

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 Ocean Parkway Jewish Center

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

### 2. Location

street & number 550 Ocean Parkway [ ] not for publication

city or town Brooklyn [ ] vicinity

state New York code NY county Kings code 047 zip code 11218

### 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.)

Richard A. Purpura / DSHP

Signature of certifying official/Title

10/28/09

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

Ocean Parkway Jewish Center  
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	
<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>	<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;  
Auditorium  
   
   
   
 

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

RELIGION: Religious Facility; School  
RECREATION: Sports Facility;  
Auditorium  
   
   
   
 

## 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 Indiana Limestone  
walls Indiana Limestone.  
Granite. Marble.  
roof    
other Bronze. Leaded Glass.

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

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Section 7 Page 1

Ocean Parkway Jewish Center

Name of Property

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DESCRIPTION

*Summary*

The Ocean Parkway Jewish Center is located at 550 Ocean Parkway, on the west side of the Parkway between Ditmas Avenue and Avenue F, in the Kensington neighborhood of the borough of Brooklyn in New York City. Ocean Parkway (NR-listed), designed by Frederick Law Olmsted and Calvert Vaux, is a wide, landscaped boulevard with pedestrian paths and service roads. The block on which the Center sits is quite long. On either side, the Center is flanked by eight-story brick apartment houses; similar apartment houses and some smaller single-family houses are located on the other side of the Parkway – typical of the Ocean Parkway streetscape in this section of Brooklyn. The Center was built in 1924-26 to designs by architects Samuel Malkind and Martyn Weinstein. The stone-clad, neo-classical-style building is a highly intact representative example of a Jewish Center, combining worship, educational, and recreational spaces under one roof. A two-story addition to the building called the “Talmud Torah Ocean Parkway Jewish Center,” built in 1951-1954, extends south along the Parkway. The Talmud Torah school, built within the period of significance, is contributing. The boundaries of the nominated property are described as Brooklyn Tax Block 5399, Lot 32.

*Exterior*

The Ocean Parkway Jewish Center reads as a three-story-basement-and-attic building with a two-story addition to the south. The original building is faced in Indiana limestone, granite and marble. A double-staircase leads to a raised terrace, with an ornamental stone balustrade. At either end, the balustrade supports a tall bronze light fixture. Beneath the terrace, a set of steps leads down, through a segmentally-arched opening, to a centrally located entrance to the Center’s basement level.

The first story is faced in rusticated limestone. In its center are three round-arched entrances, each with double doors topped by a blind transom; four metal light fixtures flank the three entrances. Each door is adorned with square panels containing Judaic emblems – a *menorah*, a *magen david*, and symbols of the Twelve Tribes identified with their Hebrew names. The basement entrance at the lower level has a similarly adorned door. To the north and south of the entrances, on either side, the façade is very slightly recessed, with two simple, single square-headed windows.

The second and third stories are organized as a temple front: the central area, directly above the three arched entranceways, is organized as three bays by six fluted Ionic pilasters – a pair of pilasters at either end, and two single pilasters – supporting an entablature and triangular pediment rising into the attic level. Within the three bays are three aedicular windows, each with a lintel topped by a triangular pediment supported on a console bracket at either side, and a balustrade at the base; the second story of each bay has a square incised panel with a carved *magen david* in its center. The frieze of the entablature is inscribed with the letters “THE OCEAN PARKWAY JEWISH CENTER.” Above it, in the center of the pediment, is sculpted representation of the Tablets of the Law, inscribed with the Hebrew letters traditionally representing each of the Ten Commandments,

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flanked on either side by a sculpted lion. To either side of the temple-front, the façade has a single aedicular window – identical to those in the center but with a segmental-arched rather than a triangular pediment – at the second-story level, and a simple square window opening at the third-story level. At either edge of the façade, the stone is rusticated. The attic story at either side of the pediment of the temple front is plain stone with no window openings.

The side facades of the building – barely visible – are simple, undeveloped brick walls with window openings with stone sills.

Attached to the south side of the original building is the two-story Talmud Torah school, added in 1951. This masonry-clad building consists of a ten-bay classroom section and a three-bay-wide, taller entrance pavilion at the far end. The regular rhythm of the façade is defined by vertical piers between each bay. Windows are regularly-spaced, one-over-one double-hung sash. The main entrance has aluminum-frame glass doors with a flat-roofed canopy above. The upper façade of the entrance pavilion features a large roundel with a *magen david* in the center.

*Interior: First story*

*Entrance vestibule*

The three entrance doors on the terrace lead into an entrance vestibule connecting to all the various spaces in the Center. The vestibule is organized as, in the architects' description, a "circular rotunda"<sup>1</sup> with a shallow circular dome. The shallow coffered plaster dome rises to a central "oculus." Circular rotundas like this are, effectively, modeled after the Pantheon in Rome; the oculus in the Pantheon is open to the sky, while the "oculus" here is a plaster disk with a central *magen david* inscribed in a circle set at the center of a gilded plaster sunburst motif. The coffers of the dome are recessed squares with central gilded rosettes. The stone floor is set in a circular pattern of light and dark stone with a central ornamental circle, mirroring the shape of the dome.

The eastern wall of the vestibule, with the three entrance doors, is straight. Opposite the entrance wall, the curving wall of the rotunda is faced in what the architects described as "Italian travertine stone and Botticino marble." It is composed of dark veined marble piers supporting the dome, with white stone infill. Similar piers divide the eastern, entrance, wall into four bays. The entrance doors are capped by small cornices supported on console brackets. Two original metal light fixtures are attached to the two columns separating the three doors. There are various memorial plaques affixed to the walls.

A simple doorway on the left (south) leads to an office, as does a similar simple doorway on the right (north). Adjacent to the main staircase on the left is an arched opening between two pilasters; this leads to a small room

<sup>1</sup> As described in a newspaper account: "Ocean Parkway Temple Plans Are Completed," *The Chat*, August 8, 1925; clipping in possession of the synagogue.

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with a closet, and beyond to the 1951 school extension. A similar arched opening on the right leads to the synagogue office.

Two bronze and marble stairways, one on the left (south) and one on the right (north) lead upstairs to the vestibule of the main sanctuary. The stairway on the right – but not the stairway on the left – also leads downstairs to the basement level.

*Beyond the vestibule*

An arched opening in the rotunda – directly opposite the entrances – is set between two columns; it leads into a long narrow hallway. Classrooms are entered on the left (south) side of the hallway. On the right is what is now called the “Ainbinder Room” and described as a small ballroom. Originally, it was described as a gymnasium; it still has what was originally described as “a regulation stage with footlights, two dressing rooms and the usual accommodations for the performance of plays, lectures, programs, moving pictures, etc.” One long wall of the Ainbinder Room has pairs of tall windows set under round arches; each pair is separated from the next by a pair of fluted pilasters supporting an architrave that rings the room. These pairs of windows are mirrored on the opposite side by pairs of tall rectangular panels, each with a smaller panel above, also set between pairs of fluted pilasters. The elaborate ceiling is divided into sections by broad beams crossing the space and appearing to be supported by the pairs of pilasters. Within each section there is a large central paneled area with a smaller paneled area at either end; these are adorned with plasterwork in neo-Classical designs suggesting the Adamesque style. Chandeliers hang from the center of each of the large central paneled areas; the smaller paneled areas have simple light fixtures.

At the end of the hallway, stairs lead to the lower levels (see below, basement and sub-basement).

*Interior: Second and third stories*

*Main Sanctuary vestibule*

Staircases with ornamental railings with metal balusters lead up either side to the entrance vestibule for the main sanctuary. This is a long, narrow hall with a coved ceiling and a travertine floor. One wall has three windows facing out onto Ocean Parkway, while the other has three sets of double doors leading to the sanctuary. The double doors, each with a window in the shape of a *magen david*, are topped by a long narrow rectangular transom, the whole set within a marble enframement. The windows opposite each door are set within a similar enframement. The ceiling is composed of three panels, each painted to resemble a cloudy sky; each panel has in its center an ornamental medallion with a *magen david*, from whose center is suspended an original circular metal light fixture. The same staircases continue up one more flight to reach the balcony level of the main sanctuary.

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*Main sanctuary*

The main sanctuary is a large, two-story tall, roughly square room with a rear balcony. Its design continues the neo-Classical theme of the main façade – double-height round-arched windows set in bays created by fluted Ionic pilasters, and a central dome and skylight. Throughout the sanctuary, typically classical ornament such as wreaths and swags intermingle with such Judaic symbols as a *magen david* or a *menorah*. The sanctuary's major features include five tall, almost floor-to-ceiling, leaded glass windows on either side; cast-stone walls; a plaster ceiling, and a front area, flanked by and slightly recessed behind double fluted Ionic piers, in which an elaborate ark is set against a marble backdrop.

The five windows on either side of the sanctuary are filled with ornamental polychromatic leaded glass, each window set within a round arch and flanked on either side by a fluted Ionic pilaster rising to an ornate capital which appears to support an entablature that in turn appears to support the ceiling. Each window is arranged as a narrow inner window rising to a round arch, surrounded by outer, paneled area also rising to a round arch. The inner arch is divided into square panels with multi-colored geometric patterns, each with a rectangular area reserved for a memorial inscription; within the top, arched, portion is what the architects called a "Jewish emblem" – in some a *menorah*, in others the *tablets of the law*. In the narrow panels in the outer arch, geometric ornament is interspersed with more "Jewish emblems." The uppermost panel in each has a *magen david*.

At the rear of the sanctuary, a balcony, suspended from two columns, runs across the entire width of the sanctuary, and extends further to the rear in a central recessed area. The balcony occupies the space of one window bay, and the upper portion of a stained-glass window is visible at either side. Small metal light fixtures are attached to the rear walls. The balcony is stepped, each step occupied by a long wooden bench-like pew. The balcony rail is adorned with various neo-Classical details, including rectangular panels with urns in the lower half, and swags interspersed with *menorah* and *magen david* motifs.

At the front of the sanctuary, plain wall surfaces at either side – each with a doorway – flank the central area of the *bima* (stage) and the ark, set off by a pair of fluted Ionic pilasters on either side which support an entablature adorned with neo-Classical ornament interspersed with squares enclosing a *magen david*. The *bima*, approached by a short flight of steps on either side, curves outward into the sanctuary. At its rear, a tall marble wall rises three quarters of the way up to the ceiling, to a balustrade supporting a round-arched arcade behind which is a choir loft; the arcade is supported on plain dark *scagliola* columns with Corinthian capitals, supporting an arch with a console-bracket keystone. The middle third of the marble wall projects slightly; a pair of engaged Ionic columns on either side flank a central arched niche within which is located the doors of the ark, above which rises a triangular pediment set within the arch of the niche. In the frieze just below the pediment, a *magen david* on either side flanks a Hebrew inscription. In front of the Ark, to either side are a reader's table and a number of ceremonial chairs, as well as a tall ornamental metal *menorah* on either side.

The major feature of the sanctuary's ceiling is a central dome, outlined with plaster ornament, within which rises a polychromatic leaded-glass skylight. From its center hangs an ornamental metal chandelier. Four small chandeliers hang from ornamental plaster disks, one in each corner of the ceiling.

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Seating is provided by long bench-like pews. Because the congregation has become Orthodox, a free-standing *mechitzah* (divider) now divides both the main sanctuary and the balcony into two sections, one for men and one for women, in accordance with Orthodox practice.

*Interior: basement and sub-basement*

The basement level (referred to today as the "ground floor" is reached by staircases from the rotunda and the narrow hallway, and also through an external entrance from beneath the terrace.

The basement level contains three classrooms, but its major space is a chapel.

*Chapel (now Beth Midrash)*

The basement chapel is a rectangular room arranged to be wider than it is long. It has a ceiling divided into many sections by ceiling beams with simple plaster ornament; the ceiling is supported by a central square column. A small ark sits against the front wall; it has a pair of fluted columns on either side of a curtained area behind which are located the *Torah* scrolls. In front of the ark is an elevated *bima* with a reader's desk. There are memorial plaques at various places on the walls. Seating is provided by a set of long wooden bench-like pews.

*Sub-basement: Gymnasium, swimming pool and showers*

A short flight of stairs leads to the sub-basement. Here are located the gym, swimming pool, showers, and steamrooms. All have been out of use for several decades.

The swimming pool has a shallow wading pool at one end separated from a deeper swimming area. The pool is lined with simple mosaic tiles; similar mosaic tiles with modest geometric patterns line a portion the wall area above the pool. The shower room has basic shower stalls. Besides the swimming pool, all the spaces are simple and utilitarian.

In general, the Ocean Parkway Jewish Center retains a high degree of integrity of location, design, setting, materials, workmanship, feeling and association. It has been continuously maintained as a synagogue since its construction in 1926. Alterations primarily affect minor spaces such as offices and classrooms. The main façade, main sanctuary and vestibule, gymnasium/auditorium, and basement chapel all survive largely intact.

Ocean Parkway Jewish Center

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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:

1924-1954

### Significant Dates:

1924. 1926.

1951

1954

### Significant Person:

n/a

### Cultural Affiliation:

n/a

### Architect/Builder:

Malkind, Samuel L. and

Weinstein, Martyn N.



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SIGNIFICANCE

8. Statement of Significance

Summary

The Ocean Parkway Jewish Center, at 550 Ocean Parkway 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 on Ocean Parkway in 1924-1926 for a growing congregation, to designs by Brooklyn architects Samuel Lewis Malkind and Martyn Weinstein, it dates from a period when Brooklyn had emerged as one of the world's major Jewish population centers. Ocean Parkway Jewish Center was originally founded by Jewish immigrants from Eastern Europe who had become well-established in their new country.

The Ocean Parkway Jewish Center is architecturally significant at the local level under Criterion C as a representative example of the synagogue-community center building type. Combining facilities for both synagogue and general community needs, including classrooms, meeting rooms, a gymnasium and a swimming pool, it was a major product of the "Jewish Center" movement then remaking the American synagogue landscape. Termed "originally and quintessentially American" and the "first synagogue type without precedent in the European past" by historian David Kaufmann, Jewish Centers were developed in the early twentieth century to serve religious, educational, cultural, and social needs under one roof.<sup>2</sup> While the building type was a new American form, architects continued to look to the past for design inspiration. Ocean Parkway Jewish Center is a distinguished local example of a neo-Classical synagogue with a high-style design by architects Malkind and Weinstein. Typical of the style as adapted to synagogues, it combines neo-Classical elements with Judaic symbols – e.g., within the façade's grand pediment placing the sculpted image of two lions surrounding the Tablets of the Law. Particularly noteworthy are its enormous leaded-glass windows adorned with multi-colored geometric patterns interlaced with Judaic symbols.

The property's period of significance – 1924 to 1954 – encompasses the construction of the Jewish Center and its growth throughout the postwar period with the opening of the new Talmud Torah school. The Ocean Parkway Jewish Center survives as a distinctive architectural, 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.

<sup>2</sup> David Kaufman, *Shul with a Pool: The "Synagogue-Center" in American Jewish History* (Brandeis University Press, 1999).

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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, 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>3</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>4</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>5</sup>

<sup>3</sup> Samuel P. Abelow, *History of Brooklyn Jewry* (Brooklyn: Scheba Publishing Company, 1937), p.5.

<sup>4</sup> Abelow, 6-7.

<sup>5</sup> Abelow, 8-9.

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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>6</sup>

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>7</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>8</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>9</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>10</sup> In this pre-Holocaust period, wrote Abelow,

<sup>6</sup> Abelow, 9.

<sup>7</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>8</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>9</sup> *The Jewish Communal Register of New York City 1917-1918* (New York: Kehillah [Jewish Community], 1918), p.86.

<sup>10</sup> Abramovitch and Galvin, p. 5.

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...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>11</sup>

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>12</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>13</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>14</sup>

<sup>11</sup> Abelow, p.13.

<sup>12</sup> Abramovich and Galvin, p.3.

<sup>13</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>14</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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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  
Bushwick: 5 permanent, 6 temporary  
Central Brooklyn: 26 permanent, 26 temporary  
East New York: 24 permanent, 29 temporary  
Williamsburg: 49 permanent, 20 temporary<sup>15</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>16</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 Kensington, especially along Ocean Parkway.

The development of Ocean Parkway and Kensington, and its Jewish population

Kensington is a neighborhood within what was once the town of Flatbush. Its boundaries are, roughly, Caton Avenue on the north, Avenue H on the south, Coney Island Avenue on the east, and McDonald Avenue on the west.<sup>17</sup> The neighborhood grew up around Ocean Parkway, which predates it and now bisects it.

Flatbush, an old farming town, gave way to suburban developments in the second half of the 19<sup>th</sup> century—thanks largely to such transportation improvements as the Brooklyn Bridge, the Brighton subway line, and the Ocean Avenue trolley line, and the attraction of the new Prospect Park. Such developments included brand-new

<sup>15</sup> *Jewish Communal Register*, op. cit.

<sup>16</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>17</sup> For general information on Kensington, see "Kensington," by John J. Gallagher, in the *Encyclopedia of New York City*, p. 634. The same neighborhood has also been known as Parkville, and earlier as Greenfield. See "Parkville," by Ellen Marie Snyder-Grenier, in the *Encyclopedia of New York City*, p. 883. Today there is a Kensington Post Office, in Kensington; there is also a Parkville Post Office, but it is located in the adjoining neighborhood of Bensonhurst. (Both post office buildings are listed on the National Register.) Boundaries of New York City neighborhoods are rarely legal or formal, and different boundaries for Kensington have been offered.

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neighborhoods like Prospect Park South, Ditmas Park, Fiske Terrace and Midwood Park, built up with single family houses in the late 1890s and early 1900s.

Ocean Parkway (listed on the National Register) is the major north-south thoroughfare running through Kensington, originally connecting Prospect Park with Coney Island at the Atlantic Ocean – hence its name. (The northern section, connecting to Prospect Park, was replaced by the Prospect Expressway in the 1950s.)

The Parkway, built 1874-76, was designed by Frederick Law Olmsted in 1866, making it the first parkway planned in the United States. It was planned as a network of similar parkways meant to extend the greenery of Prospect Park into various residential neighborhoods in Brooklyn.<sup>18</sup> Five and a half miles long, it included a central drive, landscaped malls, a bridle path (since paved over), pedestrian walkways, and flanking access roads. The planning of all the parkways show the influence of similar plans which Olmsted saw during a visit to Europe in 1859, especially the work of Haussmann in Paris, and Berlin's *Unter der Linden*.

During the late 19<sup>th</sup> century, the lots on either side of Ocean Parkway were developed with single-family houses; these were joined or replaced by row houses and apartment buildings in the 1920s and 1930s. The various neighborhoods flanking Ocean Parkway became ethnic enclaves with varied immigrant populations.

As described in a recent memoir of life growing up in Brooklyn:

Broad and multi-laned, Ocean Parkway stretches across the borough, funneling traffic to and from Manhattan or downtown Brooklyn and the sandy plains of Coney Island. It is lined by rows of trees and wide, leaf-bedappled, concrete paths divided neatly down the middle by benches for pedestrians or bikers taking a rest. Along the sidewalks are closely massed but elegant apartment houses or grand one-family houses, often in a vaguely Spanish, tile-roofed style. The impression I am trying to convey is of ease and spaciousness in the middle of a crowded borough.<sup>19</sup>

From the First Congregation of Kensington to the Ocean Parkway Jewish Center

The Ocean Parkway Jewish Center began as a small congregation in Kensington, and initially called itself the "First Congregation of Kensington – Tifereth Israel."

A major figure in the congregation's history – and especially in the eventual construction of the Ocean Parkway Jewish Center – was Harry Falk (d. 1941), later the congregation's president. As described by Abelow in his 1937 history:

During June, 1907, Harry Falk, soon after he settled in Kensington, went out "to seek his brethren" in that section.<sup>20</sup>

<sup>18</sup> This section on Ocean Parkway is based on the National Register nomination for Ocean Parkway.

<sup>19</sup> Marianna Torgovnick, *Crossing Ocean Parkway* (University of Chicago Press, 1997), p. 23.

<sup>20</sup> Abelow, p. 91.

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He met a "venerable Jew," and asked if there were any Jewish services nearby.

"No," replied Mr. Rafflowich [sic], who was one of the first Jews to settle in this part of Brooklyn. "We can never get enough Jews in this section for a Minyan [prayer quorum]." Mr. Falk then decided to get in touch with the few scattered Jews of Kensington and establish the first congregation. With the assistance of Mr. Rafflowich and Morris Haber, he assembled twelve Jews out of a total of thirty-three, who resided in the vicinity, in the home of Morris Haber....<sup>21</sup>

The congregation – led by a small group including Joseph Rafelowitz, Paul Raff, Louis Weisman, Harry Falk, Morris Haber, Maxwell Gelberg, David Brass, Morris Hirschhorn, Henry Weiss, Isaac Schwartz, and Léon Kantor – incorporated on July 23<sup>rd</sup>, 1907.<sup>22</sup>

Public services were held at 205 Ditmas Avenue. The high holy day services were celebrated in September, 1907, at Bleichner's Hall.... The total worshippers at the time number forty.<sup>23</sup>

After renting space on Ditmas Avenue for several years, the congregation built its first home in 1911, at the corner of Dahill Road and Ditmas Avenue. Harry Falk was chairman of the Building Committee.

The congregation grew rapidly. In October of 1922, the congregation bought an adjoining building for use as a school and for "the various clubs of the congregation." In October of 1924, the congregation acquired yet another building "to provide a meeting place for the steadily growing auxiliary organizations." Yet even with these new buildings, there wasn't enough space.

The synagogue proper was too small to accommodate all those coming to worship. Because of lack of room, scores of children could not be admitted to the religious, daily and Sunday schools, or, on the Sabbath, to worship with the Children's Congregation.<sup>24</sup>

The decision was taken to build a new and larger facility.

In September, 1924, title was acquired to seven lots at 546-548 Ocean Parkway. Ground was broken on October, 1924. The corner stone was laid on April 19, 1925, by Mr. and Mrs. David Green, and, with the help of God, the splendid edifice was dedicated in the fall of 1926.<sup>25</sup>

The building was designed by architects Malkind & Weinstein.<sup>26</sup>

<sup>21</sup> *Ibid.*

<sup>22</sup> *Certificate of Incorporation of the First Congregation of Kensington "Tifereth Israel," July 23<sup>rd</sup>, 1907.*

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*, p.92.

<sup>25</sup> *Ibid.*

<sup>26</sup> Brooklyn Buildings Department, New Building application 14431-1924, and Certificate of Occupancy 41344-1926.

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Harry Falk – formerly head of the building committee – by this time had become the congregation's president. Falk was himself a builder. As president of the Strathcona Construction Company, he had built tenements between 1904 and 1913, and then larger apartment buildings, all in Manhattan. Falk eventually commissioned designs from such well-known architects as George Fred Pelham and Blum & Blum. In 1914, Blum & Blum designed for Strathcona the ten-story apartment house at 780 Riverside Drive at West 155<sup>th</sup> Street.<sup>27</sup> Falk's experience as a builder would have made him the likely candidate to oversee construction of the new building. As described in a newspaper clipping from 1925:

Great interest has been aroused in the Kensington section by announcement by B.S. Bochner, chairman of the Temple Committee, that the half-million dollar Ocean Parkway Jewish Community Center will have its temple ready for the high holiday services. This has been made possible by the recent arrival home from Europe of Harry Falk, president of the congregation; whose presence has stimulated the workers to renewed activity..... The official photographer of the temple made pictures this week showing how rapidly the work of construction is going on.<sup>28</sup>

Though the new building was meant to be a new and larger home for the First Congregation of Kensington, it was conceived to be more than just a synagogue; it would be

...a modern building with all facilities to satisfy the needs of the community.

That goal was reflected in the congregation's newly expanded name: "The Ocean Parkway Jewish Center of the First Congregation of Kensington, Tiphereth Israel." The congregation built one of Brooklyn's first "Jewish Centers," making it part of a growing movement that was reaching its apogee in the very years the Ocean Parkway Jewish Center was constructed. In fact, it had begun operating on the Jewish Center model the moment it expanded from its original building to create spaces for schools and meetings.

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 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.

<sup>27</sup> Manhattan Buildings Department, New Building application NB 7-1914; "Investor Buys New Riverside Drive Apartment at 155<sup>th</sup> Street," *New York Times*, July 10, 1915, p.14; see also "\$1,600,000 Deal in Madison Av.," *New-York Tribune*, July 11, 1915, p.C2

<sup>28</sup> "Ocean Parkway Temple Plans Are Completed," *The Chat*, August 8, 1925; clipping in possession of the synagogue.



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The development of the Jewish Center has been carefully chronicled by historian David Kaufman. 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>29</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>30</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>31</sup>

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>32</sup>

<sup>29</sup> Kaufman, p.7.

<sup>30</sup> Kaufman, pp. 232-233.

<sup>31</sup> Kaufman, p. 238.

<sup>32</sup> Kaufman, 239.

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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>33</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>34</sup>

Kaplan's Center was designed by architect Louis Allen Abramson, who did a great deal of work for Jewish communal enterprises, including hospitals, senior centers, youth centers, and synagogues. Abramson's first independent work was the Young Women's Hebrew Association (YWHA) on Central Park North, just west of Fifth Avenue, built 1912-14, a building which included dormitories, club rooms, class rooms, a library, gymnasium and swimming pool – as well as a synagogue on the ground floor. In short, Abramson's first major building included all the functions of a typical Jewish Center. His work prior to the 1930s tended to the neo-Classical or neo-Renaissance. Years later, in reminiscing about the building, Abramson described its design: "The auditorium was Stanford White's Italian. That was the influence."<sup>35</sup> Kaplan had been aware of Abramson's work at the YWHA when he hired him to design the Jewish Center.<sup>36</sup> Thus began Abramson's career as what Kaufman calls "a leading architect of the synagogue-center building boom."<sup>37</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

<sup>33</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>34</sup> "Jewish Social Centre," *New York Times*, March 10, 1918, p. RE12.

<sup>35</sup> Interview by the author of this nomination; reprinted in "New York from Classic to Moderne: Local Architects Remember," a chapter in *Everyday Masterpieces* (Princeton Architectural Press, 1988), pp 211 ff.

<sup>36</sup> *Shul with a Pool*, p. 80. "In his journal entry for August 1914, Mordecai Kaplan lauded two female acquaintances 'for their painstaking efforts in helping to erect such a useful and wonderful edifice [the YWHA].'"

<sup>37</sup> *Shul with a Pool*, p.80.

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continued being built in the 1940s and 1950s. The Ocean Parkway Jewish Center fits squarely into this phenomenon, and was the third such Center – following the Brooklyn Jewish Center and Flatbush Jewish Center – to open in Brooklyn. Another significant Jewish Center in Brooklyn, the neo-Renaissance East Midwood Jewish Center (listed on the National Register) opened its doors in 1929.

Samuel Malkind and Martyn Weinstein

To design the new Jewish Center, the congregation hired architects Samuel Lewis Malkind (1896 - ?) and Martyn N. Weinstein (1895-1972).<sup>38</sup>

Malkind studied at the New Jersey School of Industrial Arts (1913), Pratt Institute School of Fine and Applied Arts (1915), and at local *ateliers* between 1915 and 1917. He worked as a draftsman in the office of Thomas Lamb and Louis Allen Abramson, as well as William Lawrence Bottomley.

Weinstein (who later changed his name to Weston) studied at the Hebrew Technical Institute (1911), Pratt Institute (1915) and Columbia University (1915-1917). He worked as a draftsman for Wilson Potter (1911-15) and George B. Post & Sons (1915-17).

By 1924, Malkind and Weinstein were in partnership<sup>39</sup> (whereas in 1923, Malkind was credited alone for an apartment building in Long Beach<sup>40</sup> while Weinstein was credited alone for Mansfield Manor, a development of one- and two-family houses on Avenue P near Kings Highway)<sup>41</sup>. In 1925 they designed Georgian Hall, an apartment house at 612 Ocean Avenue in Brooklyn.<sup>42</sup> In 1928, they announced a series of projects including ten six-story apartment houses, a public garage, a community center for Congregation Beth-El of Astoria; the Capitol Club of Flatbush, the Arion Pythian Temple and Club House on Eastern Parkway, and a hospital at Kings Highway and East 26<sup>th</sup> Street.<sup>43</sup>

By sometime in the 1930s, the two men appear to have gone their separate ways, though remaining in contact. Both were charter members of the Brooklyn Society of Architects; Malkind served as president of the organization in 1937 and 1938, with Weinstein as one of his vice-presidents; Weinstein served as president in 1939 and 1940 ( he also served as president of the Brooklyn chapter of the AIA 1949-51). Weinstein went on in the 1930s, '40s, '50s and '60s to design large apartment houses in Brooklyn and Queens. Malkind's work

<sup>38</sup> Biographical information on both architects is taken from their entries in the *American Architects Directory* published by the American Institute of Architects in 1955.

<sup>39</sup> *American Architect and the Architectural Review*, Jan 30, 1924; 125, 2438, p.20: "Samuel Lewis Malkind and Martyn N. Weinstein, architects, formerly of 16 Court Street, announce the removal of their offices to the new Chanin Building, 105 Court Street, Brooklyn, N.Y. Manufacturers are requested to send catalogs and samples."

<sup>40</sup> *New York Times*, July 15, 1923, p. RE1.

<sup>41</sup> Advertisement, *New York Times*, September 9, 1923, p. RE5.

<sup>42</sup> *New York Times*, June 28, 1925, p. RE1.

<sup>43</sup> "Planning Building to Cost \$3,500,000," *New York Times*, March 25, 1928, p.184.

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received less notice, but he achieved some fame for designing a three-story motel in Yonkers "believed to be the first in the New York area to be built with pre-cast concrete components."<sup>44</sup>

Both men are credited as the architects for the Ocean Parkway Jewish Center. Malkind, however, had earlier worked for Louis Allen Abramson, including during Abramson's time designing Mordecai Kaplan's West Side Jewish Center, and would have been familiar with Abramson's subsequent designs for the Brooklyn Jewish Center (1919) and Flatbush Jewish Center (1921). And, in fact, the Ocean Parkway Jewish Center is similar in design to Abramson's Brooklyn Jewish Center, with its combination of neo-Classical design mingled with Judaic emblems. Malkind later designed several theaters (the Century Argo Theater in Elmont, Long Island, and the Parson's Theater in Jamaica) – theaters and synagogues (or churches) being in many ways similar building types. On the other hand, in their 1956 listings in an AIA directory, Weinstein listed the Ocean Parkway Jewish Center as one of his principal works, while Malkind omitted it. Nevertheless, given that the Jewish Center as a new synagogue type had only a handful of predecessors, and most had been designed by Abramson, it seems plausible that Malkind's connection with Abramson played some role in the firm's getting the commission, and that Malkind took a major role in the building's design.

The design of the Ocean Parkway Jewish Center

Malkind and Weinstein's design for the new Ocean Parkway building followed a trend in such Jewish Centers – including Abramson's Brooklyn Jewish Center and the Flatbush Jewish Center – to use a neo-classical design (which the architects apparently referred to as "Georgian Colonial"), embellished with Judaic symbols.

As described in a contemporary article in *The American Jewish Yearbook* for 5687 (1926-1927), such designs were not uncommon for synagogues built during this period:

Many exotic styles of architecture have been employed in the attempt to achieve a distinctive type, – among them the Moorish, the Assyrian and the Egyptian, but these fortunately have generally been abandoned when they were found to be inelastic and unsuited to dissimilar climatic conditions and to different building materials. In going over the field of recent endeavor, it would seem that the styles selected by architects have narrowed down to only two – a free interpretation of the classic, or some form of the Byzantine.<sup>45</sup>

A local paper in 1925 described the design of the newly announced Ocean Parkway building, likely based on material supplied by the architects:

The exterior will be in Georgian Colonial architecture, entirely faced with buff Indian[a] limestone, granite and marble. The lower portion will be of rusticated limestone containing three circular door openings. A terraced approach and granite steps with a limestone balustrade feature the lower portion of

<sup>44</sup> "New Motel Uses Pre-Cast Parts," *New York Times*, July 3, 1960, p.R5.

<sup>45</sup> William G. Tachau, "The Architecture of the Synagogue," *American Jewish Yearbook* – 5687 [1926-27] (Philadelphia: Jewish Publication Society of America), pp. 191-2.

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the building. The upper portion has a central motif of a pediment containing carved Jewish emblems supported by six fluted pilasters. The structure will be 70 feet in height, or equivalent to the height of a five-story building.<sup>46</sup>

The Georgian design would continue inside the building:

The first floor will contain an entrance, circular rotunda with an ornamental plaster-coffered ceiling and walls of Italian travertine stone and Botticino marble. Two monumental bronze and marble stairways will lead to the upper floor.

Another story up would be the

...synagogue proper, which will accommodate about 1,500 worshippers. It is designed in Colonial style with walls of case [sic] stone and ornamental plaster ceiling containing an elaborate leaded glass dome, and illuminated with indirect lighting.

The Center's exterior is quite grand. An elegant double staircase and porch lead to a triple arcade level that serves as a basement to the double-height temple front rising above. At five stories tall, the Center is quite as large as the flanking apartment houses – but at the time of its construction it towered over what were then neighboring two-story houses.

In Malkind & Weinstein's design, the neo-Classical elements of the façade are adorned with Judaic symbols. In the temple-front at the upper levels, atop each of the three central aedicular windows, set in bays created by fluted Ionic pilasters, is a recessed panel with a sculpted *magen david*. The frieze supported by the pilasters is inscribed with the Center's name, and in the pediment above – where in, say, the Parthenon there were sculpted Greek deities – are two sculpted lions supporting the two Tablets of the Law, complete with the Hebrew inscriptions traditionally included in such representations.

The entrance rotunda has an enormous, shallow coffered dome in its ceiling, appearing to be supported on marble piers. The coffers surround a round central area focusing on an inscribed *magen david*. The main sanctuary continues the neo-Classical theme – double-height round-arched windows set in bays created by fluted Ionic pilasters, and a central domed skylight. Windows and skylight are remarkable compositions in multi-colored leaded glass. As described in 1925:<sup>47</sup>

The north and south walls of the synagogue auditorium will contain ten circular-arched memorial windows, 18 feet in height, of beautiful stained glass with Biblical emblems.

<sup>46</sup> "Ocean Parkway Temple Plans are Completed," *op. cit.* The same description, word for word, appeared a year later in a *New York Times* article, "Jewish Centre Completed," *New York Times*, November 7, 1926, p.E16 – suggesting that the language was supplied to each paper by the architects, perhaps via the congregation.

<sup>47</sup> The following quotations are all from "Ocean Parkway Temple Plans Are Completed," *The Chat*, *op.cit.*

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Throughout the sanctuary, typically classical ornament such as wreaths and swags intermingle with such Judaic symbols as a *magen david* or a *menorah*.

What marks this synagogue as a true Jewish Center, however, are all the other spaces. As described in the local press, the sub-basement has

...a swimming pool 25 feet by 65 feet and 20 feet in height, lined entirely with white glazed tile...  
[and] six shower rooms, storage rooms, check rooms, and locker rooms accommodating about 500 lockers.

The same floor has a gymnasium

...40 by 75 feet and 20 feet in height.

It features

...a regulation stage with footlights, two dressing rooms and the usual accommodations for the performance of plays, lectures, programs, moving pictures, etc.

As originally planned, the basement included

...a chapel for daily services which will accommodate 250 people [and]...a pantry, meat and dairy kitchens, and a gallery for spectators over the swimming pool.

The first floor, besides the entrance rotunda, included

...a director's room, library, administrative offices, men's clubrooms, main lounge, 35 feet by 50 feet in size and 18 feet in height; social rooms 18 feet by 35 feet, and six classrooms, which will accommodate 500 to 600 children

The mezzanine level above the entrance rotunda included "separate ladies' and men's clubrooms."

The completion of such a grand complex was an enormous accomplishment for the community. It was marked in October 1926 with what the *Brooklyn Eagle* called "impressive ceremonies":

Plans were made to have a general get-together of the people of that vicinity, to celebrate this great event. Speakers of national reputation will attend on Sunday morning, October 24, at the final dedication. Those expected are: Mayor Walker, Louis Marshall, Judge Otto Rosalsky and many others were asked to participate.<sup>48</sup>

<sup>48</sup> "Impressive Ceremonies Mark the Dedication of Community Center," *Brooklyn Eagle*, October 23, 1926, p.56.

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Continuation Sheet

Section 8 Page 15

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

County and State

The congregation, and its later history

Many of the Center's original members and founders were Jewish immigrants from Eastern Europe who had become well-established in their new country. Samuel Dorfman, one of the founders, was

...born in Kominetz Podulsk, Russia...[and] was a partner of the building construction firm of Dorfman & Rogow....<sup>49</sup>

Several other founders were also, like Dorfman and Falk, active in the building and real estate industry. Morris Posner, a director of the synagogue, was a

... partner in the building and realty firm of Poret & Posner...[and at the time of his death] had been in the construction and real estate field for more than thirty-five years.<sup>50</sup>

Other members were in the garment industry:

Morris Cederbaum...president of Abalene Blouse and Sportswear Corporation and Smarteens, Inc., women's blouse manufacturers....<sup>51</sup>

Another synagogue president was Abraham Kandel, who was actively involved in a number of organizations tied to East European Jews, particularly Jews from Poland. He served as vice president and then treasurer of the American Federation for Polish Jews, and

...was a founder of the American Committee Appeal in behalf of Polish Jewry. He had been a delegate to conferences on Polish-Jewish affairs in London and Geneva, and also was a member of the executive committee of the World Federation of Polish Jews Abroad. He had been identified with the work of the World Jewish Congress, having been one of its founders at the Geneva Conference in 1936.<sup>52</sup>

The synagogue's rabbi from 1922 to 1949, Rabbi Jacob Bosniak (d. 1963), was born in Russia, coming to the United States as a young man and studying here for the rabbinate.<sup>53</sup> One of the synagogue's cantors, Bela Herskovits, had been the chief cantor of Budapest before coming to the United States after escaping the Holocaust. He went on to an unusual career:

In this country Mr. Herskovits became cantor of the Ocean Parkway Jewish Center in Brooklyn, and was "discovered" in 1955 by Eddie Cantor, who brought Hollywood's attention to the cantor's tenor voice, which was called "the most exciting since Caruso." Metro-Goldwyn-Mayer signed him to a five-year,

<sup>49</sup> *New York Times*, January 11, 1942, p.44.

<sup>50</sup> *New York Times*, August 26, 1949, p.19.

<sup>51</sup> *New York Times*, March 25, 1954, p.29.

<sup>52</sup> "Abraham Kandel, 53, Helped Polish Jews," *New York Times*, November 22, 1941, p.19.

<sup>53</sup> "Rabbi Jacob Bosniak Dies at 75; Headed Ocean Parkway Center," *New York Times*, August 26, 1963, p.25.

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Continuation Sheet

Section 8 Page 16

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

County and State

\$100,000 contact, and he co-starred with Pat O'Brien in "Servant of God" and acted as music consultant to Cecil B. DeMille's "The Ten Commandments." The cantor also performed at President Dwight D. Eisenhower's first inaugural ball and made a number of appearances on radio and television. Mr. Herskovits was a graduate of the leading music conservatories of Hungary....<sup>54</sup>

Later members were New York-born. Irving J. Rifkin, a president of the center, was

...a chemist and former owner of chemical laboratories in Brooklyn... [and] a Brooklyn native....<sup>55</sup>

As a community center, the Center had a long tradition of meetings and educational events. According to a history of the synagogue prepared by a congregant:

An examination of the statistical records of the Ocean Parkway Jewish Center for the years 1939 and 1940 shows the multitude of activities offered and the success achieved in bringing the community into the synagogue. Numerous adult education classes were offered. These included elementary and intermediate level courses in Hebrew, Yiddish and French. Classes were given in the prayer book, the Bible and Jewish history. There were courses in public speaking, psychology, philosophy, sculpturing and bookbinding. Classes in English for the foreign born and naturalization were provided for German-Jewish refugees who moved into the Kensington area in the 1930's. Over 300 people enrolled in the various adult education classes.

Many of the educational programs were open to the wider community:

On a weekly basis there were forums and lectures open to the public. In the 1939 and 1940 series, topics on world events predominated.... The forum and lecture series, which were well attended, gave the Kensington community an opportunity to hear stimulating speakers on the wide variety of important topics. The synagogue became a place of the intellectual development of the community residents.<sup>56</sup>

Education provided the impetus for an addition to the building designed in 1951 (opened in 1954)<sup>57</sup> - a two-story wing housing the "Talmud Torah Ocean Parkway Jewish Center" designed by Weinstein. It was planned to accommodate 215 students in the religious school, with an auditorium that could accommodate 623.<sup>58</sup>

In the 80 years since the Center's completion, the population of Kensington and Ocean Parkway has undergone a number of changes. According to a *New York Times* article in 1985:

<sup>54</sup> "Bela Herskovits, Cantor, 54, Dead," *New York Times*, May 11, 1974, p.34.

<sup>55</sup> *New York Times*, July 16, 1987, p. D22.

<sup>56</sup> "Synagogue History," excerpts from a paper written by Paul Cohen, "The Ocean Parkway Jewish Center: A History of a New York City Jewish Community, 1907 to 1949," reprinted in *The Ocean Parkway Jewish Center: A Comprehensive History* (spiral-bound brochure in the possession of the congregation, no date), p. 20.

<sup>57</sup> Brooklyn Buildings Department, New Building application NB 1362-51

<sup>58</sup> Brooklyn Buildings Department, Certificate of Occupancy 140921 of 1954.



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Section 8 Page 17

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

County and State

The area has long had a strong Jewish influence. But beginning in the mid-1960's, an influx of blacks and Hispanics precipitated what one longtime resident called an "ethnic exodus" of middle-income whites. A decade ago, however ...many Russian émigrés settled in the area.... Today, residents say there is a healthy ethnic balance of blacks, Hispanics, Irish, Poles and Russians....<sup>59</sup>

Sixteen years later, the paper described the neighborhood again, quoting a local realtor:

Arrivals include "young urban professionals of all nationalities, same-sex couples, young married couples starting a family and religious Jewish people who desire large houses with a lot of bedrooms," she said. "They want to be near the park and want to see trees and flowers. They want to raise their children in a diverse neighborhood. I call it the league of all nations, a real Brooklyn diverse community."<sup>60</sup>

The Jewish population of the neighborhood has become more traditional in its religious observance, so the Jewish Center, originally affiliated with the Conservative movement, is now Modern Orthodox; several years ago, a *mechitza* (divider) was installed in the sanctuary, creating separate men's and women's sections in keeping with Orthodox usage. The building's swimming pool is no longer in use, but the synagogue continues to function as an educational institution, hosting a religious school as well as adult education classes, including language classes for newly arrived immigrants. The Ocean Parkway Jewish 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 remains a vital part of the living history of its neighborhood, and of its city.

<sup>59</sup> "Along Ocean Parkway, a Rush Toward Conversion," *New York Times*, July 21, 1985, p. R7.

<sup>60</sup> "If You're Thinking of Living In Kensington," *New York Times*, August 5, 2001, p. RE5.

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Continuation Sheet

Section 9 Page 1

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

County and State

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"Abraham Kandel, 53, Helped Polish Jews." November 22, 1941, p.19.

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National Park Service

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Continuation Sheet

Section 9 Page 2

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

County and State

Advertisement, September 9, 1923, p. RE5.

"Along Ocean Parkway, a Rush Toward Conversion." July 21, 1985, p. R7.

"Bela Herskovits, Cantor, 54, Dead." May 11, 1974, p.34.

"If You're Thinking of Living In Kensington." August 5, 2001, p. RE5.

"Investor Buys New Riverside Drive Apartment at 155th Street." July 10, 1915, p.14.

"Jewish Centre Completed." November 7, 1926, p.E16.

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

"New Motel Uses Pre-Cast Parts." July 3, 1960, p.R5.

"Planning Building to Cost \$3,500,000." March 25, 1928, p.184.

"Rabbi Jacob Bosniak Dies at 75; Headed Ocean Parkway Center." August 26, 1963, p.25.

July 15, 1923, p. RE1.

June 28, 1925, p. RE1.

January 11, 1942, p.44.

August 26, 1949, p.19.

March 25, 1954, p.29.

July 16, 1987, p. D22.

Ocean Parkway National Register nomination.

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Ocean Parkway Jewish Center  
Name of Property

Kings County, New York  
County and State

## 10. Geographical Data

Acreage of Property less than one acre

### UTM References

(Place additional UTM references on a continuation sheet.)

1 18 586840 4498691  
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/Editor: Kathy Howe, Historic Preservation Program Analyst

organization NYSOPRHP, Field Services Bureau date October 26, 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 Ocean Parkway Jewish Center attn: Allen Michaels, Chairman of the Board

street & number 550 Ocean Parkway telephone 718-436-4900

city or town Brooklyn state NY zip code 11218

**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

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

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Section 10 Page 1

**10. Geographical Data**

**Verbal Boundary Description**

The Ocean Parkway Jewish Center is located on the west side of Ocean Parkway between Ditmas Avenue and Avenue F in the borough of Brooklyn, Kings County, NY. The nomination boundaries encompass the synagogue center and attached school building on Brooklyn Tax Block 5399, Lot 32. The lot is 180' wide by 140' deep. The boundaries of the property are shown on the accompanying map.

**Boundary Justification**

The nomination boundary includes the entire lot upon which the historic synagogue and school are located.

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

**National Register of Historic Places  
Continuation Sheet**

Section 11 Page 1

Ocean Parkway Jewish Center

**Name of Property**

Kings County, New York

**County and State**

**Form prepared by:**

Tony Robins  
Thompson & Columbus, Inc.  
50 West 67<sup>th</sup> Street, Suite 1-F  
New York, NY 10023  
212-877-7637

**Prepared on behalf of:**

The New York Landmarks Conservancy  
One Whitehall Street  
New York, NY 10004

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 11 Page 2

Ocean Parkway Jewish Center

Name of Property

Kings County, New York

County and State

**Photographs**

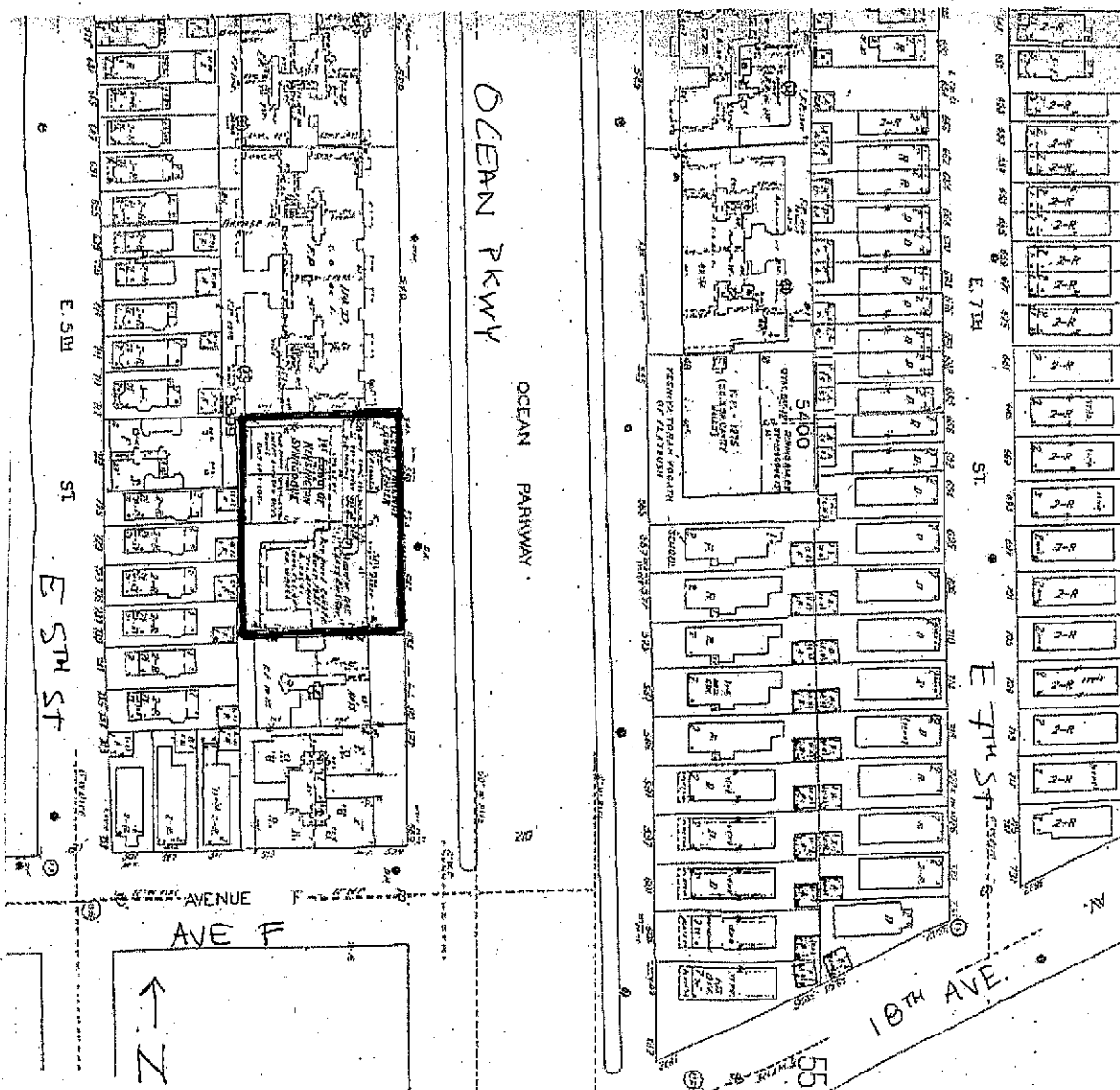
Ocean Parkway Jewish Center  
550 Ocean Parkway  
Brooklyn, Kings County, NY

Photographer: Tony Robins

Date taken: January, 2009

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

1. Ocean Parkway Jewish Center, 550 Ocean Parkway, east (main) façade, looking west
2. Main façade, center section, looking west
3. Main façade, entranceway, looking west
4. Main façade, pediment, looking west
5. Main façade, lamp stand, looking west
6. North elevation, looking west
7. Talmud Torah extension of 1951-54, attached to the main façade on the south, looking west
8. Lobby rotunda at first floor, just inside main entrance, looking north
9. Lobby rotunda, dome detail
10. Second story, main sanctuary entrance vestibule
11. Main sanctuary, looking from the gallery towards the front, looking southwest
12. Main sanctuary, looking from the front towards the rear, looking northeast
13. Main sanctuary, front wall with ark area, looking west
14. Main sanctuary, ark detail, looking west
15. Main sanctuary, rear gallery, looking east
16. Main sanctuary, stained glass skylight
17. First story, auditorium, looking west
18. Basement chapel
19. Basement swimming pool



**Ocean Parkway Jewish Center**  
**550 Ocean Parkway**  
**Brooklyn, Kings County, NY**

Brooklyn Tax Block 5399, Lot 32  
 Lot Frontage: 180 feet    Lot Depth: 140 feet

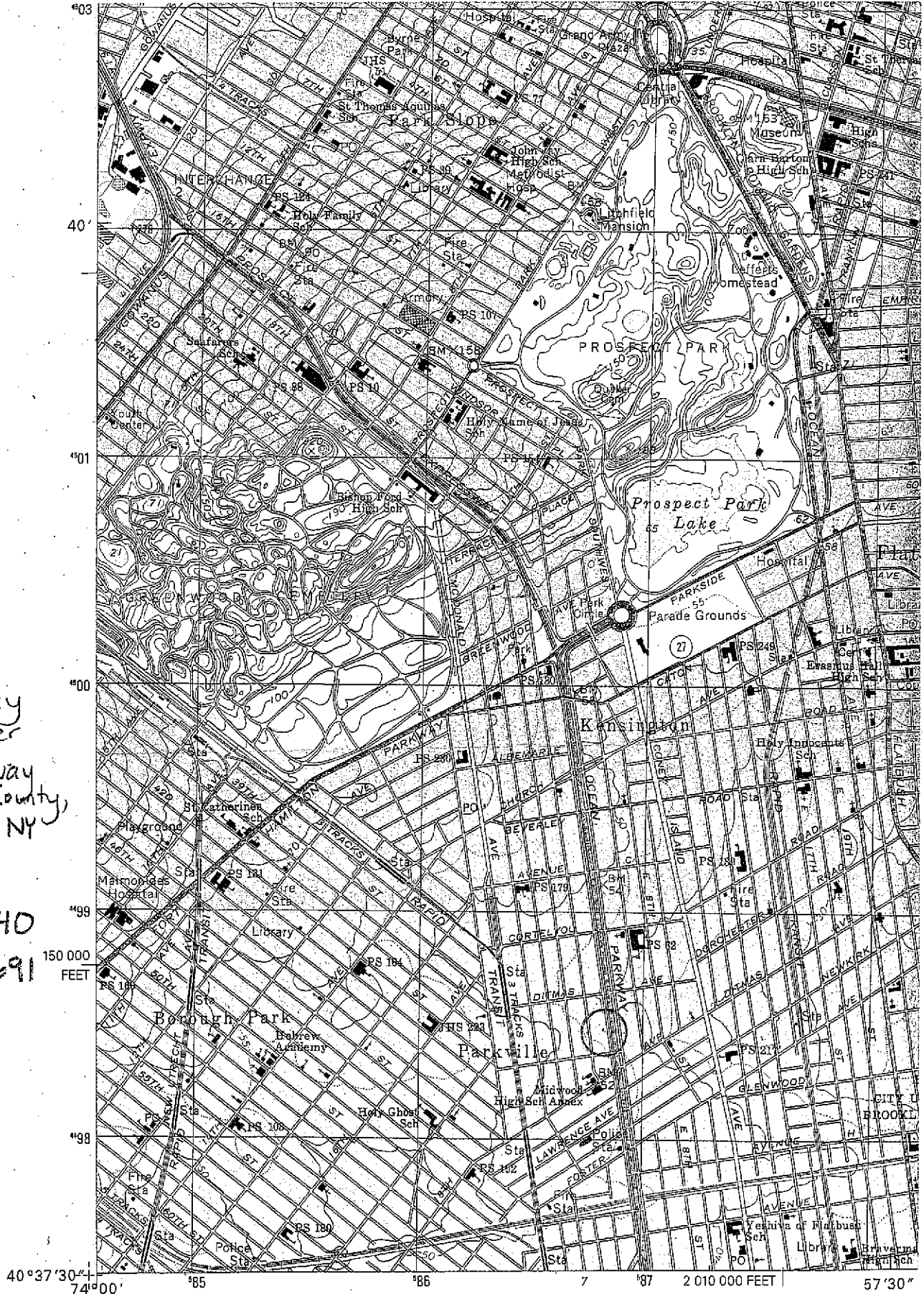
Source: *The Sanborn Building & Property Atlas of Brooklyn, New York.*  
 Volume 10A, First American Real Estate Solutions, 2006  
 Scale: 1-1/8" = 180'



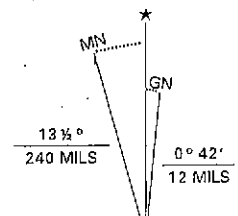
Ocean Parkway  
Jewish Center  
550 Ocean Parkway  
Brooklyn, Kings County,  
NY

Zone 18  
Easting 586840  
Northing 4498691

Brooklyn Quad  
USGS Topo  
1:24 000



Produced by the United States Geological Survey  
Topography compiled 1966. Planimetry derived from imagery taken 1977 and other sources. Photoinspected using imagery dated 1995; no major culture or drainage changes observed. Survey control current as of 1967. Boundaries, other than corporate, revised 1999  
Selected hydrographic data compiled from NOS charts 275 (1964), 542 (1967), and 745 (1966). This information is not intended for navigational purposes  
North American Datum of 1927 (NAD 27). Projection and 10 000-foot ticks: New York coordinate system, Long Island zone





## The New York City Landmarks Preservation Commission

1 Centre Street, 9<sup>th</sup> Floor North, New York NY 10007 TEL: 212-669-7926 FAX: 212-669-7797

<http://nyc.gov/landmarks/>



KATE DALY  
EXECUTIVE DIRECTOR  
kdaly@lpc.nyc.gov

July 29, 2009

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

Re: Ocean Parkway Jewish Center, 550 Ocean Parkway, 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 Ocean Parkway Jewish Center, located at 550 Ocean Parkway 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. Therefore based on this review, the Commission supports the nomination of the Ocean Parkway Jewish Center.

Sincerely yours,

Kate Daly

cc: Robert B. Tierney, Chair  
Mary Beth Betts

**STATEMENT OF OWNER SUPPORT**

Before an individual nomination proposal will be reviewed or nominated, the owner(s) of record must sign and date the following statement:

I, Allen Michaels, Chairman of the Board  
(print or type trustee or board member name and title)

am an officer of the religious corporation that owns the property at:

550 Ocean Parkway, Brooklyn, NY  
(street number and name, city, state of nominated property)

and I support its consideration and inclusion in the State and National Registers of Historic Places.

Allen Michaels 11/17/08  
(signature and date)

Ocean Parkway Jewish Center  
550 Ocean Parkway  
Brooklyn, NY 11218  
(mailing address)

Even before I became a member of the temple, the magnificent building on Ocean Parkway between Ditmas Avenue and Avenue F intrigued me. Growing up in the 90's did not afford me much exposure to historical architecture; however, the striking edifice of the Ocean Parkway Jewish Center, only two blocks from where I live, gave me that chance. The Georgian colonial building in the periphery always piqued my interest and enhanced my frequent walks on Ocean Parkway. Almost involuntarily my head would turn to admire the 70 foot edifice which features Indiana limestone buff, granite steps, three rounded door openings, and a pediment up on top with carved Judaic emblems. Alas, when I joined the congregation six years ago, I realized that the interior is even more breathtaking. The entrance rotunda has intricate floral moldings highly sophisticated for its time. When one considers that the synagogue was built in 1925, it becomes evident that the great deal of craftsmanship and financial investment devoted to the architecture was intended to produce a building that would house the congregation for many years to come. Walking up the marble staircase to the sanctuary every week close to a century later (or, over a century since the founding of the congregation in 1907) gives me an intense feeling of pride and connection to those original investors. Their artistry truly lasted.

The main sanctuary, the core of the synagogue, is impressive in its own right. The vast room accommodates 1500 people; curved pews further attest to the mastery dedicated to the synagogue. The ceiling is a leaded glass dome of beautiful colors and Biblical emblems which makes the room appear even more cavernous and spiritually uplifting. Ten arched memorial stained glass windows, each 13 feet in height, adorn the side walls. At the front of the room is a marble ark with bronze doors, another costly investment for the early 20<sup>th</sup> century. Praying in this sanctuary is an amazing experience, and every time I come I notice another intricacy in the architecture. The synagogue prides itself in its historicalness evidenced in its design, and I firmly hope that my children will be able to come and experience its magnificence the same way that I have.

I only learned recently that there is a full sized swimming pool and gymnasium in the basement of the building. Since the Ocean Parkway Jewish Center was one of the first synagogues in Brooklyn, it surprised me that it was built with such advanced facilities back in 1925! Unfortunately, these features are no longer active. I was taken downstairs to see these rooms once though, and I reminisced about the days when the synagogue was at its peak. In the 1930's the congregation had 325 families who were paid members. The synagogue had over 120 members fight for our country in WWII, three of whom gave their lives. I anticipate the day when people will be drawn to the temple once again in these great numbers, because it truly is a legacy of our neighborhood. The founders and initial investors in the synagogue were rewarded with a century of productivity and acclamation; I have faith that the synagogue will one day regain its vitality and continue to last for many years to come. The Ocean Parkway Jewish Center is a relic of early Brooklyn Jewry and to honor it we must secure it into our futures.

Visiting historical synagogues and cemeteries is a focal part of Jewish custom. Jews travel across the United States and to Europe specifically to see these magnificent pieces of our heritage firsthand. Yet, the Ocean Parkway Jewish Center personifies our heritage right within our reach! As the first synagogue on Ocean Parkway, it signifies the vision of Jewish people at the turn of the century to establish themselves in America. People who live in the area walk by to ponder the edifice. Motorists on highly trafficked Ocean Parkway cannot miss it. Plainly, this Jewish landmark is in a position of great attention. Our synagogue exudes a legacy which will always be pursued by local and traveling Jews. Its age, size, and centrality are unrivaled by the other synagogues in New York... we have a unique memorial in the heart of Brooklyn, and I fervently hope that we do our best to cherish it.

Hadassah Norowitz

Sophomore, Brooklyn College

350 Ocean Parkway  
Brooklyn, Kings County,  
NY

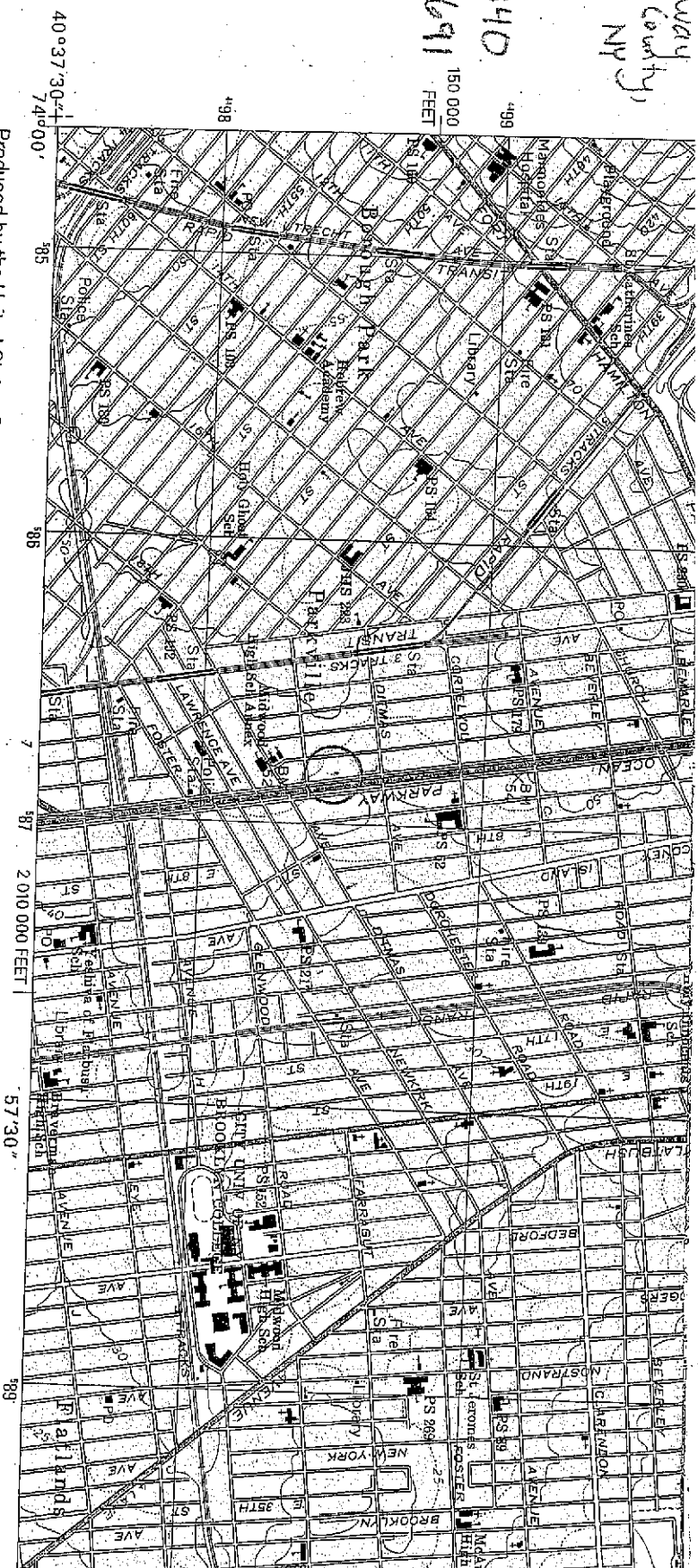
Zone 18

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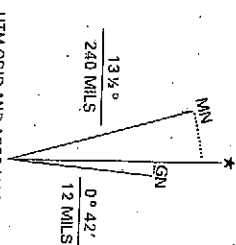
Northing 4498691

Brooklyn Quad

USGS Topo  
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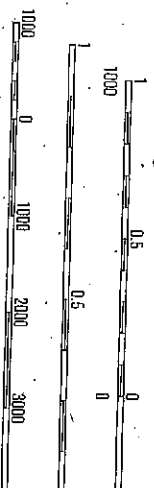
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Topography compiled 1966. Planimetry derived from imagery taken 1977 and other sources. Photomapspect using imagery dated 1995; no major culture or drainage changes observed. Survey control current as of 1967. Boundaries, other than corporate, revised 1999  
Selected hydrographic data compiled from NOS charts 275 (1964), 542 (1967), and 745 (1966). This information is not intended for navigational purposes  
North American Datum of 1927 (NAD 27). Projection and 10 000 foot ticks: New York coordinate system, Long Island zone (transverse Mercator)  
1 000 meter Universal Transverse Mercator grid, zone 18  
North American Datum of 1983 (NAD 83) is shown by dashed corner ticks. The values of the shift between NAD 27 and NAD 83 for 7.5-minute intersections are obtainable from National Geodetic Survey NADCON software  
There may be private inholdings within the boundaries of the National or State reservations shown on this map  
Entire area lies within New York City  
Information shown in purple may not meet USGS content standards and may conflict with previously mapped contours



UTM GRID AND 1999 MAGNETIC NORTH  
DECLINATION AT CENTER OF SHEET



20%  
TOTAL RECOVERED FIBER



CONTOU  
NATIONAL GEODE  
TO CONVERT FROM FE  
DEPTH CURVES AND SOUNDINGS  
THE RELATIONSHIP BET  
THE MEAN RANGE OF TIDES 1/2  
AND 5/2  
THIS MAP COMPLETES WITH  
FOR SALE BY U.S. GEOLOGICAL SURV  
A FOLDER DESCRIBING TOPOGRAPHIC

