

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name Congregation Tifereth Israel

other names/site number Home Street Synagogue; Congregation Independent Chevra Tyfers Israel Anshai Corona

2. Location

street & number 109-18 & 109-20 54th Avenue [] not for publication

city or town Corona [] vicinity

state New York code NY county Queens code 081 zip code 11368

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this [X] nomination [] request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements as set forth in 36 CFR Part 60. In my opinion, the property [X] meets [] does not meet the National Register criteria. I recommend that this property be considered significant [] nationally [] statewide [X] locally. [] see continuation sheet for additional comments.)

Theresa L. Carter, SAPO
Signature of certifying official/Title

9/21/02
Date

New York State Office of Parks, Recreation & Historic Preservation
State or Federal agency and bureau

In my opinion, the property [] meets [] does not meet the National Register criteria. ([] see continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- [] entered in the National Register
[] see continuation sheet
[] determined eligible for the National Register
[] see continuation sheet
[] determined not eligible for the National Register
[] removed from the National Register
[] other (explain) _____

Signature of the Keeper

date of action

Congregation Tifereth Israel
Name of Property

Queens County, New York
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5. Classification

Ownership of Property
(check as many boxes as apply)

☒ private
☐ public-local
☐ public-State
☐ public-Federal

Category of Property
(Check only one box)

☒ building(s)
☐ district
☐ site
☐ structure
☐ object

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u>0</u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>2</u>	<u>0</u>	TOTAL

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(enter categories from instructions)

RELIGION/religious facility & related residence

Current Functions

(Enter categories from instructions)

RELIGION/religious facility & related residence

7. Description

Architectural Classification

(Enter categories from instructions)

No style

Materials

(Enter categories from instructions)

foundation stucco

walls brick; stucco; cast stone

roof asphalt

other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets)

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Congregation Tifereth Israel

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7. Description

Congregation Tifereth Israel is located on the south side of 54th Avenue between 109th and 111th streets in the Corona neighborhood in the borough of Queens in New York City. The property consists of two contributing buildings: the synagogue and the rabbi's residence. The boundaries of the property are described as Queens Tax Block 2010, Lot 1.

Tifereth Israel was built in 1911. It is surrounded by single-family homes built at the turn of the 20th century as Corona developed into a suburban neighborhood, attracting middle-income residents from other parts of New York City. Today, Tifereth Israel continues to function as a synagogue, serving a congregation of recently arrived Bukharan Jews from the Central Asian republics of the former Soviet Union. It is a rare survivor of the earliest synagogues built in Queens. Its design is typical of early 20th century American vernacular synagogues, combining Moorish ornamentation with Judaic influence.

Exterior

The synagogue's simple exterior is faced with painted stucco, covering the historic wooden clapboard cladding, with applied decorative sheet metal ornament at the parapet. (See attached historic drawings of the synagogue showing elevations.) Its main façade, like those of many early 20th-century vernacular New York synagogues, is tripartite, with a wider central bay flanked by a narrower bay to either side. The central, arched entryway has a modern wooden double door, and a small, decorative Star of David. The central entry is flanked by small, pointed-arch windows in the side bays. In the upper level, two narrow, round-arched windows flank a tripartite window including narrow pointed-arch windows and a roundel with a Star of David in colored glass. All sash is wooden and double-hung. The side bays rise to decorative tower-like caps in the profile of an ogee arch; the center has the form of a peaked roof, supported on paired brackets.

The synagogue's main entrance is reached by a pair of modern, symmetrical stairs with brick facing. A second pair of stairs, also modern, is located behind the raised entry stoop, providing direct access to the building's basement.

Each side elevation has two rows of seven symmetrically placed window openings, flat-topped at the first floor, round-arched at the second. All the windows are double-hung, with wooden sash and frames.

The rear elevation of the synagogue is simple, adorned by a round, decoratively glazed Star of David window and a simple bracketed cornice. Two former round-arched windows on the second story have been replaced with modern fire doors, each reached by a double-stair metal fire escape. The first floor windows are flat-topped double-hung wooden sashes. These may have been modified, as the early elevation indicates them as pointed arched openings. There is a small shed covering the stairs up from the cellar on the rear elevation.

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The base of the building is stucco-covered masonry. The basement windows are modern aluminum replacements. The synagogue is surrounded by a simple historic wrought-iron picket fence.

Interior

The central double doors of the main façade lead to a vestibule. Stairs to the left and right – with wooden banisters and paneled lower walls – lead to an upstairs gallery, while central double doors lead into the main sanctuary.

The main sanctuary is a long, narrow space, with plaster walls and wooden wainscoting. Each of the long walls has seven windows; at the far end, the wall with the ark is flanked by one window on either side. The sanctuary has movable wooden bench seating. Along the walls are memorial plaques, one in stone and three in metal (one, for the Ladies Free Loan Association, dated 1930).

Following the traditional Eastern European synagogue layout, there is a wooden *bimah* (reader's platform) near the center of the sanctuary, decoratively painted to simulate marble, approached on either side by two steps; it supports a reader's table. There is also a raised platform, approached by four steps, at the south end supporting an elaborate wooden ark, to hold the Torah scrolls. The ark is attached to the wall. It has four spiral columns, sliding doors hiding the Torah scrolls, a decorative grille towards the top with two sculpted hands making the priestly benediction, and, above that, a decorative panel with the lions of Judah and the tablets of the Ten Commandments, with a Star of David to either side. This portion of the ark rises in front of a circular window with a decorative Star of David in it, partially hiding the lower part of the window.

The sanctuary is ringed on three sides by a narrow wooden gallery, for women's seating (in the Orthodox custom), supported by slender wooden columns with faux marbling. Its sides are adorned with faux marble panels, and it has a decorative wooden handrail. In the ceiling, centered above the sanctuary, is a large glass and metal skylight.

The narrow galleries have long, wooden benches for women. A stepped platform at the north end leads to the windows, looking out at 54th Avenue, with a Star of David in colored glass. The upper walls of the sanctuary are painted plaster with wooden wainscoting; each wall has seven round-arched windows. At the north end, there is a Star of David in colored glass (behind the top of the ark), with a door on either side. Steel supporting rods connect the two long sides of the gallery to each other; there are new, single fluorescent light fixtures at the ceiling.

The synagogue's cellar, a long room similar to the main sanctuary, holds an assembly space in its front half and a large kitchen in its rear portion. The assembly space has a dropped ceiling, hiding an original pressed metal ceiling above it, and modern wooden paneling over the walls. This space also has an ark,

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built into the wall, with wooden paneling, adorned with a sculpture of the Lions of Judah guarding two tablets with the Ten Commandments.

Congregation Tifereth Israel retains integrity of location, design, setting, materials, workmanship, feeling and association. It has been continuously maintained as a synagogue since its construction in 1911. Alterations include the addition of modern fluorescent lighting on the interior. The main façade is intact, with the exception of the original colored glass, which has been partially replaced with clear glass, a new stairway to the entrance, and stucco cladding over the original clapboards.

Also on the property is the rabbi's house, built in 1922, containing the remnants of two *mikvehs*, or ritual baths. The two-story, brick-faced house is east of the synagogue and set back from the street with a small yard in front. The street façade is three bays wide with flat-topped double-hung sash. The entrance in the west bay has a modern wood replacement door with transom above. The upper façade features a rectangular outline of brick headers with a stepped parapet above. The entrance opens to a narrow stair hall with its original wood balustrade. Two abandoned mikvehs are located below the first floor level on the east side of the building. They are lined with ceramic tile and were once fed rainwater by a large cistern that has been removed. A large water heater is still intact in one of the mikvehs. Living quarters for the rabbi are located on the second floor.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ **A** Property associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ **B** Property is associated with the lives of persons significant in our past.
- ☒ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or that represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all boxes that apply.)

- ☒ **A** owned by a religious institution or used for religious purposes.
- ☐ **B** removed from its original location
- ☐ **C** a birthplace or grave
- ☐ **D** a cemetery
- ☐ **E** a reconstructed building, object, or structure
- ☐ **F** a commemorative property
- ☐ **G** less than 50 years of age or achieved significance within the past 50 years

Areas of Significance:

(Enter categories from instructions)

Architecture

Ethnic Heritage

Religion

Period of Significance:

1911-1952

Significant Dates:

1911; 1922

Significant Person:

N/A

Cultural Affiliation:

N/A

Architect/Builder:

Varrone, Crescent L.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested.
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by historic American Building Survey

- ☐ recorded by Historic American Engineering Record

Primary location of additional data:

- ☒ State Historic Preservation Office

- ☐ Other State agency
- ☐ Federal Agency
- ☐ Local Government
- ☐ University
- ☐ Other repository: _____

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8. Statement of Significance

Summary

Congregation Tifereth Israel¹ is historically significant under Criterion A in the areas of ethnic history and religion as one of the few early 20th-century synagogues surviving in Queens. Constructed in 1911, the synagogue housed a congregation founded in 1907 by Jews newly arrived from other parts of New York City. Though Queens today is home to a very large Jewish population, with hundreds of synagogues large and small, the Corona synagogue is one of the oldest, surviving from a time when the Jewish population of Queens was quite small.

The building is architecturally significant under Criterion C as an example of an intact early 20th-century vernacular synagogue in Queens, one that drew on the standard narrow type of Lower East Side synagogues that adapted the religious and physical needs of a synagogue to the 20-by-100-foot lot typical of a tenement block. As such, the Corona synagogue survives today as a distinctive architectural, cultural and religious landmark of the Yiddish-speaking Eastern European Jewish community of New York City.

Historic Development of Corona and the Jewish Community

The neighborhood of Corona is located in the north central portion of Queens, west of Flushing Creek and south of Flushing Bay.² A sparsely settled farm area occupying land between the towns of Newtown to the west and Flushing to the east, by the mid-19th century it was a small rural community with a dozen families and no name. When ground was broken in May 1853 for the Flushing Railroad (which would bring the area within a 30-minute commute of Manhattan), the West Flushing Land Company acquired 90 acres of farmland in the area and planned the development of a village to be called West Flushing. Land sales began in the early 1850s, and picked up considerably after 1869 when Benjamin Hitchcock and Alpheus Riker, who had earlier developed the Queens neighborhood of Woodside, bought 1200 lots in West Flushing. Following their petition, the area's name was changed to "Corona" – meaning "the crown of Queens County," in 1872. By 1873, Corona had a population of about 600. Largely a neighborhood of small private houses, it also had a firehouse, a number of churches, and several commercial structures. A number of industries opened in Corona during the following decades, including a French China company, a tile works, a straw works, and the American Patent Portable House Manufacturing Co. Tiffany opened a major factory in Corona in 1893. Water was piped in in 1893, electricity in 1894, and gas in 1895. In 1898, Corona, along with the rest of the present-day borough of Queens, was annexed to the newly created City of Greater New York. With the opening in 1917 of elevated train service (today's IRT No. 7 line), Corona completed its evolution from a village to a city neighborhood.

¹ The official name of the congregation as found in the 1911 certificate of incorporation is "Congregation Independent Chevra Tyfers Israel Anshai Corona." It became more commonly known as Congregation Tifereth Israel. It was also known as the Home Street shul or synagogue reflecting its location on former Home Street, now as 54th Avenue.

² The following information on the general history of Corona is based on Vincent Seyfried, *Corona: From Farmland to City Suburb: 1650-1935* (Garden City, NY: 1986).

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Corona's population, largely middle-class, grew steadily, from 884 in 1875 to 6200 in 1909. Families lived in two-and-a-half story detached frame houses on 25' x 100' lots. Unlike other Queens neighborhoods, Corona had a mixed population almost from the beginning. It ranged from families of Anglo-Saxon, Irish and German origin to those of Italian, Jewish and French origin.

The Jewish population of Corona was part of the much larger Jewish population of New York City. Following a major wave of immigration from Eastern Europe – beginning in the 1880s and reaching its peak in the early decades of the 20th century – New York City became home to an enormous Eastern European Jewish immigrant community. From about 1880 up until World War I, some two million Jews – roughly one third of all the Jews in Europe – arrived in the United States.³ The vast majority first settled in New York City. The Jewish immigrants created an enormous Yiddish-speaking community. In this city within a city, Jewish immigrants were able to find kosher food, Yiddish-language newspapers, and mutual aid societies. Major Jewish immigration to the Lower East Side stopped only with the passage in 1924 of new immigration laws.

Though the city's Jewish population was enormous, the pre-World War I Jewish population of Queens was quite small. In 1913, New York City's Jewish population was estimated at 1,330,000; of that number, only 23,000 lived in Queens.⁴ Synagogues played a major role in the life of New York's Jewish population. New York's 1918 Jewish population, estimated at between 1 and 1.5 million, was served by 700 synagogues. In that year, West Queens had just one synagogue, in one building, while East Queens (east of Flushing Avenue) had 18 synagogues, five of which had their own buildings. At least two of those were located in Corona.

In 1908, one estimate put the Jewish population of Corona at 150.⁵ Two Jewish neighborhoods developed in Corona, one described as older and poorer near Corona Avenue, and one described as newer and more prosperous along Northern Boulevard.⁶ Several Jewish residents managed shirtwaist factories, an industry they would have brought from the Lower East Side, while several others opened local theaters.

The Corona Avenue community had two synagogues: Anshei Emes (or the Smith Street synagogue) on 52nd Avenue, organized in 1905, and Congregation Independent Chevra Tyfers Israel Anshei Corona (or the Home Street synagogue) on 54th Avenue, organized in 1907. At least three other synagogues opened in Corona in the next decade.⁷

³ Moses Rischin, *The Promised Land: New York's Jews, 1870-1914* (New York, 1970), p.20, cited in Dolkart.

⁴ *The Jewish Communal Register of New York City 1917-1918* (New York: Kehillah [Jewish Community], 1918), p.86.

⁵ *American Jewish Year Book*, 5668, Henrietta Szold editor (Philadelphia: Jewish Publication Society of America, 1908), p. 271.

⁶ Seyfried.

⁷ Seyfried.

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The Development of Congregation Tifereth Israel

Congregation Independent Chevra Tyfers Israel Anshei Corona (Congregation Independent Community, Glory of Israel, People of Corona) was organized in 1907⁸ but didn't incorporate until 1911. Unlike synagogues formed by Jews immigrating from a single town in Europe, who often included in their synagogue's name the phrase "anshei" plus the name of their European town of origin, in Corona what united the synagogue members was their new neighborhood, hence the name "Anshei Corona" ("People of Corona"). It was built as the religious center of a once vibrant Jewish Ashkenazic community. According to its certificate of incorporation, the congregation's purpose was "To have a synagogue for the purposes of praying, to bury their dead, and to advance its members spiritually and intellectually."⁹ Its officers at the time of incorporation were: Philip Worth, president; Solomon Dauber, vice president; Jacob Teitelbaum, secretary; and Hersch Eisenstein, treasurer.

One of the members of the synagogue was Josephine Esther Mentzer who grew up to become the successful cosmetic entrepreneur, Estee Lauder. Born in 1908, she grew up in the Corona neighborhood where she began her cosmetic business selling products door-to-door. Her family operated a hardware store just two blocks south from Congregation Tifereth Israel. In 1930, she married Joseph Lauter (Lauder), the son of Galician immigrants Lillian and William Lauter. Inside the synagogue are the names of her parents, Rose and Max Mentzer, on a bronze memorial plaque.¹⁰

The congregation acquired a lot at what was then 136 Home Street (on today's 54th Avenue) in April, 1911.¹¹ They hired Crescent L. Varrone, a local architect about whom little is known, and in May filed plans with the Queens Buildings Department.¹² Work began in July 1911, and the ceremonial cornerstone laying took place on August 13th. As described by a local newspaper: "A large attendance of interested spectators witnessed the ceremonies at which Dr. Peyser, president of the Smith Street synagogue, officiated as auctioneer in auctioning off the privileges which netted the handsome sum of \$350 for which the whole congregation unite in giving the Doctor their sincere thanks for his efforts in making the event a complete success. The new synagogue, when completed, will be one of the most imposing temples of worship in Corona."¹³

Architectural Design of the Synagogue

The Tifereth Israel synagogue was designed as a local synagogue for a small town population, not as a grand architectural statement. Though built for a suburban village, it is remarkable in that it closely resembles the vernacular synagogues that sprang up on the Lower East Side. The architects of such Lower East Side

⁸ *American Jewish Yearbook* 5674 (1913-14), p.405.

⁹ Certificate of Incorporation, in the synagogue's possession.

¹⁰ Phyllis Hochberg, "Congregation Tifereth Israel of Cornoa - A Piece of Jewish History in Queens," *The Jewish Press* (May 24, 2002), 46-47.

¹¹ Purchased April 1, 1911, from Harry Sorger; Queens County Register Office, Liber Deeds, Liber 1741, Page 426.

¹² New York City Buildings Department (Queens), New Building application 1426 [36?], 1911.

¹³ *Newtown Register*, August 17, 1911, 5:4.

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synagogues, which had to be shoehorned onto narrow tenement lots, developed what has been characterized as a unique vernacular style. On their exteriors, these buildings were similar in size, materials and proportions to neighboring tenements or small commercial buildings. Their facades were often an adaptation of forms popular for larger synagogues. The resulting designs often featured a brick and stone tripartite façade, in a neo-Classical or Beaux-Arts style, with a central entrance and corner towers. Inside, the architects had to adapt the long, narrow proportions of a typical tenement lot to the ritual requirements of the congregation: an ark at the far end to hold the Torah scrolls, a *bimah* in the middle, facing the ark, from which services were led and the Torah scrolls read, and a gallery for women worshippers (who sat separately from men, in accordance with Orthodox Jewish practice). Traditionally, synagogues faced east so that congregations could pray in the direction of Jerusalem. Many small synagogues, however, with limited budgets, had to make do with narrow lots facing north or south, and so were unable to have sanctuaries facing east. Tifereth Israel follows this pattern exactly.

The synagogue's simple, 23-foot-wide façade is arranged in a typically tripartite design with a central entrance. Ornament reflects both Moorish and Jewish influences. Originally clad in clapboard, its exterior walls are now faced in a painted stucco. The façade's three bays are arranged as a primary central bay with the entrance on the lower level and a large three-part window above it, and narrow flanking window bays. Ornament includes a circular stained glass window with a Star of David, and ogival arch forms atop the two side towers.

The choice of Moorish details for the front was a reflection of the historicist attitudes of the period. Moorish designs for synagogues prevailed in the mid-nineteenth century in both Europe and America.

Inside, the narrow sanctuary is 65 feet long, with plaster walls and wooden wainscoting. It includes a raised, decorative *bimah* (reader's platform), in wood painted to resemble marble. A wooden gallery encircles three sides of the sanctuary, and the ceiling includes a large glass and metal skylight.

The Mikveh

The 1922 residence located next door to the synagogue contributes to the historic significance of the property. Historic elevation drawings from Building Department files show that the as-built façade is different than the one proposed (see attached drawings). Andrew F. Brems is noted as the architect on the historic drawings although it has not been confirmed if he was the designer of the residence.

Inside the residence is the abandoned mikveh or ritual bath. The mikveh is considered the third of three public facilities necessary to Jewish communal life (the other two being the synagogue and the cemetery). The mikveh at Congregation Tifereth Israel consists of two small, separate pools lined with ceramic tile. One of the baths retains a ladder leading down to it from the first floor. The rather plain appearance of the mikveh was typical of Jewish ritual baths. The humble look of the mikveh "... belies its primary place in Jewish life and law. The Mikveh offers the individual, the community, and the nation of Israel the remarkable gift of purity and holiness.

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. . . Its extraordinary power, however, is contingent on its construction in accordance with the numerous and complex specifications as outlined in Halachah, Jewish Law.”¹⁴

The mikveh at Congregation Tifereth Israel exhibits many of the character defining features of ritual baths. According to Jewish Law the “. . . Mikveh must be built into the ground or built as an essential part of the building The Mikveh must contain a minimum of two hundred gallons of rainwater or what is called traditionally *Mayim Hayim* that was gathered and siphoned into the Mikveh in accordance with a highly specific set of regulations Most mikvaot are comprised of two . . . adjoining pools. While the accumulated rainwater . . . is kept in one pool, the adjacent immersion pool is drained and refilled regularly with tap water. The pools share a common wall that has a hole at least two inches in diameter. The free flow . . . of waters between the two pools makes the waters of the immersion pool an extension of the *Mayim Hayim*”¹⁵

Recent History of Congregation Tifereth Israel

While the Jewish population of Queens has grown enormously, during the past several decades the Jewish population of Corona shrank dramatically. But population trends have changed again, and today there is a new Jewish community of recent Bukharan immigrants from the Central Asian republics of the former Soviet Union. A group of such immigrants have taken over Tifereth Israel, and is bringing it new life. The synagogue thus reflects the history of Jews in Queens at the beginning of the 20th century, and now also at the beginning of the 21st century, and thereby remains a vital part of the living history of its neighborhood.

¹⁴ Information on the tradition of the Mikveh is from the web site: www.bethsholomlv.org

¹⁵ www.bethsholomlv.org

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9. Major Bibliographical References

Goldberg, Shari. "Vernacular Synagogue Architecture," *Common Bond*. New York: New York Landmarks Conservancy, Winter 2001, Vol. 16, no. 2.

Hochberg, Phyllis. "Congregation Tifereth Israel of Corona – A Piece of Jewish History in Queens." *The Jewish Press*, May 24, 2002, pp. 46-47.

New York City, Borough of Queens, Buildings Department.

Newtown Register, August 17, 1911, 5:4.

Queens County Register, Liber Deeds, Queens County, New York.

Rischin, Moses. *The Promised Land: New York's Jews, 1870-1914*. New York, 1970.

Seyfried, Vincent. *Corona: From Farmland to City Suburb: 1650-1935*. (Garden City: Edgian Press, 1986).

Szold, Henrietta, ed. *American Jewish Year Book*, 5668. Philadelphia: Jewish Publication Society of America, 1908. Also: for 5674 (1913-14).

The Jewish Communal Register of New York City 1917-1918. New York: Kehillah [Jewish Community], 1918.

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10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 596810 4510560
Zone Easting Northing

3 18
Zone Easting Northing

2 18

4 18

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By (**See continuation sheet for author**)

name/title Contact: Kathy Howe, Historic Preservation Specialist

organization NYS Office of Parks, Recreation & Historic Preservation date June 14, 2002

street & number P.O. Box 189, Peebles Island telephone (518) 237-8643, ext. 3266

city or town Waterford state NY zip code 12188-0189

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with SHPO or FPO for any additional items)

Property Owner (Complete this item at the request of the SHPO or FPO)

name Congregation Tifereth Israel

street & number 109-18 54th Avenue telephone (718) 592-6254

city or town Corona state NY zip code 11368

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

Estimated Burden Statement: public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, D.C. 20503

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10. Geographical Data

Verbal Boundary Description

The boundary of this nomination is outlined on the accompanying Sanborn map.

Boundary Justification

The nomination boundary includes the entire lot that is historically associated with the property.

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11. Form prepared by:

Anthony Robins
Thompson & Columbus, Inc.
50 West 67th Street, Suite 1-F
New York, NY 10023

(212) 877-7637

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section 11 Page 2

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

Additional Documentation

Photo List

Congregation Tifereth Israel
109-18 & 109-20 54th Avenue
Corona, Queens County, NY
Photographer: Kathy Howe
Date: 6/6/02

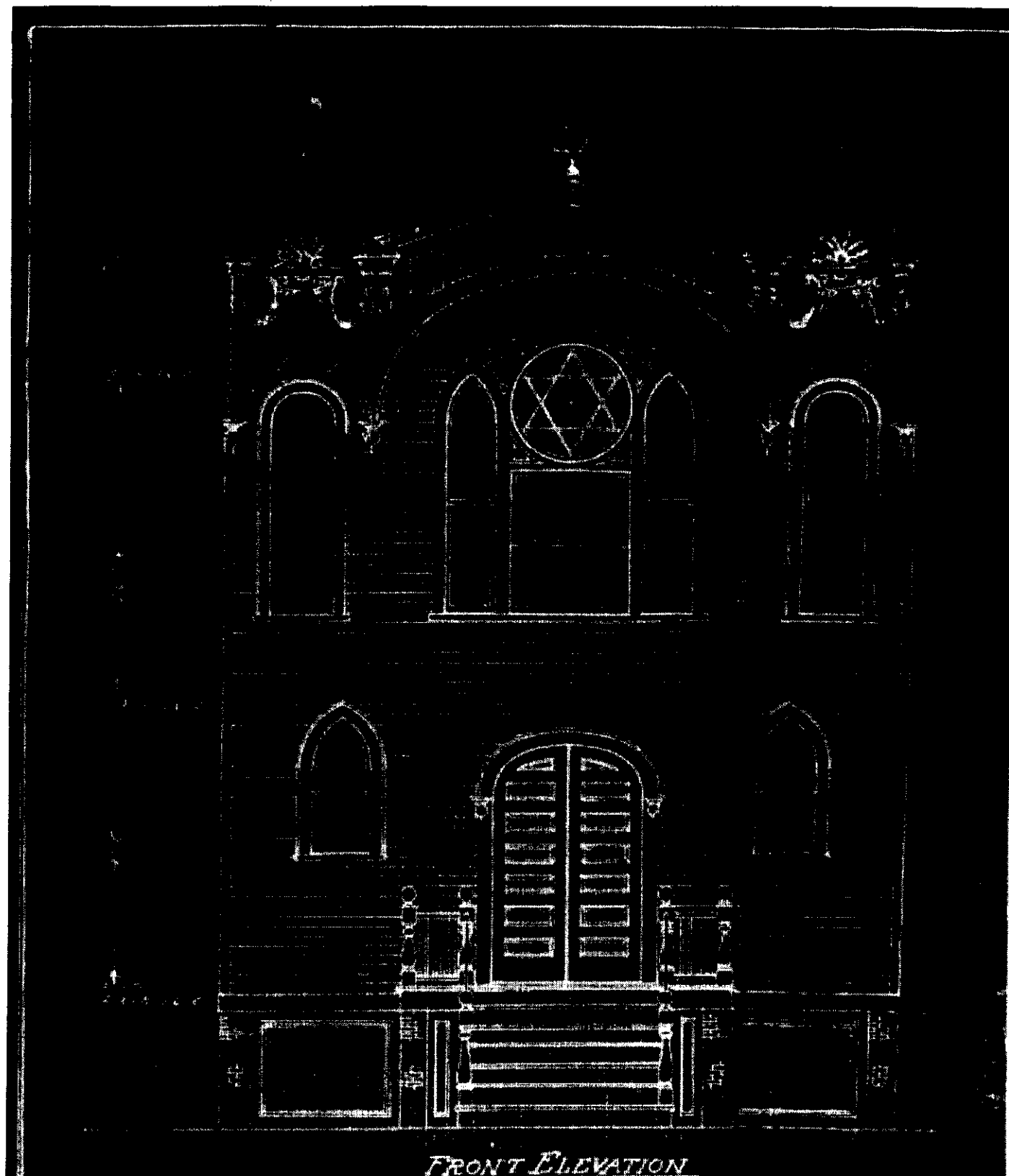
Location of negatives: NYS OPRHP, Field Services Bureau
P.O. Box 189
Peebles Island
Waterford, NY 12188

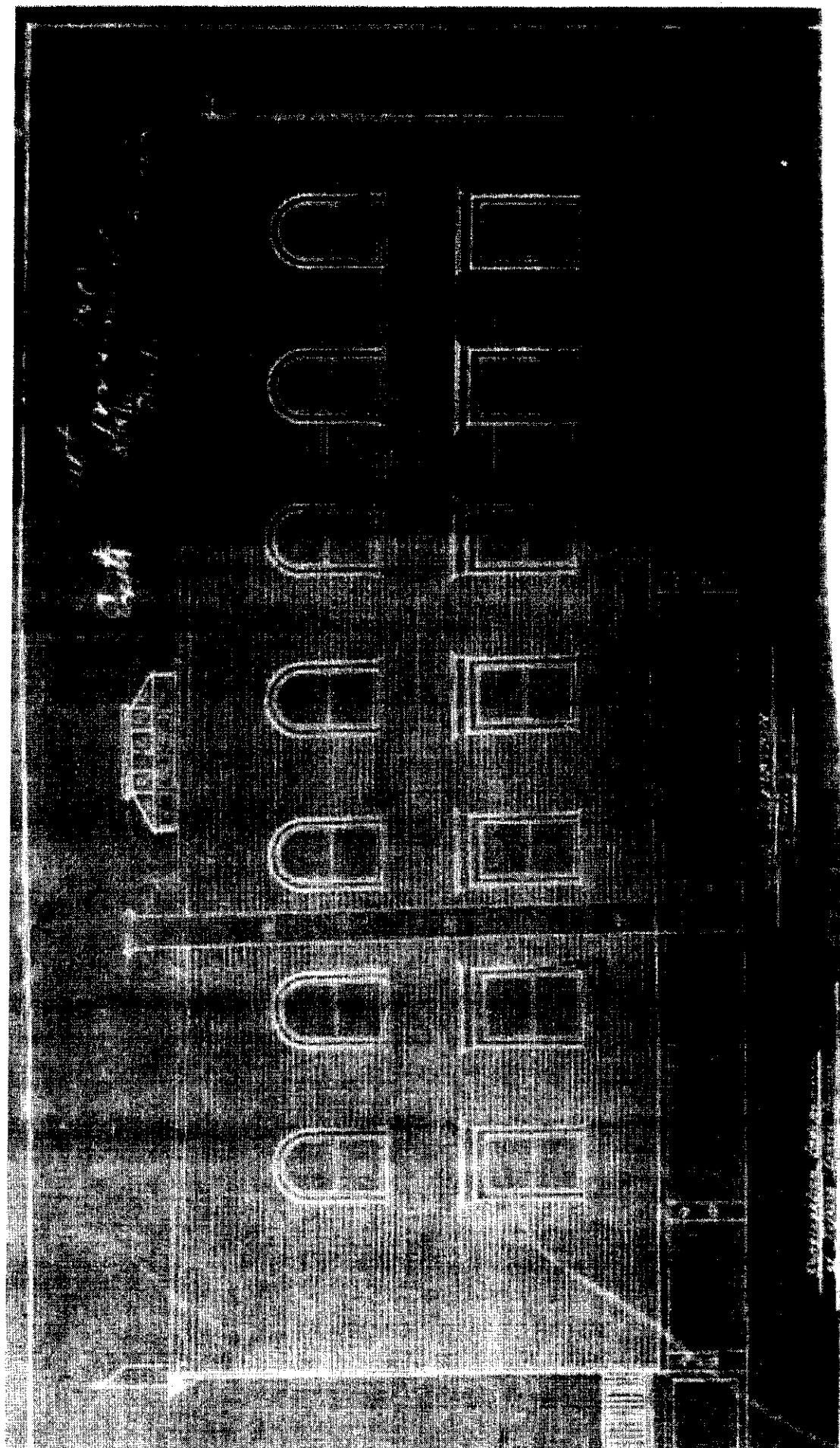
1. Rabbi's residence (left) and shul (right), north and east elevations. Facing southwest.
2. North elevation of shul, facing south.
3. North and (partial) west elevations of shul, facing southeast.
4. North elevation of shul at second floor and parapet, facing south.
5. North elevation of rabbi's residence, facing south.
6. Main sanctuary, facing south toward the bimah.
7. Main sanctuary, facing southeast.
8. Main sanctuary, south end. Facing south toward the raised platform with wooden ark.
9. Main sanctuary, facing northwest toward rear.
10. Vestibule at main entrance, facing west toward stair leading to gallery.
11. Gallery above main sanctuary, facing south.
12. Gallery, facing south.
13. Gallery, north and east wall, facing northeast.
14. Gallery, north wall, facing north.

Historic Drawings

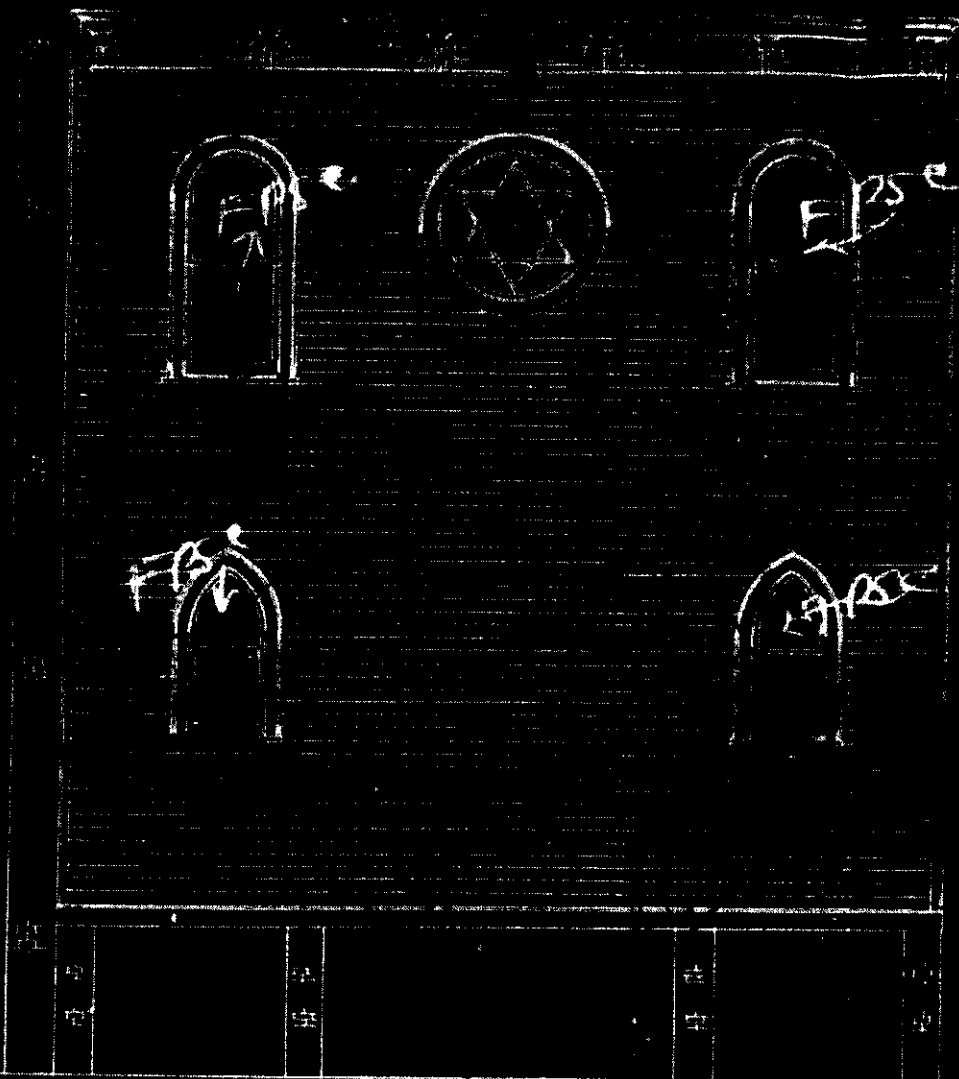
From NYC Buildings Department.

1. Front elevation of synagogue, 1911.
2. Side elevation of synagogue 1911.
3. Rear elevation of synagogue, 1911.
4. First floor plan, synagogue, 1911.
5. Plan of balcony, synagogue, 1911.
6. Site map, c. 1911.
7. Section and elevation of proposed mikveh/residence, undated (c. 1922?).
8. Side elevation of proposed mikveh/residence, undated (c. 1922?).

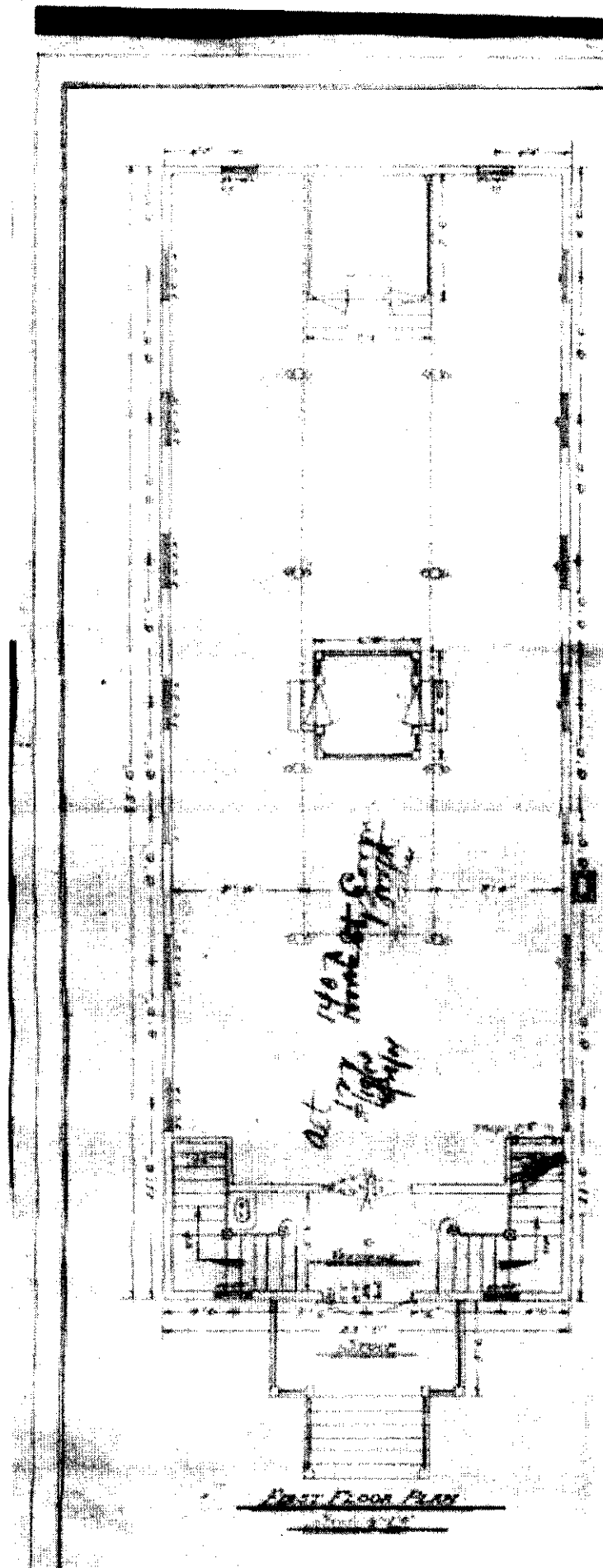


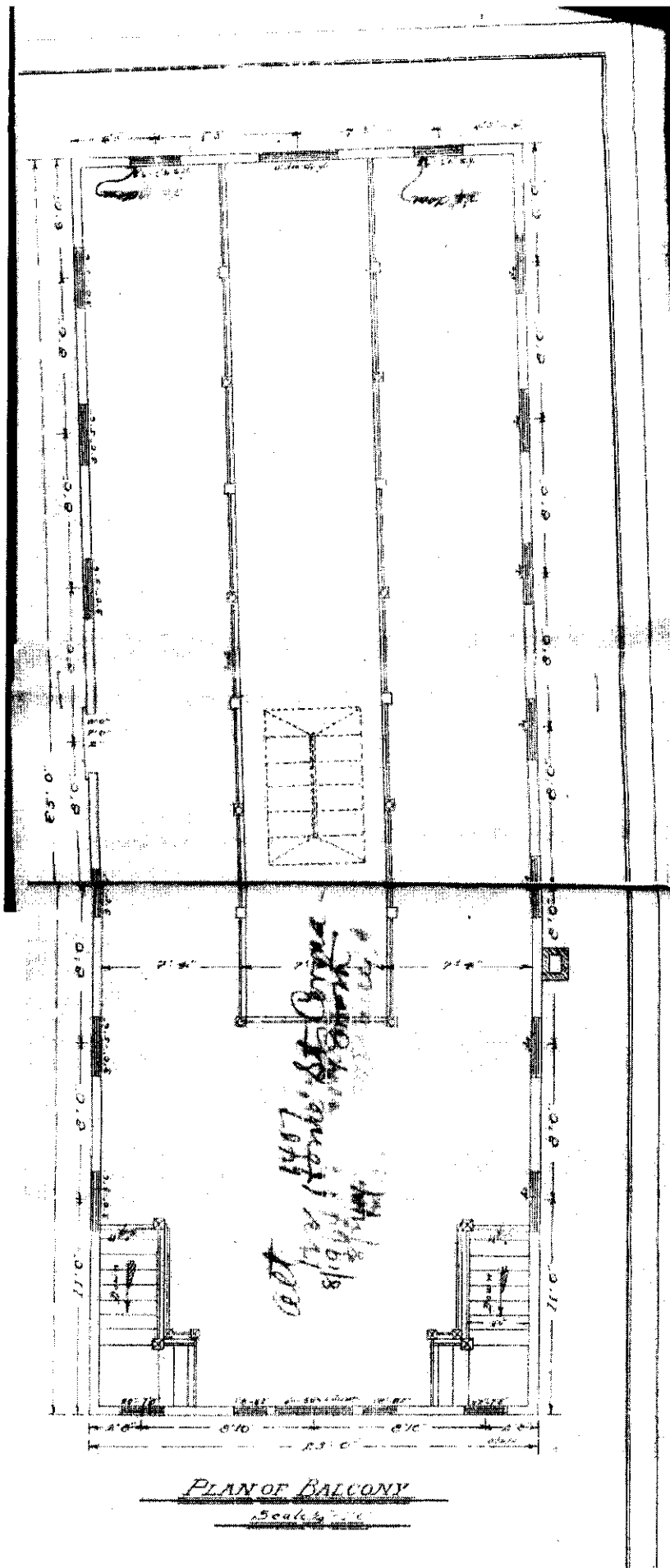


1401
18/11/14

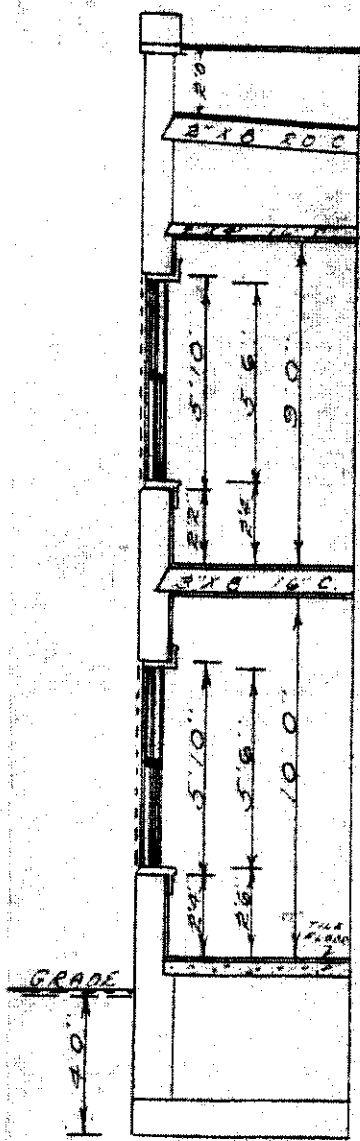


REAR ELEVATION





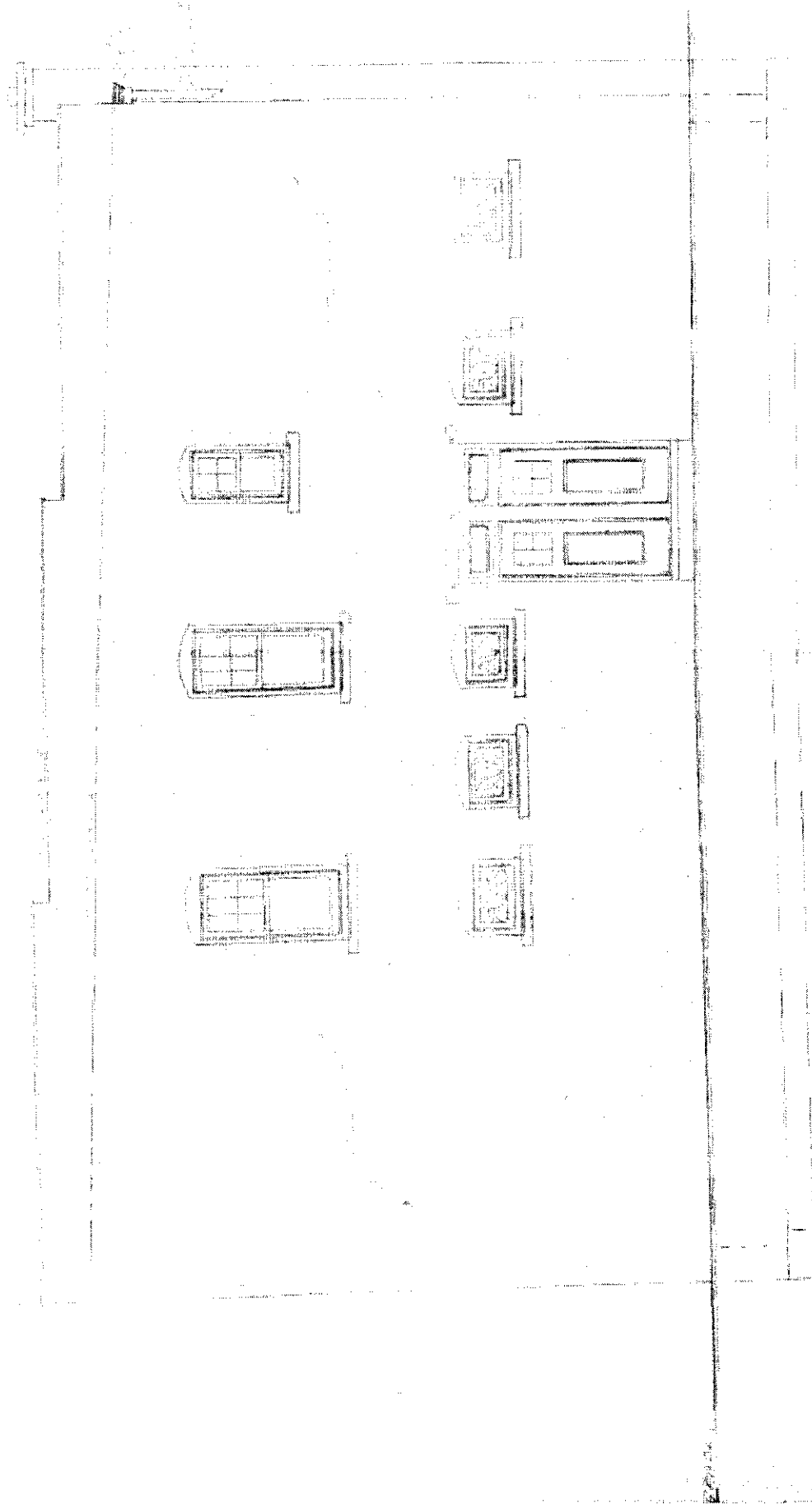




SECTION

FRONT ELEVATION

ANDREW F. BREMS, ARCHT.
83 CORONA AVE. CORN

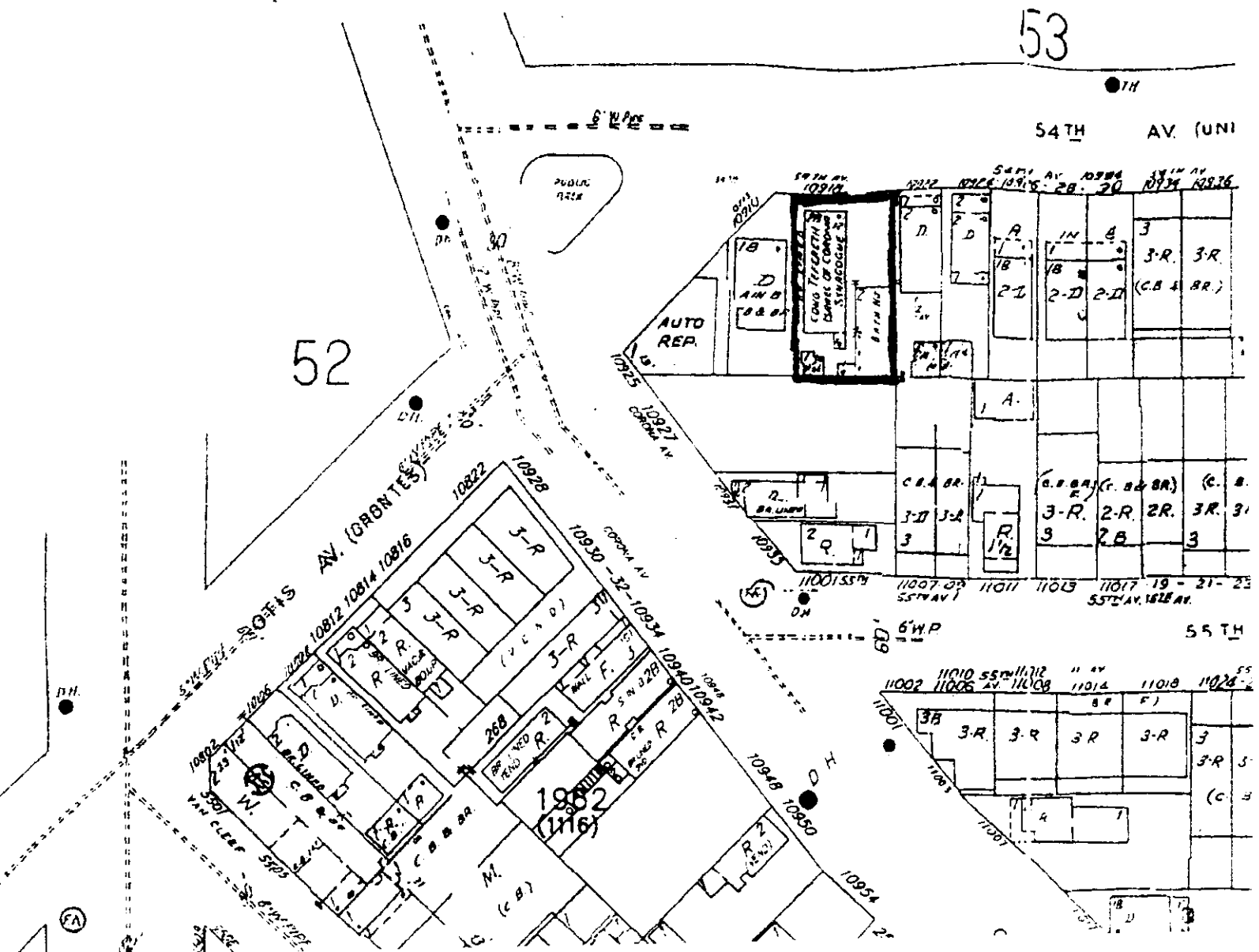


SIDE ELEVATION

CONSTRUCTION DRAWING

OWNER

Source: The Sanborn Building & Property Atlas of Queens, 2001
Vol. 19, plate 55



6265 IV 3W
(CENTRAL PARK)

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

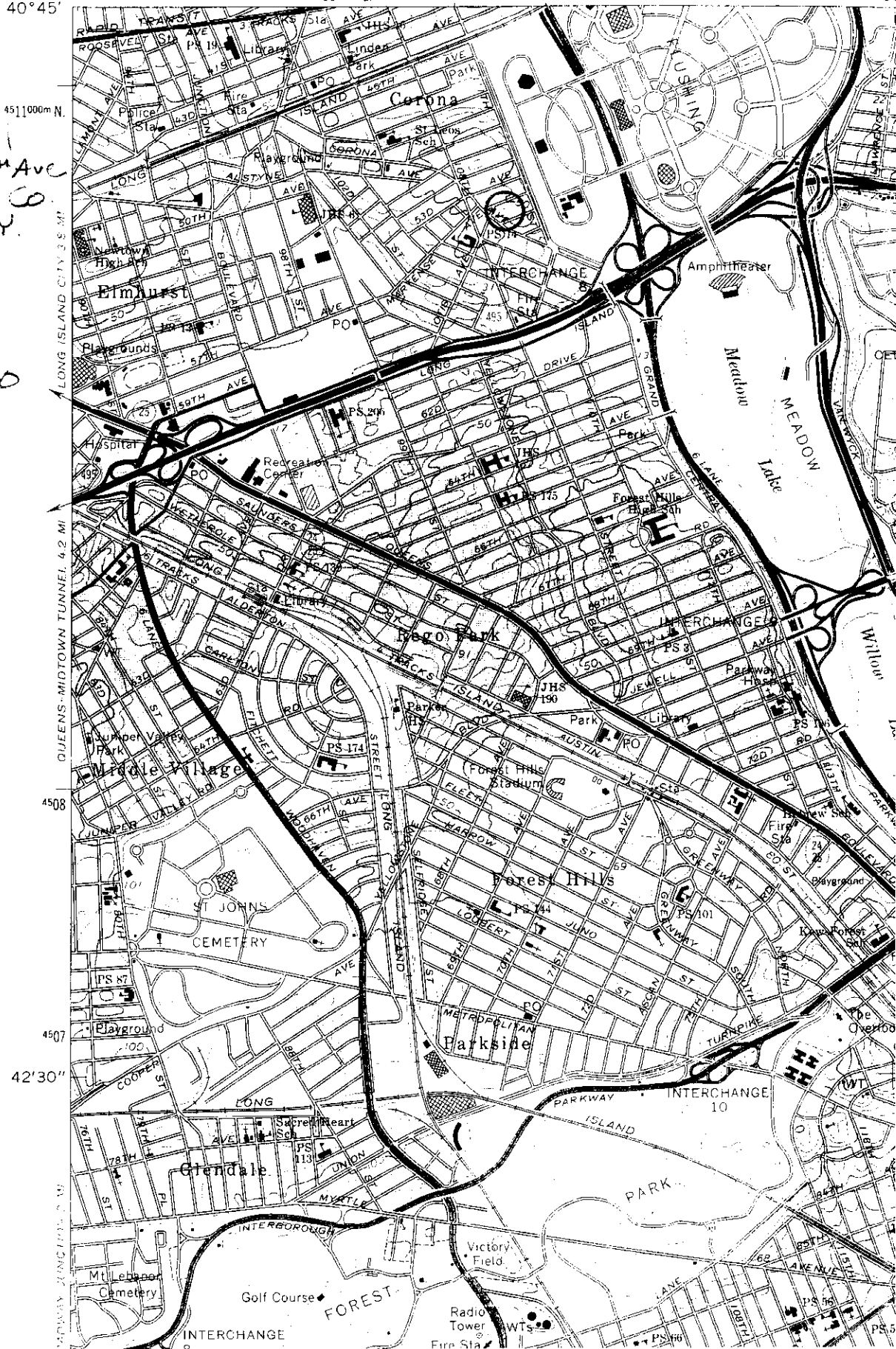
73°52'30"
40°45'

596000m E.

598

Congregation
Tifereth Israel
109-18 & 109-20 54th Ave
Corona, Queens Co.
NY.

UTM References:
Zone: 18
Easting: 596810
Northing: 4510560
USGS Topo map
Jamaica Quad
Scale 1:24000



6265 IV SW
CENTRAL PARK

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

73°52'30"

596000 E.

0.6 MI. TO N.Y. 25A

598

6 MI. TO INTERSTATE 95
507

599

400 (f

4511000 N

107-18 & 107-22 54-11-12

Zone 18

117M F 107-18

Eastern 576810

North 4310

USGS T-107-18

