

constant drink has about the same effect on it that alcohol has upon the white of an egg. It coagulates and hardens it, and that means mental wreck and death.

Q. How does drink kill?

A. By injuring the brain in the manner indicated—at least that is one way. Of course there are other fatal effects of excessive drink, such as liver, kidney and bowel diseases, but the first injury is inflicted on the brain. Just look at these little clots and dark spots in this brain [pointing them out with the handle of the scalpel]. Now, in a normal brain these would not appear at all. The brain would be of a uniform pinkish white color—not mottled like this. Death ensues from excessive drink slowly but surely. Sometimes the victim drops as if shot. Then it is called apoplexy. Sometimes a stupor sets in that ends with paralysis and death. You see these vessels [tracing them with the scalpel] are enlarged, and they no doubt pressed upon the brain substance, producing a sense of suffocation and choking perhaps, a fullness of the head that must have been dreadful at times to bear. This feeling has been described to me as a lump of lead or a lump of ice on the brain. I have had whisky patients tell me that they sometimes felt as though their head was screwed up in a vise.

But to return to this brain: I have to observe that it is shrunk from the natural size—one of the most noticeable effects of alcohol on the animal tissues.

Q. How long do you suppose did it take to produce this effect upon the brain?

A. The owner of this brain was an ordinary whisky drinker and might have been a constant drinker for five, six, ten or more years. On this I am not informed, but I should say that one year's hard drinking would produce the effect you here witness.

Q. But does drink produce this effect in every case?

A. It certainly does, more or less, according to the quantity and frequency of the bibulations. A moderate drinker can indulge for a greater length of time than an excessive drinker, but his day of reckoning will come just as surely as it did to the miserable devil whose brain we are looking at.

Q. Is there anything else of interest in this connection that you think of to mention?

A. Oh, I could tell you a great deal more about the effect of drink upon the brain, but I think you have enough. At another time, perhaps, I can show you a "hob-nail" liver, a "fatty" heart, or an enlarged kidney—the result of drink, and I will be glad to do so; but no name, you understand.

Certainly not.—*Cleveland Plain Dealer.*

The Pilgrims and the Puritans

The Providence (R. I.) *Journal* draws a distinct line between the forefathers of New England, saying—

"In reality, however, the Pilgrims who settled at Plymouth were very different people from the Puritans who, eight or ten years later, came to Salem and Boston, and subsequently spread themselves over what they called New England. So different were they that the two would not have crossed the ocean in the same ships or dwelt together in the same settlements. The Pilgrims were by far the meeker and more self-denying people. They had much less lofty notions of their mission in the new world. They had separated themselves from the English Church for conscience sake, and had ceased to be members of it. They were not grasping or domineering in the exercise of power. They had gone to Holland, because in that age they could not live in England without being persecuted as separatists. They came to America in order that they might be in English territory and within the general protection of English power, and that they might maintain their own worship and institutions without being mixed with foreigners, as they had been in Holland. They had no thought of using the civil sword in religious matters.

"The Puritans, on the contrary, when they left England, were still members of the Anglican Church, although they had long desired and struggled to promote a more complete reformation of its worship and institutions. They disliked prelates because they had suffered

from it; they disliked ceremonial worship because a portion of it had come from the Church of Rome, and through that church, from the Pagan mythology of earlier ages. But before leaving England they had by no means become either Congregationalists or Presbyterians. They were simply a party in the Established Church that had been persecuted to the limit of endurance by the ecclesiastical and civil tyranny of their opponents. They still retained Anglican notions both of the Church and State, and of the relations between them. They had not advanced a step beyond the Anglican idea of religious freedom, and did not believe in the essential liberty of the human soul. They had not determined beforehand precisely what religious institutions they should establish in their colony, and it is evident that in some important particulars they founded their ecclesiastical ideas from the Pilgrims who preceded them, and who were far simpler and more charitable in their sentiments and beliefs. Neither of them thought that the church and the State could exist separate from each other, but the Pilgrims were much nearer this idea than their more arrogant neighbors and rivals who settled on the shores of Massachusetts Bay, and became the masters of New England.

"It should not be forgotten, however, that the *Mayflower* and *Plymouth Rock* and the 22d of December belong exclusively to the Pilgrims. The name of Puritan, unless it be in a very qualified sense, is not to be used in connection with these. Forefathers' Day, as we call it, had nothing to do with Boston and Salem and Cape Anne, but only with the bleak shore that stretches from Roxbury to Cape Cod. That alone is the country of the Pilgrims. That was the home of Bradford and Carver and Brewster and Miles Standish, the first forefathers of New England. To use the day of their landing for eulogizing Governor Endicott and Governor Winthrop or the Puritans of Massachusetts Bay is just as much a perversion as it would be to devote it to the first planters of Rhode Island or of Connecticut."

On the same subject the *New York Journal of Commerce*:

"Here is the beginning of a feud, which may require endless New England dinners to compose. Vice-President Allen, of the Rhode Island Historical Society, at a late meeting, declared his opinion that 'the type of character shown by the Pilgrims of the Plymouth colony was far nobler and broader than that exhibited by the Puritans of Massachusetts Bay.'"

Correspondence.

Co-operative Stores.

SPRING CITY, Jan. 29, 1875.

Editor *Deseret News*.

A word of counsel to the managers of our co-operative stores in Sanpete district—greeting.

It has been my constant advice to you to refrain from contracting liabilities at the parent store in Salt Lake City beyond your ability to cancel punctually at the time agreed upon. To this advice, I think, you have pretty generally given heed.

I have also advised you to refrain from crediting out your goods, as a general thing, to anybody. The credit system is a ruinous one, both to the people and to the business itself; for when your stock of goods, or any part thereof, passes over the counter on credit, my experience teaches me that in most cases it is a long and tedious job to collect pay for them, and is a bar to the replenishing of your stock at pleasure, except it be on very disadvantageous terms; and, as a general thing, if you can collect fifty cents on the dollar of your outstandings, you may congratulate yourselves on your good fortune.

It is true, in some instances, that more than one-third the capital is inactive and unavailable, being credited out; you might almost as well have so many cobble rocks on your shelves and count them as dollars, as to depend upon outstandings to replenish your stocks. This is not in accordance with my advice or wishes. Let the tariff on your goods be as light as warrantable, and if wisely and prudently laid in, you can afford to sell low, knowing that a stock of merchandise, well selected and laid in, is half sold at the time of purchase.

ORSON HYDE.

Police Court. — The criminal docket, in the Police Court, for the month ending January 30, 1875, shows as follows:

Assault and battery, 12.
Breaking prison regulations, 3.
Drunkenness, 11.
Drunkenness and disturbing the peace, 23.
Drunk and profane swearing, 3.
Drunk and exposing person, 1.
Dog killing, 1.
Doing business without license, 6.
Disturbing the peace, 3.
Keeping gambling houses, 3.
Larceny—Petty, 9.
Liquor selling on Sunday, 1.
Menacing and threatening, 3.
Obtaining meals under false pretenses, 2.
Wife beating, 1.
Total arrests, 82.

Of the above cases, 11 were discharged and four transferred to the District Court on jurisdiction.

The amount of fines assessed and paid over, was \$877.40, cash and labor.

The reason of there having been so many discharged during the past month, was that it was an unusual time for bringing up vexatious cases, for purposes of spite.

The Marquis of Ripon, previous to his conversion to Roman Catholicism, had begun the building of a large church for the Church of England. He has had the edifice finished, and has presented it to the communion he first intended it for.

The *Washington Star* thinks the Beecher trial thus far a war between wits and lawyers, and an attempt to break down testimony on one side and repel that attempt on the other. "Altogether, the animosities between the lawyers on the two sides seems likely to get even more bitter than those between their principals."

DIED.

At Brigham City, Jan. 27th, after a protracted illness of the mountain fever, BETSY ANN, daughter of Lyman and Harriet Wight, aged 15 years, 8 months and 10 days.

A very large procession attended the funeral of deceased on the 29th of January.—*Com.*

Ogden Junction, please copy.

At the residence of her parents, Third Ward, Feb. 2nd, of dropsy and kidney disease, ELIZABETH, daughter of John Y. and Frances Smith, aged 14 years, 4 months and 16 days.

Millennial Star, please copy.

At Kayville, Davis Co., Jan. 25th, after an illness of two weeks with lung disease, ANN BUNTING, the beloved wife of Samuel Ward.

Deceased was the mother of ten children, seven of whom are living. She was formerly from the Dorsetshire (England) Conference, was thirty-seven years of age, was a loving wife and mother, and died in full faith of the gospel, with the hope of a resurrection with the just.—*Com.*

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