

## CORRESPONDENCE.

Metz, Marion County,  
West Virginia,  
Sept. 20, 1888.

## Editor Deseret News:

In company with Elder D. E. Harris I left Utah on Sept. 6th, 1887, and proceeded to "Zion's Valley," alias St. John, Safford County, Kan. The former suggestive name was given to this place by the "Bickerton people," who pioneered it some thirteen years ago. Though, by the way, a Utah boy would scan the low, circular horizon and general features of the country in vain for the marks of either Zion or Valley. They had designated it, however, to be the great gathering place for the true Latter-day Saints—the focal centre from which the Gospel would radiate to the ends of the earth. But, as if to rebuke their presumption, the cold world had come up over their unprotected bosom like a destructive tidal wave, neutralizing all their frantic efforts, and drifting the shattered fragments of their imperfect craft onto the sandhill shore of their cherished borders. Many lessons might be drawn from the results of perverted ambition and disobedience as manifest in the aspirations and disappointments of these dissenters, but I will leave its tracings and elucidation to some abler pen. They are possessed, however, of many characteristics of Latter-day Saints, as industry, economy, honesty, hospitality, etc., but have woefully mutilated and perverted the Gospel by repudiation and wild extravagances—extremes to which all are exposed and liable when unprotected by the keys of the Priesthood—until it would be of no more comfort to a Saint than Joseph's torn and blood-stained coat was to his aged father.

Shortly after our arrival Elder Harris was called to labor farther east, and I accompanied him as far as Kansas City, taking the State Fair in on the way. With the assistance of the border sister states Kansas makes quite a showing of fine stock, but her display of agricultural products seems poor to a Utah farmer. She cannot "hold a candle" to us except, possibly, in anathemas. Nor can we compete with her in sweet potatoes, peanuts, etc., unless Dixie, Utah, wishes to do so.

A ride over the Kansas City cable line is quite novel and exhilarating, as well as interesting to a stranger. Shooting up and down those steep cliffs, with sudden and frequent halts, provokes unusual attention to the laws of motion, gravitation and general equilibrium, especially as in this conjunction they are so closely allied with the stern rules of etiquette. While so near, we could not refrain from enquiring our way to "the Old 'Mormon' Temple Block" at Independence. The beauty and prominence of this central spot is well known. We spent some time upon its sacred soil, meditating upon its past tragical history, contemplating the solemn grandeur of its future as the capital of God's kingdom—the metropolis of Ephraim, His first-born. It is still vacant except for a small house of worship recently erected by the Hedrickites, another remnant after the great Nauvoo pruning. The Josephites, as might be expected, were on the alert and confidently disputing their claims to the ground, showing by former court decisions that they—the Josephites—were the Church, never suspecting that such decisions could only be proofs to the contrary.

We approached an aged couple just across the road. Yes, they were well acquainted with "Mormonism." They had become dissatisfied with the leadership of Brigham Young, and returned to Missouri just in time to get the full benefits of the war and cholera. They began to think they had surely missed it in leaving Utah. But through much suffering they had survived the scourges, and, by several changes of homes, edged their way toward the Temple site until now, they were as close as possible to it, anxiously waiting to see the Temple go up. "Land here is now worth about \$1,000 per acre, and fast rising, so now is the time for you rich Utah people to buy and build up Zion." We thought differently. The Saints had bought this country once, and did not care to purchase it again at such a fabulous price. The former scourges were only a foretaste. The blood of the Saints still cried from this ground. The present boom was only gathering the elements of their own destruction—explosives for a terrible eruption. Yes, we can afford to wait and watch, and in the meantime appeal our case to the courts of heaven. But as this is old ground we will return to St. John.

President Palmer with several returning Elders had held some well attended meetings in this place early in the summer, and by baptizing several respectable citizens had made effectual the advice and warning of the sectarian preachers to keep away from "Mormon" meetings, "Mormonism" is not so easily disposed of. If the people will not come to us, we can go to them. If they will not listen, perhaps they will read. As the winter passed on each of the various sects brought their oratory in the form of persuasion, threats, death-bed stories, to bear on the virtue, and follies of the people in reaping their annual harvest of names. The Bickerton factions caught the epidemic and sounded the war tocsin, altogether producing the desired effect in turning the tide of inquiry and curiosity to that "Salt Lake preacher" for the

climax. The court house was secured and a well attended series of meetings followed, with an effectual cap to the clamor in a clash at arms with Mr. Bickerton himself. In a din of battle there was much flash and glare "Danitism," "blood-atonement," "murder," "adultery," etc. but under the converging rays of reason and truth, they paled and winked out, or shriveled into burning cladders to be hurled back into their own teeth. The contest closed with nothing more serious than heavy denunciation and gnashing of teeth, altogether resulting in a number of baptisms and the organization of a branch. This was completed on Sunday, April 8th. The following Monday I took the train for the Pa. Conference, to convene at Metz M. Va., an account of which has already appeared in your columns.

Few, probably, have the necessary experience to enable them to realize the satisfaction afforded in such a meeting after so many months of isolation among strangers. The three-weeks debate with the Rev. Oakes followed, an allusion to which has been made by a former correspondent. Most of the sectarian preachers have given up the fight against "Mormonism" as far as polemical warfare is concerned; only an occasional exception may be found. The whining tone of the closing paragraph in the country paper is an index to the discussion, and evinces the pinching of some one's toes. It runs as follows:

"Bennion says there is no such thing as immateriality; that it is only another name for nothing, and hence Mr. Oakes' God is no God at all. What a heretic! He says they have no god, no priesthood, no ambassadors of Christ, no one authorized to administer in spiritual things, no prophets, no apostles, no miracles, no gifts of healing, no helps, governments nor diversity of tongues—not one mark of the Church of Christ. The last night Mr. B. showed the wolf by calling Mr. Oakes and his brethren by that most distasteful nick-name Campbellites. Then he had the effrontery to ask for the use of our church house to preach in the next day. It will be seen that all rests solely on Mr. B's statement, no effort being made at proof from reason or Scripture or any other source."

The editors refused to publish an answer; but no matter, it did not need one. There would have been no necessity for any defense whatever before the children of light, but in order that the uninitiated might see the strong foundations of apostles and prophets, with its massive superstructure of saints and the household of God cemented together with the Holy Spirit and sustained by miracles, helps, governments, etc., the truth was actively exhibited after each fusillade. The old man controlled his temper well, but he could not appreciate any reflections on the testimony of subjoined witnesses. The remarkable and timely case of healing in a non-member family on the night of the close of the debate created quite a sensation, causing, as usual, some to rejoice and others to mock and revile.

After spending several weeks in this rough work, I went to Pittsburg via Wheeling. The transit, being made on Decoration day, afforded an excellent opportunity to observe the great fuss and extravagance over the dead to the neglect and penury of the living.

I remain a lonely wanderer in the Lord's vineyard.

HEBER BENNION.

## THE BARTHOLOI STATUE.

A Detailed Description of Its Inception, Construction and Erection.

PALMYRA, N. Y., Sept. 27, 1888.

## Editor Deseret News:

We spent three days in New York City taking in the sights, visiting museums, parks, cemeteries, etc., but we shall only relate a few facts which we learned from authentic sources in regard to the great Bartholdi statue on Bedloe's Island, which we visited the day before yesterday. This island, about a mile in circumference, and containing 13½ acres of land, lies at the western edge of the upper New York Bay, about two miles from the Battery. It was known in the early days of New York as Love Island, and acquired its present title when it was sold by Admiral Kennedy of the British Navy (who occupied it as a summer residence) to a member of the old and esteemed Bedloe family of New York. It became the property of the United States government early in the present century, and was considered very valuable for the purpose of harbor defense. Fort Wood, whose granite sides now form an admirable base for the pedestal on which stands the statue of Liberty, was partly built in 1814, and finished in 1840. The present garrison consists of 42 men. There are quite a number of heavy pieces of artillery on the fort wall, and about half a dozen buildings used by the soldiery and lighthouse tenders stand back of the statue. Shading an old graveyard inclosed with an old iron fence, a huge weeping willow, the trunk of which was sixteen feet in circumference, drew our special attention. It seemed to be very old.

By special favor of Lieut. E. M. Lewis, the military commander of the island, we were permitted to ascend to the head of the colossal statue. The public generally is only admitted to the top of the pedestal. Standing inside the head, at an elevation of about 300 feet, and looking out through the row of windows representing

diadems in the crown encircling the forehead, we had a most magnificent view of New York harbor and the cities situated around it. Sergeant James Blake, an intelligent and gentlemanly officer, was our guide. To reach the head we had to ascend a spiral stairway, containing 164 steps. The iron steps leading up through the arm to the torch light is not yet completed, and we were therefore unable to ascend that far. But in getting permission to ascend to the head our guide said that it was a privilege many would be pleased to pay \$10 for.

The material underlying the foundation of the pedestal is compact clay, gravel and boulders. The foundation up to the terrace level—where the pedestal proper begins—is of solid concrete; it is 90 feet square at the bottom, 65 feet square at the top and 32 feet 11 inches high. In the centre of the mass is a well hole 10 feet square. The pedestal is built of granite, backed with concrete. The principal dimensions are as follows: From high water mark to top of sea wall, ten feet; from top of sea wall to foot of pedestal, 50 feet 10 inches; from foot to top of pedestal, 89 feet; total from water level to top of pedestal 149 feet 10 inches. The base of the pedestal is 62 feet and the top 43½ feet square. The statue is fastened to the pedestal in a very ingenious manner, but space will not permit us to describe it here. The height of the statue from the heel to top of head is 111 feet; height of head 13½ feet; width of eye, 28 inches; length of nose, 3 feet 9 inches. The length of the forearm is 3 feet 9 inches, the finger nail 1.14 by 0.85 feet, and the circumference of the finger at the second joint, 4 feet 9 inches.

The statue covering is made of repousse copper, 1.8 of an inch thick. The envelope is kept in position by iron plates and braces riveting it to a framework. Each section of the shell is so supported from the frame that it will not be forced to carry the weight of any of the section above it, in other words it is self-sustaining. The head will easily accommodate forty persons, and the torch will hold twelve persons. This torch contains five electric lamps of 30,000 candle power. The total weight of the statue is 440,000 pounds of which 176,000 are copper and the remainder wrought iron. Including gifts, gratuitous work and losses sustained by those who gave valuable assistance the approximate cost of building it is \$200,000.

The Bartholdi Statue of Liberty on Bedloe's Island is the offspring of a sublime idea, and its progress was watched from its inception to its final completion with great interest by all the civilized nations of the world. It was on an evening in the summer of 1855 that the idea of the Statue of Liberty was first conceived. There was on that occasion in M. Laboulaye's charming retreat, Glavigny, near Versailles, France, a gathering of prominent French politicians and journalists, and the talk fell upon international relations, and M. Laboulaye, in alluding to the friendly feelings which had always existed between the French and American people, suggested that a monument be built in America as a token of this friendship. But the Franco-Prussian war came on, and for the time being the idea was dropped. Immediately after the war, M. Bartholdi, one of the ablest sculptors and artists of France and a native of Alsace, (which by the war was ceded to Germany) was enlisted in the cause, and his friend, Laboulaye, backed by a number of other distinguished men, said to the artist: "Go to America, study it, bring back your impressions. Propose to our friends over there to make with us a monument, a common work in remembrance of the ancient friendship of France and the United States. We will take up a subscription in France. If you find a happy idea, a plan that will excite public enthusiasm, we are convinced that it will be successful on both continents, and we will do a work that will have a far-reaching, moral effect."

Fired with the idea which he embraced with all the ardor of his French and artistic temperament, Bartholdi started for America. No sooner had he reached the harbor of New York than he discovered what he thought the proper place for the monument—Bedloe's Island. He traveled extensively in the United States, met with much encouragement, made a sketch of his project, and on his return to France placed it before his friends. An appeal, which met with a hearty response, was issued throughout France, and the birth of the work was celebrated November 6th, 1875, in Hotel de Louvre by a grand banquet, at which prominent Frenchmen and Americans were present. In reply to a toast offered on that occasion by M. Henri Martin to the Republic of the United States and to President Grant, U. S. Minister Washburne spoke as follows:

"I must avow that there is here in the atmosphere this evening such a sentiment of cordial friendship and international fraternity, that it would be difficult for me to keep silent and not give vent to the emotion with which I am filled. There is in truth something touching, something which transports us, in that magnificent conception of the French people of the erection upon the shores of America of a monument coming from the skilful hands of your remarkable artist, M. Bartholdi, which will recall the hundred anniversary of the independence of my country; and which will be the lasting evidence of that ancient friendship between France and the American colonies, that has been sealed by the best blood

of the two peoples. (Hearty applause.)

"The work the initiative which was taken here by France in that fraternal spirit that fills us, all of us Americans, with pride, and with gratitude, with an echo in the homes of all our fellow-countrymen on the other side of the Atlantic. [Applause.]

"The names of your illustrious fellow countrymen will always be dear to the memory and to the heart of the American people. With what joy have my fellow-countrymen been able here this evening to congratulate themselves upon the presence of the grandsons of Lafayette, of Rochambeau, of Benille. Our hearts and our hands have gone out to them in grateful acknowledgment in remembrance of the services which their ancestors rendered to my country. [Applause.]

"Never, gentlemen, will my fellow-countrymen forget the courage, the perseverance and the sufferings of those French private soldiers, who fought side by side, shoulder to shoulder with the American soldiers, and poured out their generous blood for the defense of our liberties. Their ashes have remained mingled with our soil upon those memorable fields of battle that they had already reddened with their blood. May the turf grow more green and the wild flower bloom more beautiful upon their unknown tomb." (Redoubled applause.)

M. Laboulaye, the main supporter of the movement, making the statue of "Liberty" a reality, replied as follows:

"Gentlemen: We are assembled here this evening to celebrate and to cement the friendship which unites France and America. That friendship is of very old date, and when next year on the 4th of July America will signalize by a festival the anniversary of her declaration of independence, she will celebrate at the same time her alliance with France. As for you, gentlemen, who come from America, and whom we have the happiness of possessing this evening, you who have expressed yourselves so nobly by the month of your minister, take back to your country that which you have seen and heard; say to your fellow-citizens that France always remains faithful to America. Today other people more happy, more stirring, may attempt to dispute with us your affection; but recall to mind that when you were feeble and abandoned, France took with a warm pressure the hand you held out to her.

"In a century the centenary of independence will be celebrated again. We shall then be only forgotten dust. America, who will then have more than a hundred millions of inhabitants, will be ignorant of our names. But this statue will remain. It will be the memorial of this festival, the visible proof of our affection, symbol of a friendship which braves the storms of time, it will stand there unshaken in the midst of the winds which will roar around its head, and the waves which will shatter their fury at its feet."

In order to raise the necessary funds a great number of festivals and exhibitions were held in different parts of France, and in 1879 all the funds necessary for its execution were attained. The head of the statue was executed for the Paris exposition of 1878. October 21, 1881, the anniversary of the battle of Yorktown, all the pieces of the framework were put in place. The committee invited Mr. Morton, who was the new U. S. Minister to France at that time, to come and drive the rivet of the first piece of copper plating which was to be mounted. It was the left foot of the statue.

The statue was nearly finished in 1883, but as the work on the pedestal was not far enough advanced to permit its erection, it was decided to leave it for some time exposed to view in Paris.

On Friday, July 4, 1884, on the occasion of the anniversary of the Declaration of the Independence of the United States, M. Ferdinand de Lesseps, President of the Franco-American Union, officially presented at Paris the statue of "Liberty Enlightening the World," to United States Minister Levi P. Morton, amid the greatest enthusiasm.

Arrangements having been made for the shipment of the statue to America, it was carefully taken down, and the several pieces packed in frames of wood, being first properly marked. They were then brought on board the transport steamship *Isere*, which had been chartered to carry it to America. The ship arrived in New York harbor June 17, 1885, after a leisurely trip of 25 days. On the 19th of June occurred the formal reception of the *Isere* and her precious freight, and the occasion was made one of the grandest festivities in the history of New York City.

In the meantime the patriotism of the Americans had been aroused and steps taken by them to do their part of the work in the erection of the pedestal on which the statue, the gift of France was to stand. The necessary legislation had promptly been done by Congress, providing for the reception of the colossal statue and its future maintenance as a beacon. President Hayes authorized Gen. Sherman to select the site, and he, acting upon a suggestion from a committee previously appointed, designated Bedloe's Island, being aware of Bartholdi's preferences.

The site having been selected, the committee issued to the people of the United States an address which was generously responded to. The contributors included all classes of people. The wealthy banker's \$500 was matched in spirit by sums ranging

from 5 to 10 cents, but there was an occasional \$5 and \$10 from some poor workman or woman who was roused to unusual enthusiasm.

The ground was first broken for the erection of the pedestal in April, 1883; the excavation was begun in June, the laying of the foundation in October following and the work completed in 1886.

The work of building the pedestal was directed by General Charles P. Stone, under the supervision of the executive committee, to the builder, David H. King, sen., who not only built the pedestal but also erected the statue, which with great pomp and grand festivities, was unveiled to the public October 23, 1886.

We left New York last night (Sept. 26) and traveled by rail 337 miles, to Rochester, N. Y., where we arrived at 11 o'clock this morning. Four hours later we took a New York Central Railway train to this historical place, of which we will give you an interesting account in our next.

ANDREW JENSEN,  
EDWARD STEVENSON,  
JOSEPH S. BLACK.

## Henry Atwell.

Mrs. Emily Aylett, of 32 Woodfield Place, Harrow Road, Paddington, London, W., is anxious to learn the whereabouts of her uncle and aunt, Henry and Martha Atwell, who emigrated to Utah about 25 years ago. Mrs. Aylett's maiden name was Moon. Mr. and Mrs. Atwell formerly lived in Surrey, England, and afterwards in Salt Lake City. They or any of their family would confer a favor on Mrs. Aylett by sending the information asked for to the above address.

## The Edmunds Law in Idaho.

Last week, in the district court at Blackfoot, John Bowman pleaded guilty to two indictments for unlawful cohabitation. On his promising to obey the law in future, sentence was suspended in both cases.

John W. Langford pleaded guilty to unlawful cohabitation and not guilty to adultery.

In the case of David Robinson, indicted for unlawful cohabitation, sentence was suspended on promise of future obedience to the law.

Edward Buckley, indicted for unlawful cohabitation, pleaded not guilty.

## Y. M. M. I. A.

A conference of the Young Men's Mutual Improvement Associations of Salt Lake Stake will be held in the Assembly Hall, this city, on Monday, November 5. Three meetings will be held, commencing at 10 a. m. and 2 and 7:30 p. m. It is to be hoped that the officers of the Associations throughout the Stake will have the announcement made in their meetings, and not only attend themselves upon that occasion, but urge those over whom they preside to do so too.

It is requested in the circular lately issued by the General Superintendency that "the officers of each Association will get together in council immediately, arrange for the time of holding meetings and call the members of their respective Associations together. At the first meeting the old roll will be called, and the names of those who answer present entered as the commencement of the new roll for the year. Other names will be entered as they come in at subsequent meetings. The present officers will continue in office until such time as appointments are made by the Stake Superintendency, for the annual election in each association, when others may be chosen, if a change is thought desirable."

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