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THE QUALITY SHOP

Miss Sylvia Johnson

Miss Millie Hansen

AGRICULTURAL COLLEGE AND THE GREAT WORLD WAR

(Continued from Page One)

Life is ennobled and where the sciences and the arts of man, built with painful slowness by all peoples all over all history, are brought to the tasks of daily life.

THE MISSION OF THE COLLEGE

"Labor is Life." These are the words on the seal of the Agricultural College of Utah, which tell more distinctly than long documents what the college is for and how it does its work. "Labor is Life," is not a sounding phrase merely. It is a working rule. It means what it says. It is a rule which puts overalls on the men students and kitchen aprons on the women student. It is a robust philosophy which honors men and women who work with their hands as well as their minds.

The College is a sound embodiment and interpretation of Americanism, because Americanism means equality of opportunity, means recognition of those who deserve by their work; it means honor to those who produce and deserving lack of honor to those who only consume. It deals with the foundational productive things of life, the farm, the home, the business office and the shop. It produces the tireless scholar servant, the expert, the skilled farmer, the clear and clean visioned housewife, the office worker and the business administrator, the agricultural engineer, and the teacher. It is democracy worked out in education. It calls to its halls not only those leaders who have passed successfully through the discipline of high school, but also those whose lives are so ordered that they cannot go through the regular processes of high school and college but must quickly acquaint themselves with those vocational principles and practices which will make them the masters of their trade or profession

whether that be farming, stock raising, mechanical work, business office detail, or the processes of home life including nursing, cooking, sewing, and care of children. So there are no educational class, as there are no social class distinctions at the College. Workmen and scientist toil side by side because each seeks to master in part the knowing and the doing of useful things, which is the essence and the art of life.

Under our state and national scheme of education, to other institutions are given the great privilege of developing the professions of law, medicine and technical engineering, other than agricultural engineering, and of developing education in liberal arts and normal work. The College deals with the important "professions" of farming, home making, business and commercial management, agricultural engineering, and with the training of teachers of agriculture, home economics, and the trades in the secondary schools, and of technologists in the sciences including chemistry, physics, bacteriology, the various special branches of agricultural science, rural sanitation and public health, dietetics and institutional management. It is a source of satisfaction to know that the College is reciprocating the very cordial cooperation of all educational agencies, looking toward the greatest possible service to all the people, at the same time developing to the utmost within our resources, the great fields of education and service which are given to us. We are not seeking institutional advantage, the state of Utah is greater than any institution. The people of the state demand that common sense prevail in the management of all their affairs. They desire that we serve the state. Their ideals and ambitions are our guide. We do not presume to impose either an artificial development beyond their wishes or a spirit of education foreign to their ideas. It is a firm

conviction at the Agricultural College that the citizens of Utah represent an advanced and enlightened regard for real culture as exists in even the most advanced centers of learning of the nation. Furthermore the pioneers and those who came after them in Utah, in the heroic record of a little more than half a century, have shown a love for learning and adherence to the solid and substantial things which are not surpassed in the world.

BRIGHAM YOUNG ON FAMINE

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for her and said: "Sister Emmeline I have a mission for you." He then explained to her his desire that the sisters should save grain, and instructed her to see that they did so. Realizing the importance of her mission, she remarked that it was too much for her to do alone. "Then get some of the sisters to help you," he said, and in accordance with these instructions she called to her assistance as members of a "grain committee," Eliza R. Snow, Eliza D. H. Young, Elizabeth Howard and Priscilla Staines.

It is a curious coincidence that while all of the rest of these good women have passed to the Great Beyond, she to whom the mission was given, should be presiding over the Relief Society at the time when, at the call of the United States government, the grain, which she had so striven to save, should be used in the cause of Liberty.

Immediately upon receiving her instructions from President Brigham Young, Mrs. Wells wrote an editorial in the "Women's Exponent," the official organ of the Relief Society, entitled "Sisters Be in Earnest," in which she urged compliance with the request of their leader. She also made a tour of the wards, speaking to the women upon this important subject, and from that time on,

the storing of wheat has been part of the program of every Relief Society throughout the church. The women of Salt Lake City used to store their wheat in President Daniel H. Wells' barn, which was located in the rear where the Templeton building now stands, and the Relief societies of the different settlements stored their grain either in their own barns or in those belonging to the tithing office of their respective wards. Of course the store was changed occasionally, in order that the grain might not spoil, but each society kept a supply on hand.

The present occasion is not the only one in which the Relief Society wheat has been called upon to help in a crisis. At the fiftieth anniversary conference of the church, President John Taylor, speaking to the assembly on Wednesday, April 7, 1880, upon the subject of the scanty crops raised that season, reported that the Relief Societies owned 34,761 bushels of wheat, of which he, on account of existing conditions, would ask the sisters to loan out to the poor farmers to be used for seed. He rebuked the brethren for their negligence in storing grain against such contingencies, saying: "We lords of creation thought it was a very little thing for our sisters to heed the counsel of President Young in storing wheat. But now we find that the 'ladies of creation' can do something as well as the 'lords.' Now, these 34,761 bushels of wheat will be of considerable importance judiciously managed, and loaned out to some of our poor brethren. It will furnish seed wheat, and after harvest they can return it again. We do not want any more harsh talk about the woman question after this!"

The writer of this article lived for some years in the home of one of the old settlers of the country, and when she paid her rent, the old lady never failed to expend a small portion of the means in wheat to add to the supply which she kept in

the cellar, to be used "in the time of the famine."

Is this the time of the famine of which the prophets spoke? we may ask. We do not know, but we do know that our beloved country has rushed to the aid of suffering, starving humanity and needs our help. We are not starving, but our brother is. It is enough.

Immediately upon receipt of a request from the United States government for wheat, the first presiding bishop, under date of May 13, 1918, deacy of the church, through Charles W. Nibley and the general board of the Relief Society, sent a letter to 1918, asking for a report as to the amount of wheat stored in the Relief Societies of their respective wards and giving instructions as to its shipment. As if by magic from every settlement Utah's horu of plenty was filled to overflowing ready to pour its golden store at the feet of Uncle Sam. In four days the Relief Societies had 40,000 bushels of wheat, enough to fill from forty to fifty cars, ready for shipment, a feat which astonished as well as delighted Mr. Henry H. Wood of the Utah Food Administration. The remainder of the wheat will be forthcoming when required.

And so, as our immortal poetess, Emily H. Woodmansee, said, in her beautiful epic poem, "Western Wilds,"

CHAMBERLAIN COUGH REMEDY

Do not imagine that because other cough medicines failed to give you relief that it will be the same with Chamberlain's Cough Remedy. Bear in mind that from a small beginning this remedy has gained a world wide reputation and immense sale. A medicine must have exceptional merit to win esteem wherever it becomes known.

Christmas Superstitions in Homes of Our Allies

OF the new world and the modern customs are always deeply interested in any quaint beliefs or unusual mannerisms of the countries across the ocean.

Particularly have the habits of England and France held us; the former because she is our mother country, the latter because of the unquenchable dear memory of Lafayette, and more recently because of that same spirit so gloriously upheld today by France's noble sons. And this holiday time finds us with our eyes turned thitherward for a more poignant reason—for there aren't many homes who cannot claim a father, a son or a brother "over there."

And it is well to know some of the homely, sweet little superstitions which prevail among the people of our allies.

In England and in Scotland the saying goes that it is unlucky for anybody, but a brunette to first cross the threshold on Christmas morning.

To bake bread on Christmas day is praiseworthy, and loaves baked then will never grow moldy. In these times of scarcity of flour, the poor loaves do not stand half a chance to mold!

Woe to the housewife who on this day turns a mattress. It bodes ill luck for the whole year.

A superstition which had its origin in Devonshire tells us that it is bad form and ill luck indeed not to wish the bees good morning and the compliments of the season. On Christmas eve the hives are decorated with sprigs of green and a bit of red ribbon. "The bees said that bees sting all night on Christmas eve. But bees are rather perpetual singers, anyway.

The graceful traditions prevail, in northern England and Wales, that the birds and beasts have some mystic connection with the Nativity. Hence, the farmers and landowners purchase sheaves of oats from little boys who sell them as our boys sell Holly. These bundles are placed in convenient high places in trees and fences, that the birds may partake. The cattle, sheep, goats, and even the pigs, are all given double the amount of feedings on Christmas morning.

In Lyons, France, at the Foundling hospital, a very pretty custom is to welcome the first baby that arrives with special honors—a ribbioned cradle, padded basket, soft clothing, solitude and a bestowal of gifts, and careful attention. This is done in expiation of the poor welcome given to a Wee Child of Bethlehem 20 centuries ago, and a beautiful thought it is.

In some provinces in France it is considered bad luck to cross a strange threshold on Christmas day.