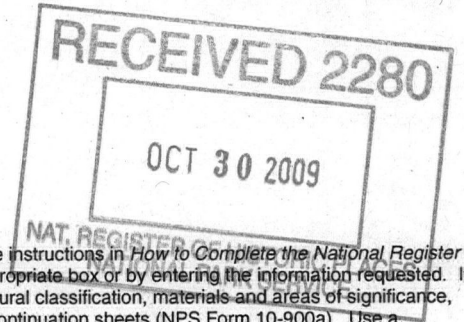


United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

1087



This form is for use in nominating or requesting determinations of eligibility for individual properties or 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 listed in the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Jewish Center of Lake Huntington

other names/site number _____

2. Location

street & number 13 CR 116 not for publication

city or town Lake Huntington vicinity

state New York code NY county Sullivan code 105 zip code 12752

3. State/Federal Agency Certification

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

Ruth A. Purpura / DSHPO 10/20/09
Signature of certifying official/Title Date

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 this 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:) _____

for
Edson W. Beall Signature of the Keeper
12.11.09 Date of Action

Jewish Center, Lake Huntington

Name of Property

Sullivan 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	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/religious facility, synagogue related residence

Current Functions

(Enter categories from instructions)

RELIGION/religious facility
DOMESTIC/single residence

7. Description

Architectural Classification

(Enter categories from instructions)

Late 19th and 20th Century Revivals

Materials

(Enter categories from instructions)

foundation concrete
walls brick, stucco
roof metal
other

Narrative Description

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

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Lake Huntington, Sullivan County

National Register of Historic Places Continuation Sheet

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The Jewish Society of Lake Huntington is located in the small hamlet of Lake Huntington in the town of Cochection, Sullivan County. Cochection is located on the western edge of the county, and its western border is formed by the Delaware River, which separates New York and Pennsylvania. The synagogue is on the east side of CR 116 just south of its intersection with NY 52, which parallels the western shore of Lake Huntington itself, a small lake in the center of the town from which the hamlet takes its name. The small parcel associated with the synagogue is approximately one block south of the lake on the corner of Nelson Road. The latter, a dead-end road, extends east into the former Nelson Colony, a group of early twentieth century residential and recreational buildings, now operated as a cooperative. The synagogue, the Nelson colony, and several other parcels of land in the immediate vicinity were all originally owned and developed by William Henry, who purchased the land as a farm in the late nineteenth century and constructed the nominated building in 1896 as an auto shop and tire vulcanizing garage. The building was sold and altered for use as a synagogue in 1936. The Henry-related resources, including the synagogue and the Nelson colony, appear to have strong potential for historic district designation; however, this nomination documents the building only within the context of its synagogue use. The synagogue parcel is set off from the surrounding resources by thick vegetation. A small, enclosed garden has been planted behind the building, and trees, shrubs, ferns, and ground covers line both side elevations and extend partially across the façade. The synagogue is the only building on the site.

The Jewish Center of Lake Huntington is a two-story rectangular building, three bays wide by six bays deep. The building rests on a poured concrete foundation, features a concrete water table, and is constructed of brick on the lower story and wood frame above. The façade and the upper story of the rear are coated in stucco. The building is surmounted by a broad gambrel roof with overhanging eaves that retains its original sheathing boards and tar-covered metal roofing. There is a deep cornice with returns on the front and rear elevations, and those returns on the façade rest on decorative brackets. First-story windows on the side and rear elevations have wood frames within segmental brick arches. The upper story is lit by six shed-roofed dormer windows within wood

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Lake Huntington, Sullivan County

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frames on each side elevation and rectangular windows within wood frames on the façade and rear. There are also rectangular window openings into the basement on the side and rear elevations. Windows are primarily double-hung wood sash with two-over-two glazing; however, some of the windows have contemporary replacements, and those on the second story of the rear are now casements. The east elevation also features an interior chimney, which pierces the roof between the first two dormers.

The façade features a center entrance sheltered by a round-arched wooden hood supported by console brackets resting on abstracted pilasters. A broad wooden stoop provides access to the double entrance doors, which are recessed within a round-arched brick opening. The vertical board wood doors with strap hinges are reproductions of the original. The doors are surmounted by a semi-circular glass transom, which features colored glass divided by semi-circular wood muntins; in the center is a round molding encircling a Star of David. The entrance is flanked by large, recessed round-arched windows divided into six colored-glass panels and surmounted by a transom-like section similar to that over the front entrance. It too has a round molding encircling a Star of David. There is a small round window with a colored-glass Star of David in the gable.

On the rear elevation, windows mark the end bays on both stories. The center bay on the first story features a central projection, coated in stucco and surmounted by a shed-roofed hood. This the rear of the ark, where the Torahs were kept, which is accessed from the sanctuary. On the second floor, the windows flank a central opening with double doors that was added to provide ventilation for the upper floor. A small vent is located in the gable. There is one other feature on the rear elevation that documents the building's pre-synagogue use as a garage. This is a small gable-roofed projection and a set of metal doors. The size of the entrance is indicated by a large brick arch in the lower part of the rear wall.

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The interior retains the floor plan original to the automobile garage and the functional divisions related to the building's use as a synagogue. Entrance is into a broad vestibule (originally an auto showroom) flanked by rest rooms on the south and a stair hall to the upper floor on the north. East of the stairs is a door and a set of casement windows that lead into the rabbi's office (originally a business office). Finishes in the vestibule include horizontal beaded-board siding, wall board, and acoustical ceiling tiles. There are bookcases original to the synagogue on the east and north walls. An original wood sign containing the list of founding members hangs in the vestibule. The rest of the first floor, originally used for storage, is now the sanctuary. The sanctuary is a single large room. Walls are exposed brick painted white and the floor is a concrete slab. The original ceiling tiles were removed due to deterioration, revealing the wood floor joists for the second floor. Windows are set within applied wooden moldings. The east wall (the rear wall of the building) contains the recessed ark, which is centered and concealed by a curtain. The Bimah, a large square table with a vertical board base and a deep wooden top, sits directly in front of the ark. There is one row of attached iron theater seats facing the Bimah. These are the original synagogue seats; all of the others survive and are in storage. In the northwest corner of the sanctuary is a small kitchen. A half wall, which originally separated the kitchen from the rest of the sanctuary, also provided for the separation of men and women required by Orthodox tradition. Women attending services were seated behind the wall on wooden chairs.

The second floor of the synagogue is accessed via a narrow stair hall with beaded-board siding. The second floor is divided into an entrance vestibule and a large apartment for the rabbi (originally the owner's quarters) in the front of the building and a large loft or storage space, which fills the back half. The rabbi's quarters included a large living room, bedroom, kitchen and bath. The space features hardwood floors, period wallpaper, and a flat acoustical tile ceiling. The bath has a tile floor, tile on the lower part of the walls, and beaded boards on the upper portion and ceiling. The finishes and fixtures throughout are original.

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The rear of the second floor is a large undivided and unfinished space open to the roof, revealing the original wood truss support system, the original sheathing boards, and the metal roofing. The roof and trusses above the apartment ceiling can be accessed via a ladder. The rear space is well lit by the dormer and rear windows and also features a set of paneled doors with screens that can be opened for additional ventilation .

The Jewish Center of Lake Huntington retains a high level of integrity from the period of significance. Features such as round-arched windows with colored glass and the incorporation of Jewish motifs, such as the Star of David, clearly identify the building as a synagogue. Its small size and scale, as well as its interior divisions into a vestibule, sanctuary with separate space for women, kitchen facilities, and office and apartment space for the rabbi are typical of almost all the known examples of vernacular synagogues used by orthodox Jews in the Catskills. While this building lacks the decorative embellishment seen in some other examples, the essential elements for services, the ark, Bimah, and seating for the congregation, are the central elements of the interior. The only substantial loss of integrity, replacement of a number of wood windows with contemporary vinyl windows is relatively insignificant in relation to the building's overall integrity of type. Other changes, such as removal of original seating, are easily reversible. As a whole the Jewish Center of Lake Huntington is a good example of its type.

Jewish Center, Lake Huntington

Name of Property

Sullivan 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 is 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 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 the boxes that apply.)

Property is:

- 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 Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Areas of Significance

(Enter categories from instructions)

social history

architecture

Period of Significance

1936

Significant Dates

1936

Significant Person

(Complete if Criterion B is marked above)

na

Cultural Affiliation

na

Architect/Builder

unknown

Primary location of additional data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

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National Park Service

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Lake Huntington, Sullivan County, New York

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Summary

The Jewish Center of Lake Huntington is significant under criteria A and C as an intact representative example of an early twentieth century Jewish religious building in Sullivan County and for its association with the Jewish community of Lake Huntington, a small resort hamlet in the town of Cochection. The building was constructed as an automobile showroom and garage in 1896 by William Henry, a late nineteenth century German immigrant, who purchased a large tract of then-undeveloped land for use as a farm. Although Lake Huntington did not have a significant Jewish population when Henry arrived in the community, Jews began to migrate to Sullivan County in the early twentieth century, first to farm and later to become proprietors of resorts, boarding houses, and bungalow communities. At the same time, railroad travel to the region made it economical for middle-class Jews from metropolitan New York to vacation in the Catskills, and by mid-century, Jews were among the Catskill region's largest cultural groups. The first Jews arrived in Lake Huntington in the late 1910s, and over the next several decades a number of the area's old farmhouses were converted into boarding houses and hotels, attracting an increasingly larger Jewish clientele; by the 1940s the hamlet's population was largely Jewish. In 1936 Henry sold his land, dividing off the former garage parcel for sale to a fledgling Jewish congregation. The Jewish Center of Lake Huntington was incorporated in 1938. The congregation made only minimal changes to Henry's stylish, Dutch Colonial style garage; however, the refitted building has all the distinguishing characteristics of the vernacular synagogues found throughout the Catskills. This is one of approximately twenty surviving religious buildings constructed by Jewish congregations in Ulster, Delaware, and Sullivan Counties in the first half of the twentieth century.¹ Like the other synagogues, the building's functional and decorative features reflect Eastern European orthodox traditions but are executed in everyday materials similar to those used in the construction of hotels and bungalow colonies. Features such as round-arched windows with colored glass and the incorporation of Jewish motifs, such as the Star of David, clearly identify the building's religious purpose. Its interior division into vestibule, sanctuary with separate space for women, kitchen

¹ Fourteen of these synagogues have been listed on the National Register to date. See appendix.

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facilities, and an office and apartment for the rabbi is typical of almost all the regional synagogues that have been documented to date. While this building is among the least embellished among the set of known synagogues, the traditional division of spaces, the presence of the ark, Bimah, and seating, and the provision of facilities for social events transformed the building into a sacred space and linked its congregants with centuries-old traditions. The building served as a center of religious and social life in the small community of Lake Huntington for several decades. It retains an outstanding level of integrity of form, materials and finishes, and, as a whole, the Jewish Center of Lake Huntington is a good, representative example of its type.

Town of Cochection

The town of Cochection is located on the western edge of Sullivan County. The Delaware River, which separates New York and Pennsylvania, forms its western boundary and its landscape is characterized by ridges, rolling hills, and narrow valleys. Lake Huntington, located in the center of the town, is one of its principal water bodies. Originally part of the large town of Mamakating, Cochection was included in the land set off as Lumberland and subsequently in Bethel before it was finally established as Cochection in 1828. The town of Delaware later separated from Cochection, and the town achieved its current size in 1869. Although there was scattered exploration and settlement by European-Americans in the eighteenth century, particularly by those interested in trapping and trading, permanent settlement did not commence until after the Revolution. Among the town's earliest settlers was Ebenezer Taylor, who moved from Orange County in 1790 to form a trading post. Taylor opened the first tavern and was influential in the creation of the Newburgh-Cochection Turnpike. The latter, which cut east-west across the center of the county, was instrumental in opening the region's hitherto inaccessible interior areas for settlement. As the western terminus of the turnpike, which was completed in 1809, Cochection benefitted from the increase in activity it engendered. John Conklin, who moved west to Cochection from Orange County, was also an advocate of the turnpike before moving farther west in 1817. Charles Irvine, an Irishman who moved into the town to profit from the lumber business, was another early

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pioneer, arriving in c1800. Irvine later opened a hotel that served both travelers and lumbermen. The town's early economy was supported by extractive industries, particularly lumbering and tanning. One of the largest tanneries was located in Cochection Center (originally Stevensburgh), where Alfred and Fletcher Stevens ran a large operation in 1840.

A number of Cochection's nineteenth-century settlers were German, part of a significant wave of Germans who emigrated to the United States beginning in the 1830s. Over the course of the nineteenth century, Germans became the second largest immigrant group in the state, numbering more than 300,000 by 1870. A sizable number of Germans settled in western Sullivan County, and French's 1860 gazetteer reported that there were nine hundred Germans in the town of Cochection alone. By the early twentieth century, the town had a large population of third and fourth generation German-Americans, primarily engaged in farming.

In the town of Cochection, as in the rest of the Upper Delaware Valley, the inevitable decline of the region's extractive industries due to overuse, the efficient access provided by the railroads after the mid-century, and the area's spectacular natural beauty sparked the rise of a vibrant tourist industry. In the last three decades of the nineteenth century, summer estates and cottages for private individuals as well as resorts and boarding houses for the general public flourished throughout the valley, and numerous other economic and social institutions grew up to serve the large influx of seasonal visitors. In addition to promoting tourism, the railroad also supported the regional dairy industry, as it provided an efficient means to transport fresh milk and other dairy products to the New York metropolitan area.

Jewish Settlement in the Catskills

Beginning in the early twentieth century, Jews, mainly resettling from Manhattan's lower east side, began to move to Sullivan County in significant numbers. Most of these Jews were recent immigrants from Eastern

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Europe who had fled poverty and persecution in their homelands. Encouraged by resettlement agencies, many of the newcomers sought to escape the crowded metropolitan neighborhoods to become farmers, and large numbers of them relocated to southwestern New York, many settling in Ulster and Sullivan Counties, but others migrating to Delaware, Chenango and Broome. Many of them purchased seemingly affordable farms from Christians only to discover that they were characterized by thin rocky soil unsuitable for farming and/or they had been depleted by years of agricultural use. This was particularly the case in Sullivan County, where the Jewish settlers were often forced to supplement their income, either by family members returning to the city in off seasons to take jobs or by taking summer boarders into their farmhouses. As tourism became more lucrative than farming, farms gradually became resorts. Small bungalows were built on farms to take in additional guests and farmhouses were entirely turned over to boarding houses. Some of the latter were repeatedly expanded, and some were replaced altogether with new hotels and inns. At one time there were more than five hundred hotels and hundreds of bungalow colonies and boarding houses in Sullivan and Ulster Counties.² At the same time, the railroads brought a steady stream of visitors to the mountains and lakes, including large numbers of middle-class urban Jews, who now found the trip affordable and found themselves welcome in a region where earlier resorts had excluded them. The combination of Jewish resort owners and Jewish clientele gave rise to an enormous influx of Jews into Sullivan County during the first half of the twentieth century.

Lake Huntington

Not much has been recorded about the early history of the small hamlet of Lake Huntington; however, in the late nineteenth century, the rural land around the lake was generally characterized by family farms largely owned by German-American families. In the early 1890s, William Henry, a German immigrant from Delaware, acquired a significant tract of land near the southwestern corner of the lake for use as a chicken farm. Henry, who also

² Esterita "Cissie" Blumberg, *Remember the Catskills: Tales by a Recovering Hotelkeeper* (Fleischmanns: Purple Mountain Press, 1996), p. 12.

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raised sheep and dairy cows, built approximately a dozen homes for his workers. Several were single family residences, but most were duplexes. They were substantial in size, with Dutch and Colonial Revival motifs.

Henry also constructed two commercial structures, a large wood-frame general store, and an automobile garage in which he sold and repaired cars and vulcanized tires. The garage was a stylish brick and frame, Dutch Colonial Revival building with a gambrel roof. Henry had an office, showroom, and storage space on the first floor and an apartment for himself on the second floor. William Henry's history in Lake Huntington has yet to be thoroughly researched and documented; however, by the 1930s, he began to sell off his land and structures before returning to family in Delaware. Ester and Irving Nelson, descendants of some of the region's early settlement families, purchased a large parcel including most of the residential buildings, to which they added additional dwellings and recreational features such as a casino and playfields, turning the farm into a summer boarding colony. Although founded by Christians, by the 1940s, the Nelson colony, like Lake Huntington itself, had a predominantly Jewish clientele. In 1936, William Henry's garage was sold to a group interested in forming a local synagogue for the community's Jewish population.

Because Lake Huntington was near the far western edge of the country, Jewish settlers did not begin to arrive in the hamlet until the late 1910s. Carl Grund, a local resident, recalled that "in the late teens a 'Wheeler Dealer,' Ike Berman, came on the scene and bought up many of the houses and sold them to Jewish clientele who expanded the structures or built hotels and bungalow colonies."³ Cissy Blumberg, whose father became the first Jewish hotelman in Lake Huntington in 1920, described the society her family moved into as an insular community of German-Americans that had a chapter of the Ku Klux Klan, an active German American Bund,

³ Carl Grund, "Lake Huntington's Former Glory," *The Catskill-Delaware*, magazine supplement to the *Sullivan County Democrat*, Summer 1990.

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and a property owners association that forbid the sale of land to Jews.⁴ Blumberg recalled some of the obstacles faced by the hamlet's early Jewish hotel owners and their families, from difficulty getting mortgages and insurance to outright hostility and threats of violence from neighbors. She also described the taunts and rejection she received from local children.⁵ Blumberg categorized the small boarding house purchased by her family as one of about forty similar small inns around the lake, each having approximately fifty rooms. As Lake Huntington's summer population increased, Green Acres was successively expanded and modernized until it became the largest and best known of the lake's hotels. The Blumbergs operated it until it was destroyed by fire in 1966, at which time the family purchased another hotel in Loch Sheldrake.

Carl Grund described the lakeside community of the 1920s and 30s as a "bustling, vibrant community with many small businesses." In addition to hotels and boarding houses, Grund enumerated a livery, boat launch, photo studio, several butcher shops, a blacksmith, a saloon and dance hall, a car dealership, a roller-skating rink, a restaurant or bar that showed movies, a plumbing and electrical supply store, ice cream parlor and pharmacy, ballroom with bowling alleys, small amusement park, variety store, fruit and vegetable store, dry cleaner and tailor, taxi, bus station, telephone exchange, a pub, several nightclubs, a dry goods store, and a beer distributor.

Jewish Society of Lake Huntington

The Jewish Society of Lake Huntington was incorporated in 1938, two years after its building was acquired. The names of the thirty charter members are recorded on a plaque that hangs in the vestibule of the nominated building, and its congregation included fifty-three families from the nearby Nelson colony. The society employed a full-time rabbi, who was housed in the second-floor apartment, and formal religious services were

⁴ Blumberg, p. 28. The German American Bund was a pro-Nazi organization. Although Blumberg describes the bund as active when her father arrived in 1920, the organization was not formed until 1933. The bund existed in Lake Huntington, however, and Blumberg may have confused or condensed its date.

⁵ Blumberg, p. 28.

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held twice weekly and on Jewish holidays. During the rest of the week the synagogue was used for religious family celebrations and meetings. A Hebrew Ladies Aid Society, with at least twenty-seven members, was formed, as was a men's organization. Both groups were dedicated to promoting the welfare of the community and sponsored many local activities, including feeding the poor and raising money for the support of the rabbi and the building. As in other regional communities, the synagogue both blended into the local context and established a recognizable Jewish presence on the landscape. It became the center of religious and social life for its congregation and remained so for the next two decades.

The congregation included several notable congregants, including Cissie Blumberg, who was a member as a child. During her tenure as manager of the Green Acres, Blumberg was known for helping to gather men for a minyan from among the hotel's guests. Among the most famous congregants was Jerome Eugene Tartakow, a visiting member, who became well known for his role in the infamous trial of Julius and Ethel Rosenberg, who were convicted of conspiracy to commit espionage and executed in 1953. Tartakow was a photographer and a resident of the Nelson colony who served time in prison during the period in which the Rosenbergs were awaiting trial. The two became close companions, playing chess and talking for hours. Based on these conversations, Tartakow subsequently became an informant for the FBI, supplying some of the information that ensured a guilty verdict for the Rosenbergs. He also played a role in protecting the Rosenbergs' two young sons from publicity during the trial.⁶ Tartakow remains a controversial figure, with some believing that he lied to the FBI in order to curry favor for himself and others asserting the truth of his allegations. Martin Sobel, who served twenty years in jail for his part in the conspiracy, was also a visiting member of the synagogue.

By the 1960s, the synagogue no longer had a full time congregation and held services only during the summer months. In 1977 the Nelson colony was sold to a cooperative of New Yorkers. The new owners were of mixed

⁶ Susan Pierce, Interview, July 2009. Pierce is Tartakow's daughter.

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religions, and the synagogue's congregation was reduced to only a handful of people, too few to maintain the building. In 1983 Solomon Katzoff, a member of one of the congregation's founding families, purchased the building; however, it fell into disrepair over the next decade, until Ken and Marilyn Schleife purchased it in 1994 and started extensive repairs to ensure the building's survival. The current owners, who purchased it several years ago, are also working to preserve the building and its history.

Architecture

The building purchased in 1938 for the Lake Huntington synagogue was a good choice for the fledging congregation. William Henry had constructed his garage in a stylish, Dutch Colonial idiom; yet, its interior was characterized by large, open spaces that almost perfectly fit the congregation's needs. The only alterations were the installation of colored-glass windows with Star of David motifs on the façade, blocking off an original below-ground vehicle entrance on the rear, construction of an ark, creation of a women's seating area/kitchen at the rear of the sanctuary, and the addition of appropriate furniture.

In Henry's time, the first floor was divided into an automobile showroom, office, and large open storage space; these became the synagogue's vestibule, rabbi's office, and sanctuary. Additional finishes throughout the building were minimal and remained so. In the vestibule, horizontal beaded-board siding covers one wall. The other walls were painted and the congregation installed a large bookcase to hold prayer books. In the sanctuary the exposed brick walls were painted white and an acoustical tile ceiling installed. Pictures of the Holy Land were hung on the walls. A small area in the rear corner of the sanctuary was divided off by a half-height wall. This space served two functions: It provided the required separate seating for the female members of the congregation, and the installation of kitchen appliances in this corner allowed the congregation to hold social functions in the building. On the front wall of the sanctuary, a recessed cabinet was installed to serve as the ark, the place where the Torahs are stored, and concealed by a curtain. A movable Bimah was built resting on a

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beaded-board base. Rows of attached metal theater seats were installed. These were probably purchased from or donated by a theater of some kind, a common practice. Records indicate that the building could seat 150 persons. On the second floor, Henry's spacious and well appointed living quarters in the front of the building provided a roomy apartment for the rabbi, while the rear half of the second floor remained unfinished, except for the installation of double doors on the rear wall to provide for additional ventilation. The basement, where evidence of the building's original function can still be seen, was not used by the congregation. Remarkably, the converted building resembled the majority of the synagogues built specifically for religious purposes throughout the region during the first half of the twentieth century.

Although it is among the simplest of the type, the Jewish Center of Lake Huntington falls clearly within the context of twentieth-century synagogue development in the Catskills. As a group, the region's synagogues are generally small structures (often three bays wide and three or four bays deep, though there are larger examples). Facades often featured raised central pediments in Baroque-inspired shapes and small towers on the outer bays. Exterior stucco coatings were ubiquitous, as they were on many of the hotels, bungalows, casinos, and other resort era buildings. Window openings were round arched, and sash were glazed in various combinations of colored and opaque glass, usually incorporating Jewish motifs.

Many of the synagogues were erected by the same local builders who were constructing the region's bungalows and hotels. As a result, many of the same forms and materials can be seen on both building types. Stucco was the region's most popular exterior treatment, and numerous hotels and commercial buildings were graced with tripartite facades and raised pediments in abstracted Baroque-inspired shapes. The use of stock materials such as beaded-board wall covering, square balusters and paneled newels, interior window moldings, baseboards, and trim, was also common to commercial, recreational, and religious buildings. However, in the synagogues, these

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everyday materials were used to create a very distinctive and traditional kind of sacred space incorporating remembered forms from Eastern European homelands.

The most distinguishing characteristic of the regional synagogues is their plan. Almost all of the Sullivan County synagogues were laid out according to orthodox specifications, featuring a vestibule, sanctuary, Bimah, ark, and separate seating for women. Facilities for social gatherings were essential, and a room or quarters for the rabbi was desirable, even if the congregation lacked a full-time rabbi. (Rabbis who were hired for short-termed periods, such as holidays, needed housing.) Many synagogues had social halls and/or kitchens in basements, but almost all had kitchen facilities of some kind. For orthodox congregations, the Bimah was usually located in the center of the sanctuary, with seats facing it on three sides. Separate seating for women could be provided by a separate gallery, a divided off side aisle, a half-wall, or even a curtain. Embellishment varied widely. Most had colored glass windows in simple geometric patterns that incorporated Stars of David. Some synagogues, such as that in Woodridge, had extensive scenic painting on the interior; others made use of elaborate combinations of grained woods, and some, such as the Jewish Center of Swan Lake, were relatively plain, relying almost entirely on the division of spaces, the arrangement of furnishings, and the presence of the Torah to connect the congregation with traditions going back hundreds of years. However they were decorated, these small buildings were cultural icons in their small communities. The Sullivan County synagogues are truly vernacular buildings, representing a local place, time and people to an extraordinary degree. They are also the most visible social and cultural landmarks associated with the Jewish farmers, hotel operators and vacationers who proliferated in the Catskills during the first half of the twentieth century

The Jewish Center of Lake Huntington is an excellent example of this building type, embodying the characteristic form, materials, functional divisions, furnishings, and embellishment. Although the congregation acquired a building with a handsome exterior design, it is notable that the members were able to transform a

See continuation sheet

United States Department of the Interior
National Park Service

Jewish Center of Lake Huntington
Lake Huntington, Sullivan County, New York

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garage into a traditional sacred meeting space that is so similar to the majority of the others synagogues built during the period. Although in need of some repairs, the building survives with a high degree of integrity.

See continuation sheet

Jewish Center, Lake Huntington

Name of Property

Sullivan County, New York

County and State

10. Geographical Data

Acreage of property one-half acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	18	500412	4614456	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			

See continuation sheet

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

name/title Kathleen LaFrank, Program Analyst

organization New York State Historic Preservation Office date August 2009

street & number Peebles Island State Park, Box 189 telephone 518-237-8643 x 3261

city or town Waterford state New York 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 the SHPO or FPO for any additional items)

Property Owner

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

name _____

street & number _____ telephone _____

city or town _____ state _____ zip code _____

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, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

Jewish Center of Lake Huntington
Lake Huntington, Sullivan County

National Register of Historic Places Continuation Sheet

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Blumberg, Esterita "Cissie." *Remembering the Catskills: Tales by a Recovering Hotelkeeper*. Fleischmanns, New York: Purple Mountain press, 1996.

Conway, John. *Remembering the Sullivan County Catskills*. Charleston, SC: History Press, 2008.

French, J.B. *Gazetteer of the State of New York*. 1860.
<http://livingstonmanor.net/LMhistory/french>

Indelicato, Sal. "The History of the Town of Cohecton."
http://www.sullivancountyhistory.org/new_page_6htm

Lavender, Abraham and Clarence Steinberg. *Jewish Farmers of the Catskills*. Gainesville: UP of Florida, 1995.

Pierce, Sue. Interview. Lake Huntington, New York. July 2009.

Quinlan, James Eldridge. *History of Sullivan County*. Liberty, NY: G.M. Beebe and W.T. Morgans, 1873.

Sacks, Maurie. "Synagogues of the Western Catskills." 1997.

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National Park Service

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Lake Huntington, Sullivan County

National Register of Historic Places Continuation Sheet

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Verbal Boundary Description

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification

The nomination boundary encompasses the one-half acre parcel sold to the congregation in 1936.

See continuation sheet

United States Department of the Interior
National Park Service

Jewish Center of Lake Huntington
Lake Huntington, Sullivan County

National Register of Historic Places Continuation Sheet

Section number 11 Page 1

Research and documentation provided by:

Susan Pierce
13 CR 116
Lake Huntington, New York 12752
845.932.5012

See continuation sheet

United States Department of the Interior
National Park Service

Jewish Center of Lake Huntington
Lake Huntington, Sullivan County

National Register of Historic Places Continuation Sheet

Section number photos Page 1

Photographer: Kathleen LaFrank
New York State Historic Preservation Office
Peebles Island State Park
Box 189
Waterford, NY 12188

Date: August 2009

Tiff Files: CR-R of .tiff files on file at
National Park Service
Washington, D.C.

and

New York State Historic Preservation Office
Waterford, New York

Photo List:

1. Jewish Center of Lake Huntington, façade, looking east
2. Jewish Center of Lake Huntington, façade, main entrance
3. Jewish Center of Lake Huntington, façade, window detail
4. Jewish Center of Lake Huntington, rear (east) elevation
5. Jewish Center of Lake Huntington, (north) side elevation
6. Jewish Center of Lake Huntington, interior, vestibule
7. Jewish Center of Lake Huntington, interior, sanctuary, showing ark, Bimah and original seats
8. Jewish Center of Lake Huntington, interior, sanctuary, rear, kitchen/women's seating area

United States Department of the Interior
National Park Service

Jewish Center of Lake Huntington
Lake Huntington, Sullivan County

National Register of Historic Places Continuation Sheet

Section number app. Page 1

National Register Listed Synagogues in Delaware, Ulster, and Sullivan Counties, New York

Delaware County

Congregation Bnai Israel Synagogue, Fleischmanns

Ulster County

Spring Glen Synagogue, Spring Glen

Ulster Heights Synagogue, Ulster Heights

Sullivan County

Ohave Shalom Synagogue, Woodridge

South Fallsburg Hebrew Association, South Fallsburg

Hebrew Congregation of Mountaintale Synagogue, Mountaintale

Anshe Glen Wild Synagogue, Glen Wild

Bikur Cholim B'nai Israel Synagogue, White Lake Vicinity

Tifereth Israel Anshei Parksville Synagogue, Parksville

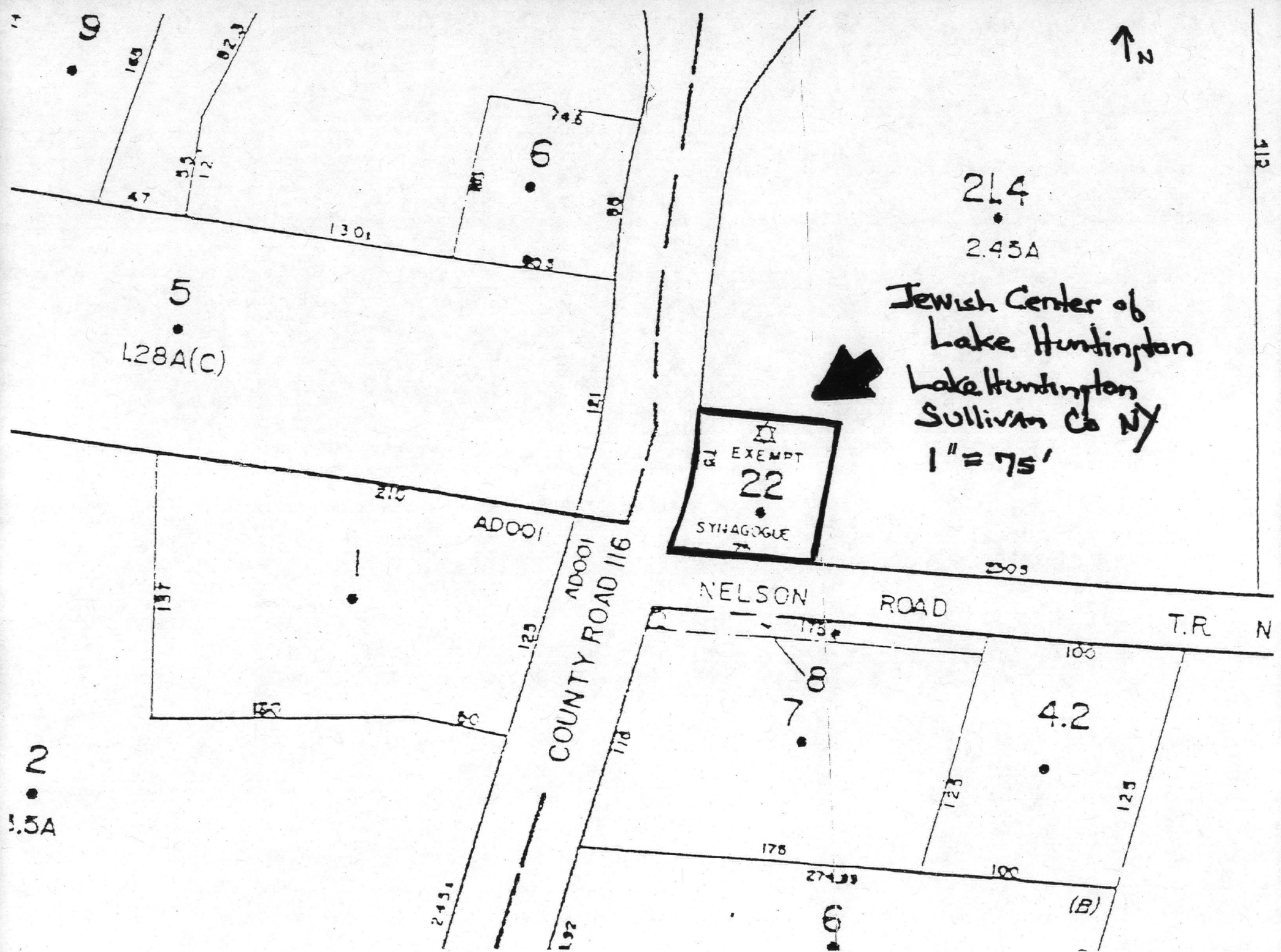
Jewish Center of White Sulphur Springs, White Sulphur Springs

Agudas Achim Synagogue, Livingston Manor

Loch Sheldrake Synagogue, Loch Sheldrake

Chevro Ahavath Zion Synagogue, Monticello vicinity

B'nai Israel Synagogue, Woodbourne



24

2.43A

Jewish Center of
Lake Huntington
Lake Huntington
Sullivan Co NY
1" = 75'

EXEMPT
22
SYNAGOGUE

NELSON ROAD

COUNTY ROAD 116

T.R. N

2
3.5A

5
L28A(C)

4.2

7.8

6

(B)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Jewish Center of Lake Huntington
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW YORK, Sullivan

DATE RECEIVED: 10/30/09 DATE OF PENDING LIST: 11/18/09
DATE OF 16TH DAY: 12/03/09 DATE OF 45TH DAY: 12/13/09
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 09001087

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 12.11.09 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

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

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co NY
photo: K. LaFrank, August 2009
view: facade, looking east

#1



113



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co NY

photo: K. LaFrank, August 2009

view: main entrance, facade

#2



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co NY
photo: k. LaFrank, 2009

view: facade, window detail

#8



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co NY

photo: K. LaFrank, Aug 2009

view: rear (east) elevation

#4



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co. NY
photo: k. LaFrank, Aug. 2009

View: north(side) elevation

#5



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co NY
photo: k. LaFrank, Aug 2009

view: interior, vestibule

#6



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co. NY

photo: k. LaFrank, Aug 2009

view: sanctuary, ark, bimah, original seating

#7



Jewish Center of Lake Huntington
Lake Huntington, Sullivan Co. NY

photo: K. LaFrank, Aug 2009

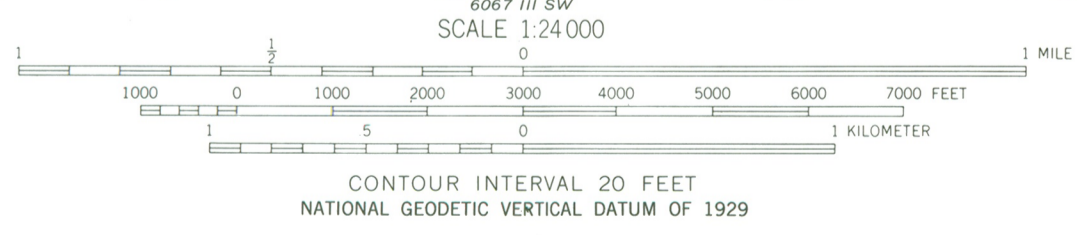
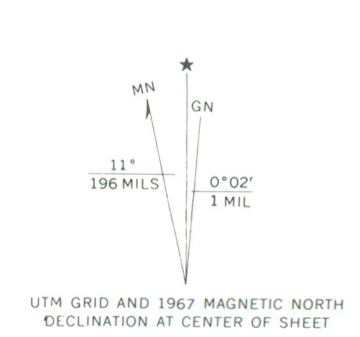
view: Sanctuary, kitchen/women's seating area

8



Lake Huntington Quad
Town Center of
Lake Huntington
Lake Huntington
Suffolk Co NY
18/500412/461456

Maped, edited, and published by the Geological Survey
Control by USGS and USC&GS
Topography by photogrammetric methods from aerial
photographs taken 1965 and 1966. Field checked 1967
Polyconic projection. 1927 North American datum
10,000-foot grid based on New York coordinate system, east zone
1000-meter Universal Transverse Mercator grid ticks,
zone 18, shown in blue
Fine red dashed lines indicate selected fence and field lines where
generally visible on aerial photographs. This information is unchecked
To place on the predicted North American Datum 1983
move the projection lines 5 meters south and
32 meters west as shown by dashed corner ticks



ROAD CLASSIFICATION

Secondary highway, all weather	Light-duty road, all weather, hard surface
Improved surface	Unimproved road, fair or dry weather
State Route	

LAKE HUNTINGTON, N. Y.
NW/4 WHITE LAKE 15' QUADRANGLE
41074-F8-TF-024
1967
DMA 6067 III NW-SERIES V821

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST



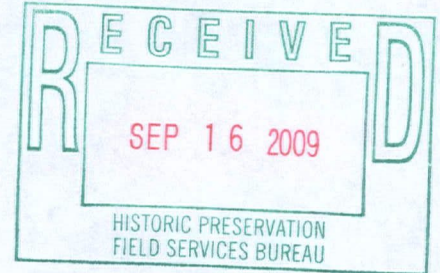
United States Department of the Interior

NATIONAL PARK SERVICE
Upper Delaware
Scenic and Recreational River
274 River Road, Beach Lake PA 18405

IN REPLY REFER TO:

H30 (UPDE-CRM)

September 4, 2009



Ruth L. Pierpont
New York State Historic Preservation Office
Peebles Island
P. O. Box 189
Waterford, New York 12188-0189

Re: Jewish Center of Lake Huntington
13 CR 116, Lake Huntington, New York 12752
Sullivan County

Dear Ms. Peirpont:

We would like to thank you for allowing us to communicate our support for listing the Jewish Center of Lake Huntington on the National and State Registers lists of historic properties.

We feel that the Jewish Center of Lake Huntington deserves this designation.

If you have any questions please feel free to contact our Cultural Resource Program Manager Dorothy Moon at 570-685-4873 or email at dorothy_moon@nps.gov.

Sincerely,

Vidal Martinez
Superintendent



**New York State Office of Parks,
Recreation and Historic Preservation**

Historic Preservation Field Services Bureau • Peebles Island, PO Box 189, Waterford, New York 12188-0189
518-237-8643
www.nysparks.com

David A. Paterson
Governor

Carol Ash
Commissioner

October 22, 2009



Ms. Alexis Abernathy
National Park Service
National Register of Historic Places
1201 Eye St. NW
8th Floor
Washington, D.C. 20005

Re: Transmittal of National Register
Nominations

Dear Ms. Abernathy:

I am pleased to transmit five new National Register nominations to be considered for listing by the Keeper of the National Register as follows:

Stage Coach Inn, Lapeer, Cortland Co., NY

Chittenango Pottery, Chittenango, Madison Co., NY

Preston-Gaylord Cobblestone Farmhouse, Sodus, Wayne Co., NY (Cobblestone MPDF)

Jewish Center of Lake Huntington, Lake Huntington, Sullivan Co., NY

The Church-in-the-Gardens, Forest Hills, Queens Co., NY

Thank you for your assistance in processing these proposals. Please feel free to call on me at 518-237-8643 ext. 3258 if any questions arise.

Sincerely,

Mark L. Peckham
National Register
Program Coordinator

enclosures