

COMMENDABLE ANGER

Talmage on How to Be Angry and Still Sin Not.

Discriminates Between the Offense and the Offender—We Should Be Indignant at One and Pity the Other.

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A delicate and difficult duty is by Dr. Talmage in this discourse urged upon all, and especially upon those given to quick temper; text, Ephesians iv., 26: "Be ye angry and sin not."

Equipose of temper, kindness, patience, forbearance, are extolled by most of the radiant pens of inspiration, but my text contains that which at first sight is startling. A certain kind of anger is approved—aye, we are commanded to indulge in it. The most of us have no need to cultivate high temper, and how often we say things and do things under affronted impulse which we are sorry for when perhaps it is too late to make effective apology! Why, then, should the apostle Paul dip his pen in the ink horn and trace upon parchment, afterward to be printed upon paper for all ages, the injunction, "Be ye angry and sin not?"

My text commends a wholesome indignation. It discriminates between the offense and the offender, the sin and the sinner, the crime and the criminal.

To illustrate: Alcoholism has ruined more fortunes, blasted more homes, destroyed more souls, than any evil that I think of. It pours a river of poison and fire through the nations. Millions have died because of it, and millions are dying now, and others will die. Intemperance is an old sin. The great Cyrus, writing to the Lacedaemonians of himself, boasted of many of his qualities, among others, that he could drink and bear more wine than his distinguished brother. Louis X. and Alexander the Great died drunk. The parliament of Edinburgh in 1661 is called in history "the drunken parliament." Hugh Miller, first stone-mason and afterward a world-renowned geologist, writes of the drinking habits of his day, saying: "When the foundation was laid, they drank. When the walls were leveled for laying the joists, they drank. When the building was finished, they drank. When an apprentice joined, they drank." In the eighteenth century, the giver of an entertainment boasted that none of the guests went away sober. Noah, the first ship captain, was wrecked—not in the ark, for that was safely landed—but he was wrecked with strong drink. Every man or woman rightly constructed will blush with indignation at the national and international and hemispheric and planetary curse. It is good to be aroused against it. You come out of that condition a better man or a better woman. Be ye angry at that abomination, and the more anger the more exaltation to character. But that aroused feeling becomes sinful when it extends to the victim of this great evil. Drunkenness you are to hate with a vivid hatred; but the drunkard you are to pity, to help to extricate.

Just take into consideration that there are men and women who once were as upright as yourself who have been prostrated by alcoholism. Perhaps it came of a physician's prescription for the relief of pain, a recurrence of the pain calling for a continuance of the remedy; perhaps the grandfather was an inebriate and the temptation to inebriety, leaping over a generation, has swooped on this unfortunate; perhaps it was under an attempt to drown trouble that was sought after; perhaps it was a very gradual chaining of the man with the beverage which was thought to be a servant, when one day it announced itself master. Be humble now, and admit that there is a strong probability that under the same circumstances you yourself might have been captured. The two appropriate emotions for you to allow are indignation at the intoxicant which enthralled and sympathy for the victim. Try to get the sufferer out of his present environment; recommend any hygienic relief that you know of and, above all, implore the divine rescue for the struggle in which so many of the noblest and grandest have been worsted. Do not give yourself up to too many philippics about what the man ought to have been and ought to have done. While your cheek flushes with wrath at the foe that has brought the ruin, let your eye be moistened with tears of pity for the sufferer. In that way you will have fulfilled the injunction of the text: "Be ye angry and sin not."

There is another evil the abhorrence of which you are called to, and it is on the increase—the gambling practice. Recent developments show that much of this devastation is being wrought in ladies' parlors. It is an evil which sometimes is as polite and gracious as it is harmful. Indeed, there never were so many people trying to get money without earning it. But it is a heinous transgression that comes down to us from the past blighting all its way.

I have seen in the archives of the nation in this national capital a large book in which one of the early presidents of the United States kept an account in his own handwriting of gains and losses at playing cards—on one page the gains and on the other the losses, and there are many pages. In other days many of national reputation went from the halls of congress and the senate chamber to spend the night in notorious gambling saloons. One of the ablest men

of the centuries, Charles Fox, got ready for his speech against "The Petition of the Clergy" by spending 22 hours at the gambling table. Irving's life of Oliver Goldsmith says that the great poet lost £30, all his earnings, in a short tour to see the world. Gibbon, the author of "The Decline and Fall of the Roman Empire," came to his own decline and fall through gaming practices and in a letter in 1776 said: "I have undone myself, and it is to no purpose to conceal from you my abominable madness and folly. I have never lost so much in five days as I have tonight, and I am in debt to the house for the whole."

But while you are hotly indignant against the crime, how do you feel about those who were fleeced and slain? They did not know that their small boat was so near the maelstrom. Some of them were born with a tendency to recklessness and experiment and hazard. They inherited a disposition to tempt chance. Do not heap on them additional discouragements; do not deride their losses. Help them to start again. Show them that there are more fortunes yet to be gained than have yet been gathered and that with God for their friend they will be provided for her and through the Saviour's mercy they may reign forever in the land where there are no losses and infinite gains. While you may red- den in the face at the fact that gambling is the disgraceful mother of multitudinous crimes, of envies, jealousies, revenge, quarrels, cruelties, falsehoods, forgeries, suicides, murders and despair, be careful what you say of the victim of the vice and what you do. He needs more sympathy than the man who came up from inebriety and debauch and assassination, for many such repent and are saved, but confirmed gamblers hardly ever reform.

During the course of a prolonged ministry I have seen thousands redeemed, many of them who were clear gone in sin, by Almighty grace rescued. In all parts of this land and in some parts of other lands I have seen those who were given up as incorrigible and lost recovered for God and Heaven, but how many confirmed gamblers have I seen converted from their evil ways? A thousand? No. Five hundred? No. Fifty? No. Two? No. One? No. I read in a book of one such rescued. I have no doubt there have been other cases, but no evil does its work so thoroughly and eternally as gambling. Such almost hopeless of reformation ought to call forth from you deeper sympathy than you feel for any other unfortunate. Pity by all means, for those who, shipwrecked and bruised among the timbers, have nevertheless climbed up to the fisherman's cabin and found warmth and shelter, but more pity for those who never reach shore, but are dashed to death in the breakers. Be angry at the sin, but sympathize with its victims.

One act of fraud told of in big headlines in the morning papers rightfully arouses the nation's wrath. It is the interest of every good man and good woman who reads of the crime to have it exposed and punished. Let it go unscathed, and you put a premium on fraud, you depress public morals, you induce those who are on the fence between right and wrong to get down on the wrong side, and you put the business of the world on a down grade. The constabulary and penitentiary must do their work. But while the merciful and the godless cry: "Good for him!" "I am glad he is within the prison doors!" be it your work to find out if that man is worth saving and what were the causes of his moral overthrow. Perhaps he started in business life under a tricky firm, who gave him wrong notions of business integrity; perhaps there was a combination of circumstances almost unparalleled for temptation; perhaps there were alleviations; perhaps he was born wrong and never got over it; perhaps he did not realize what he was doing, and if you are a merciful man you will think of other perhapses which, though they may not excuse, will extenuate. Perhaps he has already repented and is washed in the blood of the Lamb, and is as sure of Heaven as you are. What an opportunity you have for obeying my text: "You were angry at the misdemeanor, but you are hopeful for the recovery of the recalcitrant. Blessed are those governors and presidents who are glad when they have a chance to pardon! Blessed the forgiving father who welcomes home the prodigal! Blessed the dying thief whom the Lord took with Him to glory, saying: 'This day shalt thou be with Me in Paradise!'"

There is another evil that we ought to abhor, while we try to help the victim, and that is infidelity. It snatches the life preserver from the man afloat and affords not so much as a spar or a plank as substitute. It would extinguish the only light that has ever been kindled for the troubled and the lost. Let the spirit of infidelity take hold of a neighborhood, and in that town the marriage relation is a farce and good morals give place to all styles of immorals. Let it take possession of this earth, and there will be no virtue left in all the world's circumference. All the sins rebuked in the Ten Commandments would be dominant. The torch that shall kindle the conflagration of the earth in its last catastrophe will not do as much damage as would infidelity and agnosticism, if they got the chance. Be angry with such theories of unbelief and hatred of God. Never laugh at the witticisms of those who would belittle the Bible with their jocularity. Quote to them the four lines of Whittier:

And weary seekers of the best
We come back laden with our quest
To find that all the ages said
Is in the book our mothers read.
Have a lightning in your eye and a
flask in your cheek and a frown on
your brow for a dastard that would
blot out the sun and moon and stars

of Christianity and leave all things in an arctic night, the cold equal to the darkness. You do well to be angry, but how about those who have been flung of scepticism, and that is more millions than you will ever know of until the judgment day reveals everything. Ah, here comes your opportunity for gentleness, kindness and sympathy. The probability is that if you had been plied with the same influences as this unbeliever there would not be a Bible in all your house from cellar to attic. Perhaps he was in some important transaction swindled by a member of the church whose taking of the sacrament was a sacrilege. Perhaps he read agnostic books and heard agnostic lectures and mingled in agnostic circles until he has been befogged and needs your Christian help more than anyone that you know of. Do not get into any labored argument about the truth of Christianity. He may beat you at that. He has a whole artillery of weapons ready to open fire.

Remember that no one was ever reformed for this life or saved for the life to come by an argument, but in humblest and gentlest way, your voice subdued, ask him a few questions. Ask him if he had a Christian parentage, and if he says yes ask him whether the old folks did happy. Ask him if he has ever heard of anyone going out of this life in raptures of infidelity and agnosticism. Ask him if it is not a somewhat remarkable fact that the Bible, after so many years, sticks together and that there are more copies of it in existence than ever before. Ask him if he knows of any better civilization than Christian civilization and whether he thinks the teachings of Confucius or Christ are preferable. Ask him if he thinks it would be a fair thing in the Creator of all things to put in this world the human race and give them no direct communication for their guidance and, if they did wrong, tell them of no way of recovery. I think if a famous infidel of our time, instead of being taken away instantaneously, had died in his bed after weeks and months of illness he would have revoked his teachings and left for his beloved family consolations which they could not find in obsequies at which not one word of Holy Scripture was read, or at Fresh Pond crematory, where no Christian benediction was pronounced. I do not positively say that in a prolonged illness, there would have been a retraction, but I think there would.

But let me confess at this crisis of my sermon that there is not an injunction in the Bible more difficult to obey than the words of the text. While it applauds a wholesome indignation, it warns against sinful anger. And there is in all the realm of passion nothing more destructive than indiscriminate hate. First of all, it frenzies the nervous ganglia. Those people who easily flare up on little provocation go into high dudgeon, take umbrage without reason, snap you up quick, have ruined their nerves, and there is only one thing worse to ruin, and that is the brain, and we say of one that is given to frequent ebullitions of temper that he is an unbalanced man. A business man of our acquaintance said: "I cannot afford to get mad. It hurts me so."

A man thoroughly mad can say enough in two minutes to damage him for 20 years. It only took five minutes for the earthquake to destroy Caracas. One unfortunate sentence uttered in affront in a speech in the United States senate shut forever the door of the white house against one of the most brilliant men of the last century.

Surpassing all other characters in the world's biography stands Jesus Christ, wrathful against sin, merciful to the sinner. Witness His behavior toward the robbed ruffians who demanded capital punishment for an offending woman—denunciation for their sinful hypocrisy, pardon for her sweet penitence. He did not speak of Herod as "his majesty" or "his royal highness," but dared to compare him to a cunning fox, saying: "Go ye and tell that fox." But, alert to the cry of suffering, He finds ten lepers and to how many of the ten awful invalids did He give convalescence and health? Ten. Rebuking Pharisaism in the most compressed sentence in all the vocabulary of anathemas—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—yet looking upon Peter with such tenderness that no word was spoken—and not a word was needed, for the look spoke louder than words. "And the Lord looked upon Peter, and Peter went out and wept bitterly." Oh, what a look it must have been to break down the worthy fisherman apostle! It was such a hurt look, such a beseeching look, such a loving look, such a forgiving look! Was there any other being since time began, such a combination of wrath against wrong and compassion for the wrongdoer? "Lion of Judah's tribe!" Hear that! "Lamb of God who taketh away the sins of the world!" Hear that!

Like Him, let us hate iniquity with complete hatred; but, like Him, may we help those who are overthrown and be willing to suffer for their restoration. Then, although at the opening of this discourse our text may have seemed to command us to do an impossible thing, we will at the close of this sermon, with a prayer to God for help, be more rigid and determined than ever before against that which is wrong, while at the same time we shall feel so kindly toward all the erring and work so hard for their rescue that we will realize that we have scaled the Alpine, the Himalayan, height of my text, which enjoins: "Be ye angry and sin not."

STRIKES AND RIOTS.

A Study of One Phase of the Labor Trouble.

Rev. Herbert N. Casson, a Prominent Friend of Labor, Says the Ominous Problem Has Not Received Consideration It Deserves.

"The Psychology of a Strike Riot" is the title of an article by Herbert N. Casson, which appeared in a recent number of the New York Independent. Mr. Casson, who was the founder of the first Labor church in the United States, has for the past ten years been one of the strongest friends of labor in the country. He has advised and conferred with the labor leaders in many of the recent important strikes in the east, and in more than a few cases has been chosen as their spokesman. He writes as follows:

Why is there so much popular sympathy with the lawless acts of strikers and their friends? Why are soldiers hissed and the police obstructed when they are called upon to quell the rioting caused by labor disturbances?

This ominous problem has not received the dispassionate study that it deserves. It is the general habit to demand, and rightly, that lawlessness be instantly checked at all costs. It is neither timely nor advantageous to discuss causes and modes of prevention while the rioting is in progress. But when order has been restored, it is very necessary to make an impartial and thorough investigation.

The average American crowd is law-abiding and averse to hoodlumism in any form. It has no rooted antipathy to the military and the police, as is the case in many European countries. It loves excitement, but it is not brutal in its instincts. It is generally ready with its sympathy and assistance when either are needed, and has always a strong sense of fair play.

Therefore, when such scenes occur as those that were enacted in the Albany strike, when a few wagon loads of defenseless men were stoned mercilessly by a large crowd evidently not composed of the hoodlum class, a problem is presented which is not easy to solve. By what chains of thought and feeling do men become lawbreakers in such social disturbances? What is the psychology of a strike riot? By what means does an industrious wage-worker become transformed into a violator of the public peace?

To satisfactorily answer these questions, it is necessary to consider them from the standpoint of the strikers themselves. In the first place, it must be remembered what the outcome of a strike means to a wage-earner. The success of the strike does not mean a few more superfluous luxuries; its failure does not mean a mere shrinkage of capital.

The strikers have given up their jobs; they have become temporary vagrants, without any means of support. To win is to secure better conditions for themselves and their families—better food, better clothes, better treatment. To lose means absolute poverty, for a time at least, and the torturing uncertainty of unemployment.

The wage-worker in the city is landless, homeless and practically friendless. His employers do not know him, and in most cases would not allow him an interview. He knows that he counts for nothing as a separate individual. In many cases he has even ceased to be a person—he has become a number. He has nothing to fall back upon except his union.

It is his union which places the city worker upon a higher level than a horse or a machine. Without organized action the working people would be absolutely helpless against organized capital. Their wages and hours of labor would be fixed with very little regard for their interests and none for their convenience. And during a strike the very existence of their union is at stake. The organization which they have built up after years of effort and expense is threatened with complete destruction.

Is it any wonder, therefore, that the strikers should feel a fierce aversion to the nonunion outsiders who take their places? In many instances these nonunionists are professional "scabs"—men who offer themselves for the express purpose of breaking up strikes. The strikers know many of them by name, and their records are passed from one to another. For the sake of double wages or a cash bonus these nonunionists lend themselves temporarily to any employer whose men are on strike.

These men are regarded by unionists with the same fear and hatred as is felt for anarchists by the monarchs of Europe. Consequently, when one of them is seen on the streets during a strike, this animosity, intensified into a frenzy by the presence of a crowd, breaks out in acts of violence and disorder. Men who have hitherto been peaceable, industrious wage-workers have been known to join in the attack upon these strike-breakers.

Whether with or without reason, it is a fact that corporations, especially holding public franchises, are by no means popular in American cities. They are denounced, not only by labor organizations, and socialists, but by newspapers, by ministers in the pulpit and judges on the bench. It is the common belief that they pay too little wages, and keep their fares high to pay dividends on watered stock. This dislike, usually smoldering, is fanned into a flame by the excitement of a strike. And when the corporation manager or president unwisely speaks defiantly of the strikers and the public, which he generally does, he alienates public sentiment and makes it tolerant of vandalism.

The hoodlums and toughs in our cities read the newspapers. They are ruled

wholly by their emotions. They are strongly impressed by a forceful headline. And they know when the public is ready to sympathize with lawlessness. When the "psychological moment" arrives they are on hand with bricks and clubs, partly to "have some fun," and partly because they have a dull, unintelligent sympathy for the strikers. The hoodlum never has any strong convictions; he is always on the popular side and with the nonconformist. He merely wants a chance to yell and chase somebody, and is quite indifferent to the object of his rage. The hoodlum is the truest expression of public opinion in its uncivilized form.

It is undeniable that strikers approve of the attacks made upon nonunion men, as in the recent riots at Albany. They swell the crowds and cheer the brick-throwers; of this there can be no doubt. But if they did not do so, they would be the most marvelous nonresistants the world has ever known. Strike leaders know that a little violence has again and again been the means of winning a strike, though they also know that if carried too far it turns public opinion against them. No union leader has ever publicly advocated violence, and it is not often that a striker is convicted of a violation of the law.

It is a fact, much to be regretted, that a very slight destruction of property secures more publicity than a very great injury to the interests of wage-workers. The smashing of a \$40,000 street car receives more prominence than a reduction in wages which means \$40,000 a year to the strikers. The latter are quick to perceive this, and it helps considerably to embitter them against their employers.

Lack of a little common courtesy on the part of the corporation manager is a very frequent means of exasperating the unionists to the point of law-breaking. When their representatives are refused a hearing, when, as often happens, they are sworn at and ordered out of the company's office, a feeling of bitter resentment is created in the minds of the workers which bears fruit not infrequently in the destruction of life and property.

But when the employer is willing to confer with the secretary of the trade union, and a strike takes place without any previous ill feeling, there is rarely any violence or hoodlumism. The feeling of bitter ill-will from which all rioting springs, is caused not so much by the denial of the union's demands as by the rude and contemptuous manner in which the denial is made. "If they don't want us to bite, they shouldn't treat us like dogs," said a coal miner in the recent strike in Pennsylvania. The union organizers have few stronger or more effective arguments than this separateness of interest between employer and worker, and understand thoroughly how to make the most of it.

If employers had treated their dissatisfied employes as though the latter had a right to make demands and to ask questions, if they had shown their books, explained the uncertain state of the market, and promised to redress grievances as far as they were able, nine-tenths of the strikes would never have been ordered. The history of trades unionism shows that wage-earners have been more willing than wise in the matter of believing promises. No one can say that they are not patient in the endurance of unpleasant conditions. They know from costly experience the risk and wastefulness of strikes, and are almost always eager to arbitrate and meet their employer half way.

In a few rare instances, such as the recent unjustifiable strike in the National Cash Register company's works at Dayton, O., the wage-earners have revolted against the most considerate and humane employers; but it may be accepted as a general rule that goodwill on the part of the employer breeds goodwill on the part of his men. A single insulting epithet from an employer or manager is more likely to result in lawless retaliation than is a serious reduction in wages, if the latter is accompanied by a fair and courteous explanation.

THE TALK OF THE TRADES.

Nearly all contractors of Terre Haute have signed the new scale of the carpenters.

In 1855 there were 3,160 textile factories in the United Kingdom. To-day there are nearly 8,000.

Builders strike more often than any other workmen. Next come colliers, and then cotton and wool spinners.

The Building Trades' council of New York has established a defense fund for the protection of its members engaged in strikes and lockouts.

The American Federation of Musicians at its recent convention in Denver sustained the ruling of its president that local unions have no right to bar women from membership.

About 80 jewelry workers met at Richmond hall, Toronto, Ont., and decided to take out a charter under the International Jewelry Workers' Union of America. One of the objects of the association when formed will be to obtain in all factories a nine-hour working day.

Arrangements are nearing completion for the amalgamation of four national textile workers' unions, which will be known as the United Textile Workers of America. It is hoped to build up the new organization until it includes 300,000 workers, north and south.

Irrigation in South.

Since the Louisiana and Texas farmers learned to raise rice by irrigation they have invested \$5,000,000 in 1,500 miles of canals, capable of flooding 300,000 acres, and spent \$1,700,000 in building 30 modern rice mills. Under the new system the rice lands pay a net profit of \$15 an acre.

ARKANSAS BAUXITE FIELDS.

Report of a Government Expert on Their Extent, Use and Value.

The United States geological survey has just sent to the printer an interesting monograph on the bauxite fields of Arkansas. It is the work of Charles Willard Hayes, who recently returned from an extensive investigation in the field there, and who has now gone to Cuba to make researches into the mineral deposits that can be turned to commercial account. The interesting feature in the monograph to be issued lies in the fact that the author points out that other bauxite fields in the United States are nearly exhausted, and hence the discoveries of deposits in Arkansas indicate that it soon will be the principal source of supply for the country, writes a correspondent for the St. Louis Globe-Democrat. The bauxite is used in the production of aluminum, but to a greater extent in the production of a number of by-products. Mr. Hayes says in his report:

"Bauxite has been discovered in commercial quantities at only three localities in the United States. These are the Georgia-Alabama district, a small district in southwestern New Mexico, and the Arkansas district. In the report on the Georgia-Alabama district by the present writer it was pointed out that the ore there occurred in small isolated deposits, which would probably be exhausted within ten years from the time the report was made, in 1894. Since then the demand for the ore has increased, and the deposits may possibly be exhausted before the expiration of the time estimated. Three companies have been actively engaged in mining bauxite in this district; one of these has exhausted all of the deposits which is controlled, another is working upon its last deposit, and the third has less than half a dozen which contain any considerable amount of ore. The constantly increasing demand for the ore and the prospective exhaustion of these deposits in the near future have compelled the operators to seek another field. Anticipating this necessity, two of the companies operating in the Georgia-Alabama district have invested heavily in the Arkansas district, and two additional companies have recently been organized in the latter field."

"The Arkansas deposits have been known since 1891, when they were briefly described by the state geologist, but owing to the abundant supply of ore in the more accessible district they received little attention until it became evident that the deposits of the latter would shortly be exhausted. Only a small quantity of ore has yet been shipped from Arkansas, but preparations are being made for a large output in the near future. Additional railroad facilities have been recently secured, so that the difficulties of transportation have been largely overcome."

"The bauxite deposits in Arkansas are also, as far as known, confined to a small area lying south and southwest of the city of Little Rock. The region is about 20 miles in length and five or six miles in breadth, its longer axis extending northeast and southwest. It lies in the eastern part of Pulaski county and the northern part of Saline county. The second district, which is the more important of the two, occupies the southwestern extremity of the region, embracing about 12 square miles in Bryant township. Between these two sub-districts are several isolated deposits of ore, generally without any associate igneous rocks, but so distributed as to connect the main deposits at the extremities of the region."

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SOME SOCIABLE SPIDERS.

South American Species That Colonize and Live Together in Tranquillity.

If it had been that poor, dear, timid little Miss Muffet, and an Epeira Socialis or an Uloborress Republicanus had come along and sat down beside her—well, you know how frightened she always was at spiders. With M. Eugene Simon and M. Henry Coupin, however, it is different, says Nature. They have been studying spiders all their lives. When they were in Venezuela and Paraguay not long ago and came across Mr. E. Socialis and Mr. U. Republicanus, they stopped and cultivated their acquaintances and learned many interesting things about them. Spiders have the reputation of being unsociable, not only toward human beings, but toward each other. The members of the E. Socialis family live in communities, each containing 100 or more. Together they build a nest which is larger than an ordinary hat, from which a large number of strong white threads extend to a distance of 50 or 60 feet. In Venezuela another Socialis (first name Anelosimus) is so fond of society that he is one of hundreds and sometimes thousands of spiders which make together a very large and beautiful web which serves as their home and in which they flock together whenever it is necessary to attack prey which is larger and more combative than a few of them can take care of. The other Venezuelan spider, Uloborress Republicanus, lives in a web which is a veritable work of art. While it is built by all the insects, each separate portion of it serves as a home for one spider. These spiders might give us some useful points about cooperative housekeeping.

Accommodating.
Beggar—Can you assist a poor man with a wife and four children?
Gent.—(Very much married)—Certainly; you can have mine.—Pick-Me-Up.