

Jacob Wolf, A. Leavitt, B. Heart, J. Kuppenheimer, D. M. Amberg, Henry Weil, Isaac C. Levi, A. Rodman, S. A. Hart, and H. Kuppenheimer. Their first place of worship was Pierce's Concert Hall on Canal street, which was formally dedicated July 19, 1872, by the Rev. E. Epstein of Milwaukee, and which they occupied until September 1, 1875, then removing to Godfrey's Block, second floor, on Ionia street, one door south of Monroe street. In this capacious and neatly furnished hall they grew prosperously and remained until August 28, 1882, when they entered their beautiful synagogue, whose dedication, according to the ritual, and with other interesting services, made September 15, 1882, a most memorable day in their history. Hebrew is taught thus educating the entire congregation for its worship, as conducted in Hebrew, German and English. The members are obliged to pay a fixed amount annually, which entitles them to a family seat. The following Rabbis have been their pastors: Revs. W. Weinstein, from October 13, 1872, to October 1, 1874; E. Gerechter, from November 1, 1874, to August 1, 1880; N. I. Benson, from August 1, 1880, to August 1, 1881; M. Moses, from August 1, 1881, to August 1, 1882; B. Cohn, from November 1, 1882, to August 1, 1885; N. Rosenau, from March 1, 1886; Rev. Felix W. Jesselson, Rev. Gustave Hausmann, and Rev. Moose Bergman. The latter followed a call to New Orleans, La. Rabbi Emanuel Kahan, from Joplan, Kansas, was lately elected and will enter his charge September 1 next.

The present officers are: President, Joseph Houseman; Vice-President, Morris Heyman; Secretary, Gustave A. Wolf.

The officers of the Hebrew Ladies' Benevolent Association are: Mrs. Joseph Houseman, President; Mrs. A. M. Amberg, Secretary; Mrs. Morris Friedman, Treasurer.

The services in the Temple are conducted in the Hebrew and English. Preaching is in the English only. The congregation is financially in good condition, having no indebtedness of any kind.

Between Orthodox and Reformed Judaism, this congregation have made choice of the latter, which aims to modernize the creed, ritual and customs of their worship, and claims to be the progressive wing of the Jewish Church of our day.

Some fifteen gentlemen and their families, residing mostly on the west side, however, remain attached to the Orthodox party, and hence have no ecclesiastical fellowship with Temple Eman-