast—the Awunas, Krepis, Dahomis, Mahis, etc.—hold exactly similar views; the third element, or indwelling spirit of man, being by them termed a *luivo*. The Ga-speaking peoples of the eastern districts of the Gold Coast have modified the more original conception, and believe that each individual has two *kias* (the Ga-term for *kra*), a male and a female, the former being of a bad disposition and the latter of a good. The negroes of the Gold and Slave Coasts, like every other people low in the stage of civilization, believe that inanimate, as well as animate, objects have souls or ghosts—a belief which is proved by the practice of burying arms, implements, utensils, etc., for the use of the dead in Dead-land. The soul or ghost of the dead hunter goes to Dead-land, and there continues the former pursuit of the man, using the souls or ghosts of the weapons buried with him; but the negroes have gone beyond this, and, just as they believe man to possess a third element, or indwelling spirit, so do they believe that every natural object, everything not made by human hands, has, in addition to its soul or ghost, a third element or spiritual individuality. They hold that just as, when the man dies, the *kra* of the man enters a new-born child, and the soul, or ghost-man, goes to Dead-land; so, when the tree dies, the *kra*, so to speak, of the tree enters a seedling, and the ghost-tree goes to join the ranks of the shadowy forest in Dead-land. And it is these animating or spiritual tenants of natural objects and natural features that the negro fears, and consequently worships.—*Maj. A. B. Ellis, in The Popular Science Monthly for April.*

THE HATCH MYSTERY.

A sensation is promised in the celebrated Hatch murder case that will convulse Kit Carson county and which removes any doubt of the complicity of C. W. Hatch in the terrible crime of which he was acquitted in Colorado Springs last Saturday afternoon. All manner of theories have been offered and advanced, and in the absence of better proof apoplexy was assigned as the cause of the death of Henry H. Hatch in his lonely home near Flagler station, the details of which, it would appear, are yet to be revealed, and in a light that will astound the detectives and officers who have given the mystery their attention.

A case of that kind in a town where trouble is seldom heard of, and where murder is the last thought that enters a resident's head, is not without its advantageous points to a man who commits the crime. The local authorities, who have never had experience in such matters, are utterly lost. It is but