

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 Stanton Street Shulother names/site number Congregation Bnai Jacob Anschei Brzezan; Congregation Bnai Joseph Anschei Brzezan**2. Location**street & number 180 Stanton Street [ ] not for publicationcity or town New York [ ] vicinitystate New York code NY county New York code 061 zip code 10002**3. State/Federal Agency Certification**

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

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

Stanton Street Shul  
Name of Property

New York 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>1</u>	<u>0</u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>1</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: synagogue  
   
   
   
   
   
 

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

RELIGION: synagogue  
   
   
   
   
   
 

## 7. Description

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

No style  
   
   
 

**Materials**  
(Enter categories from instructions)

foundation brick  
walls brick  
   
roof asphalt  
other cast stone

## Narrative Description

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

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 7 Page 1

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

**7. Description**

The Stanton Street Shul, as it is commonly known, is located on the north side of Stanton Street between Attorney and Clinton streets in New York City's Lower East Side. The property consists of a single building filling the entire lot. The boundaries of the property are described as Lot 78, Manhattan Tax Block 350.

Known originally in the Certificate of Incorporation as Congregation Bnai Jacob Anschei Brzezan, the Stanton Street Shul was built in 1913. It is surrounded by five- and six-story tenement buildings, built to house the thousands of immigrants that moved to the neighborhood in the late 19<sup>th</sup> century. Today, the Stanton Street Shul still functions as a synagogue, and is one of the few surviving "tenement synagogues" on the Lower East Side.

The Stanton Street Shul is typical of early 20<sup>th</sup> century American vernacular synagogue design, combining classical ornamentation with Judaic influence.

***Exterior***

The building's buff brick facade is three stories tall, with a full parapet above the third story level. The first two stories are organized in a tripartite design, defined by four simple double-height cast-stone piers, each with incised panels and plain capitals. These support a simple cornice, in which are inscribed the words "ERECTED 1913."

The facade's first story serves as entryway to the synagogue, with a single doorway in either of the side bays, and a double-door entrance in the center. The four single, rectangular doors are identical, each with a multi-paned window in its upper portion.

At the second story, either side bay has a tall, rectangular window. In the central bay, against a brick background, is set a large circular window with a cast-stone frame, inscribed with a Star of David, which retains some of its original glass.

At the third story level, in the center just above the circular windows, a triangular pediment adorned with egg-and-dart moldings caps the classical design of the lower two stories. A Hebrew inscription incised into the pediment spells out the congregation's name and the date of construction of the synagogue. Directly above this pediment is a second circular window, with a multi-paned design focusing on a small, central Star of David. Some of its early colored glass survives. To either side of the pediment is a recessed panel adorned with a miniature arcade (made up of a central arch with a half-arch to either side). Above each of these panels rises a tall, round-arched rectangular window.

The tall parapet has a simple recessed panel on either side, flanking a central panel with an inscribed Star of David.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 7 Page 2

Stanton Street Shul

**Name of Property**

New York County, New York

**County and State**

At the street level, an iron gate encloses a shallow areaway in front of the three entrance bays.

***Interior***

The three ground-floor façade entrances open onto three staircases: a wide central staircase through the main double-width entranceway, and a narrow staircase on either side through the narrow doorways. The wide central staircase is stone, with stone walls; the two narrow staircases are wooden, with wooden banisters. All three staircases rise to a second-floor vestibule; the narrow side staircases continue up to a third-story women's gallery landing. A separate women's gallery which looks down on the bimah is typical of Lower East Side synagogues. The second-story vestibule is a rectangular space; it has a floor tiled with an ornamental design of small hexagonal ceramic tiles, including a central "Star of David" in blue tiles set in the center. There are Hebrew language memorial plaques on the walls, and a pressed metal ceiling from which hangs a fluorescent light fixture. A tripartite wooden frame with glass transoms – mirroring the synagogue's tripartite façade – leads into the main sanctuary.

The sanctuary is a long, narrow room with long galleries above on either side and a tall ceiling above. Its floor is wooden, its ceiling (both underneath the galleries and above on the ceiling) is decorative pressed metal. The wooden benches may be original to the synagogue; they have hinged supports for prayer books. Fluorescent light fixtures might date to the 1950s. The two long walls are adorned with a set of 12 murals depicting the Hebrew months as zodiac (mazulos) signs; these have suffered from some inappropriate restoration, but remain largely intact. There are seven on the western wall and five on the east, because that wall also has two large window openings (the southernmost one of which has been blocked up). Each includes its month's Hebrew name. There are also two landscapes on the north wall. Memorial plaques can also be found on the sanctuary walls.

Following the traditional Eastern European synagogue layout, there is a plain wooden *bimah* (reader's platform) in the center towards the north, with fluorescent light fixtures, and a raised platform at the northern end supporting an elaborate wooden ark, to hold the torah scrolls, built into the wall. It has paired wooden columns on either side, sliding wooden doors, and an ornamental curtain; above it is a large panel with a pair of painted lions. Two wooden doors, flanking the ark platform, lead outside to the rear of the building.

The narrow, third-floor balconies, which look down on the main sanctuary, have paneled wooden sides and metal railings, and are supported in part by steel rods suspended from the ceiling. There are built-in wooden seats along the gallery edge, overlooking the sanctuary, and long wooden benches along the walls. A stepped landing at the south end leads to the windows looking out on Stanton Street. Two round-arched windows in the eastern wall were sealed in the 1960s because of burglaries. On the north wall, above the ark, there is a roundel, with a memorial light, dedicated "to the memory of the soul of Rabbi Yechiel Michel." There are two other roundels, one with a depiction of Rachel's tomb and another with a Holy Land scene. The pressed-metal ceiling has suffered water damage. Two octagonal skylight domes in the

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 7 Page 3

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

ceiling let daylight into the sanctuary. Two wooden doors at the north end of the gallery lead to a fire escape and ladder to roof.

On the ground floor, underneath the sanctuary, is a long narrow room with wooden floors and a pressed metal ceiling. There are old wooden school desks (with inkwell holes) and benches. There is also a raised platform at the northern end with an ark for torah scrolls, and a reader's platform. To the east of this room is a long, narrow corridor leading to the building's rear.

The Stanton Street Shul 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 1913. Alterations include the addition of modern fluorescent lighting on the interior, and repainting of its decorative murals. The main façade is intact, with the exception of the original colored glass, which has been partially replaced with clear glass.

Stanton Street Shul  
Name of Property

New York County, New York  
County and State

## 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

Ethnic Heritage

Religion

### Period of Significance:

1913-1952

### Significant Dates:

1913, 1952

### Significant Person:

N/A

### Cultural Affiliation:

N/A

### Architect/Builder:

Sheinart, Louis A.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 8 Page 1

Stanton Street Shul

Name of Property

New York County, New York

County and State

8. Statement of Significance

The Stanton Street Shul is historically significant under Criterion A in the areas of ethnic history and religion as one of the few early 20<sup>th</sup> century "tenement synagogues" surviving on New York City's Lower East Side. It was originally known as Congregation Bnai Jacob Anschei (or Anshe) Brzezan, "Sons of Jacob, People of Brezezan." Constructed in 1913, the synagogue housed a congregation founded in 1894 by immigrant Jews from the town of Brzezany ("Brzezany" is the Polish name, "Brzezan" the Yiddish name) in Galicia, in Poland. Though hundreds of similar synagogues large and small once flourished on the Lower East Side, today's Stanton Street Shul is one of only a dozen or more still functioning there. The building is architecturally significant under Criterion C as an example of an intact early 20<sup>th</sup>-century vernacular synagogue on the Lower East Side, one that adapted the religious and physical needs of a synagogue to the 20-by-100-foot lot typical of the tenement blocks in which its congregants lived. As such, the Stanton Street Shul survives today as a distinctive architectural, cultural and religious landmark of the Yiddish-speaking Eastern European Jewish community of New York City.

Stanton Street lies in the northern portion of New York City's Lower East Side, the most famous immigrant district in a city renowned for its immigrant history.<sup>1</sup> Developed in the early 19<sup>th</sup> century with single-family row houses and commercial buildings, on the site of three large colonial-era farms, the Lower East Side evolved into a conglomeration of blocks tightly packed with five- and six-story tenements, housing immigrants from countries around the world. At one point, the Lower East Side boasted the world's densest population concentration. The first immigrant groups to settle on the Lower East Side in large numbers came from German-speaking countries in the 1830s and 1840s. Following a major wave of immigration from Eastern Europe – beginning in the 1880s and reaching its peak in the early decades of the 20th century – the Lower East Side became the center of 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>2</sup> The vast majority first settled in New York City, mostly on the Lower East Side. Nathan Glazer and Daniel P. Moynihan have described the Lower East Side's Jewish community as "the greatest that has existed in thousands of years of Jewish history."<sup>3</sup> In its day, it was the largest Jewish community in the world. The Jewish immigrants created an enormous Yiddish-speaking community. That community in turn was divided into smaller groups, reflecting the immigrants' many countries of origin, including Russia, Poland, Lithuania, and Galicia, as well as individual towns and regions within them. A statistical portrait of Jewish New York published in 1918 calculated that the area of the Lower East Side around Delancey Street (two blocks south of Stanton Street) had a density of more

<sup>1</sup> For a general history of the Lower East Side, see Andrew Dolkart, *National Register Nomination: Lower East Side Historic District* (New York: 1999).

<sup>2</sup> Moses Rischin, *The Promised Land: New York's Jews, 1870-1914* (New York: 1970), p.20, cited in Dolkart.

<sup>33</sup> Nathan Glazer and Daniel P. Moynihan, *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City*, 2<sup>nd</sup> edition (Cambridge: Harvard University Press, 1970), p. 138, cited in Dolkart.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 8 Page 2

Stanton Street Shul

Name of Property

New York County, New York

County and State

than 300,000 Jewish residents per square mile, or 2,150 per block.<sup>4</sup> In this city within a city, Jewish immigrants were able to find kosher food, Yiddish-language newspapers, and mutual aid societies. Major Jewish immigration to the Lower East Side stopped only with the passage in 1924 of new immigration laws.

Synagogues played a major role in the life of New York's Jewish population, particularly for the Jews of the Lower East Side. New York's 1918 Jewish population, estimated at between 1 and 1.5 million, was served by 700 synagogues – but the 124,000 Jews packed into the area around Delancey Street accounted for 228 of them.<sup>5</sup> An estimated 44% of the Jewish population of that district were affiliated with synagogues, a much higher proportion than in any other part of the city. Of those 228 congregations, 28 had their own synagogue building – also the highest such number in the city. Before 1881, the district had no more than six organized synagogues – the growth in the following decades was enormous.

The congregation that built 180 Stanton Street was founded as Bnai Jacob Anschei Brzezan by a group of immigrants from Brzezan. Located in southeast Galicia, approximately 60 miles from the city of Lvov (now Lviv, Ukraine), Brzezany was founded in 1530, and had a small Jewish population as early as 1570.<sup>6</sup> Brzezany built its first synagogue in the 17<sup>th</sup> century, and later became home to a number of renowned rabbinic scholars. Like other parts of Galicia, Brzezany was ruled at various times by Poland, Austria and the Ukraine, returning to Poland in 1919. During the 19<sup>th</sup> century, the Jewish population engaged mostly in commerce, later moving into various professions. The economy in general, however, was very poor, and many Jews lived on welfare. These conditions led to major emigration in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. The remaining Jewish community of Brzezany survived until World War II. Of the approximately 12,000 Jews living in Brzezany just before the Holocaust, only 36 survived. The Stanton Street Shul in New York City stands as a testament to the survival of the Brzezany Jewish community through its emigrants.

Founded in 1894, by 1908 Bnai Jacob Anschei Brzezan numbered 120 members (“synagogue members” is a statistic generally understood to mean the number of member families), and was housed at 155 Rivington Street.<sup>7</sup> In 1913, nineteen years after its founding, the congregation built its own synagogue on Stanton Street. By 1918, the congregation had grown to 135 members, and its new synagogue had a seating capacity of 400.<sup>8</sup> A 1918 listing of synagogues<sup>9</sup> identified the congregation's president as Harris Tunis, of 207 Clinton Street, serving since 1913. Mr. Tunis's biography may be taken as not untypical of

<sup>4</sup> *The Jewish Communal Register of New York City 1917-1918* (New York: Kehillah [Jewish Community], 1918), “Map of New York City Showing Density of Jewish Population by District and Neighborhoods.”

<sup>5</sup> *Ibid.*, p. 121.

<sup>6</sup> Information on Brzezany is based on *Brzezany Memorial Book*, Editor: Arch. Menachem Katz (private publication of the Association of Former Brzezany Residents in Israel, April, 1978).

<sup>7</sup> *American Jewish Year Book*, 5668, Henrietta Szold editor (Philadelphia: Jewish Publication Society of America, 1908), p. 283. The book spells the congregation's name “Bene Jacob Anshe Brzezan,” and gives its date of organization as 1893, but the congregation's letterhead gives the date as 1894.

<sup>8</sup> *The Jewish Communal Register of New York City 1917-1918*, p. 181.

<sup>9</sup> *Ibid.*



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 8 Page 3

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

the congregation's membership: "Born 1868 in Austria. Came to U.S. 1897. Received general Jewish and secular education. Business broker." The congregation's secretary was identified in the same source as Samuel Kluman of 69 East 3rd Street, and the Rabbi as Leib Rose, of 153 Suffolk Street.

The new synagogue was created out of two earlier buildings on a site with a long history. This block of Stanton Street had been part of the Delancey farm (Stanton Street was named for one of the farm's foremen<sup>10</sup>). During the mid-19<sup>th</sup> century, the area had developed with a mix of wood and masonry buildings, both residential and commercial. A number of lots had additional buildings at the rear, used as workshops or factories.

The lot now occupied by 180 Stanton Street was once part of a property measuring 100 x 100 feet, at the corner of Stanton and Attorney streets, that had been developed before 1829 with "seven houses and other buildings."<sup>11</sup> This was part of a larger tract owned by Edward and Louisa Livingston, of Louisiana, who in that year gave the smaller property to their daughter, Cora. As the Manhattan office of New York City's Building Department records no New Building application for 180 Stanton Street, and as 19<sup>th</sup> century deeds continue to mention the "seven houses" – and later, when the lot was subdivided, a single house on the lot – it is possible that the building altered to create Congregation Bnai Jacob Anschei Brzezan included some surviving part or parts of one of the seven early 19th century houses formerly on the site.<sup>12</sup>

The house at 180 Stanton Street came into the possession of Mrs. Jente Ritter in 1895. The following year she leased the house – including a building on the rear of the lot – to Josef Gross, "for the purposes of a respectable Hotel, Meeting Rooms, Dancing Hall and Shops." Gross was obliged by the lease to pay for the necessary alterations.<sup>13</sup> Following Mrs. Ritter's death, her husband sold the property to Max Kramer, who in turn sold it to Bnai Jacob Anschei Brzezan two weeks later.<sup>14</sup>

The property by that time included a three-story building in front, and a six-story building with an extension at the rear. Together the buildings were being used for a residence for the Ritter family, for a store, and for the hotel and dance hall. Rather than completely demolishing the existing buildings, the congregation hired architect Louis A. Sheinart – an architect about whom little is known, other than that he lived on the Bowery – to design a major alteration.<sup>15</sup> The alteration involved significant changes to the existing buildings. Sheinart joined the front and back lot buildings, removed the front and rear walls of both, took down part of the side walls, and designed new facades. Inside, he raised the floor beams, replaced the existing staircases, and changed the level of the roof. The new building, according to the plans filed with the Buildings Department, was intended to house a synagogue, with "space in basement

<sup>10</sup> Dolkart (Section 8, page 2).

<sup>11</sup> New York County Register's Office. Liber Deeds: Liber 253, Page 571, Conveyance June 15, 1829.

<sup>12</sup> Liber Deeds: Liber 604, Page 173; Liber 954, Page 41; Liber 2199, Page 281.

<sup>13</sup> Liber Deeds: Liber 43, Page 210, Section 2. New York Buildings Department, Manhattan office: Alteration Application No. 917 of 1896.

<sup>14</sup> Liber Deeds: Liber 222, Page 180, and Liber 221, Page 317.

<sup>15</sup> Buildings Department records: Alteration Application No. 778 of 1913.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 8 Page 4

Stanton Street Shul  
Name of Property  
New York County, New York  
County and State

under the main floor occupied as office." Work began in June 1913, and was completed in October of the same year.

The Stanton Street Shul is a classic among the vernacular synagogues that sprang up on the Lower East Side. It was designed as a local shul for a small town's emigrants, not as a grand architectural statement. Though the neighborhood also boasts a number of large, high-style synagogue buildings, as well as many "stieblach," or store-front congregations, small vernacular synagogues on narrow tenements lots were the most common type – much as vernacular synagogues were by far the most common in Europe and the Middle East.<sup>16</sup> The architects of such Lower East Side synagogues, which had to be shoehorned onto narrow tenement lots, developed what has been characterized as a unique vernacular style. On their exteriors, these buildings are similar in size, materials and proportions to neighboring tenements or small commercial buildings. Their facades are often an adaptation of forms popular for larger synagogues. The resulting designs often feature a brick and stone tripartite façade, in a neo-Classical or Beaux-Arts style, with a central entrance and corner towers. Inside, the architects had to adapt the long, narrow proportions of a typical tenement lot to the ritual requirements of the congregation: an ark at the far end to hold the Torah scrolls, a *bimah* in the middle, facing the ark, from which services were led and the Torah scrolls read, and a gallery for women worshippers (who sat separately from men, in accordance with Orthodox Jewish practice). Traditionally, synagogues faced east so that congregations could pray in the direction of Jerusalem. Many small synagogues, however, with limited budgets, had to make do with narrow lots facing north or south, and so were unable to have sanctuaries facing east.

The Stanton Street Shul has been singled out as a fine example of the phenomenon of the vernacular synagogue building.<sup>17</sup> Its 20-foot-wide façade is arranged in a typically tripartite design with a central entrance. Ornament reflects both Classical and Jewish influences. The façade's three bays are separated by cast-stone pilasters, which carry a cornice and pediment with classical moldings. Hebrew lettering incised in the pediment spells out the congregation's name and the year of construction. There are circular stained glass windows at the second and third levels of the central bay, each with a Star of David, but containing only remnants of the original glass.

The choice of a classical temple front was a reflection of the historicist attitudes of the period. While Moorish designs for synagogues prevailed in the mid-nineteenth century, by the early decades of the twentieth century, following the discovery of the ruins of the Roman Classical style Second Temple in Jerusalem, a bold Classicism became the accepted style for synagogues. Architect Louis Sheinart successfully abstracted and reinterpreted historic motifs to create a Semitic design to serve the needs of the congregation.

<sup>16</sup> Interview with Dr. Samuel Gruber, author of *Synagogues* and Director of the Jewish Heritage Research Center in Syracuse, N.Y., quoted in Shari Goldberg, "Vernacular Synagogue Architecture," *Common Bond* (New York: New York Landmarks Conservancy, Winter 2001), Vol. 16, No 2., page 2.

<sup>17</sup> Goldberg, *ibid.*

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 8 Page 5

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

Inside, the narrow sanctuary is barely 20 feet wide, but about 100 feet long. It includes a raised reader's platform, and a built-in ark for the torah scrolls at the north end. Rising above the room on either side are galleries for the women's section, and a pressed-metal ceiling with two octagonal skylight domes. A series of 12 wall paintings of the months, with zodiac signs – said to be unique to the Lower East Side – date back at least to 1939.<sup>18</sup>

Population shifts on the Lower East Side during the latter half of the 20th century led to the closing of most of the neighborhood's synagogues. The new immigration law passed in 1924 reduced the numbers of Jewish newcomers to the neighborhood, while improved housing, transportation options, and employment prospects elsewhere in the city encouraged existing residents to move on. Congregation Bnai Jacob Anschei Brzezan prospered for several decades, but saw its membership decline following the end of World War II. In 1952<sup>19</sup>, the congregation merged with another shrinking congregation, Bnai Joseph Dugel Macheneh Ephraim ("Flag of the Camp of Ephraim," a reference to the Israelite camp in the desert before Joshua's conquest of Jericho) -- founded by residents of two towns not far from Brzezan -- formerly located on East 3rd Street. The merged congregation, with the name Congregation Bnai Joseph Anschei Brzezan, struggled against declining membership, but managed to survive. Today, of the 228 synagogues that once served the surrounding district, the Stanton Street Shul is one of the few survivors, with a small but active congregation working for its revitalization.

During the 1990s, population trends on the Lower East Side changed again. In the southern part of the district, major new immigration has come from China. In the northern part of the district, however, where the Stanton Street synagogue is located, young professionals have begun moving in, bringing with them avant-garde clothing stores and new bars and restaurants. Many of the newcomers are descendants of the Jewish immigrants of a century ago, and are joining synagogues like the Stanton Street Shul and bringing them new life.

The Stanton Street Shul survives today as one of the few remaining vernacular "tenement synagogues" on the Lower East Side, as well as one of the last functioning synagogues in the area. Its congregational mix – old-timers and new arrivals; recent immigrants, immigrants from three quarters of a century ago, and third generation returnees to the neighborhood – is reflected in the many languages spoken in the

<sup>18</sup> According to entries in the congregation's cash books now held at the YIVO archives, which record repairs to the paintings ordered in 1939.

<sup>19</sup> As per the congregation's stationary, Bnai Joseph Ansche Brzezan was incorporated in 1952.

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

**National Register of Historic Places  
Continuation Sheet**

Section 8 Page 6

Stanton Street Shul

**Name of Property**

New York County, New York

**County and State**

synagogue. Reflecting so many different aspects of the history of the Jewish presence on the Lower East Side, the shul remains a vital part of the living history of this remarkable neighborhood.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 9 Page 1

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

**9. Major Bibliographical References**

- Dolkart, Andrew. National Register Nomination: Lower East Side Historic District. New York, 1999. On file at the New York State Office of Parks, Recreation and Historic Preservation, Waterford, NY.
- Glazer, Nathan and Daniel P. Moynihan. *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City*, 2<sup>nd</sup> edition. Cambridge: Harvard University Press, 1970.
- Gruber, Dr. Samuel. Interview, quoted in Shari Goldberg, "Vernacular Synagogue Architecture," *Common Bond*. New York: New York Landmarks Conservancy, Winter 2001, Vol. 16, no. 2.
- The Jewish Communal Register of New York City 1917-1918*. New York: Kehillah [Jewish Community], 1918.
- Katz, Arch. Menachem, ed. *Brzezany Memorial Book*. Private publication of the Association of Former Brzezany Residents in Israel, April 1978.
- Rischin, Moses. *The Promised Land: New York's Jews, 1870-1914*. New York, 1970.
- Szold, Henrietta, ed. *American Jewish Year Book*, 5668. Philadelphia: Jewish Publication Society of America, 1908.

Stanton Street Shul  
Name of Property

New York 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 585779 4507973  
Zone Easting Northing

3 18    
Zone Easting Northing

2 18

4 18

### Verbal Boundary Description

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

### Boundary Justification

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

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

name/title Contact: Kathy Howe, Historic Preservation Specialist

organization NYS Office of Parks, Recreation & Historic Preservation date 4/19/02

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 Congregation Bnai Jacob Anschei Brzezan

street & number 180 Stanton Street telephone (212) 533-4122

city or town New York state NY zip code 10002

**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

Section 10 Page 1

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

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**10. Geographical Data**

**Verbal Boundary Description**

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

**Boundary Justification**

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

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section 11 Page 1

Stanton Street Shul

**Name of Property**

New York County, New York

**County and State**

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**11. Form prepared by:**

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

(212) 877-7637



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

**National Register of Historic Places  
Continuation Sheet**

Section 11 Page 2

Stanton Street Shul  
**Name of Property**  
New York County, New York  
**County and State**

**Photo List**

Stanton Street Shul  
180 Stanton Street  
New York County, New York  
Photographer: Kathy Howe  
Date: 3/1/02  
Location of negatives: NYS OPRHP, Field Services Bureau  
P.O. Box 189  
Peebles Island  
Waterford, New York 12188

1. South elevation, facing north.
2. Streetscape along north side of Stanton Street, facing northeast. Synagogue in center of block.
3. Roof, facing south.
4. Front entrance vestibule at center staircase, south wall, facing south.
5. Second-floor vestibule showing stairwells, marble graining on wainscoting, and pressed tin ceiling. South end of building, facing northeast.
6. Rear half of sanctuary, second floor, facing south.
7. View near the center bimah of sanctuary, facing south.
8. View of sanctuary taken from the rear, facing north.
9. View near the center bimah of sanctuary, facing north.
10. View of the raised platform with ornamental curtain at north end of sanctuary, facing northwest.
11. Mural painting of ram on west wall of sanctuary, facing west.
12. Mural painting of fish on west wall of sanctuary, facing west.
13. Mural painting of bull on east wall of sanctuary, facing east.
14. Balcony at third floor, facing northwest.
15. Balcony at third floor, facing southeast.
16. Windows at south wall of third-floor balcony, facing south.
17. View ground floor meeting room, facing northeast.
18. Reader's platform at north end of ground floor meeting room, facing north.

Stanton Street Shul  
180 Stanton Street  
New York County, NY

Scale: 1/8" = approx. 20'  
Boundary indicated by dark line.  
Sanborn Map (published by  
First American Real Estate Solutions), 2002.

24 AVENUE

E. 3 RD

E. 2 ND

E. HOUSTON ST.

CLINTON ST.

ATTORNEY ST.

RIDGE ST.

PITT ST.

STANTON

"DELANCEY FARM"

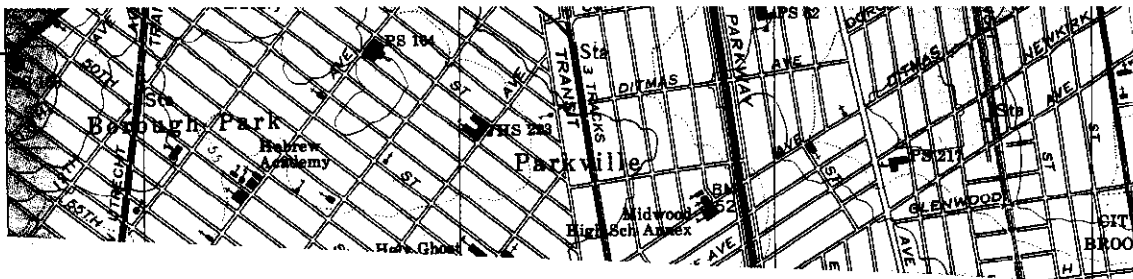
James Delancey

N

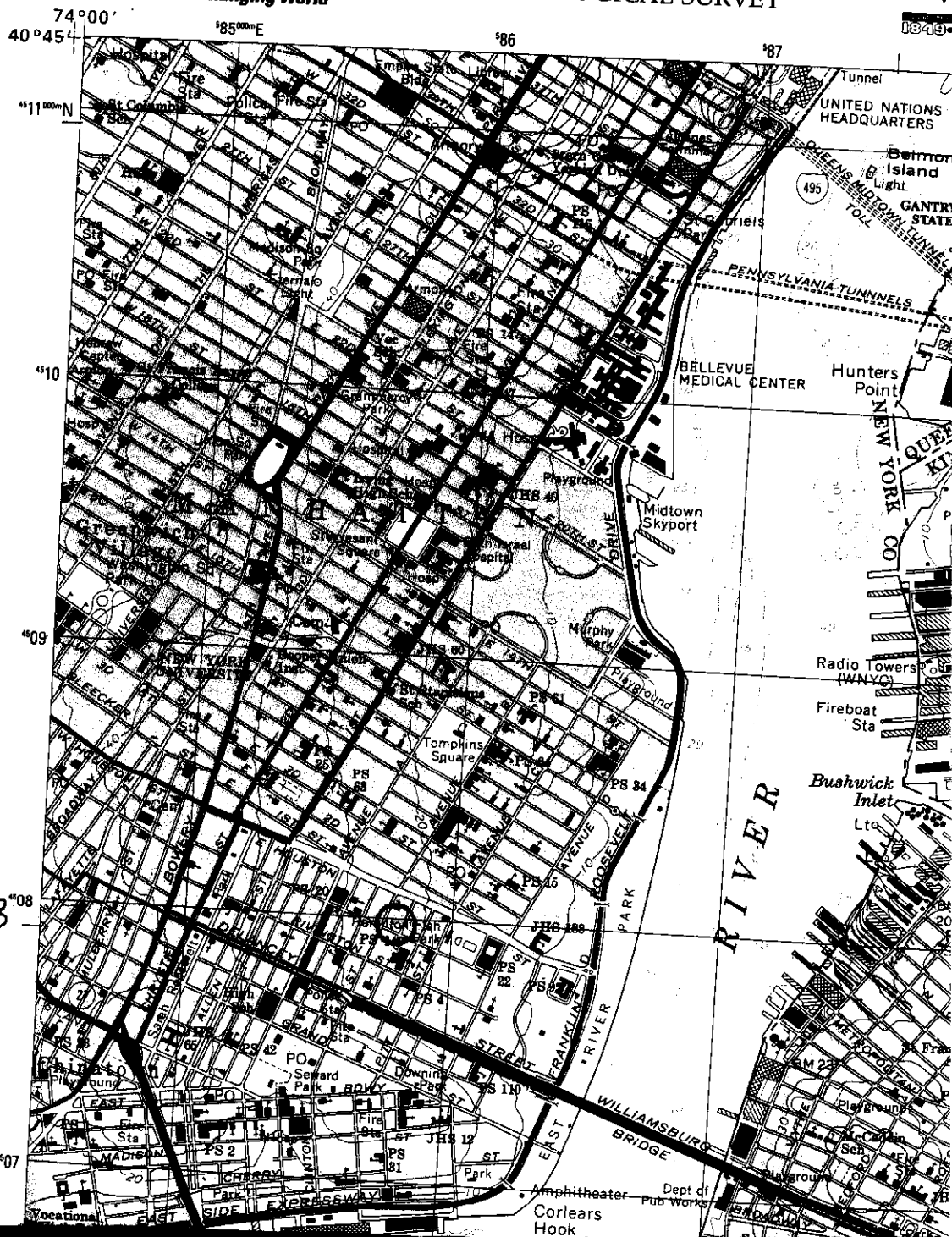
Scale: 1/8" = approx. 20'  
Boundary indicated by dark line.  
Sanborn Map (published by  
First American Real Estate Solutions), 2002.

↑  
N

150 000  
FEET



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



Stanton Street  
Shul  
New York County,  
N.Y.

Zone: 18  
Easting: 585779  
Northing: 4507973  
Brooklyn Quad  
USGS  
Scale: 1:24000















