

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 Jewish Center of Kings Highway

other names/site number \_\_\_\_\_

### 2. Location

street & number 1202-1218 Avenue P ☐ not for publication

city or town Brooklyn ☐ vicinity

state New York code NY county Kings code 047 zip code 11229

### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ 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 ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. (☐ see continuation sheet for additional comments.)

Ruth A. Pappert DBHPO

12/16/99

Signature of certifying official/Title

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

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Jewish Center of Kings Highway  
Name of Property

Kings County, New York  
County and State

## 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	
2	0	buildings
		sites
		structures
		objects
2	0	<b>TOTAL</b>

**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; School

RECREATION & CULTURE: Sports Facility

**Current Functions**  
(Enter categories from instructions)

RELIGION: Religious Facility; School

RECREATION & CULTURE: Sports Facility

## 7. Description

**Architectural Classification**  
(Enter categories from instructions)

LATE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY REVIVALS:

Classical Revival

**Materials**  
(Enter categories from instructions)

foundation Concrete

walls Brick

Cast stone

roof Synthetics

other

## Narrative Description

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

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Jewish Center of Kings Highway

Name of Property

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## 7. Description

The Jewish Center of Kings Highway is located at 1202-1218 Avenue P, between East 12<sup>th</sup> and 13<sup>th</sup> streets, in the Midwood/Kings Highway neighborhood of the borough of Brooklyn in New York City. The boundaries of the property are described as Brooklyn Tax Block 6775, Lots 1 and 5; the property includes two buildings: The synagogue (1212-1218 Avenue P) was constructed in 1928-30, to designs by architect Maurice Courland. The newer building (1202-1210 Avenue P), on its west, is a contributing school constructed by the congregation in 1949. To the east of the synagogue is a five-story commercial building. Across the street is a row of single-family early-20<sup>th</sup> century houses, and a church. Today, the Jewish Center of Kings Highway, an early 20<sup>th</sup> century Brooklyn synagogue, continues to function as a synagogue. Its design is typical of 1920s American synagogues, combining classical detailing with Jewish symbols. The post-World War II school has a simplified neo-classical temple front in keeping with the design of the synagogue.

### Synagogue building at 1212-1218 Avenue P

#### Exterior

The two-story-and-basement synagogue is approached by a double-staircase leading to a raised terrace, with an ornamental stone balustrade. (This terrace replaced the original broad flight of steps that originally led up to the entrance.) The façade is faced in brick, with an overlay of a cast-stone temple-front. That temple front is comprised of four engaged paneled Corinthian piers supporting an architrave and pediment. The frieze within the architrave is inscribed: "JEWISH CENTER OF KINGS HIGHWAY." The façade extends slightly beyond the end piers. Beyond that, one-story service entrances extend from either side; behind them, recessed behind the façade, extend the walls of the sanctuary, which is wider than the façade.

The four piers of the temple front effectively divide the façade into three bays, each with an entrance. The central entrance is slightly wider than those on either side. Each entrance includes ornamentally paneled double doors (each door with six panels), topped by a transom with leaded glass; the glass includes geometric patterning, and, in the transom above the central entrance, a central *magen david* inscribed within a circle. The doors are set within a cast-stone frame composed of a Corinthian pier on either side supporting an entablature. Above the central entrance there is an elaborately carved cast-stone lunette, filled with ornamental carved grape vines surrounding a representation of the Tablets of the Law (inscribed with the Hebrew letters traditionally identifying each of the Ten Commandments). The slightly smaller entrances to either side of the central entrance are each topped not by a lunette, but rather by a triangular pediment with ornamental sculpture focused on a *menorah*. A narrow band course runs across the upper part of the façade, just touching the lunette above the central entrance. Sitting on the band course, centered above each of the three entrances, are three small, round-arched leaded-glass windows, with footed sills.

The side elevations are simple brick walls with a series of protruding rectangular piers and window openings.

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Interior

*Entrance vestibule*

The entrances on the main façade lead into a narrow entrance vestibule, with a staircase leading down to the basement and up to the balcony level at either end, and three entrances to the sanctuary. The entrances from the main façade have wooden surrounds with leaded glass transoms. The three doors opposite, leading to the sanctuary, repeat the arrangement of slightly larger and more elaborate central entrance with simpler side entrances; the central entrance is through double doors, the side entrances each have a single door. Each of the wooden doors is paneled. The plaster ceiling has modest plaster ornament, and three small ornamental chandeliers. The two staircases have ornamental metal railings. The walls are hung with a number of memorial plaques.

*Sanctuary*

Inside, the sanctuary is a single space with a large coved ceiling rising to a small dome with a skylight. There is no separate gallery to serve as a women's section. The detailing continues the classicism of the exterior, with a similar melding of classical ornament and Jewish themes.

The sanctuary has three tall, almost floor-to-ceiling, leaded glass windows on the side walls, the central window wider than those on either side, flanked by a smaller window in an aedicular surround at either end of the wall; plaster walls; and a curving apse in the front.

The three tall windows are filled with ornamental polychromatic leaded glass, each window set within a round arch and flanked on either side by a pilaster rising to an ornate capital which appears to support the ceiling. The tall, wide central windows on either side are identical in design: each features in the main section an image of two lions holding a Torah scroll, and *magen david* at the top of the arch, among other polychromatic designs.

The four narrower windows each have an image (unclear what they represent) set in a roundel near the top of the arch. The small double-hung windows at either end of the wall – and at either end of the front wall, as well – are set in aedicular frames, in the triangular pediments of which is a sculpted menorah. Each has a roundel with an image. One shows a *menorah*; another shows a pair of hands making the priestly (*birkat hakohanim*); one appears to represent the bush that burnt but was not consumed, in which God first appeared to Moses.

At the front of the sanctuary, plain wall surfaces at either side – each with a window – flank the central apse, defined by *scagliola* (faux marble) pilasters (mirroring the pilasters on the exterior portico). The upper third of the apse is arranged as an arcaded balcony which originally functioned as a choir screen. A pair of pilasters at either end of the apse flank a narrow wall area; an additional pair adjacent to the inner set of those pilasters set off a curving apse centered on the ark. The ark – receptacle for the Torah scrolls – is set between a combination of *scagliola* (faux marble) Corinthian columns and pilasters on either side; the columns support a broken

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pediment, within which is a representation of the Tablets of the Law, inscribed with the Hebrew words representing the Ten Commandments. Within the frieze below the broken pediment is the traditional Hebrew inscription, "Know Before Whom You are Standing." Set between the columns is an ornamental curtain behind which are the doors of the ark. Furniture in this area includes a number of ornamental wooden seats as well as a reader's desk and table for the Torah scroll.

At the rear of the sanctuary, two pilasters similar to those on the other walls, appearing to support the ceiling, divide the rear wall into three sections. The sections on either side have a square-headed window similar to the windows on the other walls, while the central section has the three entrances from the entrance vestibule. A number of memorial plaques are affixed to the wall.

The large coved ceiling is adorned with decorative molding set in various geometric shapes. It rises to a leaded-glass skylight with a *magen david* in its center.

*Social hall*

Staircases from either end of the entrance vestibule lead down to a similar narrow vestibule from which is entered the social hall. This is a large space, directly beneath the sanctuary, with a stage. Both the space and its entrance vestibule are devoid of architectural detail.

**School building at 1202-1210 Avenue P**

The newer building, which replaced the original of 1920, is two stories tall, and has facades both on Avenue P and on East 12<sup>th</sup> Street.

The Avenue P façade is a simplified version of the classical design of the synagogue. The central portion of the façade, faced in stone, is organized as a modest temple front: two pairs of plain piers support an entablature and triangular pediment. Four entrance doors in the center are approached by a short flight of steps with metal railings. On either side of the temple front there is one window at each story. The façade is shown clearly to be just a façade by making the stone-faced temple front narrower than the full façade, with plain brick-faced portions at either end.

The East 12<sup>th</sup> Street façade is brick faced and divided into three bays by four pairs of simple brick piers. Each bay has a large rectangular casement window at both the first and second story. There is a secondary entrance – surrounded by a stone-faced section – at the southern end of this façade. Besides this section, the ground floor is fronted by a small fenced-in areaway.

The interior of this building includes classrooms, a gymnasium, and a chapel.

In general, the Jewish Center of Kings Highway retains a high degree of integrity of location, design, setting, materials, workmanship, feeling and association. It has been continuously maintained as a synagogue since

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its construction in 1928-30. Other than the replacement of the original entrance flight of steps with a terrace and new steps, alterations primarily affect the minor spaces of the social hall and its vestibule. The main façade, main sanctuary, and entrance vestibule of the synagogue all survive largely intact.

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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

### 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  
# \_\_\_\_\_

### Areas of Significance:

(Enter categories from instructions)

Architecture

Religion

Ethnic Heritage: Eastern-European Jewish

### Period of Significance:

1928-1959

### Significant Dates:

1930

1949

### Significant Person:

n/a

### Cultural Affiliation:

n/a

### Architect/Builder:

Courland, Maurice (synagogue)

Prosbauser & Prober (school)

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8. Statement of Significance

Summary

The Jewish Center of Kings Highway, at 1202-1218 Avenue P in Brooklyn, is historically significant at the local level under Criterion A in the areas of ethnic history and religion as an early-20<sup>th</sup>-century synagogue surviving in Brooklyn. Built in Midwood in 1928-30 for a growing congregation, to designs by Brooklyn architect Maurice Courland, it dates from a period when Brooklyn had emerged as one of the world's major Jewish population centers. Combining facilities for both synagogue and general community needs, including classrooms, a social hall, and a gymnasium, it was a major product of the "Jewish Center" movement then remaking the American synagogue landscape. The synagogue rebuilt its original adjoining school building in 1949 to meet the needs of the growing congregation and the surrounding community.

The Jewish Center of Kings Highway is architecturally significant at the local level under Criterion C as an example of an intact 1920s neo-Classical synagogue in Brooklyn. The synagogue is particularly noteworthy for its handsome façade mingling classical forms with Judaic motifs, and its stained-glass windows.

The Center's period of significance runs from 1928, the date of construction of the synagogue, to 1959, thereby including the post-World War II growth of the congregation and the construction of its new school building. The Kings Highway Jewish Center survives as a distinctive architectural, artistic, cultural and religious landmark of the Jewish community of Brooklyn and New York City.

The Jewish community of Brooklyn and its synagogues

Since 1898, when the City of Brooklyn became the Borough of Brooklyn within the City of Greater New York, the Jewish population of Brooklyn has formed a major portion of the Jewish population of New York City. Long home to roughly half the city's overall Jewish population, Brooklyn remains to this day one of the chief Jewish communities in the country and in the world.

Unlike Manhattan – whose first Jewish settlement dates to the 17<sup>th</sup>-century Dutch colony – Brooklyn traces its Jewish population to the middle of the 19<sup>th</sup> century. Jewish immigrants to Brooklyn during this period – like Jewish immigrants generally – came largely from the German-speaking states of central Europe. Samuel P. Abelow, the author of a 1937 history of Brooklyn Jewry, lists the earliest residents he could ascertain:

When the Jews first settled in Brooklyn is not known definitely. In the Brooklyn directory for 1838-1839, published by A.G. Stevens and Wm. H. Marschalk, appear such names as Benjamin Levy, auctioneer, at 79 Fulton St., Benjamin Levy, variety store, at 137½ Fulton St., and Daniel Levy, cartman,



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175 Pearl St. According to a tradition, the pioneers used to row across the East River to New York to attend services there Friday nights, Saturdays and holidays.<sup>1</sup>

The earliest Jewish residents of Brooklyn chronicled by Abelow included Solomon Furst, who emigrated in the 1850s and

...settled on Atlantic Avenue, where he earned his living as a merchant tailor and invested money in real estate in that section. [He] joined Congregation Baith Israel and became its president.

His son, Michael, was

...the first Jewish boy of Brooklyn to attend any college. Although he was the only Jewish boy in Yale, he spoke at the graduation exercises on the topic, "The Modern Jew." He was selected as one of the speakers because of his high scholastic attainments. He graduated in 1876. Then he studied law at the Columbia Law School and, after graduation, opened an office in Brooklyn. He was proud of the fact that he never moved out of Brooklyn and was associated with many of the leading Jewish and civic movements.<sup>2</sup>

Elias Isaacson

...came from London, England, in 1838, and settled on DeKalb Avenue, near Myrtle Avenue.... Elias Isaacson became one of the "Forty-niners" who rushed to California to dig gold out of the soil but returned to Brooklyn with a bag of misfortunes. Elias' son, Mark N., was a great violinist and occupied a very important part in the history of Brooklyn music. The son of Mark, Charles D., who died in 1936, was also a famous musician.

Levi Blumenau came from Germany in 1845 and settled "in the Court Street section." Bernhard Schellenberg, "born near Frankfort...opened a merchant tailor shop at 119 Myrtle Avenue" in 1857. That same year, James Gru "settled in Brooklyn... [and] established a men's hat business on Atlantic Avenue near the East River...."<sup>3</sup>

Distinct from the Brooklyn Jewish community was a sister community in Williamsburg, a separate village before uniting with Brooklyn.

The first known settler here was Adolph Baker, who arrived in 1837.<sup>4</sup>

<sup>1</sup> Samuel P. Abelow, *History of Brooklyn Jewry* (Brooklyn: Scheba Publishing Company, 1937), p.5.

<sup>2</sup> Abelow, 6-7.

<sup>3</sup> Abelow, 8-9.

<sup>4</sup> Abelow, 9.

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The Jewish community grew, but it was some time before it achieved great numbers. In 1870, Henry Stiles' *A History of the City of Brooklyn* listed only four Jewish congregations, and stated only that "there are in Brooklyn nearly one thousand families of the Jewish faith."

Over the next few decades, however, as Brooklyn grew into the country's third largest city, reaching a population of approximately 600,000 by 1880,<sup>5</sup> its Jewish population grew enormously. The subsequent opening of the Brooklyn, Manhattan and Williamsburg bridges, and the extension of the IRT subway into Brooklyn, facilitated the continuing growth of both the borough and its Jewish population.

Following a major wave of immigration from Eastern Europe of Jews fleeing poverty, religious discrimination, expulsion and massacres – a wave beginning in the 1880s and reaching its peak in the early decades of the 20th century – New York City, including Brooklyn, 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.<sup>6</sup> The vast majority first settled in New York City, many settling in the crowded tenements of Manhattan's Lower East Side. The Jewish immigrants created an enormous Yiddish-speaking community, in which they were able to find *kosher* (ritually acceptable) food, Yiddish-language newspapers, and mutual aid societies. Major Jewish immigration stopped only with the passage in 1924 of new immigration laws.

Brooklyn shared in this massive growth. From 1905 to 1930, the Jewish population of Brooklyn grew eight-fold, from 100,000 to 800,000. In 1918, New York City's Jewish population was estimated at 1,330,000, most of whom lived in Manhattan (696,000) and Brooklyn (568,000).<sup>7</sup> Some of Brooklyn's new Jewish arrivals moved there from the more crowded neighborhoods of the Lower East Side, while others settled directly in Brooklyn after arriving in the United States.

By 1927, Jewish residents accounted for roughly a third of Brooklyn's population, and made up almost half the Jewish population of the entire city.<sup>8</sup> In this pre-Holocaust period, wrote Abelow,

...as the estimated Jewish population of the world is 16,240,000, according to Jacob Lestschinsky, of the Jewish Scientific Institute, Brooklyn has about one-sixteenth of all the Jews. In view of the fact that Brooklyn Jewry began with a handful of settlers about 1837, the growth of the community presents one of the most remarkable social phenomena in history.<sup>9</sup>

<sup>5</sup> Ilana Abramovitch and Seán Galvin, *Jews of Brooklyn* (Brandeis Series in American Jewish History, Culture, and Life; Brandeis University Press, 2001), "Introduction," p. 5.

<sup>6</sup> Moses Rischin, *The Promised Land: New York's Jews, 1870-1914* (New York, 1970), p.20, cited in Andrew Dolkart, *National Register Nomination: Lower East Side Historic District* (New York: 1999).

<sup>7</sup> *The Jewish Communal Register of New York City 1917-1918* (New York: Kehillah [Jewish Community], 1918), p.86.

<sup>8</sup> Abramovitch and Galvin, p. 5.

<sup>9</sup> Abelow, p.13.

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Today's Brooklyn Jewish community is made up of many different elements.

In 1990, Brooklyn Jews numbered about 420,000 out of New York City's 1.13 million Jewish inhabitants.... Brooklyn's Jewish life is breathtaking in its diversity. Major groupings in the borough include Jews from the former Soviet Union, from Syria, Jews of central and eastern European origin, Israeli Jews, Jews from Arab lands; Iranian Jews. There are large numbers of elderly Jews, yuppie Jews, Holocaust survivors, Orthodox, Ultra-Orthodox.... Within its borders, Brooklyn has contained major centers of Jewish religious, educational, and all varieties of Zionist and anti-Zionist life.<sup>10</sup>

Synagogues have always played a major role in the life of New York's Jewish population, and Brooklyn's first synagogues date back to the pre-Civil War era. Brooklyn's synagogues reflect the varied modern history of Judaism – there are synagogues associated with the Reform, Conservative and Reconstructionist movements, as well as Modern Orthodoxy and the synagogues of the borough's many Hasidic communities.<sup>11</sup>

Brooklyn's first Jewish congregation, Beth Elohim, met informally in 1848 in Williamsburg, and officially incorporated in 1851. Its founders were a group of German and Alsatian Jews; perhaps not coincidentally, the year 1848 was the year of the various failed revolts in German-speaking European states. In 1859, the congregation bought a Lutheran church on South First Street and converted it to use as Brooklyn's first synagogue.

Just three years later, in 1862, Brooklyn's second Jewish congregation, Baith Israel, constructed Brooklyn's first purpose-built synagogue at the corner of Boerum Place and State Street.

In the words of Rabbi Israel Goldefarb, the Congregation's first historian, it was "the first altar dedicated to the God of Israel" to be built on all of Long Island, for it was not until 1876 that Williamsburg's Kahal Kodesh built its own synagogue on Keap Street.<sup>12</sup>

Within 40 years, Brooklyn synagogues numbered in the hundreds. New York's 1918 Jewish population was served by 700 synagogues, of which not quite 300 were located in Brooklyn. Brooklyn's synagogue count that year, broken down by district, included (and this listing is indicative of the location of the major Jewish communities within the borough at that time):

Borough Park: 27 permanent, 13 temporary

Brownsville: 48 permanent, 23 temporary

<sup>10</sup> Abramovich and Galvin, p.3.

<sup>11</sup> Though Judaism is small in numbers of adherents, compared to such religions as Christianity and Islam, it has many different theological manifestations. For a description and history, see Isidore Epstein, *Judaism* (Penguin Books, 1959, reprinted 1973), especially Chapter 21, "Modern Movements in Judaism."

<sup>12</sup> Judith R. Greenwald, "First Synagogues - The first 144 Years of Congregation Baith Israel Anshei Emes (the Kane Street Synagogue)," in Abramovitch and Galvin, *Jews of Brooklyn*, p. 33.

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Bushwick: 5 permanent, 6 temporary  
Central Brooklyn: 26 permanent, 26 temporary  
East New York: 24 permanent, 29 temporary  
Williamsburg: 49 permanent, 20 temporary<sup>13</sup>

After World War II, Brooklyn began losing much of its population and industrial employment. In particular, the population of Jewish neighborhoods in the Bronx and Brooklyn shrank due to death and movement away from city neighborhoods. The 1980s and '90s saw a resurgence of Brooklyn's Jewish population. The flight to the suburbs slowed, and many Jews moved to the city in the '80s from the Soviet Union, Israel, Iran and from other Middle Eastern countries. By 1990, there were 420,000 Jews in Brooklyn.<sup>14</sup>

Today Brooklyn still has hundreds of active synagogues. In some neighborhoods which formerly had Jewish communities but no longer do, notably Brownsville and East New York, synagogues have been either demolished or converted to churches or other uses. In neighborhoods that have historic or new Jewish communities, however, synagogues continue to thrive. Such is the case in the greater Flatbush area, including Midwood.

Flatbush/Midwood/Kings Highway

The Jewish Center of Kings Highway is located on Avenue P, two blocks east of Coney Island Avenue and one block from Kings Highway, two of the major thoroughfares in Brooklyn generally and Flatbush in particular. It occupies the southwest corner of the boundaries generally ascribed to Midwood, a smaller neighborhood within the greater Flatbush area.

Midwood today is considered to be bounded by Avenue H, Flatbush Avenue, Kings Highway and Coney Island Avenue.<sup>15</sup> Its original Dutch name, "Midwout," meant "middle woods," and apparently derived from its location between the towns of Flatbush and Gravesend.

Kings Highway itself is a very old thoroughfare.<sup>16</sup> It is said to follow the path of a former Native American trail connecting the Narrows to various villages including New Utrecht, Flatbush, Flatlands and Bushwick. British troops made use of the trail during the Battle of Long Island of the American Revolution.

Aside from several early mansions, Midwood saw little development until the 1920s, when the urban transformation of Brooklyn, coming from the northern part of the borough, finally reached the area.

<sup>13</sup> *Jewish Communal Register*, op. cit.

<sup>14</sup> Marc D. Angel, Jeffrey S. Gurock, "Jews," *Encyclopedia of New York City*, ed. Kenneth T. Jackson (New Haven: Yale University Press, 1995), p. 622.

<sup>15</sup> The following account of Midwood is based on "Midwood," by Elizabeth Reich Rawson, in the *Encyclopedia of New York City*, *ibid.*, p. 761.

<sup>16</sup> See Elizabeth Reich Rawson, "Kings Highway," *Encyclopedia of New York City*, *ibid.*, p. 617.

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From its beginning as an urban neighborhood, Midwood had a large Jewish population, as did the larger Flatbush district. The wider area has been called

...the largest Jewish population area in Brooklyn.... Of the 101,100 Jewish individuals in the area, over half - 54% - self identify as Orthodox.<sup>17</sup>

Consequently, the neighborhood is

...home to dozens of Orthodox Synagogues. The older synagogues (dating from the early part of the twentieth century) are generally large congregational structures located on busy intersections or on large thoroughfares.<sup>18</sup>

Not all the synagogues in Midwood are Orthodox, however. One of the oldest is the Jewish Center of Kings Highway, which belongs to the Conservative movement.

The Jewish Center of Kings Highway

The Jewish Center of Kings Highway began as a synagogue and school called the Beth HaKnesseth ["House of Assembly"] Talmud Torah of Kings Highway. Its first building on Avenue P - at 1202-1210 Avenue P on the southeast corner of East 12<sup>th</sup> Street - was located on the site of the 1949 school building belonging to the synagogue.<sup>19</sup> The cornerstone of that original building was laid in October 1920. As described in the *Brooklyn Eagle*, the building would serve as more than just a religious school:

...when completed [the building] will be used as a synagogue, school and educational community center. It will be equipped with an up-to-date gymnasium and all sorts of social events will be held within its walls. The cornerstone was shifted into place by Isadore Blauner, who has been specially active in working for the new temple.<sup>20</sup>

This original building was completed in 1922.<sup>21</sup> Though the name "Talmud Torah" generally refers to a school, it was not uncommon at that time for such institutions to include synagogues. Historian Abelow describes the different types of Jewish religious schools in Brooklyn in the early 20<sup>th</sup> century, and notes:

<sup>17</sup> Nehemia Stern, 'Post Orthodoxy': An Anthropological Analysis of the Theological and Socio-Cultural Boundaries of Contemporary Orthodox Judaism (submitted in partial fulfillment of the requirements for the degree of Master of Arts in Anthropology in the Graduate School of Binghamton University, State University of New York, 2008), p. 30.

<sup>18</sup> *Ibid.*, p. 33.

<sup>19</sup> New Building application 7464 of 1920.

<sup>20</sup> "New Talmud Torah Cornerstone Laid," *Brooklyn Eagle*, November 1, 1920, p.5.

<sup>21</sup> Certificate of Occupancy 12882 of 1922.

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A third group of schools is the Talmud Torahs. These schools are connected with the synagogues or they form the nuclei around which the synagogues are built. The number of Talmud Torahs is growing. The boom period following the [First] World War marked a golden era in the construction of schools equal in quality though not in size with the public schools.<sup>22</sup>

The institution was more than just school and synagogue, however. The description of its uses as including a gymnasium marks it as part of the new Jewish Center movement (see below), and indeed, by 1924 Beth Haknesseth Talmud Torah of Kings Highway had been renamed the Jewish Center of Kings Highway (although the school itself retained the name of Beth HaKnesseth Talmud Torah at least through 1928<sup>23</sup>).

In 1928, the congregation decided to expand, and announced a

...two story addition to its edifice at the southeast corner of Avenue P and E.12th st. to cost \$100,000. The plans were prepared by M. Courland.<sup>24</sup>

The new addition opened in 1930, no longer described as an "addition" but as a "new synagogue." A photograph in the *Brooklyn Eagle* was captioned:

Photo shows the new \$200,000 Synagogue and Jewish Center of Kings Highway, Inc., Avenue P at E.12th St., to be officially dedicated Sunday at 2 p.m. Three-day dedication...will run from Friday through Sunday.<sup>25</sup>

The new structure was dedicated to use as a large synagogue with a large social hall beneath it, leaving the original building in use for the school, gymnasium, and other community uses that, together with the synagogue, formed a typical Jewish Center. By 1937, Abelow could describe the original building as an educational adjunct to the new synagogue:

The Jewish Centre of Kings Highway on Avenue P and Twelfth Street has a fine Talmud Torah building.<sup>26</sup>

New York synagogues and the "Jewish Center" phenomenon

The history of New York synagogues extends back to the construction in 1729 of the original "Shearith Israel" or Mill Street synagogue (demolished). In the intervening three centuries, synagogue architecture has gone

<sup>22</sup> Abelow, *op. cit.*, p. 103.

<sup>23</sup> See "Beth Elohim Gets Permit to Erect Religious School," *Brooklyn Eagle*, January 31, 1928, p.2: "'A similar permission was granted the Beth Haknesseth Talmud Torah of Kings Highway, Inc, for the erection of a building adjoining the temple at Avenue P and E.12th st.'"

<sup>24</sup> *Brooklyn Eagle*, August 19, 1928, Section D, p.1.

<sup>25</sup> "New Synagogue Ready for Dedication," *Brooklyn Eagle*, March 26, 1930, p. M2.

<sup>26</sup> Abelow, *op.cit.*, p.139.

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through many iterations. Surviving New York synagogues include a number of distinct types, ranging from "stieblach," or store-front synagogues; to vernacular "tenement synagogues" – long narrow structures suited to the 100x20 foot lots typical of the Lower East Side (e.g. the NR-listed Stanton Street Shul); to grand, high-style "cathedral" synagogues (e.g. the NR-listed Central Synagogue). The 20<sup>th</sup> century saw the development of a new, particularly American synagogue type – the Jewish Center – which served not only as a place of worship, but as a center of community life; besides a sanctuary, it included classrooms, social halls and, in the largest buildings, even gymnasiums and swimming pools.

The development of the Jewish Center has been carefully chronicled by historian David Kaufman.<sup>27</sup> Kaufman traces the origin of the phenomenon to several sources, including the millennia-old tradition of the synagogue as a place of worship, study and assembly; the 19<sup>th</sup> century Protestant development of the "institutional church"; the social requirements of newly-developed communities of middle-class, assimilated, first- and second-generation Jewish families; and the specific example of the West Side Jewish Center built in 1917 on Manhattan's West 86<sup>th</sup> Street by influential rabbi Mordecai Kaplan.

Though Kaplan has often been cited as the originator of the Jewish Center, Kaufman argues that many of the necessary conditions were already in place, and that "Kaplan was simply the right man at the right time, giving audible voice to less immediately observable – but far more pervasive – historical processes."<sup>28</sup> Nevertheless, Kaplan's Jewish Center exemplifies the type as it developed in the years following World War I, and was without question an influential model for similar Jewish Centers constructed around the city in the following decades. As described by Kaufman:

The new institution would be neither a synagogue, nor a Jewish school, nor a social club like the YMHA, but rather, a combination of all three. The idea was one of unification and simplification, meant to harmonize dissonant elements in the cacophonous milieu of the contemporary Jewish community; as formulated by Kaplan it became the germination of the synagogue-center movement.<sup>29</sup>

Kaplan, writing in 1918, described his conception of the Jewish Center:

We state frankly that we are establishing the Jewish Center for the purpose of deriving from it for ourselves pleasures of a social, intellectual, and spiritual character.... The Jewish Center will be dominated by a purpose of far-reaching significance, if we, who are about to establish it, will do so with the deliberate and conscious aim of conducting it as an experiment to help us solve the problem of Jewish life and religion.<sup>30</sup>

<sup>27</sup> David Kaufman, *Shul with a Pool: The "Synagogue-Center" in American Jewish History* (Brandeis University Press, 1999).

<sup>28</sup> Kaufman, p.7.

<sup>29</sup> Kaufman, pp. 232-233.

<sup>30</sup> Kaufman, p. 238.

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Kaplan saw the Jewish Center as meeting four different levels of need:

The elements which are indispensable to health in human life are four in number: atmosphere, light, food and exercise. Provide Jewish life with these constituents, and you will solve the problem of Judaism.<sup>31</sup>

Kaufman translates these four levels:

... "atmosphere," or a Jewish environment; "light," interpreted as "entertainment and joy-giving recreations"; the "food" of Jewish knowledge; and "exercise," understood as the opportunity for practical action. In other words, the Kaplanian synagogue-center is intended to provide a spatial context for Jewishness, a recreational center, an institute for Jewish education (for all ages), and a headquarters for social and political activism. ... Created as a congregational entity and intended to revolve around a synagogal hub, the West Side Jewish Center was a synagogue-center and, as such, became the prototype for a new movement in American Jewish life.<sup>32</sup>

The building erected in 1917 on West 86<sup>th</sup> Street was unlike any prior synagogue. As described in 1917, the 11-story building was planned to include:

... a spacious lobby and auditorium on the first floor with coat rooms and lavatories on the second floor. The synagogue extends through the third and fourth floors with the exception of the front of the building, where the fourth floor space is to be used as a library, room for trustees, and gallery. The additional stories that will be erected at some future time will contain the following: Fifth and sixth floors, gymnasium and exercise rooms; seventh and eighth floors, natatorium and baths, including steam and hot rooms, showers, &c. and sleeping rooms; ninth floor, class and club rooms for junior; tenth floor, club rooms and banquet hall, with necessary kitchen and pantries.<sup>33</sup>

Kaplan's West Side Jewish Center was followed by a number of major such complexes in Brooklyn built in the 1920s and 1930s, including first and most famously the Brooklyn Jewish Center; major examples of the type continued being built in the 1940s and 1950s.

The attraction of the concept was evident in the early 1920s when the Talmud Torah on Avenue P changed its name to the "Jewish Center of Kings Highway."

<sup>31</sup> Kaufman, 239.

<sup>32</sup> Kaufman explains that Kaplan's type of "Jewish Center" must be considered separately from a contemporaneous "secular" institution also known as a "Jewish Center," p. 240.

<sup>33</sup> "Jewish Social Centre," *New York Times*, March 10, 1918, p. RE12.



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Maurice Courland<sup>34</sup>

According to his obituary in the *New York Times*, Maurice Courland (1892-1957) was a native of Palestine, educated at the Ecole des Beaux-Arts in Paris and at City College in New York.

Following his gradation he practiced in Buenos Aires and in the United States... He established his office here in 1919.... Mr. Courland was well-known as an architect of synagogues and schools. He designed more than sixty such structures in the eastern United States. He also designed hospitals, apartment houses, commercial and industrial structures.

Among the synagogues Courland designed were

...the East Midwood Jewish Center (National Register listed) in Brooklyn<sup>35</sup>, the Flatbush Jewish Center new Educational Institute in Brooklyn, Temple Beth El in Rockaway Park, Queens, and its new school and center, and was engaged at his death in the design of Public School 28, 155<sup>th</sup> Street at Broadway; Temple Gates of Hope, 711 West 179<sup>th</sup> Street, and Temple B'nai Israel, Freeport, L.I.

He also designed the Magen David synagogue, 2017 67<sup>th</sup> Street, Brooklyn (National Register listed), and the Free Synagogue of Flushing (National Register listed). Courland's expertise in synagogue design led to his being a member of the

...Panel of Architects for the Orthodox, Conservative and Reform Unions of Jewish Congregations.<sup>36</sup>

Later in his life, Courland joined with his son Raphael in the firm of Maurice Courland & Son, which is still active.

The design of the Jewish Center of Kings Highway

Maurice Courland's design for the Jewish Center of Kings Highway is a smaller version of the neo-Classical structure he designed in 1927, one year earlier, for the Free Synagogue of Flushing. Like that synagogue, the Center was originally approached by a broad flight of steps, and has a temple front, whose classical details are adorned with specifically Jewish motifs. While the Flushing building has a projecting portico with four round columns supporting an entablature and triangular pediment, the Jewish Center has four flat, paneled, engaged piers supporting an entablature and triangular pediment. The entrances and windows of the facades are arranged

<sup>34</sup> Information about Maurice Courland was compiled from the following sources: Landmarks Preservation Commission, *Upper West Side / Central Park West Historic District Designation Report (LP- 1647)* (New York: City of New York, 1990), Architects' Appendix; Maurice Courland obituary, *New York Times* (11/18/57), p. 31; Norval White and Elliot Willensky, *AIA Guide to New York City* (New York: Three Rivers Press, 2000), p. 851; *American Architects Directory*, George S. Koyl, ed. (New York: R.R. Bowker Co., 1962), p. 138.

<sup>35</sup> This synagogue has also been attributed to Louis Allen Abramson. Documentation is not sufficient to make a final determination.

<sup>36</sup> "Maurice Courland, Architect, Dies at 65; Expert on Synagogue and School Design," *New York Times*, 11/18/1957, p.31.

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similarly. The three entrances have cast-stone surrounds; the two at either end are capped with simple triangular pediments adorned with a *menorah*, a reference to the seven-branched light that burned in the ancient Temple in Jerusalem, while the central entrance is capped with a semi-circular lunette adorned with the two Tablets of the Law – inscribed with Hebrew letters that are abbreviations for each of the Ten Commandments. As in Flushing, there are leaded-glass transoms directly above the entrance doors, with an inscribed *magen david* (shield or “star” of David) in the transom above the central entrance. And, as in Flushing, there is a small round-arched leaded-glass window above each entranceway.

Inside, the sanctuary is, again like the Flushing synagogue, a single large domed space, with no separate gallery to serve as a women’s section. The detailing continues the classicism of the exterior. The cross between classical ornament and Jewish themes is continued in, for instance, the ark – receptacle for the Torah scrolls – which is set between two classical columns supporting a broken pediment, within which is another representation of the Tablets of the Law – again, similar to, if not identical with, the ark in the Flushing building. Leaded-glass windows on Jewish themes light the space – organized in the same arrangement as at Flushing, with three round-arched windows; the central one wider than the others, separated by classical columns, and at the corners much smaller rectangular windows set in aedicular surrounds. Unlike the ceiling at Flushing, which is a shallow circular dome, the ceiling at the Center is a shallow rectangular dome, but like Flushing it also rises to a leaded-glass skylight with a *magen david* in its center.

The Jewish Center’s congregation and subsequent history

The original Talmud Torah building of 1920 was a project of several individuals, including Isidore Blauner (d.1932), a banker<sup>37</sup> who was involved in many Jewish charities.<sup>38</sup> The new synagogue, however, was shepherded to completion by another member, Nathaniel J. Levine, also a banker, who served as president of the congregation as early as 1923<sup>39</sup> and as late as 1951<sup>40</sup>. His obituary notice, placed by the congregation, described him as

...our beloved founder, Past President and Honorary President, Nathaniel J. Levine. Our Synagogue and Community Center Buildings, to which he has bequeathed a lifetime of devoted, dedicated and inspiring leadership, shall serve as everlasting monuments to his blessed memory....<sup>41</sup>

<sup>37</sup> “Bank and Trust Co. News,” January 14, 1928, p.9: “...Seventh National Bank...Nathaniel J. Levine elected assistant cashier.”

<sup>38</sup> See his obituary listings, *New York Times*, September 13, 1932, which include notices from Lebanon Hospital (“its beloved fellow-director”), the Society for the Advancement of Judaism, the Hebrew National Orphan Home (“its esteemed member and benefactor”), Congregation Shaare Zedek, and Congregation Ohab Zedek. He bequeathed \$50,000 to the Lebanon Hospital Association of New York City (*New York Times*, September 29, 1932). It is unclear if Isidore Blauner was connected to Blauner Brothers, a successful chain of stores in New York and Philadelphia.

<sup>39</sup> “Talmud Officers Installed,” *Brooklyn Eagle*, January 18, 1923, p.20: “Nathan L. Levine was installed as president....”

<sup>40</sup> *Brooklyn Eagle*, March 12, 1951, p. 20.

<sup>41</sup> *New York Times*, February 26, 1964, p.35. One of the stained glass windows in the synagogue’s sanctuary is inscribed “Nathaniel J. Levine, Founder – President.”

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Members of the congregation came from various backgrounds; many worked in the garment industry, which employed large numbers of Jews in early and mid-20<sup>th</sup> century New York. Arnold I. Cohn "retired in 1990 after a 45-year career as the owner of a men's haberdashery, Mac's Men's Store in Brooklyn."<sup>42</sup> Abraham J. Silverman, a vice president of the Jewish Center, was the "head of the Peerless Sporting Goods Company, 519 Broadway, Manhattan" when he died in 1932.<sup>43</sup> Alex Weinzimmer, a president of the congregation, "headed the Flossie Dress Company in New York until he retired and moved to Florida in 1963...."<sup>44</sup> Abraham Menzin, "a toy manufacturer" was "a member of both the board of directors and the board of education" of the Center.<sup>45</sup>

In 1946, the Center was described as "the largest and one of the oldest [synagogues] in the Kings Highway section of Flatbush."<sup>46</sup> As the congregation grew, it decided to replace its original Talmud Torah building at the corner of Avenue P and East 12<sup>th</sup> Street with a new building, planned in 1949 and built to designs by Proskauer & Prober.<sup>47</sup> The building continues to function as a school.

Rabbi Jacob J. Newman served as the Center's rabbi from 1926 through 1954, remaining active in the congregation after his retirement as Rabbi Emeritus. Rabbi Newman, together with President Nathaniel J. Levine, took the congregation through the building of its new synagogue in 1928-30 and its new school building in 1949. The next long-term rabbi for the Center was Norman Siegel, who served from 1957 until his death in 1972. Rabbi Siegel, who graduated from Yeshiva College and was ordained by the Rabbi Isaac Elchanan Theological Seminary, both Orthodox institutions, came from a family of rabbis - he and his two rabbi brothers served as chaplains in World War II, one in the Army, one in the Navy, and one in the Army Air Corps.<sup>48</sup> Rabbi Newman introduced a "new approach to synagogue worship, incorporating an informal question-and-answer period following the regular Sabbath service," an innovation he "pioneered" in prior positions in Chicago and Portland, Oregon.<sup>49</sup>

The neighborhood continues to have a large Jewish population, but that population has evolved, most recently with the arrival in the late 1980s and early 1990s of Jewish immigrants from the former Soviet Union. In 1995, the basement of the new building became the location of a circus school for immigrant Jewish children, run by Alex Berenchtein,

... a former star of the Moscow Circus; an acrobat and juggler, he won four international competitions. In his homeland, top circus performers are as revered as Olympic athletes, and their cultivation is taken seriously: Berenchtein was training at age six. After defecting to the U.S. in 1990, he became a trainer

<sup>42</sup> *Palm Beach Post*, February 28, 1999, p. 5D.

<sup>43</sup> *New York Times*, October 26, 1932, p.23.

<sup>44</sup> *New York Times*, January 20, 1979, p.26.

<sup>45</sup> *Brooklyn Eagle*, March 31, 1952, p.4.

<sup>46</sup> *Brooklyn Eagle*, February 8, 1946, p.7.

<sup>47</sup> *New York Times*, June 11, 1949, p.24. New Building application 655 of 1949. The Certificate of Occupancy issued in 1954 described the building's uses: Cellar - gymnasium, locker rooms, lunch counter; mezzanine: superintendent's apartment and storage; first floor: offices, meeting rooms and synagogue; second floor: meeting rooms, classrooms and offices.

<sup>48</sup> "Ex-Chaplain to Serve as Rabbi in Brooklyn," *New York Times*, August 10, 1957, p.11.

<sup>49</sup> "Rabbi Broadens Synagogue Role," *New York Times*, November 3, 1957, p.83.

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himself, leading workshops in public schools. Then, four years ago, he opened his nonprofit academy, the New Way Circus Center, in a Brooklyn neighborhood full of Russian immigrants. Elsewhere, parents might pale at the thought of their progeny running off to join the circus. Here, they send their kids (as young as two and a half, as old as 16) for big-top lessons every weekday evening, all day on Sundays. Two other Moscow Circus veterans share the teaching duties. Students perform at street fairs and on local stages as the Russian-American Kids Circus. The best have appeared in commercials, on MTV's Oddville, on Cosby.<sup>50</sup>

The Jewish Center of Kings Highway synagogue continues to thrive as a synagogue, school and general community center. The Center reflects the history of Brooklyn Jews in the 20<sup>th</sup> century – including the history of the Jewish Center movement – and now also the history of Brooklyn Jews at the beginning of the 21<sup>st</sup> century. As such, the Jewish Center of Kings Highway remains a vital part of the living history of its neighborhood, and of its city.

<sup>50</sup> "This School Is a Circus," *Life*, March 1999, p.80.

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*Brooklyn Eagle* articles:

"Beth Elohim Gets Permit to Erect Religious School." January 31, 1928, p.2.

"New Synagogue Ready for Dedication." March 26, 1930, p. M2.

"New Talmud Torah Cornerstone Laid." November 1, 1920, p.5.

"Novelist to Speak." January 23, 1924

"Talmud Officers Installed." January 18, 1923, p.20.

August 19, 1928, Section D, p.1.

February 8, 1946, p.7.

March 12, 1951, p. 20.

March 31, 1952, p.4.

*New York Times* articles:

"Bank and Trust Co. News." January 14, 1928, p.9.

"Ex-Chaplain to Serve as Rabbi in Brooklyn." August 10, 1957, p.11.

"Jewish Social Centre." March 10, 1918, p. RE12.

"Maurice Courland, Architect, Dies at 65; Expert on Synagogue and School Design." November 18, 1957, p.31.

"Rabbi Broadens Synagogue Role." November 3, 1957, p.83.

September 13, 1932.

September 29, 1932.

October 26, 1932, p.23.

June 11, 1949, p.24.

February 26, 1964, p.35.

January 20, 1979, p.26.

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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 1 8 5 8 7 9 0 0 4 4 9 5 9 7 0  
Zone Easting Northing

3 1 8              
Zone Easting Northing

2 1 8

4 1 8

### 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 page for author)

name/title Contact/Editor: Kathy Howe, Historic Preservation Program Analyst

organization NYSOPRHP, Field Services Bureau date October 7, 2009

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

city or town Waterford state NY zip code 12188

### 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 Jewish Center of Kings Highway attn: Mrs. Sylvia Levy, President

street & number 1202 Avenue P telephone 718-645-9000

city or town Brooklyn state NY zip code 11229

**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 Jewish Center of Kings Highway occupies Brooklyn Tax Block 6775, Lot 1 (school) and Lot 5 (synagogue), Kings County, New York. The combined lots measure 160' by 100' deep. The boundary is delineated on the accompanying map.

**Boundary Justification**

The nomination boundary includes the entire property occupied by the historic synagogue and school.



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**Form prepared by:**

Tony Robins

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50 West 67<sup>th</sup> Street, Suite 1-F

New York, NY 10023

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**Prepared on behalf of:**

The New York Landmarks Conservancy

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New York, NY 10004

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Photographs

Jewish Center of Kings Highway  
1202-1218 Avenue P  
Brooklyn, Kings County, NY

Photographer: Tony Robins

Date taken: January 2009 and August 2009 (photo no. 13 only)

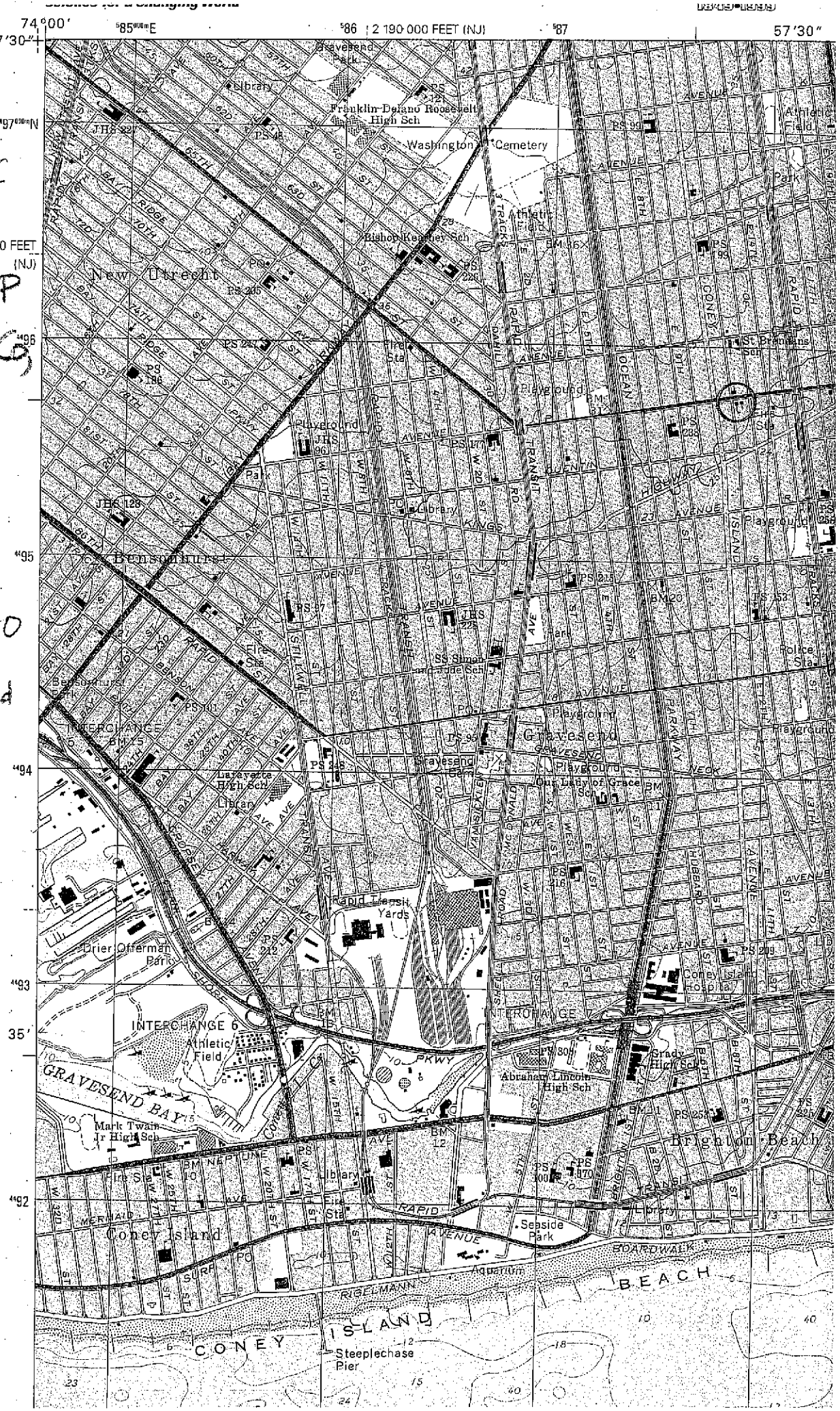
CD-R with .TIF images on file at: NYS Office of Parks, Recreation and Historic Preservation, Waterford, NY

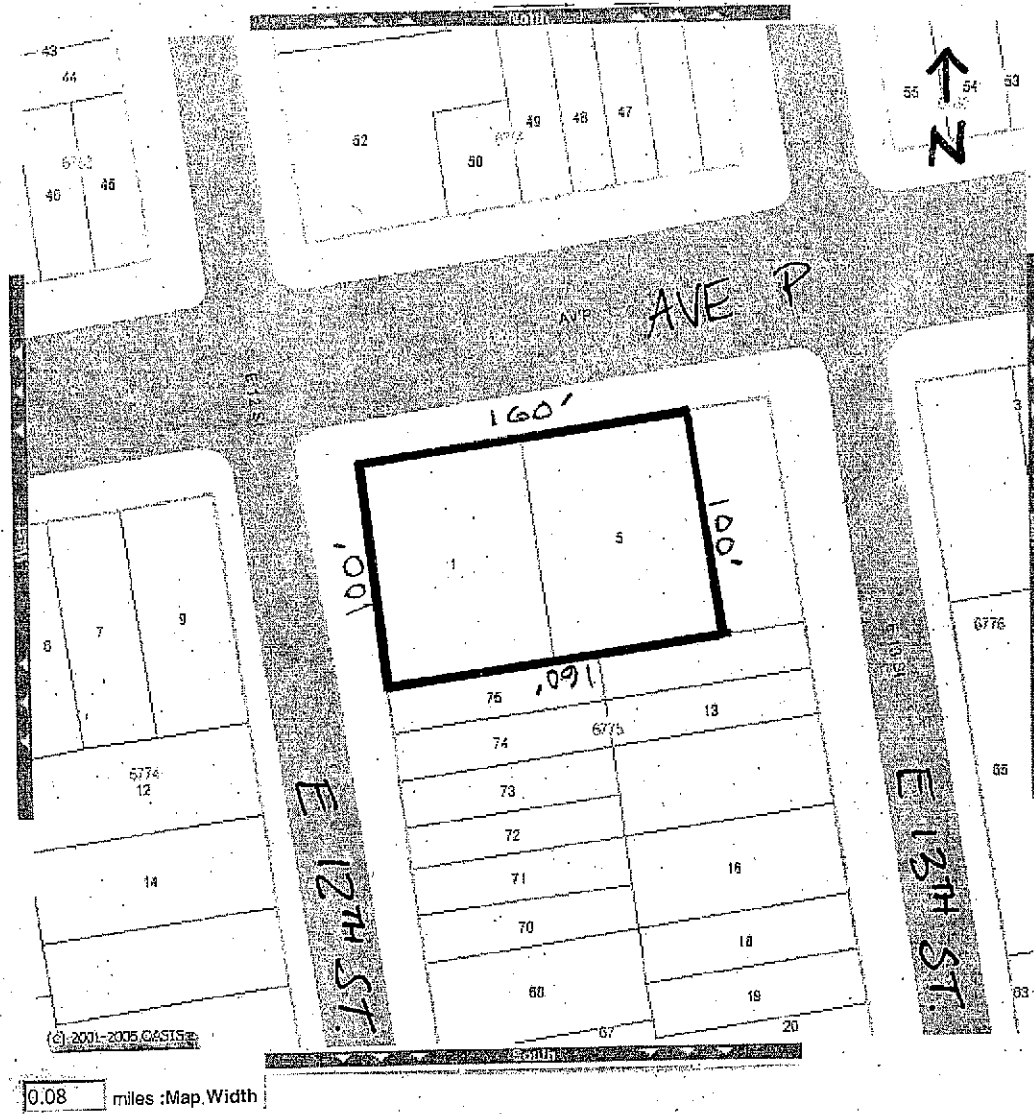
1. Synagogue (1212-1218 Avenue P), north façade, looking south
2. Detail above synagogue's center entrance, north façade, looking south
3. Detail of western entrance of synagogue's north façade, looking south
4. East elevation of synagogue, looking south
5. Entrance vestibule of synagogue, detail of doors leading to sanctuary, looking southwest
6. Sanctuary of synagogue, view from rear looking southeast
7. Sanctuary of synagogue, view looking north to rear
8. Ark at south wall of synagogue, facing south
9. Window at east wall of synagogue, looking east
10. Window at center of east wall of synagogue, looking east
11. Skylight above sanctuary of synagogue
12. Lower level social hall of synagogue
13. Adjacent school, 1202-1210 Avenue P façade, looking south

74°00' 40°37'30" 85°00' E 86 12 190 000 FEET (NJ) 87 57°30"

Jewish Center of  
Kings Highway  
1202-1218 Ave P  
Brooklyn, Kings Co,  
NY

Zone 18  
Easting 587900  
Northing 4495970  
USGS -  
Coney Island Quad  
1124000





**Jewish Center of Kings Highway**  
**1202-1218 Avenue P**  
**Brooklyn, Kings County, NY**

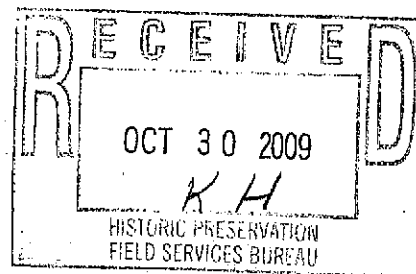
Brooklyn Tax Block 6775, Lot 1 (school) and Lot 5 (synagogue)

Source: NYC OASIS maps (2009)

Dimension of combined lots: 160' x 100' (as indicated on map)



Landmarks Preservation  
Commission



Kate Daly  
Executive Director  
kdaly@lpc.nyc.gov

October 27, 2009

1 Centre Street  
9<sup>th</sup> Floor North  
New York, NY 10007

212 669 7926 tel  
212 669 7797 fax

Ms. Ruth Pierpont, Director  
New York State Office of Parks, Recreation and Historic Preservation  
P.O. Box 189  
Peebles Island  
Waterford, New York 12188-0189

Re: Jewish Center of Kings Highway, 1202-1218 Avenue P, Brooklyn

Dear Ms. Pierpont:

I write on behalf of Chair Robert B. Tierney in response to your request for comment on the eligibility of the Jewish Center of Kings Highway in Brooklyn, to the State and National Registers of Historic Places.

The Commission has reviewed the materials submitted by the Historic Preservation Field Services Bureau and has determined that this building appears to meet the criteria for inclusion on the State and National Registers of Historic Places.

Sincerely,

Kate Daly



U.S. DEPARTMENT OF THE INTERIOR  
U.S. GEOLOGICAL SURVEY



74°00' 40°37'30"

85°00'

86°12'190 000 FEET (N)

87

57°30"

89

659 000 FEET (N)

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Kings Highway

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