

## THE EDITOR'S COMMENTS.

### CIRCULAR LETTER.

OFFICE OF THE FIRST PRESIDENCY  
OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS,

SALT LAKE CITY, UTAH,

November 22, 1894.

To the Presidents of Stakes and Bishops  
of Wards:

DEAR BRETHREN—In December, 1891, acting under our advice and direction, an association was formed consisting of some twenty-seven persons (for the most part, sons of the Pioneers), with ours lives as an advisory board, for the purpose of attending to the detail work of the erection of a monument to the Pioneers of Utah and their distinguished leader, President Brigham Young. This association immediately entered upon its duties. A contract was entered into with Mr. C. E. Dallin, a young man born in this Territory who had already attained an enviable reputation as a sculptor, to perform the work in accordance with designs made by him and fully approved by us. These designs provided for the erection of a monument 35 feet in height upon a granite pedestal which is to consist of the following conspicuous features: The sitting figures of an American Indian and a Rocky Mountain trapper in bronze 8 feet in height, illustrative of the primitive conditions which existed in this region before the advent of the Pioneers; a Pioneer group consisting of a man 8 feet in height, woman, child and wagon, or prairie schooner, to be cut in relief work upon a marble shaft, or column, forming the central feature of the monument; the whole to be surmounted by a bronze statue of President Brigham Young, 10 feet in height. The statue of President Young has been completed and was on exhibition at the World's Fair in Chicago in 1893, where it received widespread commendation both for the faithfulness of the likeness and as a work of art. It is now inside the Temple Block in this city and ready to be put in place. Models of the Indian and trapper have been executed and approved, and are ready to be reproduced in bronze as soon as the necessary funds can be raised. A model of the Pioneer group has been submitted by the sculptor and as soon as approved can be cut in stone and made ready to be put in position. The site determined upon for the monument is the southeast corner of the Temple Block, near the spot where President Young stood when Utah was but a wilderness, and uttered the prophetic words: "Here we will build the temple of our God." For all of the work above described, in position complete and for superintendence of construction of the monument, the sculptor, under the contract, is to receive \$25,000. Only a few hundred dollars have as yet been subscribed and paid in.

From this brief statement of the conditions you will see how necessary it is that immediate steps be taken to raise funds for this important work. It is our hope that by next fall, in time for the semi-annual conference, the monument may be dedicated and un-

velled to the vision of the people who shall have contributed to build it; and there is no reason why our expectations in this regard may not be fully realized if all the people will but take hold and push the project with the same determination and unanimity of purpose which have builded our temples and accomplished so much in the past.

It is now nearly half a century since the Pioneers entered this valley. Most of those whose dauntless courage and hardy prowess beat down the barriers which opposed them in that historic march of a thousand miles of trackless wilderness, overcome at last with the fatigues of added years, have lain their weary bodies down to rest within the tomb where sleep the brave and the just. We who remain are reaping the golden grain of their sowing—are blessed with the results of their energy and toil. Is it not fitting that we should cheerfully and gratefully contribute towards the erection of a monument that will perpetuate down through the ages the memory of the hardships and privations they endured for us? It is the intention to have a complete roster of that illustrious band of Pioneers engraven upon the main column of the monument, just as their noble deeds ought to be and are engraven forever upon the hearts of their posterity.

We are aware that there are many and varied calls for donations for worthy purposes from the people, but it is our desire that this call shall be given first place and other considerations of a public nature be regarded as secondary until the work in hand shall be completed. Heber M. Wells, secretary of the Brigham Young memorial fund, Salt Lake City, is authorized to receive subscriptions, and he will take pleasure in issuing a receipt in the name of every contributor, no matter how small the sum. We extend an invitation, through the Presidency of the various stakes and Bishops of wards, to every man, woman and child throughout our mountain home to contribute something in commemoration of the Pioneers and their great leader, President Brigham Young, whose genius has left its impress in every part of this favored land. Remember that no amount, however small, will be refused, as the purpose in view is to have a monument that will belong to the people who love and revere the memory of the Pioneers.

Trusting that you will at once take steps for the furtherance of this work in your respective stakes and wards, and praying the Lord to bless your labors and those of the righteous everywhere in the upbuilding of His purposes, we remain,

Your brethren in the Gospel of Christ,  
WILFORD WOODRUFF,  
GEORGE Q. CANNON,  
JOSEPH F. SMITH,  
First Presidency of the Church of  
Jesus Christ of Latter-day Saints.

### A PHASE OF THE MONEY QUESTION.

The money question may be said to embrace not only the subject of how much per capita should be circulated,

but it must also be held to include those of tariff, silver and taxation. Strikes, compulsory arbitration and government ownership of railroads and like property, are all themes that grow out of the great question of money. In a broader view still, it will be seen that the principal doctrines of socialists, and other schools of would-be reformers of government, come under the same all-embracing head. The race toils, fights and schemes for money. Mammon is the god of the age, and all minds are engrossed in its worship, speaking of the civilized world generally.

Upon a consideration of a subject so vast, with a view to treating it comprehensively, we do not care to enter. The task would be too great for either our time or space. On former occasions, however, we have touched upon some of the more practical phases of the great money question which directly concerned our readers, and we are impelled to another attempt in the same line by some paragraphs contained in the November number of the *Labor Exchange Monthly Publications*, published at Independence, Mo. It will be remembered that some weeks ago the NEWS contained an editorial article advocating the acceptance by employees in home manufacturing institutions, of the products of their labor in payment for their wages, instead of insisting upon cash. The article cited the case of one institution which had been closed a long time, some of whose employees were reduced to want, but which resumed operations and extended relief throughout a wide circle as soon as the employees consented to accept trade in payment of their wages.

G. B. De Bernardi, editor of the *Labor Exchange Monthly Publications*, addressed a communication to this paper, commenting on the article, which we published and accompanied with some observations. Mr. De Bernardi reproduces our first article in his periodical for November, and makes upon it the following comment:

That the factory in Utah closed for a considerable time, because the employees would accept nothing but money for their wages, and reopened as soon as said employees agreed to receive the products of their labor in payment for their work, should be the grand lesson to organized labor in the land. If this lesson was put into practice, business would reopen at once and the problem of the unemployed would be forever settled. It will never be settled if money alone is to open the industry. Behold the doctrine of the *Labor Exchange* put into operation by parties who probably have never heard of it!

It sounded strange to us, however, that the Latter-day Saints of Utah should have needed such a lesson as was given in re-opening said factory. Driven in the dead of winter into a far off wilderness without money and without credit, they have made that wilderness blossom like the rose. They had set, not only a factory, but the whole range of human industries, in motion by agreeing to accept the product of their work in payment for their wages, and like the employees of the factory, take their chances of exchanging these products as best they could, and the result was universal prosperity. Why should they now hesitate to follow in the footsteps of their fathers? Is it not that the love of money—the root of all evil—has since poisoned their minds and hearts? We fear so.

The author of the article remarks that the proprietor of the factory is able to