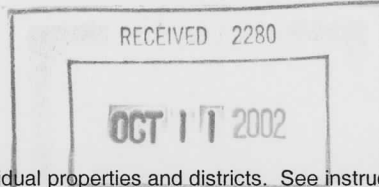


United States Department of the Interior
National Park Service



National Register of Historic Places Registration Form

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

1. Name of Property

historic name Congregation Tifereth Israel

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

2. Location

street & number 109-18 & 109-20 54th Avenue [] not for publication

city or town Corona [] vicinity

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

3. State/Federal Agency Certification

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

Theresa Carter, SAPO
Signature of certifying official/Title

9/21/02
Date

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

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

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

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

Signature of the Keeper

date of action

Edna H. Beall *11/21/02*

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7 Page 1

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

7. Description

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

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

Exterior

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

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

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

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

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7 Page 2

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

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

Interior

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

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

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

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

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

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

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

**National Register of Historic Places
Continuation Sheet**

Section 7 Page 3

Congregation Tifereth Israel
Name of Property
Queens County, New York
County and State

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

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

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

Name of Property

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.)

- [X] 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.
[X] 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.)

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

Areas of Significance:

(Enter categories from instructions)

Architecture

Ethnic Heritage

Religion

Period of Significance:

1911-1952

Significant Dates:

1911; 1922

Significant Person:

N/A

Cultural Affiliation:

N/A

Architect/Builder:

Varrone, Crescent L.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Primary location of additional data:

- [X] State Historic Preservation Office
[] Other State agency
[] Federal Agency
[] Local Government
[] University
[] Other repository:

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 1

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

8. Statement of Significance

Summary

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

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

Historic Development of Corona and the Jewish Community

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

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

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

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 2

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

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

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

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

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

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

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

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

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

⁶ Seyfried.

⁷ Seyfried.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 3

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

The Development of Congregation Tifereth Israel

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

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

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

Architectural Design of the Synagogue

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

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

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

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

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

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

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

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 4

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

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

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

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

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

The Mikveh

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

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

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 5

Congregation Tifereth Israel
Name of Property
Queens County, New York
County and State

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

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

Recent History of Congregation Tifereth Israel

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

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

¹⁵ www.bethsholomlv.org

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 9 Page 1

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

9. Major Bibliographical References

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

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

New York City, Borough of Queens, Buildings Department.

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

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

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

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

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

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

Congregation Tifereth Israel
Name of Property

Queens 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 596810 4510560
Zone Easting Northing

3 18
Zone Easting Northing

2 18

4 18

Verbal Boundary Description

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

Boundary Justification

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

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

name/title Contact: Kathy Howe, Historic Preservation Specialist

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

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

city or town Waterford state NY zip code 12188-0189

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

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

Additional items

(Check with SHPO or FPO for any additional items)

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

name Congregation Tifereth Israel

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

city or town Corona state NY zip code 11368

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

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

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

**National Register of Historic Places
Continuation Sheet**

Section 10 Page 1

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

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

Congregation Tifereth Israel

Name of Property

Queens County, New York

County and State

11. Form prepared by:

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

(212) 877-7637

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

**National Register of Historic Places
Continuation Sheet**

Section 11 Page 2

Congregation Tifereth Israel
Name of Property
Queens County, New York
County and State

Additional Documentation

Photo List

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

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

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

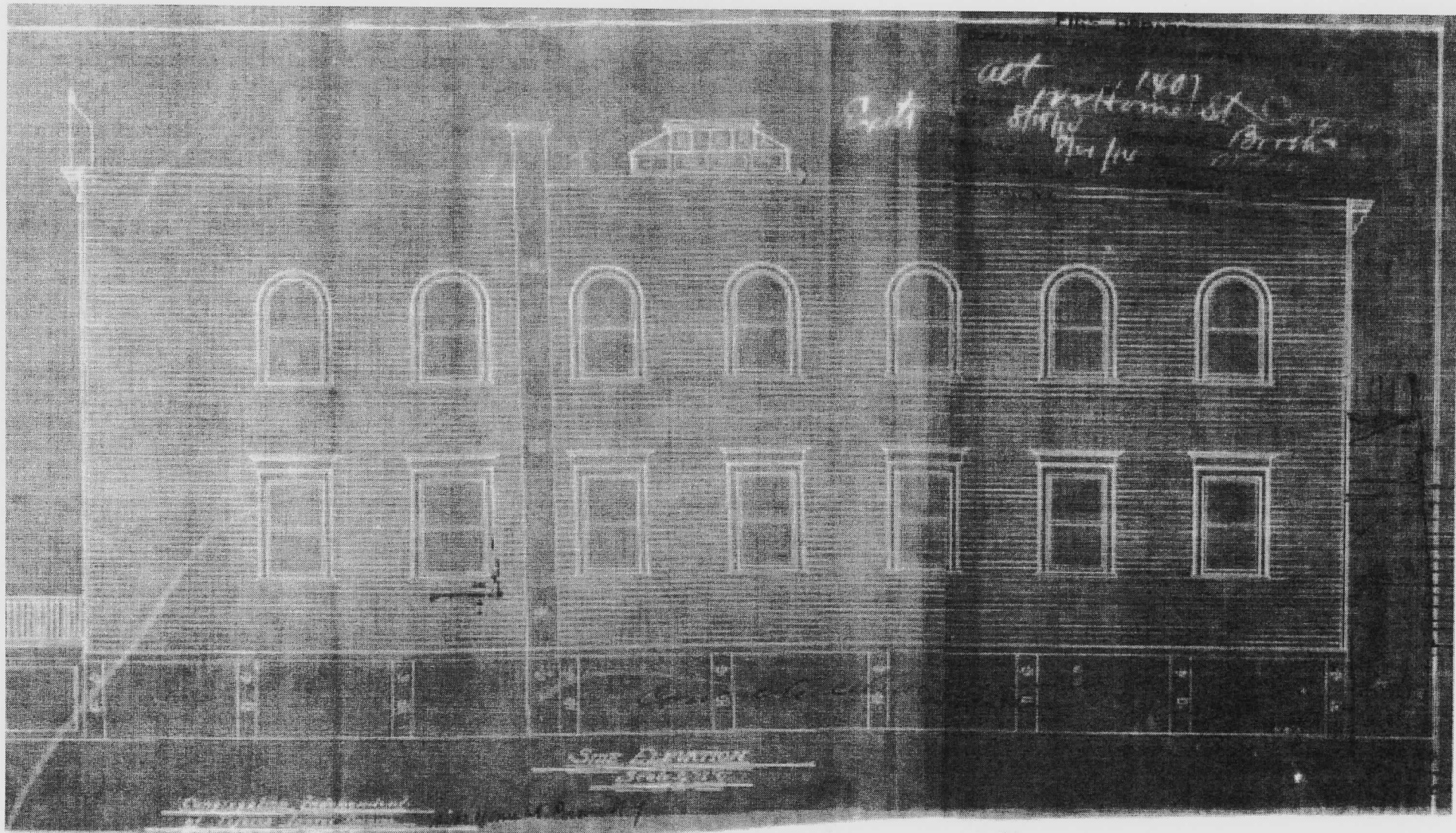
Historic Drawings

From NYC Buildings Department.

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



FRONT ELEVATION

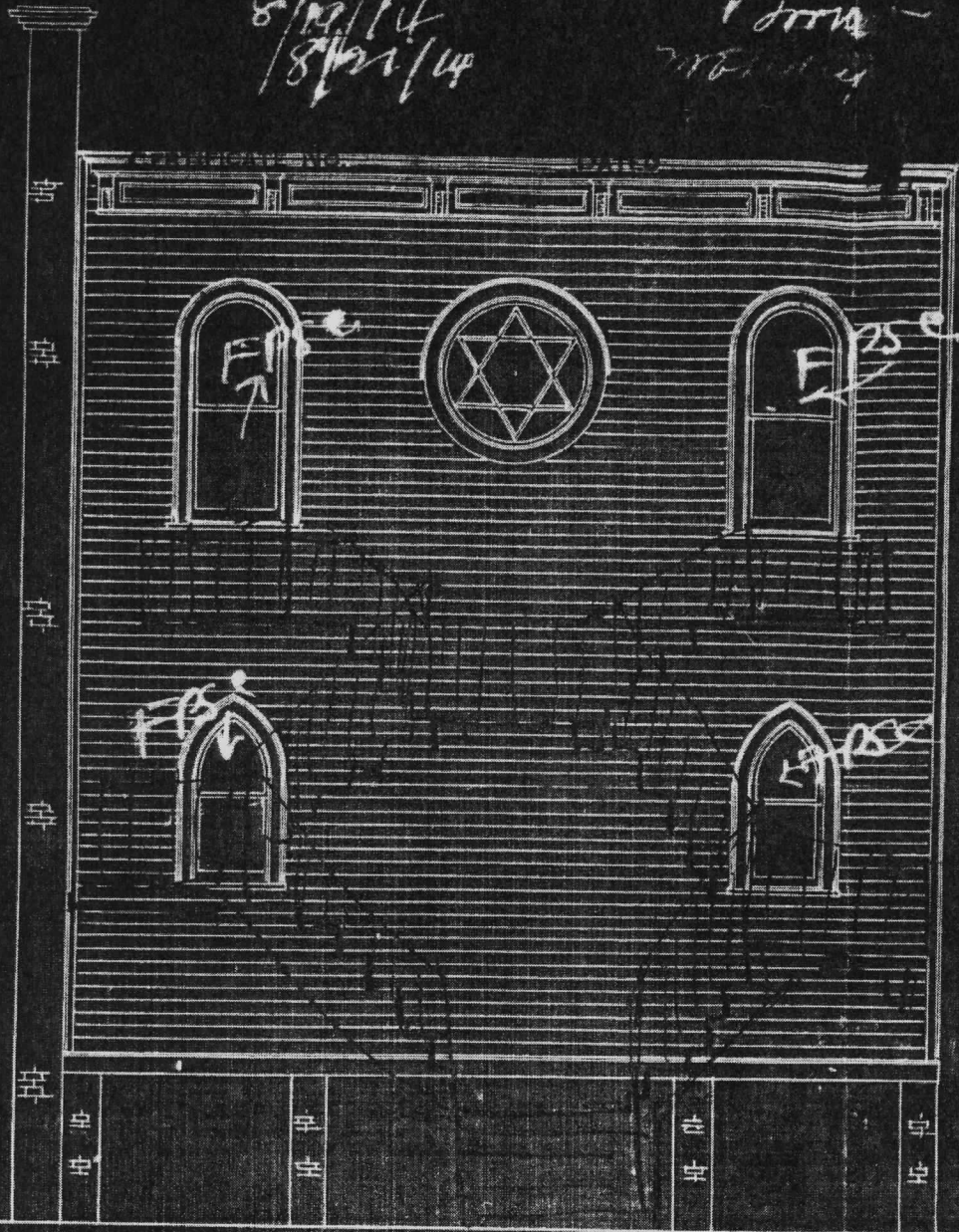


2nd

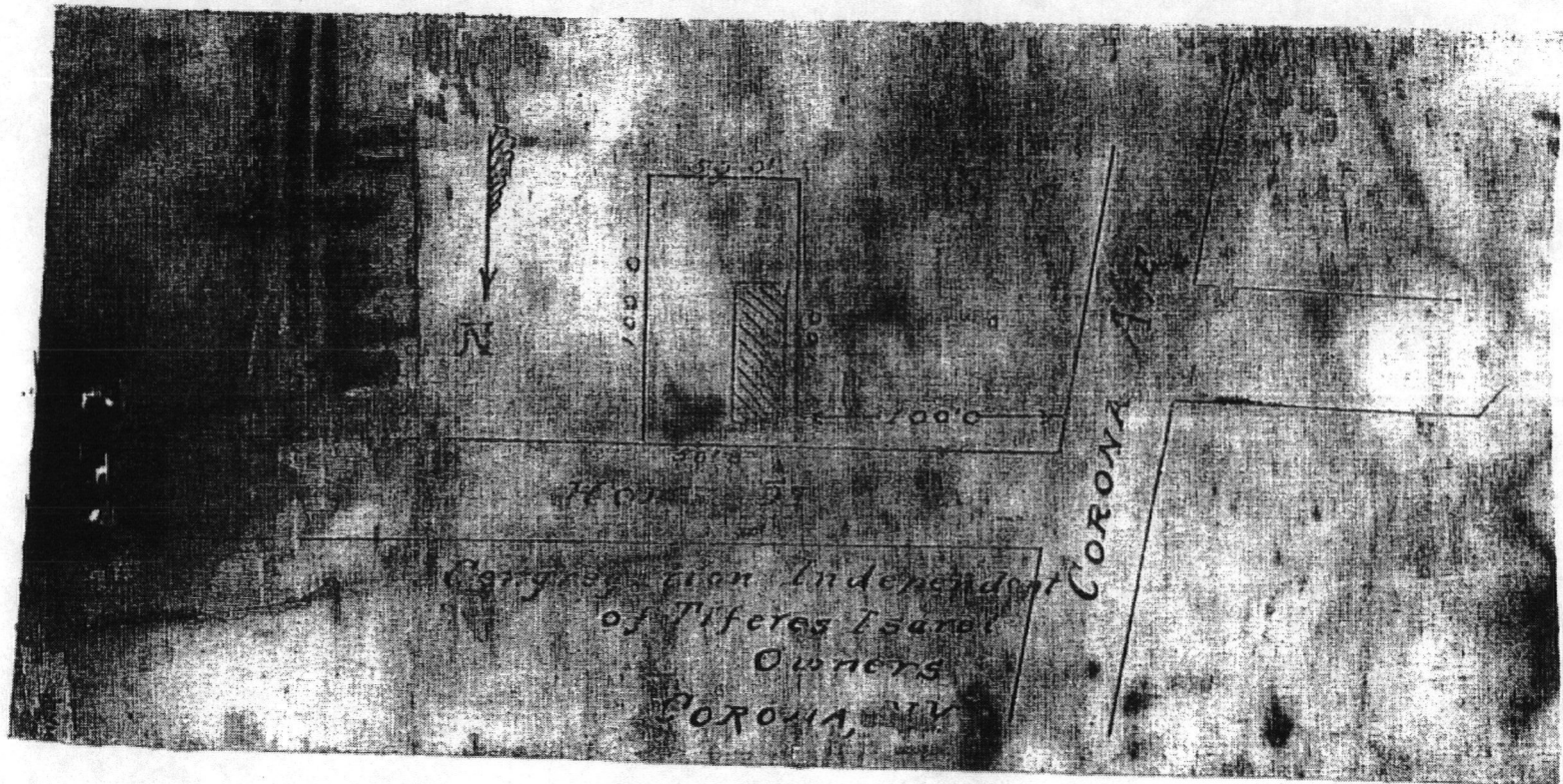
act
1407
Harrison St
Brisbane
1877

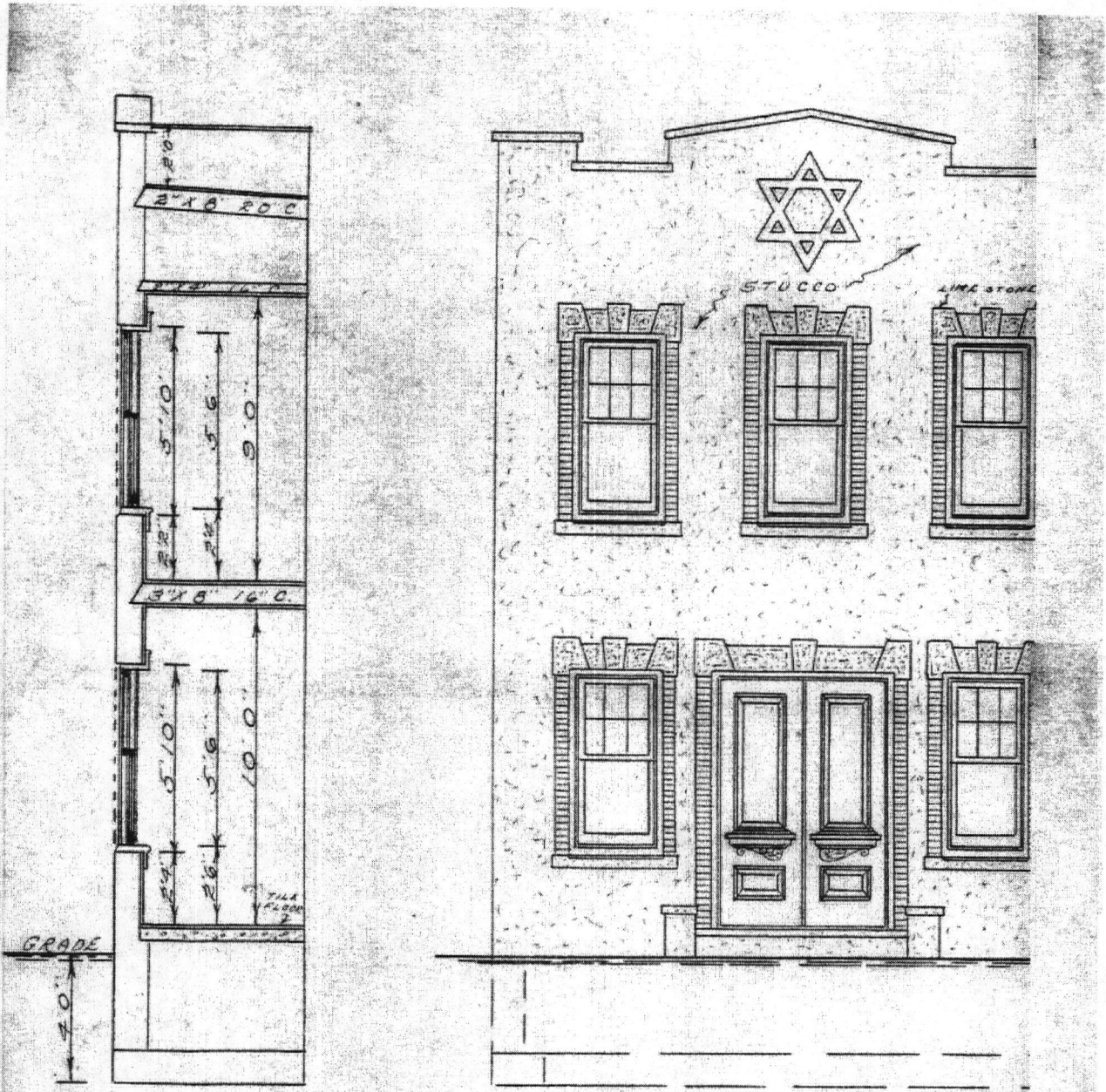
Wm. A. ...

act 1407
122 Home St. Bria -
8/22/14
8/21/14



REAR ELEVATION





SECTION

FRONT ELEVATION

ANDREW F. BREMS, ARCHT.
 83 CORONA AVE., CORONA, N.Y.



SIDE ELEVATION

SCALE 1/4" = 1'-0"

CONGREGATION INDEPENDENT ISRAELI
OWNERS.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Congregation Tifereth Israel

MULTIPLE NAME:

STATE & COUNTY: NEW YORK, Queens

DATE RECEIVED: 10/11/02 DATE OF PENDING LIST: 11/01/02
DATE OF 16TH DAY: 11/17/02 DATE OF 45TH DAY: 11/25/02
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 02001357

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 11/21/02 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in the
National Register**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N



CONG. TIFERETH ISRAEL

NO PARKING
ANY TIME
P

010Hd ELITE PHOTO --- 10.06.02 NNNR --- 854 619

Congregation Tifereth Israel/
Queens County, NY

1



CONG. TIFERETH ISRAEL



Congregation Tifereth
Israel
Queens County, NY

2

025 054 NMB --- 10.06.02 ELM PHOTO



CONG. TIFERETH ISRAEL

Congregation Tifereth
Israel
Queens County, NY

3

PHOTO

NNNB

023 054

10.06.06



026 054 NANS - 10:05.02 ELITE PHOTO
Congregation Tifereth Israel
Queens County, NY

4



Congregation Tifereth
Israel
Queens County, NY

5

021 054 NNMB 10.06.02 ELITE PHOTO



005 054 NNNB -- 00100*02 ELITE PHOTO
Congregation Tifereth Israel
Queens County, NY

6



Congregation Tifereth Israel
Queens County, NY

7



Congregation Tifereth
Israel
Queens County, NY

8

013 054 MMB ----- 10.06.02 ELI PHOTO



Congregation Tifereth Israel
Queens County, NY

9

Зачекайте *Ваша* *и* *доброта*
ПРОГНОЗИ:
Ваша душа жадує до добра
Аж доки не вийде, відійде
Синьою водою душа жадує
Воду яку не вийде з тебе
Аж доки душа жадує
Та душа жадує жадує
Даруйте їй любов



005 054 NNNB --- 10*06*02 ELITE PHOTO
Congregation Tifereth Israel
Queens County, NY

10



Congregation Tifereth
Israel
Queens County, N.Y.

//

PHOTO

10.06.12

MNH

054

017



016 054 NMB - 10.05.02 ELITE PHOTO
Congregation Tifereth Israel
Queens County, NY

12



Congregation Tifereth Israel
Queens County, N.Y.

13



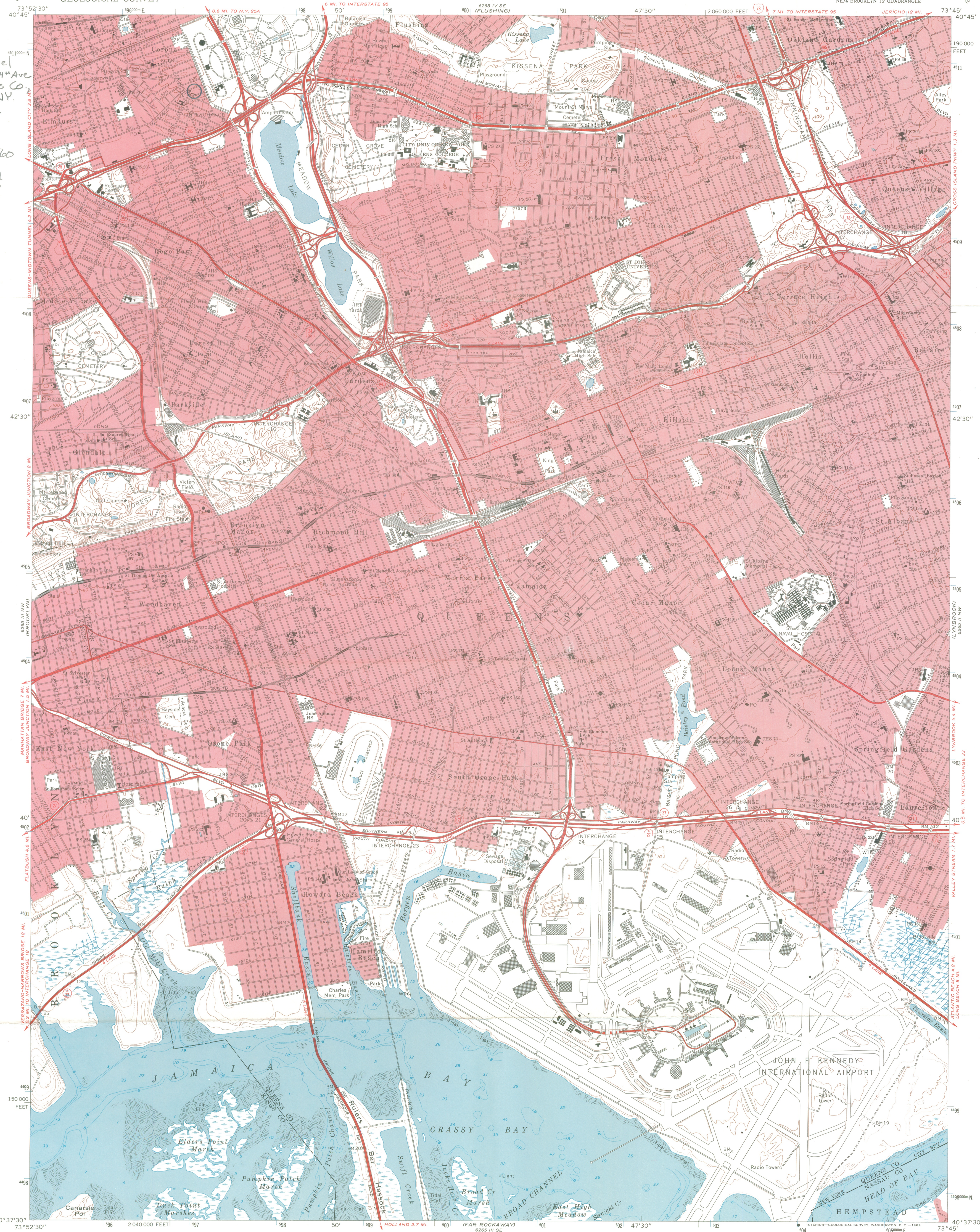
Congregation Tifereth Israel
Queens Co, N.Y.

14

015 054 NMB --- 10.06.02 ELITE PHOTO

Congregation
Tifereth Israel
104-18 & 104-20 54th Ave
Corona, Queens Co.,
N.Y.

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



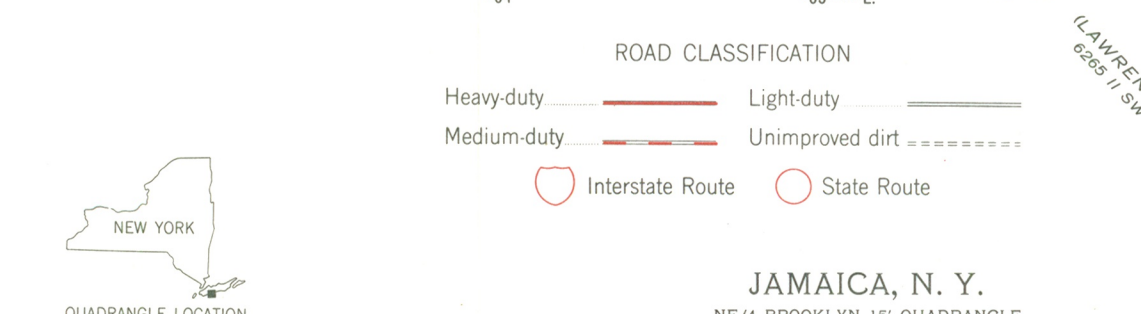
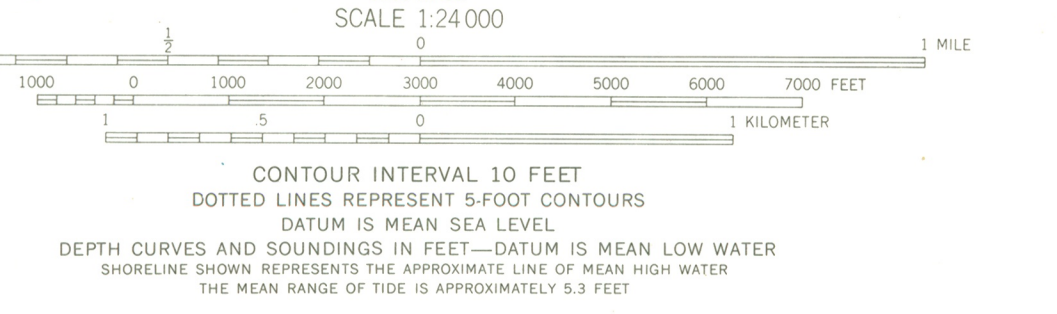
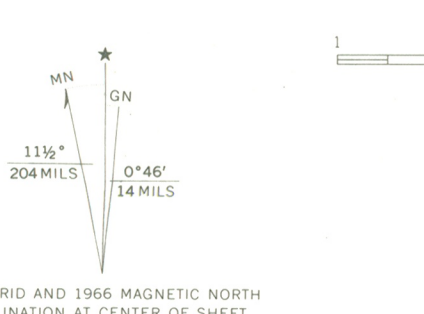
Mapped, edited, and published by the Geological Survey
Revised in cooperation with New York Department of Transportation
Control by USGS and USC&GS

Planimetry by photogrammetric methods and from USC&GS Chart T-5608
Topography by photogrammetric methods from aerial photographs
taken 1953 and planimetric surveys 1956 and 1957
Revised from aerial photographs taken 1966. Field checked 1966

Selected hydrographic data compiled from USC&GS Chart
542 (1967). This information is not intended for
navigational purposes

Polyconic projection. 1927 North American datum
10,000-foot grid based on New York coordinate system,
Long Island zone
1000-meter Universal Transverse Mercator grid ticks,
zone 18, shown in blue

Red tint indicates areas in which only landmark buildings are shown

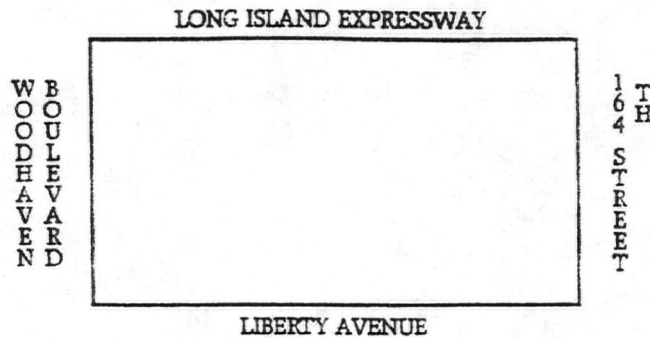


JAMAICA, N. Y.
NE 1/4 BROOKLYN 15 QUADRANGLE
N4037.5—W7345.75
1966
AMS 6265 III NE—SERIES V821

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, WASHINGTON, D. C. 20242
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

Central Queens Historical Association, Inc.

P.O. Box N, Kew Gardens, New York 11415



OFFICERS

JEFF GOTTLIEB
PRESIDENT
ROBERT EIDT
VICE PRESIDENT
RONALD MARZLOCK
VICE PRESIDENT
MICHAEL SIDELL
VICE PRESIDENT
MALKAH COHEN
TREASURER
HY ZAFRAN
SECRETARY

BOARD OF DIRECTORS

WILLIAM ASADORIAN
CARL BALLENAS
EVELYN BARON
HOWARD BIRNBAUM
JACQUELINE BUSH
MARY ANN CAREY
JACK CHARTIER
WILLIAM COLEMAN
ROBERT CUERVO
RUTH DRUCKER
BERNARD ENTE
RICHARD FRANK
JESSE GLASSBERG
SYLVIA GORODKO
DR. A. ALLAN GREEN
MARC HAKEN
SUSANNA HOF
DAPHNE HUNTER
CLARENCE IRVING, SR.
FELICE ITZKOFF
JOHN KELLY
LEONORA LAVAN
ROBERT MANGIERI
PATRICIA MARSHALL
DAVID OATS
EDITH ORTOLA
ROSALIND PINTO
EDWARD J. PLATT
TODD REISMAN
EDWARD RICE
JUDY F. ROSEN
WILLIAM SAFKA
ROBERT SILVER
LYNN SCHULMAN
BERNICE SIMS
BARBARA STUCHINSKI
ALBERT WALKER
SUSAN WALSKI
SHARON WEINMAN
SYLVIA ZAFRAN

June 5, 2002

Mr. Howard Teich
Jewish Community Relations Council
260 Madison Avenue, 18th Floor
New York, New York 10016

Dear Mr. Teich:

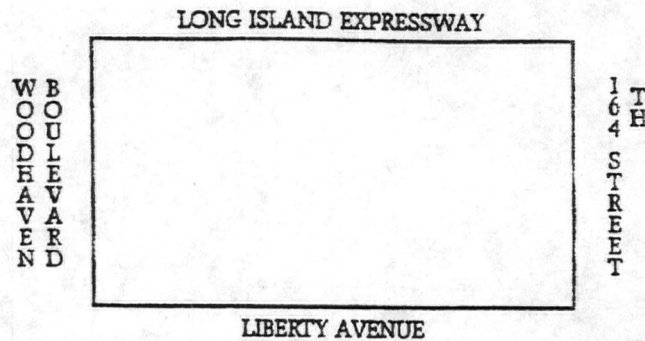
I have to report to you that since I sent the thirty sites of interest on the Queens Jewish Heritage Trail to you, Derech Emunoh Synagogue (#26), at 199 Beach 67th Street, Arverne, caught fire, was gutted and finally demolished by order of the City of New York.

There are several sites that can replace this edifice:

- Congregation Beth Israel of Richmond Hill, 92-01 102nd Street. The oldest Conservative synagogue in Queens began with home services in 1899 and regular Sabbath services in 1900. The synagogue was dedicated and opened on August 29, 1915. There is, however, more architectural merit to the 1927 Beth Israel Community Center building at 88-01 102nd Street, Richmond Hill, which will soon be sold to the Torah Academy of Queens. Its exterior Doric columns and swags give it a neoclassical touch and its window extension wrought iron plant borders are an interesting sight.
- Aron Kodesh (Holy Ark) of the Forest Hills Jewish Center, 106-16 Queens Boulevard. Designed by the famous illustrator Arthur Szyk, the bronzed ark, thirty feet high, features representations of the major beliefs and festivals of Judaism. Anti-Nazi, Polish-born Szyk contributed to the World War II effort with "his satires, war drawings and paintings and dozens of exhibitions" in the United States. His "Tel Hai" (1936) painting, depicting a Trumpledor military victory, rallied many to the Zionist cause.
- "Job" statue in Forest Park, on a hill near the Overlook Queens Parks Department Headquarters building at 80-20 Park Lane, Kew Gardens. Sculptor Natan Rapoport's hollow bronze master work was donated in 1987 by Dr. Murray and Sylvia Fuhrman to the New York City Department of Parks and Recreation.

Central Queens Historical Association, Inc.

P.O. Box N, Kew Gardens, New York 11415



OFFICERS

JEFF GOTTLIEB
PRESIDENT

ROBERT EIDT
VICE PRESIDENT

RONALD MARZLOCK
VICE PRESIDENT

MICHAEL SIDELL
VICE PRESIDENT

MALKAH COHEN
TREASURER

HY ZAFRAN
SECRETARY

BOARD OF DIRECTORS

WILLIAM ASADORIAN

CARL BALLENAS

EVELYN BARON

HOWARD BIRNBAUM

JACQUELINE BUSH

MARY ANN CAREY

JACK CHARTIER

WILLIAM COLEMAN

ROBERT CUERVO

RUTH DRUCKER

BERNARD ENTE

RICHARD FRANK

JESSE GLASSBERG

SYLVIA GORODKO

DR. A. ALLAN GREEN

MARC HAKEN

SUSANNA HOF

DAPHNE HUNTER

CLARENCE IRVING, SR.

FELICE ITZKOFF

JOHN KELLY

LEONORA LAVAN

ROBERT MANGIERI

PATRICIA MARSHALL

DAVID OATS

EDITH ORTOLA

ROSALIND PINTO

EDWARD J. PLATT

TODD REISMAN

EDWARD RICE

JUDY F. ROSEN

WILLIAM SAFKA

ROBERT SILVER

LYNN SCHULMAN

BERNICE SIMS

BARBARA STUCHINSKI

ALBERT WALKER

SUSAN WALSKI

SHARON WEINMAN

SYLVIA ZAFRAN

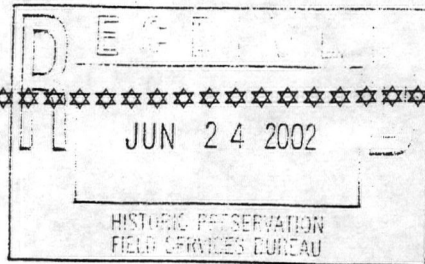
Expressing "a powerful spiritual and emotional message of universal dimensions," it depicts a Jewish concentration camp inmate questioning G-d's motives in a time of horror.

- Congregation Independent Tifereth Israel of Corona, 109-18 54th Avenue, Corona. Experiencing a re-birth under the Bukharian leadership of Rabbi Amnein Khaimov, the congregation, originating in 1907, occupies a building open for services in 1915. The shul, a shtetl revival facade, resembles the 1905 Washington Street (First Independent Hebrew Congregation) synagogue of Jamaica. Flourishing amidst a predominantly Italian neighborhood, in the 1930's and 1940's, it was one of four congregations in the Corona area – and the last one left. Cosmetics queen mother Estee and son Ronald Lauder were members of the congregation and later contributors to the synagogue

I wish to thank you, in print, for your advice and support for this endeavor.

Sincerely,

Jeff Gottlieb
President



Congregation Tifereth Israel
109-18 54th Avenue
Corona, New York 11368
Tel/Fax (718) 592-6254

June 19, 2002

7'02

Mrs. Kathleen A. Howe
Historic Preservation Specialist
New York State
Office of Parks, Recreation and Historic Preservation
Bureau of Historic Preservation
Peebles Island, P.O.Box 189
Waterford, New York 12188-0189

Dear Mrs. Howe

We would like to thank you for visiting our synagogue on June 6, 2002, and for your help in editing the historical information.

We thank you indeed for your assistance, as well as for support the State and National Registers of Historic Places nomination for congregation Tifereth Israel.

Reiterating our gratitude, we remain.

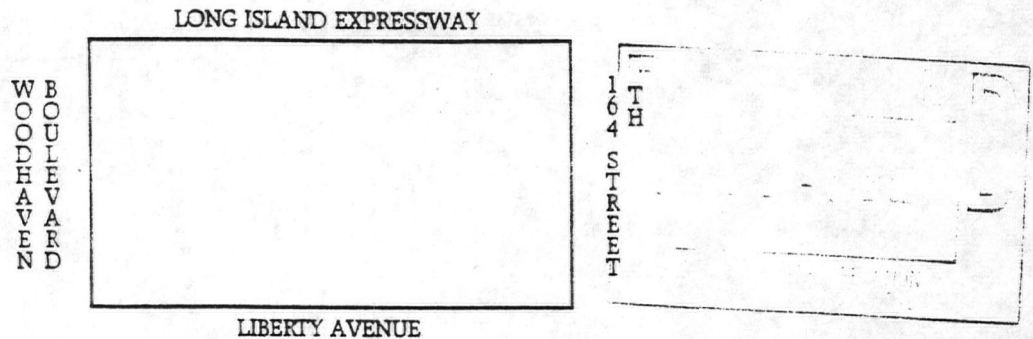
Very truly yours,

David Ribacoff
David Ribacoff
President



Central Queens Historical Association, Inc.

P.O. Box N, Kew Gardens, New York 11415



OFFICERS

JEFF GOTTLIEB
PRESIDENT
ROBERT EIDT
VICE PRESIDENT
RONALD MARZLOCK
VICE PRESIDENT
MICHAEL SIDELL
VICE PRESIDENT
MALKAH COHEN
TREASURER
HY ZAFRAN
SECRETARY

BOARD OF DIRECTORS

WILLIAM ASADORIAN
CARL BALLENAS
EVELYN BARON
HOWARD BIRNBAUM
JACQUELINE BUSH
MARY ANN CAREY
JACK CHARTIER
WILLIAM COLEMAN
ROBERT CUERVO
RUTH DRUCKER
BERNARD ENTE
RICHARD FRANK
JESSE GLASSBERG
SYLVIA GORODKO
DR. A. ALLAN GREEN
MARC HAKEN
SUSANNA HOF
DAPHNE HUNTER
CLARENCE IRVING, SR.
FELICE ITZKOFF
JOHN KELLY
LEONORA LAVAN
ROBERT MANGIERI
PATRICIA MARSHALL
DAVID OATS
EDITH ORTOLA
ROSALIND PINTO
EDWARD J. PLATT
TODD REISMAN
EDWARD RICE
JUDY F. ROSEN
WILLIAM SAFKA
ROBERT SILVER
LYNN SCHULMAN
BERNICE SIMS
BARBARA STUCHINSKI
ALBERT WALKER
SUSAN WALSKI
SHARON WEINMAN
SYLVIA ZAFRAN

June 30, 2002

Ms. Kathy Howe, Preservation Specialist
New York State Office of Parks, Recreation and Historic Preservation
P.O. Box 189
Peeble's Island
Waterford, New York 12188

Dear Ms. Howe,

I would like to strongly recommend Congregation Independent Tifereth Israel of Corona, located at 109-18 54th Avenue, for inclusion on the New York State Register of Historic Places.

The shtetl revival facade resembles that of the Washington Street (Jamaica, Queens) shul, which opened in 1905. The original wood clapboard structure in Corona, opened for services in 1915, has been improved, and its interior shows the wear of generations of congregants.

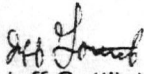
Benn Freed, Tifereth Israel's president for forty years (1955-1995) and, at age eighty-seven, a life-long congregant, remembers Rabbi Avrohom Kagan's tenure (1929-1973), the wooden stairs in front, decrepit bathrooms (replaced by Freed), the mikveh (ritual bath) on the premises, and an active Hebrew school. The original basement area and the upper two floors were filled for the High Holy Days with the Orthodox Jewish population of Corona, stretching on the west to 100th Street and on the north to 35th Avenue. Kosher butchers and delicatessens and clothing stores, run by congregants, were in the commercial strips.

Much of the building's interior remains, and a new Bukharian congregation, led by Rabbi Amnein Khaimov, now fills the sanctuary.

The promise of Tifereth Israel, of new settlement, spiritual unity and upward mobility, remains as it was ninety-three years ago. Please grant their request for New York State Historic Register status.

I am enclosing my Queens Jewish Heritage Trail Sites of Interest. You may do whatever you want with this list.

Sincerely,


Jeff Gottlieb
President



The New York City Landmarks Preservation Commission

1 Centre Street, 9th Floor North, New York NY 10007 TEL: 212-380-7926 FAX: 212-380-7797
<http://nyc.gov/landmarks/>



RONDA WIST
EXECUTIVE DIRECTOR
rwist@lpc.nyc.gov

SEP 11 2002

August 29, 2002

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

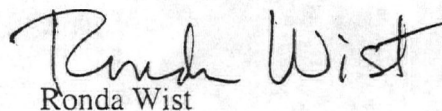
Re: Congregation Tifereth Israel, 109-18 & 109-20 54th
Avenue, Corona, Queens County

Dear Ms. Pierpont:

I write on behalf of Chair Sherida E. Paulsen in response to your request for comment on the eligibility of Congregation Tifereth Israel, 109-18 & 109-20 54th Avenue, Corona, Queens, for the State and National Registers of Historic Places.

Mary Beth Betts, the Commission's Director of Research, has reviewed the materials submitted by the Historic Preservation Field Services Bureau and recommended that Congregation Tifereth Israel appears to meet the criteria for inclusion on the State and National Registers of Historic Places.

Sincerely,


Ronda Wist

cc. Sherida E. Paulsen, Chair
Mary Beth Betts

THE CITY OF NEW YORK

COMMUNITY BOARD NO. 4 Q

104-03 Corona Avenue 2nd Floor
Corona, New York 11368-2923
CORONA - CORONA HEIGHTS - ELMHURST

SEP 12 2002

RICHARD ITALIANO
CHAIRPERSON

ROSE RENDA-ROTHSCHILD
DISTRICT MANAGER

September 6, 2002

New York State Office of Parks
Recreation And Historic Preservation
Historic Preservation Field Services Bureau
Peebles Island
P. O. Box 189
Waterford, NY 12188-0189

Atten: Ruth L. Pierpont, Director

Dear Ms. Pierpont:

**RE: CONGREGATION TIFERETH ISRAEL
109-18 & 109-20 54 AVENUE
CORONA, NEW YORK 11368**

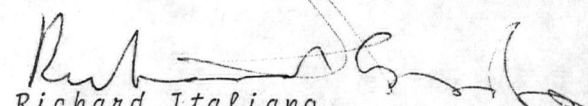
The Members of Community Board 4 Queens at the September 3, 2002 meeting of the full Board voted to endorse the proposal for the above-mentioned site.

The property will be considered for nomination to the National and State Registers of Historic Places.

The members agreed to the proposal as outlined in your letter of August 13, 2002.

Some famous people were members of the Congregation. To mention one: Estee Lauder of cosmetic fame.

Sincerely,


Richard Italiano
Chairperson

RI:m

Queens Jewish Heritage Trail

30 Sites of Interest

by Jeff Gottlieb

1. **Congregation Agudas Israel of Ridgewood**, 1618 Cornelia Street, Ridgewood. Chartered in 1912, the congregation bought the building in 1924 from the New Apostolic Church. Renovated in recent years, and air conditioned, it has a very small congregation, mostly Lubavitch from Crown Heights. It is taken care of by one Emanuel Potoker. The shul is symbolic of a once-strong Jewish presence in a Christian neighborhood. The Bund marched two blocks away in the 1930's.
2. **Astoria Center of Israel**, 27-35 Crescent Street, Astoria. Founded in 1925, this Conservative Jewish bastion in western Queens has a woman president, over one hundred families in membership and is the strongest remnant of a Long Island City/Astoria Jewish community that dates back to at least 1889. Interior Corinthian pilaster columns and Italianate windows highlight this gem, while an exterior roof balustrade gives the building added architectural character.
3. **Former Congregation Beth-El of Astoria**, 30-85 35th Street, Astoria. Founded in 1935 and sold in 1996, when only eighteen congregants were left, this Orthodox center of Jewish life is now the Open Door Bible Baptist Church, with a gracious Pastor Pete Montoro officiating in a sanctuary which has the original Jewish trappings: bimah, Stars of David, Menorah art work and Jewish stained glass designs. Originally several hundred families strong in a Christian neighborhood. Changing demographics can also be seen in nearby Middle Village, which had its last synagogue close in 2001.
4. **Maspeth Jewish Center**, 66-04 Grand Avenue, Maspeth. Founded by milk farm owners in the 1890's, with a store front opening in 1907 and the building of this edifice in 1926, the Maspeth Jewish community could point to their structure with pride in a sea of Christian life. The impressive interior is well taken care of by the small congregation and a local Jewish War Veterans post. The Grandview, Silvercrest and Beyer dairy companies were established by the founders of this congregation. There were a number of Queens Jewish congregations formed in the 1920's, when the population of Queens more than doubled, from 469,042 to 1,079,129.
5. **American-Israeli Friendship Grove**, Flushing Meadows-Corona Park. Located next to the Queens Museum building, where the General Assembly of the United Nations met on November 29, 1947 and partitioned British Palestine into a Jewish state and an Arab state. This is a reminder to people of an era when Israel came to life amidst Arab hostility. Has the world changed all that much? The landscaped area offers much tranquility in the bustle of the park.
6. **Free Synagogue of Flushing**, 41-60 Kissena Boulevard, Flushing. Opened in 1917 in small-town Flushing, the Reform Temple, with its ornate stained glass windows and classical design, has survived demographic changes and a split in membership, when Temple Beth Sholom formed, to become a beacon of Jewish life in downtown Flushing. The Free Synagogue shows how a religious institution must undertake a social service role in order to survive in a non-Jewish environment. The percentage of Jews living in Queens in 1925, 1930 and 1940, in comparison to the borough's total population, ranged from 8% to 9% of the total. After a large increase in later decades, it will soon settle back to these percentages.
7. **Paul Klapper Apartment Building**, 144-80 Sanford Avenue, Flushing. The Romanian-born Klapper, Dean of Education at City College, rejected on-campus housing when he became the first President of Queens College in 1937. He also rejected a pay raise in 1940, if his faculty wasn't similarly endowed. This 1936 building was designed by architect Benjamin Braunstein (also a Flushing Jewish resident) and has an impressive, extensive lobby and a Corinthian columned entrance. Margaret Kiely, Dean of

Faculty at the young Queens College, also lived in this residence. Among his many duties, Klapper was also an official at the Yiddish Scientific Institute-YIVO.

8. **Mount Hebron Cemetery**, 130-04 Horace Harding Expressway (Long Island Expressway Service Road and Van Wyck Expressway Service Road), Flushing. Cedar Grove Cemetery began in 1893 with a separate Mount Hebron section and Jewish burials in 1903. The Yiddish Theatrical Alliance section is well worth seeing, for the giants of the Yiddish theater, whether on Second Avenue, Williamsburg, the Bronx, Chicago, Poland or Argentina, are on display here: Menasha Skulnik (1892-1970), Maurice Schwartz (1891-1960), Boris Thomashevsky (1866-1939), Ida Kaminska (1899-1980), Bertha Kalish Spachner (d. 1939), Aaron Lebeleff (d. 1960), Pesach'ke Burstein (1896-1986), Misha Fishzon (1884-1949), Celia Adler Forman (1889-1979), Molly Picon Kalish (1898-1992) and many others. Just a bit down the road is Solomon Schechter (1847-1915), a Jewish scholar (Cairo Genizah) who became President of the Jewish Theological Seminary, an ardent Zionist and head of the Conservative United Synagogue of America. "Zionism is with us the renewal of a prophetic and rabbinic ideal."
9. **Bert Bacharach Apartment Building/Grosvenor Square Apartments**, 150 Burns Street, Forest Hills Gardens. A graduate of Forest Hills High School (Class of 1946), the assimilated Bacharach wrote the scores for the film *Alfie* (1966) and the Broadway musical *Promises, Promises*. He won an Oscar in 1970 for "Raindrops Keep Fallin' on My Head." Forest Hills Gardens, considered a Jewish-free area, had a Jewish population dating back to 1915. Built in 1931, the former Grosvenor Gardens had the pitched tile red roofs and stucco exterior of Tudor excellence. Morty Gold, Jamaica Jewish philanthropist, also lived in this building.
10. **Jerry Springer Apartment Building**, 97-07 63rd Road, Rego Park. Graduate of the Dennis Hevesi class (1961) of Forest Hills High School, the former Mayor of Cincinnati and present-day talk show host lived in Park City after his Holocaust survivor parents Ben and Ettie Springer emigrated from London. This building is in the Park City development and adjoins Park City Estates (Bess Meyersohn: 61-55 98th Street). They were designed by Jewish architect Philip Birnbaum and built by Jewish developer Alfred (Carol Management) Kaskel, who lived a block from Forest Hills High School.
11. **Barnard Lander Private Home**. 110-35 69th Road, Forest Hills. Born on June 17, 1915, the founder and president of Touro College is still active in Jewish affairs, last appearing on March 24, 2002 at a Kew Gardens Hills rally to support the state of Israel. A prominent rabbi, Dr. Lander taught at Notre Dame University, Columbia and City College. He is also a member of the Queens Jewish Center (Forest Hills) and a founder of Yeshiva Dov Revel. A totally unassuming Renaissance man of Jewish life, he has lived in Queens for fifty-five years, first arriving in Rego Park in 1947.
12. **STAM Judaica Store**, 141-26 Jewel Avenue, Kew Gardens Hills. A small gem of an establishment which sells Judaic art, silverware, books, tapes and religious items. A friendly atmosphere, especially interesting when the *sofer* (scribe) is present. Coupled with the literary richness of Hebrew Gift and Art World, on Main Street, Kew Gardens Hills, it can fulfill your esthetic Jewish needs.
13. **Yeshiva Ohr HaChaim**, 141-61 71st Avenue, Kew Gardens Hills. The Jerusalem limestone, sun-lit, airy sanctuary for study and reflection is architectural beauty at play, reminding one of the sun-filled streets of Jerusalem. It is administered by Rabbi Daniel Lander, son of the founder of Touro College. Builders Bobby Jacobs and Aryeh "Archie" Rabinowitz of All Boro Rehab Construction have set a standard by using the pink-hued Jerusalem white limestone in at least ten synagogues and yeshivas in Queens. "A shul is forever." The Ner Tamid (eternal light), costing \$38,000, is alone worth seeing.
14. **Paul Simon** (136-57 72nd Avenue) and **Arthur Garfunkel** (136-58 72nd Avenue) **Houses**, Kew Gardens Hills. The boys were born within a month of each other in 1941, knew each other as across-the-street neighbors, went to P.S. 164 and Parsons Junior High School, and graduated Forest Hills High School (Class of 1958) together. They both had fine voices: Arthur had more musical talent, while Paul was

blessed with great creativity. After Paul graduated Queens College and Art Columbia University, their single "Sounds of Silence" was redubbed and released in 1966 to much acclaim. "Silence" was followed by "Parsley, Sage, Rosemary and Thyme" (1966), "Mrs. Robinson" (1968) and "Bridge Over Troubled Waters" (1970). Other entertainment stars also lived in the Hills: Ellen Barkin and Fran (**The Nanny**) Drescher graduated P.S. 165 and Parsons Junior High School 168, while Martin Landau lived in the Queens Gardens garden apartment development, in back of the Jewish Center of Kew Gardens Hills. They were neighborhood kids.

15. **King David Bakery/Tandoori Bukharian Bakery**, 77-51 Veigh Place, Kew Gardens Hills. Owned by David and Gabriel Murdkhayev and certified by the Va'ad HaRabonim of Queens, the Bukharian Bakery opened in 1997 and has become a staple in Queens Jewish life, especially for the 50,000+ Bukharians in the borough. A favorite morsel is *Iepioshka*, similar to *challah* (traditional, braided egg bread served at the Sabbath and holiday meals), but round, with white and black sesame seeds added.
16. **Touro College**, 75-31 150th Street, Kew Gardens Hills. Established for its Men's Liberal Arts and Science Undergraduate programs, Touro was named after New Orleans-based philanthropist Judah Touro (1775-1854), a veteran of the war of 1812 who made his fortune in real estate. Chartered in 1970 and opened in 1971, Touro serves over 8,000 students on several campuses. With Queens College, St. John's University and the new Touro campus, higher education students have a full education menu in central Queens. The brand new building has no basements, due to the bog it is situated on, once known as Gutman's swamp. Engineering techniques seem to have conquered nature.
17. **Tobi Pelman Mikvah**, 70-06 172nd Street, Hillcrest. Established in a ranch-style house with minimum disruption to the edifice exterior, these ritual baths are in harmony with area housing. Named after civic leader Simon Pelman's late mother.
18. **Torah Center of Hillcrest**, 171-05 Jewel Avenue, Hillcrest. Another Jerusalem limestone masterpiece by Rabinowitz and Jacobs, with a Holocaust Memorial Wall on its exterior, one flight down. A young, strong shul, led by Rabbi Moshe Faskowitz. The ten-year-old building cost \$1,200,000 to complete.
19. **Hillcrest Jewish Center**, 183-20 Union Turnpike, Jamaica Estates. Starting out in 1939 with thirty families, this congregation quadrupled in one year, to 162 families. After several moves, a new building was dedicated in 1949, and in the 1950's, during the Golden Age of Conservative Judaism in central Queens, the congregation numbered 1,600 families and had a Hebrew school with an enrollment of 850 children. Its strength was kept up under Rabbi Israel Mowshowitz, who instilled leadership strength from 1949 to 1989. Other prominent contemporary central Queens Conservative rabbis were Ben-Zion Bokser, Forest Hills Jewish Center (1934-1984) and I. Usher Kirshblum, Jewish Center of Kew Gardens Hills (1946-1983). Strife over women's role in the service, changing demographics and four rabbis in ten (1989-1999) years brought the congregation down to 600 members, still very large by Conservative standards.
20. **Jamaica Jewish Center**, 150-91 87th Road, Briarwood. This is now the Gateway to Health Sciences High School. The 1921 building, replete with gymnasium, bowling alley and recreational/lounge area, was sold to the City of New York for use by York College. The congregation merged with the Jamaica Estates Hebrew Center, forming the Conservative Synagogue of Jamaica Estates in 1978. It was a victim of success: bright young Jewish youths succeeding in academic life and careers moved up in class and out of the old neighborhoods (especially in Richmond Hill and Jamaica) to suburbia or northern Queens. Similarly, the Orthodox YM-YWHA Congregation Mishkan Israel-Linas HaTzedek buildings were sold to an Indian church in 1992. This last Jamaica synagogue (at 153-14 90th Avenue) started out as the Young Israel of Jamaica and absorbed Linas HaTzedek (1945) and Mishkan Israel (1963) before Morris Fishman closed its doors.

21. **Bell Park Jewish Center**, 231-10 Hillside Avenue, Queens Village. Formed as a result of a series of meetings at the newly-opened Bell Park Manor garden apartment cooperative, the Bell Park Jewish Center had its opening in 1951. Over fifty years later, its president, Dan Friedenreich, knows about demographic changes, declining Conservative Synagogue enrollments, and the constant need for money. As with other centers, a private school contributes heavily to the upkeep of the institution.
22. **Old Montefiore Cemetery**, 226-20 Frances Lewis Boulevard, Cambria Heights. Here lie the last remains of a rabbinical giant, Lubavitch Rabbi Menachem Mendel Schneerson (1902-1994). A brilliant individual and adept organizer, he spread the Lubavitch word to all corners of the world, survived a Russian pogrom, Nazi brutality and Jewish assimilation to instill the spirituality of the Chassidim in brethren. The Rabbi's grave is a short walk from the cemetery entrance. Stop and give respect.
23. **Rosedale Jewish Center**, 247-11 Francis Lewis Boulevard, Rosedale. With the recent demise of the Laurelton Jewish Center and its sale to a Baptist church, the Rosedale Jewish Center is the only Jewish religious institution left in southeast Queens outside of the Rockaways, among the many which sprang up between the 1920's and the 1950's. Rabbi Stanley Greenstein points out the stained glass windows, designed by a congregant, and talks about the lack of response from Nassau County in center appeals for new membership.
24. **Kneseth Israel Synagogue**, 728 Empire Avenue, Far Rockaway. Orthodoxy began in the Rockaways in 1921 at B. 19th Street and Seagirt Boulevard. The 1908 Reform Temple Israel building had white pillars, completely white walls, big steps and Grecian arches. It resembled a New England Congregational church. The land was purchased by the Orthodox organization, the "white shul" demolished, and a new octagonal sanctuary and offices built in 1964. The "white shul" name remained. The sanctuary holds 600 men and 400 women and holds minyans on Saturday for 1,500 people. Its success was urgently needed for the renewal of Far Rockaway Jewish life.
25. **Darchei Torah Yeshiva**, 267 Beach 17th Street, Far Rockaway. Built in 1972, its different brick configurations and arches make it architecturally distinct. There are over 800 pupils in its elementary school and 200 in its high school. This is an Orthodox establishment, with guidance personnel, resource room, and a completely licensed teaching staff. The education week runs six days, with its elementary school hours being from 8:30 am to 4:00 pm.
26. **Derech Emunoh Synagogue**, 199 Beach 67th Street, Arverne. Built in 1904 and severely damaged by two fires and neglect, this has been renovated in recent years by volunteers. The exterior has been reconstructed, and a finished part of the basement houses the sanctuary. \$150,000 is needed to restore the regular sanctuary. There are 40 congregants for each Sabbath service and a desire to succeed.
27. **West End Temple**, 147-02 Newport Avenue, Neponsit. Formed in 1939 in Neponsit, the Reform congregation purchased the present site in 1948, with the temple being opened in 1954. It is a bright, open, sun-filled environment, with congregants from Rockaway Park, Belle Harbor and Neponsit, and a few from Brooklyn. The late Rabbi Joseph Weiss was spiritual leader of the 500-family congregation from 1949 to 2001, making him one of the longest-serving, single congregation rabbis in Queens.
28. **Arlo Guthrie Residence**, 159-13 85th Street, Howard Beach. The star of the film **Alice's Restaurant** (1969) was born to Woodrow Wilson Guthrie's second wife, dancer Marjorie Greenblatt Mazia Guthrie. Tending to his ill father, a legendary folk singer, Arlo was bar mitzvahed in Manhattan and became a singer in his own right. Among the people who visited to honor Woody Guthrie, victimized by the genetic disease Huntington's chorea, was Arlo's friend Robert Zimmerman, a native of Minnesota, who emulated Woody's style and soon called himself Bob Dylan.
29. **Beth Olom Cemetery**, 2 Cypress Hills Street, Brooklyn. Owned in part by Shearith Israel, the Spanish Portuguese Synagogue, the Queens section of Beth Olom has Uriah Phillips Levy (1792-1862); a Jewish commodore who helped abolish corporal punishment in the U.S. Navy and defended his Jewish honor

in several duels; Judge Benjamin Nathan Cardozo (1870-1938), a legal scholar who became the second Jew (after Louis Brandeis) to have been promoted to the United States Supreme Court; and that great verse maker, Emma Lazarus (1849-1887), dead at 39, but long remembered for lines beginning "Give me your tired, your poor, your huddled masses yearning to breath free," It was written to raise money for the pedestal of the Statue of Liberty. Beth Olom is the final resting place of the Sephardic elite.

30. **Mount Carmel and Old Mount Carmel Cemetery**, 83-45 Cypress Hills Street, Glendale. Founded in 1904, it has a literary section which includes: Socialist Congressman Meyer London (1871-1926); famed novelist and editor of the Jewish **Daily Forward**, Abraham Cahan (1860-1951); the creator of Tevye and other immortal Yiddish characters, Sholom Aleichem (1869-1916); and Jewish Labor Committee founder Baruch Charney Vladeck (1886-1938). The list of old-time left-wing writers includes: Vladimir Medem (1879-1923); Joseph Baskin (1880-1952), poet Morris Rosenfeld (1862-1923); and Shaul Yanofsky (1864-1939). The Old Mount Carmel section has Leo Frank (1884-1915), the only Jew to have been lynched in the United States, and the first authentic American Jewish sports hero, the personable Benny Leonard (1896-1947), lightweight champion boxer between 1917 and 1928. Leonard won over 200 fights.