

establish instead a government of judges elected by themselves. If righteousness prevailed over the earth it would matter but little what form of government was adopted. But the difficulty was that men were not righteous, that kings would constantly abuse their power, that classes would have power and grasp it wherever they might and by whatever means were at their disposal. Hence it became necessary that this power should be restrained and circumscribed, and that they should be demanded to remain within constitutional lines, that the liberty of the people might be preserved. The Prophet Joseph Smith recognized the value of this principle when he said, "Let a government by good men live for ever," because in a government of that kind the rights of the people would be assured, the authority of the government would be respected, and there would be no evil that should come upon the people.

The chief corner-stone of the edifice of peace and good will should be the principle of righteousness. The doctrines of Christ were as necessary in the working out of problems in the future as they were in the present and had been in the past. The principles of faith and repentance were eternal, and, clinging to these, let us go on unto perfection.

The choir sang the anthem "A Wake My Soul."

The benediction was pronounced by Bishop Albert H. Davies.

#### DEATH OF WILLIE D. JOHNSON.

Will you please publish the following for the satisfaction of the father, relatives, friends and acquaintances of the late Willie D. Johnson, who, as was stated in your publication of July 27th, died on the 8th day of July, from the effects of a bite from a coyote received the night of the 3rd of June, an account of which has been previously given. The article referred to says "and on July 8th" expired, after having experienced all the frightful sufferings attendant on that most dreadful of all maladies. The date of his passing away is correct; the remainder of the quotation is somewhat inaccurate. It has been stated by those who have witnessed several cases before that this was of the shortest duration, and lacked some of the more horrible features of hydrophobia that they had ever seen or read of.

Willie told us that on awaking on the morning of the 7th of July he felt "quite miserable," and had never felt so queer before. At breakfast he tried to drink, but could not swallow water. Being on the range some twelve or fourteen miles from home, after stock, he was obliged to ride and drive cattle that distance. Riding through water first caused indescribable feelings of melancholy to come over him. He soon became very thirsty, but could not drink. Arriving home about 4 p. m. he was still nearly choked for want of a drink, but could not swallow. He then took to his bed. His companion, who was with him all day, knew nothing of his being unwell. He seemed to realize the cause and final outcome of his sickness, yet exercised much faith in the laying on of hands by the Elders for the healing of the sick. He seemed

to suffer only occasionally from an obstruction of some kind in the throat, and from thirst. We now sent a messenger after the father, who was absent, and could not possibly reach home before about noon of the 9th inst., although every arrangement was made to speed him on his way. On the morning of the 8th Willie appeared much better, and by drawing water through a straw he managed to swallow some. We felt quite hopeful of his recovery. He occasionally said something in a jocular way, or laughed at something spoken by those around him.

He so continued until about half-past three p. m., when he began to feel very bad. This was due to the obstruction in the throat. He made efforts to force this up and spit it out, but he grew gradually worse, until his sufferings at times seemed unbearable. When occasionally he became easier, he would beg of us not to hold him here by our faith, but to let him go. About a quarter-past seven o'clock, all hope of his recovery being gone, we felt to ask the Lord to be merciful, and, if He designed to take the sufferer to Himself, to release him from pain. Therefore all present were asked to unite in prayer to this end, which they did, and received immediate answer; for ere the prayer was ended Willie ceased his struggles and lay perfectly calm and quiet until eight o'clock, when he passed away without a struggle. All felt that the Lord had indeed been merciful and kind. Willie did not lose consciousness until he ceased to suffer. We had the sympathy of the entire community, and many were there to witness it. I hope I may never witness such a scene again.

The father did not arrive until about 3 p. m. on the 9th, worn and weary with travel and the great strain of mind. It was a heartrending scene, witnessed by numbers of sympathizing friends—an almost heartbroken father gazing upon the lifeless form of a beloved son. Who can realize the feelings of the bereaved parent? No one but those who have passed through the same trial, surrounded with the same train of circumstances.

The funeral took place at the meeting-house and was largely attended. Discourses were delivered by Elders J. A. Little, Chas. Richens, and J. H. James. The longest procession of vehicles I have witnessed in this land followed the remains to their last resting-place.

Willie Derby Johnson was the eldest child of W. Derby Johnson, Jr., and Lucy Annie Salisbury Johnson. The latter was one of God's noblest women. She departed this life on the 26th April, 1885, under distressing circumstances, during the absence of her husband in Mexico.

Willie was born September 20, 1870, in Salt Lake City. The same fall his parents moved to Southern Utah, where he remained until the fall of 1885. Since then he has lived in Mexico. For the past two years he has attended the Brigham Young Academy at Provo, and returned home in May. He was a young man of promise, was popular among the young people of his acquaintance, and a great comfort to his father. He expected to go upon a mission the coming fall. He was preparing himself for it, and felt glad to be considered worthy. During his sick-

ness he exhibited the utmost faith in the principles of the Gospel. We feel that there was work for him on the other side of the veil, and that his mother needed his help; for he said she came to him and told him he must come to her, as she needed him.

Some of our young people made the remark after Willie had gone to rest, that it was the greatest testimony they had ever received of the efficacy of prayer to see how suddenly he was relieved from pain, by the blessing of God.

Brother I. W. Peiros lost an infant son on the same day. The services were held conjointly, and the same vehicle conveyed both bodies to the graves. May the comforting Spirit of the Lord rest upon the bereaved.

E. W. JOHNSON.  
COLONIA DIAZ, Mexico, July 31, 1892.

#### A REMARKABLE TRIBE.

"A remarkable tribe of Indians," said Mr. Childs, who was recently in South America, "are the Napos, who live in the northern part of Chile. Instead of wearing scalp bands at their belts as trophies, like the American savages the heads of their enemies dangle at their girdles. By a mysterious process known only to themselves they remove all the facial and cranium bones without cutting the skin or destroying the interior. The head is then reduced, without maiming any of the features, to the size of a man's fist."

Mr. Childs brought one of these heads with him, and he intends to put it in the museum of the Carnegie library here, says the *Pittsburg Dispatch*. In San Francisco he showed it to the County Medical society, and the doctors offered him \$1000 for it. He said no sum of money would buy it. He thinks there is one in the Smithsonian Institute, and outside of his own he doesn't believe there is another in the United States. The Indians discovered they could sell the heads to whites at a good price, and to prevent them from luring people into the mountains and killing them or murdering the aged of their tribe and preparing their heads, a law was passed forbidding their sale. Through the kindness of Gen. Caamano and Gen. Sorby, the American consul-general to Ecuador, Mr. Childs secured the head. He says Gen. Sorby has eight orders for heads from museums and colleges in the United States, and he is afraid he will not be able to get them.

The head and face that Mr. Childs has is not as large as a baseball. By the secret process the bones were removed and the features reduced. All the hair on the original head is still there. It is long and black, and probably reached to the shoulders. The Indians put a string through the lip for every enemy they have slain. This head has four strings in the lip, and the mouth is drawn out of shape. The microscope reveals the pores of the skin, greatly crowded together.

The head was cut off even with the shoulders, and there is a hole in the windpipe directly under the chin, evidently where the victim was stabbed.

A number of people have looked at the head, and all are puzzled how it was prepared.