

The Synagogue Journal

1856-2006

January 13, 2006

Contact us: historicaljournal@kanestreet.org

Vayechi

[Go to Archives](#)

An online publication available at
www.kanestreet.org/historical_journal.html

Issue 2

Brooklyn's First Synagogue

- 1 **Photograph of the Boerum Place Synagogue:** The undated photograph shows trolley tracks on Boerum Place
Credit: Brooklyn Collection, Brooklyn Public Library
- 2 **"A Synagogue in Brooklyn"** *Brooklyn Eagle, January 9, 1862, Page 11,*
(Scroll to paragraph 8). This notice reports that Baith Israel had worshipped at 155 Atlantic Street for six years and will lay the foundation stone for a new synagogue at the corner of Boerum and State.
- 3 **"The Laying of a Cornerstone of a Synagogue"** *Brooklyn Eagle, January 13, 1862, Page 2*
This detailed article describes the lot, architectural plans, cost, event and participants. Of note: the guest speaker, Rev. Dr. Isaacs, had consecrated the Atlantic Street Synagogue.
- 4 **"Consecration of a Hebrew Synagogue"** *Brooklyn Eagle, September 1, 1862, Page 2*
Rich with details on the people, rituals and furnishings.
- 5 **"Beth Israel. Reconstruction of the Boerum Place Synagogue"** *Brooklyn Eagle, September 8, 1879, Page 2*
We learn about the sanctuary's configuration before and after reconstruction. The report mistakenly refers to the Torah as the Koran. Rabbi Jacobs of B'nai Jeshurun gave the rededication address, which is reprinted.
- 6 **"Improving a Synagogue"** *Brooklyn Eagle, October 24, 1882, Page 3*
The congregation renovates yet again.
- 7 **"New Houses Going Up"** *Brooklyn Eagle, March 31, 1889, Page 6, Paragraph 3*
(Scroll to paragraph three) "Alterations are being made on the Jewish Synagogue (Beth Israel)..." The alterations include a new entrance, stairways, furnishings and stained glass windows.
- 8 **"The Sexton of a Synagogue Robbed"** *Brooklyn Eagle; Date: September 10, 1877, Page 6*
A small article, but we learn the name of the sexton and the fact that he resided at the synagogue.
- 9 **"Reopening of a Synagogue"** *Brooklyn Eagle, March 22, 1889, Page 6*
Note the spelling of "Baith Ysroile". The synagogue was closed for several weeks due to repairs. "Entertainment in commemoration of Purim will be given for the benefit of the Sunday school."
- 10 **"The Daughters of Israel Benefit Society"** *Brooklyn Eagle, November 24, 1901, Page 41*
(Scroll to paragraph 2) The congregation contemplates renovating the basement meeting rooms if the benefit committee produces enough to warrant the outlay of a depleted building fund.
- 11 **"Grand Sunday Night Concert"** *Brooklyn Eagle, March 4, 1899*
Notes the building was destroyed by fire January 2, 1899.

In this issue ...

We look at **Brooklyn's First Synagogue**. Boerum Place Synagogue, "Brooklyn's Mother Synagogue," was the first synagogue to be erected in Brooklyn. Prior to 1862, congregations in Brooklyn and other parts of Long Island worshipped in converted buildings that were once stores, residences or former churches. Congregation Baith Israel's Atlantic Street Synagogue at 155 Atlantic Street had been the home of Solomon Furst who served as president from 1862-1863.

We trace the history of the Boerum Place Synagogue, located at the southeast corner of Boerum and State streets, from Eagle articles on the groundbreaking, dedication and rededication ceremonies. Details about the life of the congregation, seating arrangements and ritual practices emerge from notices about fires, burglaries and fund-raising events.

The undated photograph shows the building with trolley tracks on Boerum Place, after the 1889 addition with the double staircase to the street.

After struggling for six years with a deteriorated synagogue devastated by fire, the congregation purchased the German Lutheran Trinity Church building on Harrison Street, and became the "Harrison Street Synagogue". It was renamed to Kane Street Synagogue in 1927 when the street name changed. The Boerum Street Synagogue was sold in 1905. The buyer's name and the demolition date of the building are unknown. In 1957, the Brooklyn House of Detention for Men was built on the property. Boerum Place, between State and Atlantic is now named St. Vincent's Way.

Carol Levin, Editor
historicaljournal@kanestreet.org

About the Journal ...

"The Synagogue Journal" is a one-year online publication at www.kanestreet.org/historical_journal.html, designed to highlight the Kane Street Synagogue congregation's rich historical record. It will draw primarily on original source material: oral histories, minute books and financial ledgers, souvenir journals, newsletters, and stories of the nineteenth century from the Brooklyn Daily Eagle Online™, Brooklyn Public Library.

Each week in 2006, the Journal will explore a specific theme, related to the congregation's experience. Articles will illustrate the three historic periods: the first fifty years as Congregation Baith Israel at both the Atlantic Street and Boerum Place sites; the middle years with Rabbi Israel Goldfarb as spiritual leader of the consolidated Congregation Baith Israel Anshei Emes at the present location, and the last fifty years, as the synagogue evolved to be the congregation that we know today.

Journal readers who take in the entire series will view the panorama of our special synagogue's experience in Brooklyn, the City of Churches: the constants, the changes and the cycles. Our intention is to foster greater understanding about synagogue customs and rituals and explore the development of the oldest Conservative congregation during its proud history.

Those of you who have watched the congregation grow over the last decades and guided its course have a treasured perspective. We welcome your reminiscences, letters and photographs to help shape the BIAE story. Special thanks to Kane Street Synagogue webmaster, Dugans Martinez for putting the Journal online.

For further information, please contact us at: historicaljournal@kanestreet.org.



THURSDAY EVENING, JAN. 9

A SYNAGOGUE IN BROOKLYN.—The congregation "Baith Israel," established in this city six years ago, and all that time worshipping in a room at No. 155 Atlantic street, are now in a condition to "stretch forth the cords of their tent," and build them a synsgogue, the site of which is at the corner of Boerum and State streets, and the foundation stone of which will be laid at 1 o'clock, P. M., on the ensuing Sabbath. The occasion will be a solemn and interesting one, and the Rev. Drs. Raphael and S. M. Isaacs, from New York, will take part in the ceremonial.

RELIGIOUS,

LAYING THE CORNERSTONE OF A SYNAGOGUE

INTERESTING EXERCISES.

Meeting of the Army and Navy Committee of the B. Y. M. C. A. A Brooklyn Synagogue—Corner Stone Laid—Trowel Presentation—Inaugural Address.

The Hebrew congregation, known as "Baith Israel," worshipping the God of their fathers in a temporarily fitted up Synagogue at No. 155 Atlantic street for six years past, have so increased in intelligence and wealth as to be in a condition to erect a suitable house in which to worship. With this object steadily in view a site for the new building was purchased, and a day fixed for laying the corner stone, which turned out to be one of the ugliest days in the whole year, and being so its tendency was to cut short the proceedings. The ground selected for the new church is eligibly and centrally situated at the corner of Boerum and State streets, in the Tenth Ward. The lot is 90 feet on the former, and 94 feet 9 inches on the latter street. The building is to have a front of 47 feet on State street, and extending back along Boerum street 68 feet. The structure will be of brick, of a plain, unpretending style of architecture, and calculated to seat 300 persons. The basement will be 9 feet high, mainly underground. This will be divided into rooms to be used for Sabbath School and other purposes pertaining to the Society. The auditorium will be eighteen feet in the clear, and the whole will be plainly furnished. The land and building will cost about \$10,000, and is to be ready for use about the 1st of May next. Schlegel & Co. are the builders, and the mason work is to be done by Doplan & Brother.

Previous to laying the corner stone yesterday, the Society held a meeting at No. 155 Atlantic street, and united in religious exercises with the pastor, Rabbi Joel Alexander, who intoned the 117th, 122d and 135th Psalms. Much disappointment was experienced at the absence of Rev. Dr. Raphael, who was prevented taking part in the proceedings by his personal attendance at the funeral of a deceased elder of his congregation in New York city.

At the conclusion of the exercises a procession was formed by the congregation, and, preceded by their officers, went to the site of the new building. Here within the excavation for the cellar a temporary platform had been erected for the accommodation of all persons taking an active part in the exercises. The American flag floated from three corners of the stand, and with the promiscuous crowd on the surrounding banks made the scene an interesting one. When the procession reached the spot, the congregation opened to the right and left, when the Rabbis in surplices passed through, and with the officers of the Church, took their places upon the stand.

Rev. Dr. Alexander first read a chapter in Hebrew, after which, in the absence of Rev. Dr. Raphael, who was expected to assist, the Rev. Dr. Isaacs delivered an address, in manner following:

MR. PRESIDENT AND GENTLEMEN,—Previous to my coming here it was my intention to offer a few remarks, but I fear now that I shall disappoint you, for I had not prepared myself to deliver an address, concluding as I was led to believe that Dr. Raphael would be here to take that agreeable duty upon himself. However I will do the best I can. I am sure that the sentiment of all around me is in unison with the sentiment of the psalmist—"I rejoice when they said to me go up into the House of the Lord." I rejoice that I meet the Hebrews of Brooklyn face to face this day, on so solemn and interesting an occasion as laying the corner stone of a building dedicated to the worship of your God and mine. When I conse-

erated a few years ago the building we have just left—knowing as I do there is not a Rothschild among the whole crowd—I must say that this undertaking is most creditable to your zeal and liberality. There is no direction, nor any mention made as to laying a corner stone, in our ritual, but we know that God laid the corner stone of the earth, and all the children of God rejoiced together and clapped their hands with joy. I feel greatly honored at being called on to lay the corner stone of a temple to our God in this land of liberty. In this glorious Union, coming as most of you do from the land where de-potism is the rule—are you not rejoiced to have the privilege of laying the corner stone of a temple in this land of freedom? True the star of liberty is at present behind a cloud, but that cloud is passing and will pass away, and that star to which the oppressed of all nations look up to from afar with hope and gladness will shine brighter for its temporary obscuration. (Applause.) The God of Israel who for 3,500 years has watched over your soldiers and sailors will nerve their arms for this contest for the right. No stone of this glorious Temple of Liberty shall be lost. (Enthusiastic cheering.) You and I and all of us have reason to bless this land. It has been to us a land overflowing with milk and honey. The fact of our laying this corner stone is evidence that we, at least, have no fears for the perpetuity of the Union. Years hence some child in the morning will learn from this stone when we are gathered to our fathers and our dust mingled with our kindred dust, that this sacred stone has been laid to perpetuate the worship of the one living God and faith in the coming of the Messiah, as revealed to us by the Holy Spirit from Mount Sinai. There are those here and elsewhere who differ from us, but all must acknowledge that we are the first children of God, who redeemed us from slavery and who made no distinction between Jew and Heathen. In this inclement season I will not detain you with a lengthened harangue. I trust the Almighty who has hitherto guided you in your wanderings and sojournings will be with you and protect you still and bless this your undertaking. Let your conduct never tarnish your principles; and remember this is an orthodox building. Let no heresy disturb or shake your faith. As the sons of Abraham, Isaac and Jacob, remain good old Jews, as your fathers did before you. Be the same outside of this Synagogue as within, and don't look upon it as a burial place merely. Nowhere in the scriptures is there mention made of a dead

Jew being saved by the Almighty, but much about the salvation of living Jews. Bring hither your wives and children, and when your bones are gathered to your fathers, here let your relatives come and pray for the repose of your souls. May the God of Abram, Isaac and Jacob be with you in all your ways, and may His blessing descend upon the President of this Association, also upon the benevolent individual who is now about to lay this stone. And O! may this city flourish and this country prosper and be perpetual. (Great cheering.)

The Rev. Dr. Alexander in a brief address thanked the brethren for their attendance upon this interesting occasion. He hoped this temple would remain a monument of their faith to their children throughout all generations—the foundation of unity, freedom and prosperity in our generation.

The box, containing a parchment with the name of the pastor and members of the synagogue upon it, one each of the American coin from one cent up to one dollar, and some Jewish publications, was then placed in position, when Mr. Julius Corn, Secretary of the Society, stepped in front of Mr. Moses Loewenthal, and said he had the pleasure and the honor of presenting to him the silver trowel with which to lay the corner stone. The present was by direction of the congregation for his efforts in behalf of the Society. Taking the trowel, Mr. Loewenthal said, "I am very much obliged to you and the congregation for the honor conferred upon me this day." The trowel is of solid silver, and was made by Messrs. Rogers & Folk, No. 329 Fulton street. It has engraved upon one side, in English:

Presented to Mr. Loewenthal,
on laying the cornerstone of
Synagogue Baitz Israel,
Corner Boerum and State streets,
Brooklyn, L. I., Jan. 12, 1862.

The same is engraved on the other side of the trowel in Hebrew characters.

The corner stone was then put in position. Returning to the stand the pastor, Rev. Mr. Alexander, recited in Hebrew another psalm and a prayer, which concluded the exercises. The committee of arrangements having in charge this work is composed of the following named gentlemen, who are also authorised to receive subscriptions to aid in paying for the new Synagogue: Solomon Furst, Chairman, No. 406 Atlantic street; Mr. Bass, No. 35 Atlantic street; Mr. Loewenthal, No. 32 Hudson avenue; and Mr. Beasman, No. 24 Atlantic street.

Notwithstanding the very unpleasant state of the weather, about three hundred persons were present at this ceremonial commencement of the first Jewish Synagogue ever begun in Brooklyn.

Consecration of a Hebrew Synagogue.

Yesterday our fellow citizens of the Hebrew persuasion, dedicated to Divine worship, the second Synagogue which their energy and devotion to the religion of their fathers impelled them to erect in this city within the last six months. It is a substantial brick edifice, situated on the corner of Boerum and State streets. The interior is such as will meet the requirements of the congregation, and ample provisions in the basement will afford opportunities for the instruction of the children.

One o'clock was the hour appointed for the commencement of the dedicatory services, but as is usual on such occasions, the time was long passed owing to the aggregating throng, preparations, &c.

At two o'clock P. M. the ceremonies commenced, and they were of a highly impressive character. First came the pastor, Rev. Mr. Alexander, followed by the Rev. Rabbis Raphall and Isaacs, and the members of the congregation bearing the Scrolls of the Law and the Shew Tables. The Scrolls were enveloped in costly silk and damask coverings; over the Shew Tables were silver bells, the musical tinkling of which added much to the effect of the ceremony.

In front of the building the stars and stripes fluttered in the breeze. This flag was the one especially manufactured for the reception of Col. A. M. Wood by the Common Council of this city. It was made at the establishment of Girard & Co., of Furman street.

The procession made seven circuits before the ark, a Rabbi alternating in the lead, and chanting in Hebrew with responses from the band—all wind instruments. At a certain stage of the ceremonies, a lamp situated to the right of the ark, was lighted. This is designated as “The Eternal Light,” symbolically, of course.

The seventh circuit having been terminated, the rich veil covering the doors of the Ark, was removed by the President of the Congregation, and the Ark itself was opened. Then the Pastor and the Rev. Rabbis assisting deposited the shew tables. Those were brought in by members of the congregation who wore rich white satin scarfs, and they also deposited in the Ark, the scrolls of the law.

This having been accomplished the Pastor then turned to the audience and proclaimed in Hebrew that the laws and shew tables had been, according to ancient usage, deposited in the Ark of the Covenant, there to remain forever, a guide and a rule for those who remained steadfast in the faith of their fathers.

Descending from the Tabernacle, the Rev. pastor proceeded to the choir—in the centre of the building—and then offered up an impressive and eloquent prayer for the welfare of the country, the President of the U. S. and all constituted authorities. Especially did he invoke the blessings of fraternal affection among all men, and the Almighty's auspicious influence upon that young and struggling congregation.

Addresses suitable to the occasion were delivered by Rev. Dr. Raphael and Rev. Mr. Isaacs of New York. The music, instrumental and vocal, was exceedingly good, and the general arrangements for the interesting occasion were such as to reflect great credit upon the committee to whom they were entrusted.

The building we understand cost \$10,000, and the following are the names of the officers under whose management it is expected the Synagogue will prove a usefulness to our Hebrew fellow-citizens in that section of the city, viz : S. Furst, President ; M. Bass, Vice President ; T. Samter, Treasurer ; H. Mothner, Trustee ; M. Loewenthal, Trustee ; and M. Cohn, Trustee.

BETH ISRAEL.

Reconstruction of the Boerum Place Synagogue.

How the Repetition of Dedicatorial Services was Rendered Necessary—A Description of the Ceremonies—Address by the Rev. Dr. H. S. Jacobs—Some Very Plain Language in Regard to those who Would Ostracise the Jews.

The Synagogue Beth Israel is a very unpretentious looking structure at the corner of Boorum place and State street. It was built about seventeen years ago, and for some time after its construction was amply large enough for all the demands made upon it by the congregation. During recent years, however, the question not only of slightly enlarging the synagogue but of furnishing it with pews of the precise pattern prevailing in Christian churches, began to be agitated. The latter proposition was favored very strongly by a majority of the members, a very respectable minority, however, regarding it as a radical innovation. Those who advocated the change further urged that there should no longer be any separation of the sexes during service, and a vote upon this proposition three years ago showed that those who favored it outnumbered its opponents over two to one. Nothing was done in the direction of making the change until a few months ago, when the idea was again taken up and acted upon so vigorously that the synagogue was rededicated yesterday afternoon. Every seat was occupied, the ladies very generally availing themselves of their newly found privilege of sitting in the body of the edifice.

The front galleries had been torn down, the side galleries extended clear to the wall which faces upon Boerum place, and the vestibule instead of being on the inside of this wall as heretofore was outside of it, an extension having been built for the purpose. The altar and sanctuary were very

TASTEFULLY ADORNED WITH FLOWERS,
rural baskets full of garden beauties also hanging from the galleries at stated intervals. The congregation were not very punctual in their attendance, a circumstance which delayed the opening of the ceremonies for nearly an hour. At half past three the minister, wardens and honorary officers of the congregation made their appearance at the door of the synagogue, bearing the Scrolls of the Law. The rabbi wore the customary black gown and velvet cap, and the wardens and officers bearing the Koran wore the tallisman, an insignia which may be compared to a silk scarf of unusual length and width. The procession halted at the door, where the rabbi, the Rev. Dr. E. M. Myers, said, "Open unto me the gates of righteousness; I will enter them and praise the Lord." From within was sent the response, "Enter into His gates with thanksgiving; into His courts with praise." The door was then opened, and the Scrolls were borne under a crimson canopy held by attendants into the synagogue. The rabbi, chanting selections from the psalms, led the way to the altar, stopping at the sanctuary. Here one of the oldest members of the congregation, Mr. M. Bass, ignited the gas, from which will flow the perpetual light, giving utterance as he did so to the following benediction:

Blessed art Thou, Eternal God, King of the Universe, who hast sustained and supported us, and permitted us to celebrate this occasion.

The procession then walked round the interior of the synagogue seven times, different Psalms being chanted on each occasion, and the scrolls being finally placed in the ark by the Rev. Dr. H. S. Jacobs, of the congregation B'nai Jeshurun, New York. As they were being deposited, the choir sang the twenty-ninth Psalm.

The rabbi, Rev. Dr. Myers, then extended to his congregation a cordial welcome into their improved house of worship. He would refrain from speaking to them at length, having frequent opportunities to do so, and would call upon his friend, Dr. Jacobs, to address them.

DR. JACOBS' ADDRESS.

Public worship is a subject of vast importance to all who claim to be the servants of the true and ever living God; the manner and spirit in which it is performed is of the highest consequence to all classes and conditions of men. Public worship, in its manner and spirit, is a seldom failing test of the intelligence of a people—their social, moral and intellectual status. Public worship is also the sentiment of a human heart, which has been exhibited from the earliest periods. It prompted the untutored savage to make those grotesque images which were the objects of his adoration. It manifested itself in the beautiful and poetic mythology of ancient Greece and Rome, and it is perceptible in the invocations to the Great Spirit of the vast prairies of this continent. But it doesn't depend on mere sentiment; it has all the authority of a divine command. It rests upon the injunctions and the very spirit of the holy Scriptures, for we find that scarcely had the Divine Being by His strong hand and outstretched arm released His people of Israel from Egyptian thralldom and manifested Himself as their ruler than He instituted a command, "Let them make me a sanctuary and I will dwell among them." He prompted David to erect a fitting sanctuary, though his hands had been imbued in blood. The same privilege was given to his son and successor who erected that noble monument of peace to Him who loveth and giveth strength. The centuries rolled onward, and this sentiment no longer exhibited itself in the Hebrew nation. The prophets and holy men warned them and expatiated upon the efficacy of public worship. We find that God in His ire gave evidence of the efficacy of it when He said, "My house, a house of prayer, to be called for all people." These words I select as a text for this exhortation. We are assembled here together

FOR THE SACRED PURPOSE OF REDEDICATING
this house, which has been renovated, improved and beautified as a tribute of the hearts of this congregation to God. Zeal, enterprise and material means have been expended, and they testify to the interest of the members of this congregation in that important matter which concerns the due conservation of public worship. But now comes the important question, and one which should not be overlooked on this occasion. After all these efforts and endeavors, is the work completed? Are there no lessons and ideas to be drawn, to be evolved out of all these ceremonies; important truths which should go to the hearts of every man, woman and child in the congregation in order to incite something beyond a mere external form of teaching the purer and grander ideas connected with the service of God? Now, what is the necessity for a house of worship? Can God be confined within four walls—limited to a certain space? Is He not infinite and has He not declared that His glory filleth the universe? The very prophet from whom I have taken my text has said

in the name of God: "The heavens are My throne and the earth is My footstool." It cannot be a question to any individual raised in intelligence above the brute creation that God is to be found everywhere. This fact is engraven on the face of universal nature. It shines in the sun and glitters in the stars. The seas and the mountains, the roaring cataract and the meandering stream, the very flowers in their beauty speak of the presence of God. Blessed is the privilege that gives us a house of worship where the distinctions of the world are forgotten and shown to be naught, where common calamities are recognized and all advantages looked upon as proceeding from One whose love cannot be bought by lucre or earthly possessions. The question follows in logical order: Having the places of worship, what are the qualifications required to maintain and uphold them? What is the synagogue to be? That's a question before all of you. Is it to be a place of mere idle assemblage; are there not thoughts and duties and obligations, aye, and responsibilities, which attach themselves to the establishment of houses of worship? The text suggests

THE FIRST IMPORTANT THOUGHT

in connection with this idea. The synagogue stands as directly in relation to us as the temple did to our forefathers. This house is God's house and is to be a house of prayer. Every synagogue is the logical successor of the holy house that stood in Jerusalem. True our service is different. We have not nor are we permitted to have those bloody sacrifices once offered on the altar. They have passed away and been replaced by the sacrifice of a righteous and contrite heart which God always receives. I say our oblations are those of a contrite heart and the incense which we offer now is the incense of admiration of God. When He saw how the bloody sacrifices had become a means of hypocrisy He would have no more of them. The synagogue is a house of prayer. By the means of prayer religion is made firm in the human heart. It is

IMPROVING A SYNAGOGUE

Extensive improvements will shortly be made to the exterior of the Synagogue of Beth Israel, at the corner of Boerum place and State street. The front of the building will be torn down and replaced by a more substantial extension which it is thought will add greatly to the architectural attractiveness of the structure. A committee appointed by the Board of Trustees will meet in a few days to consider the matter.

NEW HOUSES GOING UP.

Active Building in the Older Part of the City.

Alterations are being made on the Jewish Synagogue (Beth Israel), southeast corner of Boerum place and State street. A new and different cornice is being placed under the roof. The old side entrances are closed and a new and large oval middle entrance has been cut, ascended by a double stairway from the sidewalk (Boerum place). The old stairways leading to the gallery are taken from the front hall and placed in the auditorium, which is newly decorated, with new furniture and carpets. The pulpit is made smaller, and new stained glass windows added.

Brooklyn Eagle; Sep 10, 1877; Page 4

THE SEXTON OF A SYNAGOGUE ROBBED.

Last evening, while William Newman, the sexton of the synagogue, corner of Boerum place and State street, was absent from his apartments, in the synagogue building, Lawrence Carroll, of President street, forced an entrance therein, and stole a Paisley shawl and a brush, both valued at \$25. Carroll was afterward arrested by Roundsman Ferry, of the Third Precinct, who found the goods in his possession. Judge Ferry committed him for trial.

REOPENING OF A SYNAGOGUE.

Brooklyn Eagle; Jan 9, 1889; Page 6

The Synagogue Baith Ysroile, on Boerum place and State street, has been closed for some weeks, while repairs were being made. On Sunday morning it will be reopened and consecration services will be held by the Rev. M. Friedlander, the rabbi of the congregation, assisted by several rabbis from sister churches in this city and New York. In the evening an entertainment in commemoration of Purim will be given for the benefit of the Sunday school.

The Daughters of Israel Benefit Society, an adjunct of the congregation of the Temple Beth Israel, is making arrangements for an entertainment to be held on December 1. On Wednesday last the members met in the basement of the temple, State street and Boerum place, and decided to rent Saengerbund Hall, on Smith and Schermerhorn streets, for the occasion. A large number of well known soloists have been secured and an attempt will be made to induce the orchestra of the Hebrew Orphan Asylum to render a few selections. The proceeds of the affair are to be added to the building fund, which has become very much depleted of late on account of a number of expensive repairs which became necessary in the edifice. If the receipts are large enough to warrant the outlay, the basement, which is the meeting place of the different societies and Bible classes connected with the congregation, will be renovated and newly decorated.

NORMANDY.
All Seats 25^{CTS.} At All
Reserved Times.
BOX OFFICE NOW OPEN FOR SALE
OF SEATS.

GRAND SUNDAY NIGHT
CONCERT,
MARCH 5, 1899,
AT THE
BIJOU THEATER.
SMITH AND LIVINGSTON STS.
BENEFIT OF THE BUILDING FUND OF THE
CONGREGATION OF BAITH ISRAEL,
LATE OF BOERUM PLACE,
DESTROYED BY FIRE JANUARY 2, 1899.
The following artists will appear: Tony Pastor,
Meyer Cohen, Miss Maud Kennedy, The Leonards,
James Sadie, Miss Emily Roberts, Miss Lillie
Metz, Lawrence Crane, Irish magician; Indian
Cycle Club Minstrel Troupe, Mac Levy's Pupils,
Harvey, Jordan and Rice.