

temple than which none can be more beautiful, and how sweetly it was dedicated. These hands that were folded in prayer by the aid of a fond mother when they were still without cunning should perform naught but acts of goodness; these eyes from whom a happy mother drank bliss when they were yet innocent, should be turned only toward that which is good and pure and the sight of that which is vile they should abhor; these lips consecrated unto God by the blessed kiss of a loving mother should speak naught but truth and love, and naught that is of hate and falsehood should proceed from them. This temple we must build throughout all our lives, laying the stones squarely upon the foundation which was laid by the Maker himself lest the structure be rejected when our time comes to deliver it to the great Master Builder of the universe.

Home is the second temple we must build; ah, truly "Home, sweet home, there is no place like home." The home is, indeed, the place of all places for the worship of God. In it the highest peace must reign to honor Him whose name is Peace. The father, the mother must there serve as the priests of the Most High, to lead the little ones on the path of purity and truth.

And for these we must build yet a third temple, the school. Remember, not only the school which is attached to the house of worship, where the child is educated in the faith of its fathers, where the heart receives its training, but the school, as well where the head and the hand are trained; the great American free public school. It is in the schools where we must lay the foundations for good citizenship. With the schools both religious and secular, manhood, womanhood, citizenship, good government, all the best interests of mankind would be but idle dreams. The school buildings must not stop at the foundations. That temple, with seats free for all must raise its pinnacles to the loftiest heights.

When thus equipped for the battle of life our young men will go forth and build the fourth temple for themselves, a temple wherein they are the preachers of the Most High. Their shops, their business houses will be temples, not of Mammon but of Him who gives food to the ravens. Every honest act is a sermon, every good deed an exhortation more powerful, more potent to make converts than the most finished periods of the most gifted speaker. His words may be true and command the confidence of the listening congregation, but perhaps they may be but words. Acts, though, are facts and cannot lie. Let every one strive as best he can to build that temple for himself, to be a preacher from that pulpit whatever else his vocation may be.

With these four temples as corner stones a fifth must be reared that includes them all. I fear though that there might be some who think that this is neither the place nor the time to mention it and therefore I will introduce it by a reference to the teachings of our sages concerning the question. In the Talmud the question is raised: "Who are they that shall be worthy of eternal bliss?" This is the same question as that which is expressed by our Christian brethren in the words, "Who

will be saved?" After some discussion the conclusion is reached that all the righteous, both Jew and Gentile, will participate in eternal bliss. Now, according to the Talmud, a righteous Gentile is he who observes the seven commandments of Noah; these include six commandments prohibiting some of the most heinous crimes against humanity, and a seventh, positive commandment. It is only this seventh commandment which concerns us here. It enjoins upon every man to assist to the best of his ability at the institution and maintenance of just government in the community to which he may belong. This is required of the heathen if he would be saved, how much more must it be a command to those who believe in the One and Only God. This temple of good government, the temple of our country is the fifth temple which today we are pledged to rear. Let no man say: "The work is well attended to by others, I have other matters to care for."

No country ever had a grander constitution than ours, but yet our government is not all that it should be. Corruption reigns supreme, legislatures are in the grasp of plutocracy, stronger than any the world has yet seen, and our large cities are not governed for the benefit of the majority of their inhabitants. The words of Isaiah are coming true again: "How is the faithful city becoming a harlot; it is full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; every one loveth gifts and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them." Whose fault is it that it is thus? The fault of none but of the citizens themselves who stay at home and cannot spare an hour once in a while to assist in selecting men, good men, true men to administer to the wants of the city, State and Union. He is not a good citizen that merely pays his taxes; he is forced to pay them, even if he would not; he is not a good citizen that is merely passively good. The man who by his inactivity in so-called political matters allows the country, the State, the city to fall into the hands of bribe givers and bribe takers, of thieves and companions of thieves, commits an unpardonable sin against those of his own flesh and blood who are to live in that country after him. The Jew who is not a good citizen, an active citizen, has no claim to the noble name come down to him from his fathers, and if he would be called a good Jew, which means a good man, he must, in the first line, endeavor to be a good citizen and do his full duty as such an one.

Words fail to describe the sixth temple that we must build. Imagination only, and that of the loftiest order, can portray its notable structure. But if our other temples be well built it will rise of its own accord; it will rear itself as by a wand of magic; the temple of the human brotherhood. The temple of the republic of humanity, the temple that knows no creed, the temple that knows no race, the temple of the one and only God of all the temples that includes all mankind in its

congregations must be the aim and purpose of all temple builders.

If this was your purpose, men and women of congregation B 'Nai Israel, if this house stands as a pledge for the greater and nobler temples which you intend to build and if you will build them, then you shall have built well. Amen.

WOMAN SUFFRAGE IN ENGLAND.

THE endorsement which Lord Salisbury gives to woman suffrage is not a surprise. England has of late years been moving into line with this idea of woman's political emancipation much more rapidly than the United States. For over half a century the women of England, though not voting, have been a mighty power in English politics. They have had their sets and their clubs devoted to political work, and in election campaigns have gone into a field along with their husbands, to assist, in their peculiar way, in making votes for the candidates of their choice.

Their endeavors in this respect have been a complete contrast with the political eqartions of American women. While the latter have been organizing leagues and parties, whose purpose and energies were centered upon the one principle of woman's rights, with the hope of influencing the passage of laws favorable to woman suffrage, their English cousins have been content with the less ostentatious plan of identifying their efforts with that of the two great national parties.

Their political efforts have therefore made them objects of immediate concern to the political leaders in the furtherance of the latter's own interests. The women's rights question has thus grown upon the nation on a principle of natural progression, till one of these days Parliament will be liable to raise the standard of woman suffrage without the women so much as asking for it. Here is a lesson that American women suffragists might study with some profit.

HAYTI.

It begins to look as though the black beast that has taken possession of the Haytian republic has sprung a trap. The latest rumors are to the effect that a revolution is fomenting of a character that makes the future of the present government decidedly uncertain. If by some healthy skirmishing the bloodthirsty wretches that have taken possession down there might be killed off it would be much easier for the foreign nations most interested in Haytian affairs to put the island in the way of becoming measurably civilized. If those brutes of the Hippolite type do not by some means succeed in having themselves hung by the natives, foreigners will surely have to do it before there can be any assurance of peace or safety for white men on the island.