

not to disturb their rest during the night. This treatment, and this alone, was continued from three to five weeks, or until the commencement of convalescence, at which time it was gradually withdrawn. The improvement was slow, especially so in the more violent cases. Recovery was attributed to the application of the proper remedy to the special pathological condition of the cases; to the soluble sulphur contained in the compound, killing the young trichinæ not only in their embryotic or infantile stage by coming in actual contact with them while in the alimentary canal, but by meeting them in childhood in their transit to and after their arrival at their distant muscular home."

As investigation of the history of the hog from which the sausage was made developed the following facts: For the first

six or eight months she lived in the horse lot around the corn-crib and stables, afterward she ranged in a creek bottom mostly. She was kept for breeding purposes, and was four years old when killed. In January, 1885, she had pigs, and after a week or two they all died, dropping off one at a time. Shortly after this she became very poor, so much so that Mr. Espy thought she had cholera, but did not know as to that positively. After a time, she improved in flesh, and, in April, 1885, she was spayed, and was, to all appearances, as healthy as any one of the herd, and when put up to fatten, gained flesh as rapidly as any of the hogs with which she was penned. Mr. Espy slaughtered her the 15th of December, 1885, but observed nothing unusual in the meat. She was one-half Jersey Red, a very large bony breed of hogs; the other side was Berkshire and Poland-China.

## CURRENT LITERATURE

### MAGAZINES RECEIVED

*The Century* for May gives a portrait of Nathaniel I Hawthorne, and an interesting article "Hawthorne's Philosophy," by Julian Hawthorne; "American Country Dwellings," and the "Flour Mills of Minneapolis," both handsomely illustrated; a highly interesting short story, "Iduna," illustrated; "Perturbed Spirits;" Zweibak or Notes of a Professional Exile." "The Minister's Charge" is continued, and there are several papers relating to the war. In "Topics of the Times" is "James Russell Lowell's Bible Argument" in relation to International copyright; and in "Open Letters" is a description of the South Kensington School of Cookery. Besides all these there are many other things of much interest. There is a timely and very interesting article on "Evolution and the Faith," by T. T. Munger. We should like to see this published in pamphlet form, that it might reach as many readers as possible. We are tempted even in our limited space to give the following extracts from it: "Nor should it disturb us to find that our moral qualities have their first intimations in the brute world; that we find in the higher animals hints, forecastings, of moral faculty and actions; that as our bodies bear some organic relation to the brutes, so also may

our minds . . . . The fact that man may be organically related to the material and brute world does not in itself determine either his nature or his destiny; so long as he is what he is, it does not matter what his history has been, though it may be a matter of consequence how—by what agency—he differentiated from the brute. But the bare fact of his development from lower nature is not itself a fact that determines anything. It is a hasty and imperfect logic that conjures dark visions out of the relations and reasons that if man is developed from the brutes he will have their fate. Origin has nothing to do with our destiny; we can measure one as little as the other, and we know too little of either to use them as terms of close argument . . . . It is often said that theories of religion cannot stand up against ascertained knowledge. Doubtless, for nothing can stand up against the truth. But the real question is, what is ascertained knowledge? There is a solidity, a certainty in moral truth that cannot be claimed for the verdicts of physical science, because moral truth is the direct assertion of personal identity, which is the only thing we absolutely know; but matter—who can tell us what it is, or trace our relation to it beyond uniformity of impression? Morals are absolute; man knows them because he knows himself, and he can know nothing opposed to them; but physical science is the merest kaleidoscope—turn the tube and you see a new picture . . . . But if man is involved in the evolutionary process, where and when and how does the free will come in, with all