

"If you plow deep  
While sluggards sleep  
You'll have corn  
To sell and keep."--Poor Richard.

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## A FEAST IN SAMOA

Develops Into a Conglomerated  
Scramble For Food.

A SCENE OF WILD DISORDER.

The Native Guests Steal All the Eatables Within Reach, Which They Pass Over to Crowds of Waiting Relatives Gathered on the Outside.

The principal native foods of Samoa are bananas, breadfruit, taro, fish and pork. Bananas prepared "Fa Samoa" would not appeal very strongly to an epicurean taste, for they are gathered unripe and baked under heated stones, as all Samoan cooking is accomplished. A baked green banana favors somewhat a roasted chestnut, but not enough to cause any mistake between the two.

The breadfruit, in my estimation, appeals more strongly to a white man's taste than any other Samoan food. The large, mealy balls are baked, broken open and eaten, usually with one or other of the two Samoan sauces palusami and fai-al. Palusami is made from the young shoots of the taro plant, coconut milk and sea water. Fai-al is evaporated coconut milk. The milk is poured into a leaf, the ends and edges tied at the top, and it is then baked until the water evaporates, leaving a thick cream, which is very rich and quite palatable. Fai is the root or bulb of a plant which is an exact counterpart of what we call "elephant ear" in the United States and is somewhat like a yam, but inclined to be stinky or shreddy. The inside of a baked fai bulb is very solid and of a bluish tint.

The fish needs no explanation. Pork is the supreme delicacy, according to the Samoan mind, and it is always eaten in a half cooked state. Since a Samoan will sell his birthright for a piece of pig, one-half grown is worth \$30 or \$40 and will always find a market; therefore it is easily seen that pork can be afforded only on holiday occasions. The Samoan method of killing a pig is unique. The animal's feet are tied together, and it is laid upon its back. Then two large, heavy natives place a 2 by 4 scantling across its neck, after which they seat themselves one on each end of the scantling.

As the unfortunate pig is slowly strangled to death his heartless executioners calmly talk politics. The reason for strangulation in putting a hog to death is simply this: A pig is held in such high esteem that it breaks the Samoan heart to see even the blood being wasted. The blood is used in conjunction with the fatty parts of the entrails and when baked forms some kind of pudding. I have never tasted this kind of pudding myself, but a Samoan will tell you that it is simply delicious, and I am willing to take his word for it. Even the cleaned entrails are utilized, and right here in Samoa we can again bring into use the Chicago stockyard phrase that "only the squeal is lost."

I well remember the first and only Samoan feast I ever had the pleasure of attending. I received an invitation one day from a Samoan whose friendship I had formed to attend a feast the following night which he was giving to dedicate his new home. There were several white men present and about fifty natives. We were arranged in two rows facing each other, sitting cross legged, and in front of each was a small mat on which was a

profusion of food, including a tupe (or pigeon), a piece of pork (palusami), taro (breadfruit)—in fact, everything which goes to make a Samoan feast—all to be washed down with coconut milk. I had taken two or three mouthfuls of the pigeon when I noticed that there was a ring of natives each with a basket waiting impatiently just outside the house. As I turned to the man on my right for the purpose of asking why these people were assembled outside I sensed a movement in close proximity on my left. Turning quickly around, I was just in time to catch a farewell glimpse of my fine supper being dumped bodily into one of those waiting baskets. I saw at once the reason for that overflow meeting outside. The woman who sat next to me had taken a favorable opportunity when my back was turned to pick up my mat and dispose of my meal to her waiting relative, who had attended the overflow meeting with a basket.

Then ensued a conglomerated scramble, and the feast was turned into a scene of wild disorder as each native strove to outdo his neighbor in securing the most food to send home. The strategy, flank movements and tact that they exhibited under the inspiring grab game so far provoked my comedy bump that I was more than repaid for the loss of my supper in watching their energetic struggles to obtain food gratis.

I was afterward informed that the spectacle I had witnessed was simply the natural course of a Samoan feast, that they always ended the same way and I was indeed fortunate to have secured a taste or so of my pigeon.—Los Angeles Times.

### The Indispensable Boy.

Caller—How is your new office boy getting along these days? Lawyer—Oh, fine! He's got things so mixed up now that I couldn't get along without him.—Puck.

Think all you speak, but by no means speak all you think.

### Vienna's Municipal Railways.

Municipal operation of public services of all kinds is far from a failure in Vienna, the Austrian capital, according to Hugo Weinberger, an engineer. "In Vienna the street car service, the gas, electricity, power and water are furnished by the municipality," said Herr Weinberger. "We don't crowd as you do here. If the conductor lets more persons into the car than the law permits he goes to jail. Nearly always we have two cars run together. In rush hours we run trains of three, maybe five cars. And how clean! Not till I came to this country did I appreciate that. If you get on in workingmen's hours before 7:30 in the morning you can ride anywhere over the city and transfer on transfer as you need for 2 cents only, riding perhaps three hours. After 7:30 it is 2½ cents in two of the three zones and 4 cents to go through the whole three. The city makes in profits millions of gulden a year."

### Women in Industrial Life.

The department of agriculture of Prince Edward Island is occupying itself with the establishment of women's institutes. These institutes are being organized in all portions of the province, the minimum membership being 20 and the annual fee 25 cents. The department is to provide lecturers twice a year, together with literature on domestic economy, hygiene and dietetics. Instruction is to be given, among other things, on the importance of proper ventilation of dwellings, cleanliness, wholesome cooking of foods, food values, changes in diet, nurture of infants and physical and mental exercise.