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(March 1992)

United States Department of the Interior
National Park Service

National Register of Historic Places
Multiple Property Documentation Form

x New Submission ____ Amended Submission

A. Name of Multiple Property Listing

Historic Synagogues of Connecticut

B. Associated Historic Context

Growth of the Jewish population and the development of synagogue architecture in Connecticut, 1876-1945

C. Form Prepared by

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D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation. (See continuation sheet for additional comments.)

3/29/95
Signature and title of certifying official Date
John W. Shannahan, Director, Connecticut Historical Commission

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper Date 5/9/95

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Growth of the Jewish population and the development of synagogue architecture in Connecticut, 1876-1945

The Historic Synagogues of Connecticut were built to meet the needs of Jewish immigrants from Europe. First to arrive, other than in occasional instances, were German Jews, who began to emigrate to the state in the mid-19th century. Then, toward the end of the century, greater numbers of Eastern European Jews came to Connecticut. As these people became established, they satisfied their need for houses of worship by acquiring and building structures to serve as synagogues. The architectural significance of structures which served Jewish immigrants and their families as houses of worship in their faith, whether built as synagogues or adaptively used as synagogues, is the unifying thematic framework for this multiple property documentation.

Jewish people came to Connecticut in substantial numbers about two centuries after the original settlers. Over the centuries, a stable society had evolved, with an accepted framework of mores and religious practices based on 17th century settlement by English immigrants who brought with them the tradition of the established church. In England their established church had been the Church of England; in Connecticut each community established the Congregational Church. As in England, distinction between church and state was negligible; tax revenues supported the Congregational Church. Other Christian denominations such as the Baptist, Methodist, and Episcopal churches gained a foothold in the state, but were in a distinct minority. Non-Christian centers of worship were unknown.

Conditions remained essentially unchanged for almost two centuries, until 1818. In that year a constitutional convention was called to deal with such issues as religious toleration, enfranchisement, and reform within the branches of government. One result was the disestablishment of the Congregational Church as a tax-supported institution, whereupon other Christian denominations entered into a period of expansion.

However, in 1818 there were few Jews in Connecticut; less than a dozen are known, and they were itinerants. Communities of Jewish peopole did not exist. (See Silverman [listed in Bibliography, page 24], page 6, for discussion of limited records of little Jewish presence in Connecituct to this time.) Consequently, provision for Jewish congregations was not an issue; the matter received no attention and was not mentioned in the 1818 constitution. Shortly thereafter, however, German Jews began to arrive in Connecticut, thereby bringing a new element into the religious aspect of community life that in due course was recognized by the legislature.

Jewish public worship was not permitted by law in Connecticut until 1843. Since a minyan (see Glossary, page 27, for meaning of this and other Judaic words) of 10 adult males is required for conduct of Jewish services, private family worship was not an alternative. In 1843, the Connecticut General Assembly responded to a petition from the growing Jewish population by enacting Chapter XXXIX of the Connecticut General Statutes, reading, in part, "That Jews who may desire to unite and form religious societies, shall have the same rights, powers and privileges which are given to Christians of every denomination."

Jewish congregations formed promptly upon enactment of this law were small and financially fragile. Since they could not afford to buy or construct buildings, they met

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in homes or in rented halls. The first synagogues they could afford to own were churches that were available for sale. Thus in the 19th century began the practice of adapting churches for use as synagogues. Buildings constructed as churches but adapted to use as

synagogues constitute one of the three property types of historic Connecticut synagogues in this multiple property listing.

The Jews who were in Connecticut in mid-19th century were German immigrants. There were 1492 German Jews in Connecticut in 1877. (Gould, Sally Innis, The Jews -- Their Origins -- In America -- In Connecticut [Storrs: nd Existing:c. 1976)], 141.) From 1880, East European Jews came to the United States in larger numbers, until 1924 when the Congress of the United States severely restricted immigration from Southern and Eastern Europe through the enactment of a quota system. A smaller but significant number of Jews from Eastern Europe settled on farms in Eastern Connecticut, where they built small frame synagogues to accommodate their rural congregations. Other small synagogues were built at shore locations to serve summer congregations. Country and resort (non-urban) synagogues are a second property type.

The bulk of Jewish people, however, lived in the cities. By 1973, the number of Jews in Connecticut had increased to 100,000, equal to 3 1/2% of the population. The largest concentrations were: Hartford, 23,000; New Haven, 20,000; and Bridgeport, 14,500. (Gould, op. cit.) Urban Jewish congregations grew in financial strength as well as in congregation membership, leading to construction of substantial buildings to serve as synagogues. Urban buildings constructed to be synagogues are the third and most numerous and important category of buildings for this discussion of historic Connecticut synagogues.

These three property types for the multiple property listing are categories of synagogues which grew out of the chain of events associated with Jewish immigration, settlement, and growth patterns. They will be considered in the following sequence:

1. Buildings constructed to be synagogues in Connecticut urban locations, the largest number of structures. Some of these buildings have now been converted for use as churches. This category is considered first because it has the largest number of buildings.

2. Buildings constructed to be synagogues in Connecticut non-urban locations. This category includes country synagogues built by farm families, mostly in Eastern Connecticut, and resort synagogues built at shore locations. The smallest number of buildings fall into this group, but it is considered second because the buildings were constructed as synagogues.

3. Buildings, usually churches, constructed for another purpose which were adapted for synagogue use. This is the third and last category considered.

The buildings, with names and dates, in the three property types of Historic Connecticut Synagogues to be considered are as follows:

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Urban Buildings Constructed as Synagogues

Description

In examining urban buildings constructed in Connecticut as synagogues, it is first necessary to review at greater length the history of Connecticut law as it related to religion. Initially, the Congregational Church was established, that is, supported by taxation. Not until the mid-19th century were Jews permitted to meet publicly to hold religious services. Consequently, because of the character of religious law in the state, there were no buildings constructed in Connecticut to be synagogues until the mid- to late 19th century.

When the first European immigrants arrived in Connecticut, c. 1636, they brought with them the institution of the established church. The Congregational Church was the

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established church and was supported by taxation; all others fended for themselves, if they were permitted at all. The situation did not change until nearly 200 years later, as outlined above at page 3. As soon as the 1843 special act of the state legislature was adopted, Jewish congregations were organized. Mishkan Israel in New Haven bought land, but none had the money to build. In Hartford, Beth Israel, the city's oldest congregation, met in hired halls, then bought a former church, and then in the 1870s formed a building committee. The resulting building, erected in 1876, was Temple Beth Israel, 21 Charter Oak Avenue, Hartford, 1876.

Members of the Temple Beth Israel congregation were German Jews who came to America as part of the first great wave of Connecticut Jewish immigrants in the mid-19th century. Not unnaturally, when planning their building they looked to recent fashionable German precedent, as exemplified by the New Synagogue, Oranienburgerstrasse, Berlin (Photograph 1), and Temple Emanu-El, New York City (Photograph 2).

One of the great buildings in Judaic history, Oranienburgerstrasse had been completed in Berlin in 1859, a few years before the formation of Beth Israel's building committee. It was the landmark symbol of the importance and acceptance of the Jewish community in German society, and articulates architectural features that were long to influence synagogues built elsewhere, particularly in Connecticut.

The Oranienburgerstrasse design respected the traditions of the Jewish faith developed over the centuries and also expressed the desire of Jews to be good citizens in their contemporary communities. These dual objectives were wanted by many congregations in buildings that both respected Jewish tradition and simultaneously were accepted as valuable contributions to the general urban fabric. Merging these two basic design objectives required great skill. On the one hand, there was a strong desire to respect Jewish traditions, but in the case of architecture it was not quite clear what the traditions were. Some acknowledgement of the Eastern origins of Judaism was desired. Often this acknowledgement took the form of a reference to Moorish or Byzantine antecedents. On the other hand, since many Jewish congregations of the mid-19th century considered themselves to be primarily citizens of the country where they resided, they wished to construct buildings in the mainstream of the time and culture in which they lived.

In a front elevation for which Oranienburgerstrasse was the prorotype the recessed central section consisted of, at the first floor, multiple central doors approached by a long run of wide steps; at the second floor, an arcade of round-arched windows; and, at the roof line, a central decorative feature such as a dome. Two-story projecting corner towers flanked the central section and supported domes or belvederes. Often, the Moorish or Byzantine asymmetric or bulbous shape of the domes was the de rigueur expression of Eastern influence. The basic Romanesque Revival character of the mass and fenestration was in line with current fashionable practice of the times, putting the buildings in the mainstream of architectural style, yet asserting a degree of Jewish independence

from the most prevalent architectural style for contemporary Christian houses of worship, the Gothic Revival.

The interiors of such structures often were quite elaborate, with complex Victorian-era multi-color stenciling on the walls in the case of Temple Beth Israel, or fine millwork in the instances of Ados Israel Synagogue, Hartford, and Agudas Achim Synagogue, Hartford, discussed below. The traditional interior layout provided seating for men on the first floor, for women in galleries. The bimah, a balustraded table from which the Torah, or holy scriptures, was read, occupied the center of the room, while the ark, a closet for storing the Torah, was at the front in a rounded projection that resembled a small-scale apse. Notable among other prominent symbols were the Magen David, also known as the Star of David or six-pointed star; the Decalogue, or paired round-arched tablets on which were inscribed in Hebrew the Ten Commandments; and candelabra symbolic of the golden menorahs of the Temple of Jerusalem.

The primary exterior appearance of Oranienburgerstrasse was followed at Emanu-El, New York, and, in turn, by Beth Israel, Hartford. The basic exterior design of Beth Israel, based on Oranienburgerstrasse and Emanu-El, established the norm for urban buildings constructed as synagogues in Connecticut.

Temple Emanu-El, at 43rd Street and Fifth Avenue, New York, about as prominent a location as that of Oranienburgerstrasse, was built in 1868, a few years after its Berlin predecessor. Its design echoes Oranienburgerstrasse, featuring triple round-arched doorways in a central recessed section under an arcade of windows, flanked by projecting square towers under fanciful belvederes, domes, and tall finials. (Photograph 2)

Following the lead of its fellow Reform congregation, Beth Israel engaged the New York architect of Emanu-El, Henry Fernbach (1828-1883), to draw plans for the Hartford building. However, Fernbach proved to be too expensive and the commission went to George Keller (1842-1935), himself an immigrant from Ireland, who was to become Hartford's leading 19th-century architect.

Beth Israel is a somewhat less elaborate version of the design statement of Oranienburgerstrasse and Emanu-El, having the broad steps leading up to multiple round-arched doorways in a central recessed section under a row of windows with roof-line feature of a dormer, the whole flanked by projecting square towers topped by vaguely Moorish domes. (Photograph 3)

Temple Beth Israel, Charter Oak Avenue, Hartford, was enlarged in 1898, at which time the interior walls were decorated with a stenciled wall pattern in shades of blue, buff, and chocolate. It may be that this expansion was the occasion for adding the highly decorative ark with Tiffany windows which now rests in the rabbi's study at Temple Beth Israel, West Hartford. The Charter Oak Avenue building is now a community center known as the Charter Oak Cultural Arts Center

The basic design for Connecticut urban synagogues established by Beth Israel, evoking Oranienburgerstrasse and Emanu-El, is the norm against which subsequent urban Connecticut synagogues are discussed in this nomination. As will be seen, later

buildings usually followed the example of broad steps leading up to multiple round-arched doorways in a central recessed section under a row of windows with roof-line feature of a dormer, the whole flanked by projecting square towers topped by vaguely Moorish domes. In some cases, variations and modifications were introduced. In occasional instances, the model was disregarded in favor of contemporary architectural styles. (The multiple round-arched doorways appear to have no religious significance; they were round-arched in observance of the Romanesque Revival style, multiple to facilitate entrance and egress.)

While it is no longer standing, Ados Israel Synagogue, 1898, was the second architecturally significant synagogue to be built in Hartford. (Photograph 4) Demolished in 1963 in an urban renewal program, its presence was a consequence of the wave of immigration from Eastern Europe that started in the mid-1880s and was effectively terminated by the 1924 action of the United States Congress. During the period 1880-1924, approximately 2.5 million East European Jews came to the United States, far outnumbering the 250,000 German Jews who had arrived earlier. (Gould, The Jews, 48.) In Connecticut the 1877 count of 1492 Jews increased to 91,500 by 1927, due to the influx of East Europeans.

Ados Israel was built by Jewish immigrants from Eastern Europe who poured into the city toward the end of the century. These people, penniless, tended to live in the Eastside, near the Connecticut River, where rents in old buildings left over from the days of great river commerce were cheap. Predominantly Orthodox Jews, they built up financial strength in a remarkably short time.

Ados Israel Synagogue, a substantial structure symbolizing the "arrival" of the city's oldest East European Orthodox congregation, formed October 4, 1884, was built downtown on the edge of the Eastside, the traditional Jewish neighborhood. Again, the architect, by chance, was an Irish immigrant, Michael O'Donohue (1835-1912), who specialized in the design of Catholic churches, including Sacred Heart Church, Winthrop Street, 1893, and Church of the Immaculate Conception, Park Street, 1894, both in Hartford.

Ados Israel continued the pattern of wide front steps leading up to triple round-arched doors under an important window and central gable in a recessed central section, flanked by square projecting towers. The towers were topped by octagonal drums supporting Moorish domes. A variation at Ados Israel was the corner quoins on the towers, which introduced a classical feature in the Romanesque Revival design. The interior was magnificent (Photograph 5). Clustered columns supported the galleries and a great barrel-vaulted ceiling. The bimah was centrally located as it still is at Adath Israel, Bridgeport. In the front a Magen David, candelabra, Decalogue, and stylized foliate stenciling enhanced the space and set off the ark.

In 1897, one year before Ados Israel Synagogue was built, the New Haven Reform congregation of Mishkan Israel completed its splendid building on Orange Street. In this instance a New York City architect was indeed the designer: Arnold Brunner (1857-1925) of the firm of Brunner & Tryon. How he happened to be selected is not known, but his firm designed Shearith Israel at Central Park West and 70th Street. The minutes of the Mishkan Israel building committee exist, written in English, although the congregation minutes were still kept in German at that time.

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Mishkan Israel built the first important building to be constructed by the Jewish community in New Haven. It follows the form established by Oranienburgerstrasse with great sophistication. The architect said it was in the "Spanish Renaissance style," but broad steps lead up to a triple entrance under round-arched windows between projecting towers, in the accepted manner. However, the entrances are divided by square piers rather than round columns; there is an elaborate anthemion motif in the wide brownstone frieze over the entrance; window sills and caps are intricately carved stone; the towers are sheer, with quoins; and the wall planes and cubic forms are clean and uncluttered. The towers are capped by octagonal domes standing on open arcades, with a robust finial at each corner. Mishkan Israel is perhaps the most elegant and skillful design among historic Connecticut synagogues.

The interior also was fine. It displayed greater articulation of classical motives than its predecessors in Connecticut. The colossal columns with intricate capitals, round arches over the ark and in the great window, balustrades, and paneling all evoked classical precedent. Congregation Mishkan Israel left downtown New Haven in 1960 to move to the suburbs. Since that time the building has had a checkered history. At present it is a theater, but all sense of the historic interior has been obliterated.

Another important building in New Haven was B'Nai Jacob Synagogue, George Street, 1912 (Photograph 5), which was demolished in 1962 during a period of urban renewal. It was a building of buff brick, a 20th-century building material, as contrasted with the red brick standard until this time. Again, broad steps led up to triple round-arched doors, but here under an unusual half-round gable end of large dimensions. The flanking towers supported open arcades, perhaps patterned after Mishkan Israel's, and Moorish domes. Magen Davids abounded, in the pediment over the doors and atop the domes.

The interior of B'Nai Jacob carried through the half-round pediment as a barrel-vaulted ceiling leading to a huge round window with another Magen David (Photograph 6). Substantial columns supported the galleries (the congregation was Russian Orthodox and became Conservative) and, above the galleries, broad bands of stenciling continued around the end barrel vault. Candelabra symbolic of the menorah flanked the ark under an Eternal Light and a Decalogue.

Beth Israel, Norwalk, 1906 (already individually listed on the National Register of Historic Places and therefore not included in this multiple property listing), is a variation on the standard design in two important respects. Broad steps lead up to a round-arched doorway in a central recessed section, as usual, but the flanking towers are topped by mushroom- or onion-shaped domes, which are unique in Connecticut. There is no other known synagogue, extant or demolished, with such domes. In addition, the original siding of the building, still in place under the present synthetic siding, is shingles, again perhaps the only such instance in the state.

A synagogue of similar design stands on Eldridge Street in the Lower East Side of New York City. Perhaps members of the Beth Israel congregation came to Norwalk from the Lower East Side, in which case there may be a design connection between the two. Such a relationship, while alluded to in congregation tradition, cannot be verified or documented.

The interior of Beth Israel is in a good state of preservation, little changed over the years, except for removal of the Judaic iconography because it is now a Baptist

church. The stained glass is in place. Original finishes are well-maintained. The mikvah, or ritual bath, that once was in the basement has been removed.

Two synagogues which are exceptions to the traditional line established by Oranienburgerstrasse were designed by a talented Bridgeport architect, Leonard Asheim. He ventured to draw plans for two of his buildings, B'Nai Israel and Achavath Achim synagogues, in contemporary fashionable architectural styles, rather than in the mainstream of historic Connecticut synagogue architecture. In the buildings surveyed, only in these two, for which the plans were drawn by a Jewish architect, were the designs primarily driven by architectural fashion rather than traditional synagogue architecture.

B'Nai Israel Synagogue, Park Avenue, Bridgeport, 1911, is an example of the Arts and Crafts style, which featured honest materials, straightforward lines, and bracketed eaves. The effect is somewhat marred here by the later addition of an imitation-stone facing to the front of the building. The Arts and Crafts interior is intact, splendid, and well-maintained by the present church owner. The exposed trusses are characteristic of the style and the metal-lantern lighting fixtures are original.

In an entirely different mode, Leonard Asheim gave West End Congregation/Achavath Achim Synagogue, Hancock Street, Bridgeport, 1926, a Colonial Revival/Georgian Revival architecture based on the Federal period in American history. The Achavath Achim congregation was made up of Jews from Hungary who, nonetheless, were given a building by Asheim that demonstrated their accommodation to and support of the currently accepted architectural practice of their neighbors. The Colonial Revival was in fashion; the synagogue conformed with the fashion. Its two-story attenuated columns with corn-husk capitals support a classical pediment that features a deeply recessed tympanum and modillion courses. Behind the columns a tall Federal doorway leads to the sanctuary. The Flemish bond of the brick walls and the lantern at the apex of the main roof gable complete the Georgian Revival effect.

On the interior of Achavath Achim, its over-scaled octagonal piers are made of concrete block, not a building material usually associated with the Colonial Revival style. The Federal delicacy of the exterior is not present in the interior. Windows in the building are industrial steel sash, glazed with Judaic symbols in stained glass.

In New Haven in 1925, Congregation Beth Israel built a buff brick synagogue on Orchard Street in the old neighborhood to the design of New Haven architect Jacob Weinstein. The building has been very little changed; replacement of the three doors at the top of the broad steps, now plate glass in metal frames, is one of the few alterations. The window overhead continues to be glazed with a Magen David under curvilinear pediment, the whole recessed between square projecting piers, and all intact. The wonder of this building, however, is its interior, where not only the bimah platform, as has been seen at Adath Israel, Bridgeport, is still in place but also the bimah table is still there and still in use. This circumstance at Beth Israel is the only known instance of the old tradition, in which the Torah scrolls are carried from the ark through the congregation to be read at the bimah table, continuing in a historic Connecticut synagogue.

The elaborate and well-preserved ark of Beth Israel, Orchard Street, shows little change since installation. Similarly, the lighting standards at the four corners of the bimah platform and those flanking the bimah are original, consistent with the absence of change in the ritual of the order of service since 1925.

In 1922 Beth Hamedrash Hagodol, Garden Street, Hartford, commissioned the prolific Hartford architectural firm of Berenson & Moses to design a building similar to Beth Israel, New Haven. Plans were drawn in the tradition of historic Connecticut synagogue architecture, displaying most of the usual features and some differences. One departure is the strong horizontal line over the triple doors -- not found elsewhere. In another visually significant distinction, the towers have no domes. The roof covering is different as well; it appears to be half-round mission tile, a clay product, but is really formed of sheet metal.

The interior of Beth Hamedrash Hagodol is of interest for two reasons. First, there are wall paintings, "The Road to Heaven" on the left of the ark and "Noah's Ark" on the right, which are reminiscent of the landscape murals at Agudas Achim, Hebron. Second, the ark is elaborately painted with marbleizing and foliate stenciling. The ark, removed from the building when it became a church, is in the collection of the Jewish Historical Society of Greater Hartford.

In 1929 Nathan Myers designed a yellow brick synagogue, this one for Waterbury's Congregation Beth El, Cooke Street. It is an important building in the history of Connecticut synagogue architecture because it is eclectic, blending three different influences. First, there is still the ghost of Connecticut tradition in the broad steps, triple central doors, and flanking towers, though the towers have become very low. Second, there is the stepped Art Deco massing, such as seen at Agudas Achim, Hebron. The Art Deco massing in these buildings shows the initial impact of contemporary 20th-century architecture on historic Connecticut synagogues. And third, there is a Byzantine hemispherical dome, an historicizing feature.

Not many Byzantine domes, widely popular elsewhere, are seen in historic Connecticut synagogues, but the Byzantine style is fully developed at Temple Beth Israel, Farmington Avenue, West Hartford, 1933-1936, which was designed by Charles R. Greco and built when the congregation moved from downtown to the suburbs. The year 1936 is early for a congregation to leave the center city, but Beth Israel, having been the first to build in the city, became the first to build in the suburbs. The 1933-1936 building program provided for the sanctuary, a three-story school along the east border of the property behind the sanctuary, a library, and offices. In the early 1950s, further construction was undertaken for the Silverman Chapel, facing the street west of the sanctuary; Feldman Hall, a small social room; Haas Hall, a large auditorium and banquet hall; and additions to the classrooms, library, and offices. Haas Hall is the largest facility of its kind in the Greater Hartford area,

Temple Beth Israel is a large two-story limestone structure, built in the shape of a 12-sided polygon, symbolic of the 12 tribes of Israel. The entrance vestibule establishes the character of the interior. Its vaulted ceiling is lined with amber-colored travertine marble over a floor of Tennessee marble laid in an ornamental pattern. At each end of the vestibule is a memorial stained-glass window representing, in the east, the prophet

Malachi and, in the west, the prophet Micah, with Hebrew inscriptions selected from the words of the prophets.

The sanctuary continues in like manner on a larger scale and in greater depth of detail. The room, 84 feet in diameter, is encircled by 12 great blind arches in the form of a monumental arcade of variegated marble. Above the arcade the spring line of the dome is a carved molding in polychrome. A pair of tall round-arched stained-glass windows, part of a group of 24 in all, each with a religious meaning, pierces the dome over each arch of the arcade. The climax of the interior is the ark, which occupies the arch opposite the entrance. The ark and the altar in front of it are of onyx embellished with carving and mosaic ornament. The Lions of Judah guard a Decalogue over the doors of the ark, which are of gilt bronze. The inner surfaces of the closet of the ark are cedar. Otherdetails include the Eternal Light in bronze grille work and candelabra reminiscent of the Menorah of the Temple of David. The auditorium seats 816 people.

The interior and exterior of this building exemplify skillful articulation of the Byzantine style and Judaic iconography to the fullest possible extent, a highly sophisticated exercise, but a broad flight of steps still leads up to triple round-arched doors.

Hartford's first Conservative congregation, Emanuel, was organized in 1919. It soon outgrew its early quarters, a former Methodist church at 2084 Main Street, and in 1927 commissioned the well-known Hartford firm of Ebbets & Frid to draw plans for its synagogue at 245 Greenfield Street. Emanuel occupied this handsome structure with a seating capacity of 1,000, the largest in Hartford when it was built, until moving to the suburbs in 1956.

The triple doors, surrounded by an unusual foliate filigree in white terra cotta, are at grade instead of being at the top of a flight of steps. Stairways up to the sanctuary level are inside, in the foyer or narthex. Above the doors is a row of round-arched windows in the traditional manner, but the central section is flanked by piers, not towers, and there are no domes.

The architects, Ebbets & Frid, were in touch with the times in this commission, which demonstrates concerns with volumes, planar surfaces, and masses consistent with contemporary architectural design. The lines and massing of the front section of Emanuel are simple and planar, reminiscent of Art Deco features seen at Agudas Achim, Hebron, and Beth El, Waterbury. The principles of contemporary architecture were indeed gaining in popularity, following the leadership work done at the Bauhaus School in Germany under Mies van der Rohe and Walter Gropius. Ebbets & Frid demonstrated in Emanuel that they were aware of and working under the influence of the modern trend.

The trend toward modern architecture was carried further by the last of Connecticut's historic synagogues, Rodeph Sholom, Park Avenue, Bridgeport, 1947. Jesse James Hamblin, the architect of Rodeph Sholom, built a red brick synagogue with limestone trim that combines a monumental classical entry facade with the massing and flat ornamentation of the Art Deco. Broad steps still lead to triple doorways, but the doors are separated by slender Doric columns and flanked by rusticated piers. A Decalogue breaks the heavy pediment. Behind the entry, the principal mass features a high

flat-roofed central section with blocky low attic front and rear in an abstract composition reflecting current architectural influences.

In the realm of historic Connecticut synagogues, urban synagogues are the most prolific. Their development from the first, Temple Beth Israel, Hartford, through to the last, Rodeph Sholom, Bridgeport, reflected the progression in architectural design from the Oranienburgerstrasse of tradition to the Bauhaus of modernism, generally guided by the basic design of Beth Israel, Hartford.

Significance

The important aspect of the architecture of urban buildings constructed as synagogues in Connecticut is its expression of the need of Jewish congregations for buildings that were in touch with the fashion of the times and simultaneously expressed characteristic Jewish features such as the Far Eastern influence of low domes on flanking towers. Temple Beth Israel provided a solution by following important Jewish precedent in Oranienburgerstrasse and Emanu-El in a Romanesque Revival idiom, with a Moorish overtone, that was generally accepted. Fitting this norm meets Criterion C for listing in the National Register.

The architecture of urban buildings constructed as synagogues in Connecticut has significance in state history. On the other hand, since they are not renowned designs by nationally acclaimed architects, they are not significant in national history.

The method of construction in most cases was masonry, brick with brownstone trim. In this respect, synagogues followed common practice in Connecticut for houses of worship during the late 19th and early 20th centuries.

The architects who designed Connecticut historic synagogues frequently were Jewish and frequently were not. Jewish architects in Hartford who designed synagogues were Berenson & Moses, Adolf Feinberg, and Maurice H. Golden; in New Haven, Jacob Weinstein; in Bridgeport, Leonard Asheim; in New Milford, Charles H. Abramowitz; in Waterbury, Nathan Myers; and in Hebron, Ira Charles Turshen. Nonetheless, Temple Beth Israel, the first, and Temple Mishkan Israel, the finest, were not designed by Jewish architects.

The harmonious scale, proportions, and materials, basically established by Temple Beth Israel, give the urban buildings constructed as synagogues in Connecticut a unity which contributes to their architectural significance.

The urban synagogues have typical urban settings, close to the street and close to other buildings, usually in downtown locations.

Registration Requirements

To qualify under Criterion C for inclusion in this multiple property listing, urban buildings constructed as synagogues in Connecticut need to meet the following requirements:

Constructed as a Jewish house of worhsip
Located in an urban setting

Exhibit integrity of design and workmanship
Constructed prior to 1945

Buildings constructed to be synagogues in Connecticut non-urban locations

Description

While most historic Connecticut synagogues are in urban locations, some are in non-urban country and resort communities. Two country synagogues, Anshei Israel Synagogue, Lisbon, and Knesseth Israel Synagogue, Ellington, are included in this multiple property listing, along with one resort synagogue, The Hebrew Congregation of Woodmont, Milford.

Anshei Israel Synagogue, Lisbon, located just west of Jewett City, is the archetypical country synagogue. It was built in 1936 by perhaps half a dozen families from Eastern Europe who wished to walk to services in order to follow Orthodox Jewish practice which forbids riding on the Sabbath. In the country, this observance kept to a low figure the number of families who could belong to a congregation. The frame structure of Anshei Israel is saved from being completely vernacular or astylar architecture by the simple massing, central pavilion/tower, and eaves returns, which are features of the Colonial Revival style.

The well-proportioned 20' x 40' frame Colonial Revival Knesseth Israel Synagogue, Ellington, was built by the Orthodox congregation of farm families in 1913, the year the group was organized. The building has a hipped roof and is sided with synthetic clapboards. Its chief architectural embellishment is a plain portico with strong returns in its gable. Flanking windows have the effect of paired round-arched glazing. Pursuant to standard Orthodox practice, women are seated separately in Knesseth Israel. Normally, such separate seating is in galleries, but in this small one-story building where there can be no galleries or balconies, a separate section for women's seating exists to the left, divided by a low wall, and formerly by a curtain as well, from the main area which is centered on the ark and bimah. Knesseth Israel Synagogue was moved from the corner of Abbott and Middle roads to its present location in 1954, and was remodelled at that time.

Orthodox East European Jews, who built the three country synagogues described above, were encouraged to become farmers in eastern Connecticut by social agencies such as that founded by Baron Maurice de Hirsch (1831-1896), a wealthy German Jew. An industrialist and builder of railroads. Baron de Hirsch constructed the railroad that carried the Oriental Express to Constantinople. As part of a lifetime of philanthropy to needy Jews throughout Europe and the world, he set up the Baron de Hirsch Fund in the United States in 1891 to provide practical assistance to immigrant Jews fleeing Eastern European pogroms. Many of these people came from shetls, or small Jewish communities set in a non-Jewish countryside, although many were small tradesmen rather than farmers.

The purpose of the Baron de Hirsch Fund, and its subsidiary, the Jewish Agricultural Society, was to help newly arrived immigrants get out of the big cities, notably New York, where they found themselves upon disembarking, and make a life for themselves as farmers in rural Connecticut and other countrysides. The program was carried out by giving advice and counsel and by providing money in the form of loans to buy land and build synagogues.

and build synagogues. The impact of the Baron de Hirsch Fund, and its derivatives, was substantial, but specifics of the help that was provided, such as names and dates, amounts of the loans, interest rates, record of repayments, etc., are not at hand. It is known that the Baron de Hirsch Fund was active in Chesterfield, Colchester, Ellington, Montville, and Newtown. Knesseth Israel Synagogue in Ellington was built with the help of a loan from the Baron de Hirsch Fund. (For an account of the work of the Baron de Hirsch Fund see Morton L. Gordon, "The History of the Jewish Farmer in Eastern Connecticut," [Ph.D. dissertation, Yeshiva University, 1974], Chapter 6.)

There is no known census giving the number of Jewish farmers in Connecticut, but since more than half a dozen communities have been identified, each with perhaps a dozen families, a number of 100 Jewish farms seems conservative. Perhaps there were 200 or 300. This number considered against Morton L. Gordon's estimate of approximately 1,000 Jewish farm families in the country in 1900 suggests that Connecticut's share of the total was significant.

While the survey identified five extant typical frame historic Connecticut country synagogue buildings, there undoubtedly were more. Some may still be standing, converted to other uses. Others have been lost. One that did not survive was the synagogue at Chesterfield, an area settled by Jews in 1892. Destroyed by fire in 1975, the synagogue is remembered by a commemorative plaque dedicated September 28, 1986.

The Hebrew Congregation of Woodmont, Milford, is one of three summer resort synagogues along the shore of Long Island Sound. A modest frame strucrture in the Colonial Revival style, with a larger community hall next door, the synagogue is in an excellent state of preservation. Several memorial stained-glass windows and the natural oak interior finish are excellent details.

Significance

The significance of the architecture of country and resort synagogues in Connecticut is its expression of the need of Jewish farming and summer congregations for buildings suitable for worship that were within their limited financial and geographic boundaries. These parameters usually dictated frame buildings of modest size and pretension, recognizable as synagogues primarily by the iconography such as Magen David and Decalogue often mounted near the doorway. While the individual structures are modest and unprepossessing, they are part of a state-wide historical context related to Jewish immigration and settlement.

The method of construction in most cases was by volunteer labor of the families in the congregation. Frame buildings put together in a straightforward manner are the norm. Generally, there was no architect and no professional builder, the Hebrew Congregation of Woodmont being the

exception. The workers often were members of the congregations. The scale, proportions, and materials all were modest, representative of the taste and resources of the farming communities. The results were unassuming but satisfactory country and summer buildings.

Typically, non-urban synagogues were located on land donated by a congregation member, part of his farm, or on the seacoast. The locations therefore are rural with the buildings not close to a neighboring structure, or in a summer resort.

Registration Requirements

To qualify under Criterion C for inclusion in this multiple property listing, country and resort synagogues in Connecticut need to meet the following requirements:

Function before 1945 as a Jewish house of worship
Located in a rural setting relatively separate from other buildings, or along the Connecticut shoreline
Exhibit integrity of design and workmanship
Constructed prior to 1945

Buildings constructed as churches which were adapted to become synagogues

Description

In Connecticut's religious history buildings have not infrequently served both as churches and synagogues. The criteria or specifications for a synagogue building prescribed by the faith are related primarily to circumstances and practical considerations. Since the traditional minimum number of men for conducting Orthodox Judaic services is only ten (a minyan), congregations often were small at first. Upon becoming stronger in numbers and finances, they would move to larger quarters, perhaps a rented hall, perhaps a remodeled house, or perhaps a former church building. A house could become a synagogue and then become a church.

The usual circumstance in the late 19th/early 20th centuries was for a church to be adaptively reused as a synagogue. An example is Bikur Cholim Synagogue, Bridgeport, which was constructed, c. 1894, in the Shingle style, out-of-the-ordinary for a house of worship, as the Iranistan Avenue mission of the South Congregational Church. After serving this purpose to 1907, the church was acquired briefly by the First Christian Church (Christ's Disciples), a congregation formed in 1907 and disbanded in 1914.

Congregation Rodeph Sholom, Conservative, formed in 1909, occupied the premises from about 1923 to 1949, when it moved to 2385 Park Avenue. The Orthodox Congregation Bikur Cholim became the next and long-time owner, remaining until 1989, when the building was converted to a shop.

The building faces northeast on the northwest corner of Iranistan and Maplewood avenues, close to the street. Houses in the surrounding neighborhood are mostly of contemporary age in similar mass and in a variety of styles. Running parallel with Iranistan Avenue, the structure is divided into two sections. The gable-roofed sanctuary, to the northwest, is the larger and higher mass. In front of the sanctuary, near the corner of Maplewood Avenue, are the transepts and polygonal apse. The end of the transept facing Iranistan Avenue is an open entrance porch supported by paired columns on shingled pedestals. The frieze above is embellished with triglyph-like motifs, except at the front where it is plain under a semi-elliptical space cut out of the gable end. All roofs flare at the eaves. The rectangular windows are filled with stained glass. Their sills extend to form a string course. On the Iranistan Avenue side elevation there are a small central cross gable in the sanctuary roof and an added gabled brick entryway to the basement. The northwest end wall of the building is brick.

In contrast, Bikur Cholim Shevreth Achim Synagogue, New Haven, is a Neo-Classical Revival structure designed in 1909 by Richard Williams as the First Church of Christ, Scientist. Congregation Bikum Cholim Sheveth Achim was formed by the merger of two early New Haven congregations, Bikur Cholim B'Nai Abraham and Congregation Sheveth Achim Ashei Lubavitch. When the two Orthodox congregations, both influenced by the pressures of declining membership and urban renewal, merged in 1951, the former edifice of the First Church of Christ, Scientist, was purchased. Richard Williams, its architect, with his partner William H. Allen (see Temple Keser Israel, individually listed in the National Register of Historic Places), conducted one of the largest practices in New Haven at the turn of the century.

The building faces south, set back from the street. The surrounding neighborhood is made up of late-19th-/early-20th-century residential structures, some of which now serve commercial purposes. Bikum Cholim Sheveth Achim Synagogue is a Neo-Classical Revival structure with colossal Tuscan hexastyle front and pentastyle side porticos. Its eight-sided ground plan is also Roman in origin. In the front (south) elevation, facing Derby Avenue, the central double-leaf six-paneled door is surmounted by a stained-glass window in a pattern of concentric circles. It is flanked by tall round-arched windows with elliptical glazing under the arches. Above the arches are panels formed by raised moldings, eared at the bottom corners. The columns support a wide plain entablature under projecting molded cornice. One-story sections, apparently original judging by the brick foundation, infill the obtuse angles between the front portico and the side porticos. The foundation of the 54' x 72' building and the first floor are rectangular; the overall sense of the building and the superstructure are octagonal.

The final example in the group of adaptively used buildings is Temple B'Nai Israel, New Britain. In this case, the original function from which it was converted was not a church but a fraternal lodge. Constructed as a Masonic hall to the design of local architect Walter P. Crabtree (1873-1962) in 1927, just before the Great Depression, the building could not be managed financially by the Masons, who were obliged to sell in 1940.

B'Nai Israel is a building in the grand manner of the Neo-Classical Revival/Beaux-Arts, the architectural style that was in vogue at the time for institutional buildings of all kinds. Albert Kahn, the famed architect of automobile factories, designed a building quite similar to this one in Detroit in 1922 for Beth El. In the fashion of the times, city halls, libraries, churches, Masonic halls, and synagogues all tended to look alike. Temple B'Nai Israel, New Britain, is a fine, well-executed example.

Significance

Buildings constructed to be churches, or for other purpose, and adapted to become synagogues which are included in this multiple property listing all have architectural significance in their own right. The five synagogues in this property type all are good examples of their respective architectural styles and all possess good integrity of design in the Gothic Revival, Shingle, Neo-Classical Revival, and Colonial Revival styles.

These buildings have significance in state history both because of their architectural quality and because they are associated with the patterns of Jewish immigration and settlement.

The method of construction varied with the needs and preferences of the builders, sometimes being masonry and sometimes being frame.

In some cases prominent local architects designed the buildings, in other cases the architects are unknown. Ein Jacob Synagogue, Bridgeport, could well have been constructed without the services of an architect.

The scale, proportions, and materials of buildings constructed to be churches which were adapted to become synagogues vary with the needs and aspirations of the builder. While Ein Jacob was modest, Bikur Cholim and Temple B'Nai Israel were ambitious and pretentious.

The settings of these buildings is primarily residential because churches of the era often were built in residential neighborhoods.

Registration Requirements

To qualify under Criterion C for inclusion in this multiple property listing, buildings constructed to be churches or other purpose which were adapted to become synagogues need to meet the following requirements.

Function before 1945 as a Jewish house of worship
Located in an urban neighborhood
Exhibit integrity of design and workmanship representative of contemporary ecclesiastical architectural styles
Constructed prior to 1945

CONTINUATION SHEET

Section G Geographical Data

The multiple property group is within the jurisdiction and geographical unit of the State of Connecticut.

The boundaries of each property are delineated in the land records of the town in which the property is located.

Section H Summary of Identification and Evaluation Methods

The multiple property listing of Historic Synagogues of Connecticut is based upon a 1991 Architectural and Historical Survey of Historic Connecticut Synagogues conducted by David F. Ransom under the auspices of the Connecticut Historical Commission. The purpose of the survey was to identify and analyze the architecture of buildings which served as synagogues during the period of immigration and growth of the Connecticut Jewish community. The survey inventory identified 48 properties as worthy of preparation of State of Connecticut Historic Resources Inventory Buildings and Structures forms. The survey was published under the title "1843 * 1943 One Hundred Years of Jewish Congregations in Connecticut: An Architectural Survey 5603 * 5703," in the journal Connecticut Jewish History 2(Fall 1991)1, pp. 7-147.

How the Survey Was Conducted and Data Collected

From a search of the literature, it became apparent that there was little published information about Historic Connecticut Synagogues. However, the archives of the Greater Hartford, New Haven, Greater Bridgeport, and Stamford Jewish historical societies were useful sources of information about the congregations and supplied some valuable historic photographs. David F. Ransom's Biographical Dictionary of Hartford Architects furnished background on the training and practices of architects of several historic Hartford synagogues.

General literature in the field is quite extensive. The two publications which proved most helpful were Rachael Wischnitzer, Synagogue Architecture in the United States, History and Interpretation and "Two Hundred Years of American Synagogue Architecture," Exhibition Catalog of the Rose Art Museum, Waltham, Massachusetts, 30 March - 2 May 1976.

Nominations to the National Register of Historic Places and Connecticut Historical Commission historical and architectural resource surveys of towns yielded a limited amount of data. Documentation was examined for the four synagogues individually listed on the National Register of Historic Places:

Urban synagogues
- Temple Beth Israel, Hartford
- Beth Israel Synagogue, Norwalk

Buildings adapted as synagogues
- Chevre Kadishe Teferes Israel Synagogue, Hartford
- Temple Keser Israel, New Haven

and for the ten synagogues which are within National Register historic districts:

Urban synagogues
- Agudas Achim Synagogue, Hartford (Upper Albany Historic District)
- Emanuel Synagogue, Hartford (Upper Albany Historic District)
- Adath Israel Synagogue, Middletown (Middletown South Green Historic District)
- Temple Mishkan Israel, New Haven (Orange Street Historic District)

Country and resort synagogues
Agudas Achim Synagogue, Hebron (Hebron Center Historic District)

Buildings adapted as synagoues
Adath Israel Synagogue, Bridgeport (East Bridgeport Historic District)
Ateres Israel Synagogue, Hartford (Clay Hill Historic District)
Ados Israel Synagogue, Hartford (Ann Street Historic District)
Beth Jacob Synagogue, Norwich (Downtown Norwich Historic District)
Temple Beth Torah, Wethersfield (Old Wethersfield Historic District)

The identities and locations of individual historic synagogue buildings were determined by several techniques. First, the Connecticut Historical Commission sent a questionnaire to all known congregations, requesting information about present or former buildings more than 50 years old. The rate of return of the questionnaires was excellent and much pertinent information was forthcoming through this broadside inquiry.

Also, the list of addresses given in Oscar Israelowitz' Guide to Jewish U.S.A., Volume I - The Northeast helped to identify qualifying buildings. In addition, a 1986 Architectural and Historical Survey of Western Bridgeport conducted by Edward Mohylowski was particularly helpful.

In the main, architectural information was developed by visiting the 48 synagogue buildings identified by the inventory process. In most cases it was possible to view and photograph the interior as well as the exterior of each building. Observation of existing conditions was the principal source for writing the description, comments, and discussion of the architecture contained in the survey. In augmentation of actual observations, conversations were conducted with rabbis, presidents and members of congregations, and staff persons.

For each recorded property, location was noted, photographs both exterior and, in most cases, interior, were taken, interviews were conducted, and narrative architectural descriptions and statements of architectural and historical significance were written.

Fourteen of 48 historic Connecticut synagogues, named above, already are listed on the National Register of Historic Places. Fifteen do not have sufficient architectural and historical significance to warrant inclusion in the multiple property listing, in most cases because of insensitive alterations which, over time, have impaired the integrity of the buildings. The balance of 19 listed below, are included in the multiple property listing.

Nineteen synagogues covered by the 1991 survey are included in the multiple property listing because they do meet the National Register architectural and/or historical criteria for inclusion and are not already listed. They are the following:

Urban synagogues
Achavath Achim, Bridgeport
B'Nai Israel Synagogue, Bridgeport
Rodeph Sholom Synagogue, Bridgeport
Chevre Lomdai Mishsnayes Synagogue, Hartford
Beth Hamedrash Hagodol, Hartford
Tephereth Israel Synagogue, New Britain
Beth Israel Synagogue, New Haven

Ahavas Sholem Synagogue, New Haven
Ohev Sholem Synagogue, New London
Agudath Sholom Synagogue, Stamford
Beth El Synagogue, Waterbury
Temple Beth Israel, West Hartford

Country synagogues
Knesseth Israel Synagogue, Ellington
Anshei Israel Synagogue, Lisbon
Hebrew Congregation of Woodmont, Milford

Adaptive-use synagogues
Ein Jacob Synagogue, Bridgeport
Bikur Cholim Synagogue, Bridgeport
Agudas Achim Synagogue, Bridgeport
Temple B'Nai Israel, New Britain

How the Historic Context Was Determined

The general approach to determination of the historic context was inherent to the basic purpose of the survey, which was to identify and analyze the architecture of buildings which served as synagogues during the period of immigration and growth of the Connecticut Jewish community.

The geographic limit is the boundary of the state of Connecticut. Connecticut being a small state, the size of the geographic area was manageable.

The beginning of the period of time was defined by the immigration pattern, which gathered initial momentum in mid-19th century. The need for synagogues in Connecticut was a function of the immigration pattern. The end of the period of time was fixed by the requirement that buildings listed on the National Register of Historic Places be at least 50 years old.

On What Were the Significant Property Types Based

The three significant property types, 1) urban buildings constructed as synagogues, 2) non-urban country and resort synagogues, and 3) buildings adapted as synagogues, were based on the settlement pattern and adjustment to their new country by the Jewish immigrants, as discussed in the following paragraphs:

1. Urban buildings constructed as synagogues.

The heavy concentration of Jewish immigrant population was in the cities. Consequently, the largest number of buildings constructed to be synagogues (12) are in urban locations. Those included in the multiple property listing are the following:

Achavath Achim, Bridgeport, 1926
B'Nai Israel Synagogue, Bridgeport, 1911
Rodeph Sholom Synagogue, Bridgeport, 1947

Chevre Lomdai Mishsnayes Synagogue, Hartford, c. 1926
Beth Hamedrash Hagodol, Hartford, 1922
Tephereth Israel Synagogue, New Britain, 1928
Beth Israel Synagogue, New Haven, 1925
Ahavas Sholem Synagogue, New Haven, 1928
Ohev Sholem Synagogue, New London, 1917
Agudath Sholom Synagogue, Stamford, 1933-1938
Beth El Synagogue, Waterbury, 1929
Temple Beth Israel, West Hartford, 1933-1936

2. Country synagogues.

A smaller but significant number of Eastern European Jewish immigrants settled on farms, primarily in eastern Connecticut. Their congregations were small and their buildings were small, usually frame, similar in scale to the farmhouses. The three included in the multiple property listing are the following:

Knesseth Israel Synagogue, Ellington, 1913
Anshei Israel Synagogue, Lisbon, 1936
Hebrew Congregation of Woodmont, Milford, 1926

3. Buildings adapted as synagogues.

Jewish immigrants arrived in Connecticut with little in the way of financial resources. Consequently, it was necessary to use inexpensive quarters as synagogues. Churches sometimes were available for purchase and adaptation to synagogue use. Four structures, built for other functions and converted to synagogues, that are included are the following:

Ein Jacob Synagogue, Bridgeport, 1918
Bikur Cholim Synagogue, Bridgeport, c. 1894
Agudas Achim Synagogue, Bridgeport, 1907
Temple B'Nai Israel, New Britain, 1927

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Section _I_ Major Bibliographical References and Glossary (cont.)

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Glossary

ACHAVATH/AHAVATH ACHIM - Love of Brethren

ADAS/ADATH/ADOS ISRAEL - Congregation Israel

ADAS YESHURUM - Congregation Israel

AGUDAS/AGUDATH ACHIM - Society/Union of Brethren

AGUDAS/AGUDATH SHOLOM - Society of Peace

AHAVAS SHOLEM/SHOLOM - Love of Peace

ALMEMAR/ALMEMOR - reader's platform, a part of the BIMAH, q.v. Term used in Germany

ANSHEI ISRAEL - People of Israel

ARK (Aron Kodesh) - Cabinet in which the Torah scrolls are kept in a synagogue, often placed in a niche or apse

ASHKENAZIM - German Jews, including those who migrated to Eastern, Western, and Central Europe; European ritual and order of prayer

ATERES ISRAEL - Crown of Israel

BETH EL - House of God

BETH JACOB - House of Jacob

BETH HAMEDRASH HAGODOL - Great House of Study

BETH ISRAEL - House of Israel

BETH SHALOM - House of Peace

BETH TORAH - House of TORAH

BIKUR CHOLIM - Visiting the Sick

BIMAH - reader's platform and table. Term used in Eastern Europe. See ALMEMOR

B'NAI ISRAEL - Sons of Israel

CHEVRE KADISHA TEFERES/TIFERES/TIFERETH - Holy Burial Society

CHEVRE LOMDAI MISHNAYES - Society for Study of MISHNAH

CONSERVATIVE - Middle ground between ORTHHODOX and REFORM beliefs and practices

Glossary (cont.)

DECALOGUE - The Ten Commandments, represented as a double tablet

EIN JACOB - collection of ethical teaching components of the TALMUD

JUDAISM - religion/tradition of Jews

KESER - crown

KNESET/KNESETH/KNESSETH ISRAEL or KNESES TIFERETH ISRAEL - Assembly of Israel

MIKVAH/MIKVEH - ritual bath

MINYAN - quorum of ten adult male Jews, required for the establishment of a congregation and for recitation of certain parts of the service

MISHKAN ISRAEL - Dwelling of Israel

MISHNAH - core of the TALMUD

MAGEN/MOGEN DAVID/DOVID - six-pointed star, symbol of Judaism

MENORAH - candelabra reminiscent of those in the Tabernacle and Temple of Solomon

OHAVE/OHAVEY SHOLEM - Lovers of Peace

ORTHODOX - Strictly adherent to traditional doctrine as embodied in the Torah, Talmud, and legal codes

RABBI - Teacher; term of respect originally used for religious sages and teachers, now used for ordained Jewish leaders

REFORM - Movement in Ashkenazic Judaism of German origin, c. 1800, meant to modernize and simplify the liturgy

RODEPH SHOLOM - Seekers of Peace

RODFE/RODFEY ZEDEK - Pursuers of Justice

SEPHARDIM - Jews from Spain, Portugal, and the Mediterranean region

SHEARITH - remnant

SHTETEL/SHTETL - Small-town Jewish community in Eastern Europe

SHUL - eastern European term for synagogue

STAR OF DAVID - six-pointed star, symbol of Judaism

CONTINUATION SHEET

Section _I_ Major Bibliographical References and Glossary (cont.)

Glossary (cont.)

TALMUD - Record of legal doctrines and discussions of ancient Jewish sages, the fundamental work of oral law. See TORAH

TEPHERETH/TIFERETH ISRAEL - Glory of Israel

TORAH - Written law (see TALMUD), handwritten on parchment scrolls, kept in the synagogue ark. Sometimes refers to the five books of Moses. Generally applied, also, to all Jewish traditional study texts: the TORAH, TALMUD, Commentaries, Ethics, etc.