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\$5.00 Stamps are sold at \$4.15. For each Stamp the United States Government will pay you \$5.00 on January 1, 1923. The difference between what you pay and \$5.00 is the interest.

Twenty five cent Thrift Stamps are sold, if you wish to save by quarters. When sixteen stamps are affixed to a Thrift Card, you can get a War Savings Stamp by paying 14c, 15c or the amount indicated.

You can buy War Savings and Thrift Stamps from any salesperson in this store.

Buy one every day—or every week—but buy REGULARLY.

Have you a War Savings Card? If not—why not?

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(This space donated by Wilson Bros.)

WAR SAVINGS STAMPS

The Safest Way to Save Money

Most of us Americans are change scatterers—as we are dollar wise and penny foolish. The change we scatter is our pension dissipated. Save a quarter a day and it amounts to nearly \$100 a year. Put by as little as \$50 a year (that means less than 14c a day) and at the end of 20 years it will amount to \$1,543.46.

Remember that money earns money, but that the only way to reap the results of money's labor is to save, and save systematically. A fourth of your income saved will enable you to retire on full pay at the end of 41 years; a fifth of your income 46 years; a tenth of your income 60 years. You can retire on half income in 24 years by saving a third of your income each month; in 28 years by saving a fourth; in 32 years by saving a fifth; in 45 years by saving a tenth. As Benjamin Franklin put it: "Money can beget money, and its offspring can beget more."

War Savings Stamps on sale at this store—ask any employee to sell you as many as you want,—cost \$4.15, redeemed January 1, 1923, at \$5.00.

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WHY WE ARE AT WAR WITH GERMANY

By
EPHRAIM DOUGLASS ADAMS
Executive Head, History Department
Leland Stanford Junior University

"The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government, which, having secretly planned to dominate the world, proceeded to carry out the plan without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor. This power is not the German people. It is the ruthless master of the German people. It is our business to see to it that the history of the rest of the world is no longer left to its handling." —President Wilson, August 27, 1917.

WE FIGHT FOR GOOD FAITH

"The faith of treaties is the only solid foundation on which a Temple of Peace can be built up." (James Bryce.) Good faith between nations, as between men, is the one and only safeguard from a return to barbarism. Without it brute force, sheer might, must rule. Without it there is no security in human relations—no security, even, for life itself. To keep one's word, when once given, that is the evidence of the progress of civilization, and the test of it.

Hence the case of Belgium becomes the single greatest German offense against civilization in this war. At first, in our American ignorance of world conditions, we did not see this. We do see it now; more and more we realize that until the crime against Belgium is atoned for, there can be no peace, and no hope of a world at peace.

What the the facts? By treaties signed in 1815, and again in 1831, and still again in 1839, this last revision being in effect in 1914, it was agreed "Belgium shall form a perpetually neutral state. The five powers guarantee to it this perpetual neutrality, as also the inviolability of its territory." These five powers were Austria, France, Great Britain, Russia, and Prussia. By such treaties the neutral state was pledged to defend its arms the neutrality of its territory; and each of the great powers pledged itself not only not to march troops into or through the neutral state, but also to aid her, in case her territory were violated.

The world, thinking no nation so base as to break its word, was completely taken by surprise by the attack on Belgium. But we know now from German statements, that German military plans had for years intended to break this pledge. German rulers lied as to this consistently, and lied up to the last day. On the morning before the German troops advanced, the German minister assured Belgium she need feel no alarm, and in the evening of that same day he delivered his ultimatum.

The world has never seen so complete a denial of the binding effect of the pledged word. Why has Germany so lost sight of the principle of honor among nations? Her own answer reveals the cause: it is again the plea of might. "The fate that Belgium has called down upon herself (note the hypocrisy of this) is hard, but not too hard. . . . for the destinies of the immortal great nations stand so high that they can not but have the right, in case of need, to stride over existences that can not defend themselves." (Pro-

fessor Oncken.) When the British Minister at Berlin notified the German Chancellor that Great Britain was in honor bound to defend Belgium's neutrality, the latter argued that this was "Terrible," a war "just for a word—'neutrality'—just for a scrap of paper." The pitiful—yes, the terrible—significance of such utterances, is that Germans believe them justified.

"If I am asked what we are fighting for," said Prime Minister Asquith, "I can reply in two sentences. In the first place, to fulfill an obligation . . . not only of law, but of honor, which no self-respecting man could possibly have repudiated; secondly, to vindicate the principle . . . that small nationalities are not to be crushed, in defiance of international good faith."

America was not a direct guarantor, like Great Britain, of the neutrality of Belgium, though in various conventions (of which Germany also was a signer) we pledged to the maintenance of the world principle of "good faith." But every nation was attacked when Germany broke faith. "The law protecting Belgium which was violated was our law and the law of every other civilized country. . . . It was our safeguard against the necessity of maintaining great armaments. Our interest in having it maintained as the law of nations was a substantial, valuable, permanent interest." (Elihu Root.)

In the hope of an enduring peace, in the hope of an advancing civilization, we can not forget Belgium. In the hope for unmolested self-development, in the sense of our own security necessary to progress, we must not forget Belgium, until her wrongs are righted.

This is the seventh of a series of ten articles by Professor Adams.

Beautiful Chinese Gardens.

From time immemorial China has been called the flowery kingdom, a name given by the Chinese themselves and singularly suited to the land which for ages was like an oasis of flowers of the spirit in the world desert of barbarism, observes the New York World.

In this oasis grew the arts of the bronze and stone worker, of the silk maker and embroiderer, of the potter, of the painter on silk, of the poet, philosopher and ethical devotee.

But China was not named the flowery kingdom because of these flowers of the mind. Her flora is one of the most luxuriant in the world. It is estimated to consist of some 12,000 species, 9,000 of which are known and one-half of which are indigenous and not found elsewhere.

Such being the flora of China, it is readily understood that horticulture and gardening early became a skilled and honored profession.

Concerning Natural Death.

"Under normal conditions most complex animals have a characteristic and rather sharply defined duration of life. But one-celled animals, which reproduce by fission, are apparently immortal unless life is stopped by what may be called an accident, for as the cell divides in half, neither part may be called the parent, and both halves will go on reproducing. And by taking cuttings from a plant, a part of the original may be kept living indefinitely by repeated cuttings, while the parent plant dies at the close of its usual duration of life. Thus it would appear," concludes a writer in the Journal of Heredity, "that natural death is connected only with organisms which are composed of different organs which are inseparable."

"Chapels" in Printing Offices.

Benjamin Franklin, who was himself a printer in early life, gives the following explanation as to why "chapels" are found in printing offices. He says: "A printing house is always a chapel by the workmen, the origin of which appears to have been that printing was first carried on in England in an ancient chapel converted into a printing house, and the title has been preserved by tradition." Of course, the reference is to Caxton's printing press, set up in one of the chapels of Westminster abbey. The father of the chapel is one of the printers, who usually presides over any meetings that may be held.

Blind to Joy.

Life is always worth living, if one have responsive sensibilities. But we of the highly educated classes (so called) have most of us got far, far away from nature. We are trained to seek the choice, the rare, the exquisite exclusively, and to overlook the common. We are stuffed with abstract conceptions and glib with verbalities and verbosity; and in the culture of these higher functions the peculiar sources of joy connected with our simpler functions often dry up, and we grow more blind and insensible to life's more elementary and general goods and joys.—William James.



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