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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 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 Congregation Tifereth Yehuda Veyisroel

other names/site number Kerhonkson Synagogue

2. Location

street & number 24-26 Minnewaska Trail not for publication

city or town Kerhonkson vicinity

state New York code NY county Ulster code 111 zip code 12246

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.

Kurt W. Purpont DSAPO 7/13
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:)

E. H. Beall 8-27-13
Signature of the Keeper Date of Action

Kerhonkson Synagogue
Name of Property

Ulster County, New York
County and State

5. Classification

Ownership of Property (Check as many boxes as apply)	Category of Property (Check only one box)	Number of Resources within Property (Do not include previously listed resources in the count.)	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	Contributing	Noncontributing
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>2</u>	<u>1</u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>0</u>	<u>0</u> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>0</u>	<u>0</u> structures
	<input type="checkbox"/> object	<u>0</u>	<u>0</u> objects
		<u>2</u>	<u>1</u> 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)	Current Functions (Enter categories from instructions)
<u>RELIGION/religious facility</u>	<u>RELIGION/religious facility</u>
<u>SOCIAL /meeting hall</u>	<u>SOCIAL /meeting hall</u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>

7. Description

Architectural Classification (Enter categories from instructions)	Materials (Enter categories from instructions)
<u>No style</u>	foundation <u>Concrete</u>
<u> </u>	walls <u>Stucco, asbestos shingle</u>
<u> </u>	roof <u> </u>
<u> </u>	other <u>asphalt</u>
<u> </u>	<u> </u>

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

Kerhonkson Synagogue

Name of Property

Ulster 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

1924-1954

Significant Dates

1924; 1954

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:

Kerhonkson Synagogue
Name of Property

Ulster 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 558477 4624634
Zone Easting Northing
2

3
Zone Easting Northing
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, National Register Coordinator
organization New York State Historic Preservation Office date April 2013
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.

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Congregation Tifereth Yehuda Veyisroel
Kerhonkson, Ulster County, New York

National Register of Historic Places Continuation Sheet

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Congregation Tifereth Yehuda Veyisroel Synagogue and Community House are located on the west side of the Old Minneswaska Trail in the small Ulster County hamlet of Kerhonkson. Kerhonkson, which is located just west of the Shawangunk Mountains in the Rondout Creek Valley, developed in the 1830s after the D&H Canal was built paralleling the creek. Four major natural and human-made features, all running southwest between Kingston and Ellenville, played major roles in defining and determining the region's history. They are: the Shawangunk Mountains; the Rondout Creek and its valley; NY Rte. 209 (which follows a native American route); and the D&H Canal. Kerhonkson straddles NY 209, while both the creek and the canal[bed] traverse the section of the hamlet east of the road. Given its relationship to the canal, this was the earliest part of the hamlet to develop. The synagogue and community house are located one-quarter mile east of the intersection with NY 209. The nomination includes two contributing buildings, which were constructed in 1924 and 1954. There is also a small non-historic shed at the rear of the property.

The synagogue and community house, both set back from the road on a grassy lawn, occupy a large lot surrounded by residential development. There is some landscaping, including bushes, flower beds and pine trees, around the buildings themselves. The synagogue and community house are both long rectangular buildings, sited parallel to each other and at a slight angle to the road. Each building is three bays wide with a center entrance and features a gable roof concealed by a tripartite false front. While the synagogue is a full two stories tall, the community house is built into a hillside so that it is one-story tall on the front elevation, one story over a raised basement on the east elevation, and a full two stories on the west and rear elevations.

Tifereth Yehuda Veyisroel Synagogue

Tifereth Yehuda Veyisroel Synagogue is a rectangular, wood-frame building, three bays wide by five bays deep, over a raised concrete-covered stone basement. The building features stucco cladding on all sides; however, the stucco façade has been concealed by asphalt shingle siding. The building features narrow corner boards and is

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surmounted by a gable roof with overhanging eaves; however, the façade features a false front that extends above the roof. This feature, common to early twentieth century synagogues in the Catskills, takes a tripartite, Baroque-inspired form consisting of three curves. It is embellished on either side by large, serpentine, bracket-like forms; these decorative pieces spring from the eave lines. A large wooden Star of David crowns the top of the façade.

Fenestration is symmetrical. The façade features a central entrance flanked by windows on the first floor and two windows flanking a circular window on the second story. Both side elevations feature rows of evenly spaced windows and the rear elevation features two windows on each story. The rear elevation also has a circular window in the center bay of the second story. Wood window frames vary slightly. Windows on the façade and all those on the second story are set within round-arched frames, while first floor windows on the side and rear elevation are set within Tudor arches. All of the windows themselves are one-over-one double-hung sash; those in round-arched frames feature transoms. The main entrance is sheltered by a wood portico with slightly flared ends resting on two wood piers. These in turn rest on a concrete stoop. Historic photos show that the round-arched portico was also supported by wood bracing; this has been replaced by a solid panel. The name of the congregation, “Cong. Tifereth Yehuda Veyisroel,” appears on the outer edge of the portico, as it did historically. Benches outlining the sides of the portico are no longer extant.

Entrance is through wood double doors within a rectangular wood surround. Each door has three panels featuring circular inserts. These doors are probably replacements, as a historic photo shows what appear to be wood and glass doors. Entrance is into a small vestibule, which features narrow, vertical beaded-board siding on the lower half of the walls and similar horizontal beaded-board siding above. The lower part is stained, while the upper part is painted white. There are stairs to the gallery on each end of the vestibule. Entrance is

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through multi-panel double doors set within a rectangular wood frame into the sanctuary. The doors are surmounted by Lions of Judah holding two crowned tablets containing the ten commandments.

In plan, the sanctuary is long and narrow with a gallery extending around three sides. On the lower level, pews are arranged to face the bimah on three sides. Pews feature carved Stars of David on the end pieces and folding reading desks attached to their backs. The bimah is raised and enclosed by a low balustrade with four tall posts, each of which is topped with an electric light fixture. The wooden ark is placed against the rear wall and is also on a platform, reached by three steps. Although the ark platform features matching newel posts, its rail is made up of turned posts, rather than the simple square ones used around the bimah. On top of the ark are Lions of Judah holding tablets containing the ten commandments; the tablets are surmounted by a crown. Flanking this composition are trees. The ark is flanked by windows, which are themselves flanked by bas relief panels of stylized trees.

Sanctuary walls are finished in beaded-board to the chair rail and plaster above. This pattern is also repeated in the gallery. The underside of the gallery, exterior gallery walls and ceiling are all finished in pressed metal in a variety of patterns, including panels, foliate, torches and other motifs. Double-hung windows are set within rectangular molded wood frames. Those in the lower level are patterned with colored and opaque glass: each window is outlined in red; bottom sash feature four green diamonds and upper sash feature a blue oval containing a white Star of David; the rest of the window is opaque. Windows in the gallery were identical except that they also featured round-arched colored-glass (pink, yellow, orange) transoms. Transoms survive, but some of the upper level colored glass has been replaced with clear glass. Round windows in the front and rear feature blue backgrounds and lighter Stars of David.

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A lamp hangs above the ark, as does an electric light. Other electric lights hanging from the ceiling are bell-shaped. The underside of the balcony features round electric light fixtures, while the exterior wall of the gallery is marked by a row of evenly spaced electric light bulbs.

Community House

The Community House is a low, rectangular wood-frame building. Historic photos show that it was originally clad in stucco; however the stucco is now concealed by asbestos shingle siding. The building is three bays wide and five bays deep and sits on a raised concrete basement. Because it is built into a hillside, the facade is one story tall; the east (side) elevation is one story over a raised basement, and the west (side) and rear elevations are a full two stories. [Because of the steep hillside, a concrete retaining wall topped with a chain-link fence extends north from the exposed basement wall on the west side.] The building is surmounted by a gable roof; however, like the synagogue, it features a raised parapet that conceals the gable. The parapet is part of the design of the entire façade, which can be described as a tripartite composition, including wide corner piers flanking a broad curving roofline, the center of which is crowned by a raised curved form. Below the roof, the façade is three bays wide with a center entrance. Entrance is through original double wood-paneled doors surmounted by a multi-light transom. The entrance is now shaded by a now-historic meal awning. The entrance is flanked by original sconces and two windows in their original openings (might be replacement). There is a circular window with a Star of David above the doors and lettering around it reading “Augusta Kopp Kerhonkson Jewish Center Talmud Torah.” A historic photo reveals that the original read: “Kerhonkson Jewish Community Center and Talmud Torah.” A small wrought-iron fence now defines the entrance porch. Fenestration is regular and all openings appear to be original; however, wood windows appear to have been replaced. There is a ground story pavilion with a gable roof sheltering an entrance on the west elevation and a wood stair to a door on the east side. There is an exterior chimney on the rear elevation.

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On the interior, the first floor is divided into a small vestibule and a large social hall. The hall is a rectangular space with a gently rounded ceiling. The room is finished in vertical knotty pine paneling to a height of about three-quarters and painted vertical wood paneling above. Windows and doors have flat wood frames. Floors are hardwood. The basement has a smaller meeting room, or classroom, and a large kitchen.

Both the synagogue and community building retain a high degree of integrity of design. The only major changes are the application of modern materials to the facade of the synagogue and to the exterior of the community building and the replacement of some windows.

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Summary

Congregation Tifereth Yehuda Veyisroel Synagogue is significant as a representative intact example of an early twentieth century vernacular synagogue in New York's Catskill Mountain resort region. The building was constructed in 1924 to serve Jewish farmers and merchants in the small Ulster County hamlet of Kerhonkson and the immediately surrounding area. Primarily immigrants from Eastern Europe, the newcomers were part of a wave of thousands of Jewish farmers who relocated to a small area of Ulster, Sullivan and Delaware Counties in the 1910s and 20s to avoid persecution in their homelands. One of approximately twenty surviving synagogues built in the Catskills before 1950, the building is typical of the type, combining decorative and functional features characteristic of eastern European orthodox synagogues with forms and materials typical of regional vernacular architecture. As is characteristic, the Kerhonkson synagogue is a rectangular building, three bays wide, with a Baroque-inspired parapet on the façade. Like others of the type, it was originally clad in stucco on all four sides (the façade is now concealed by asbestos shingles) and features opaque and colored glass windows incorporating Hebrew symbols. The interior features a vestibule and sanctuary and a traditional orthodox plan, defined by a central bimah with pews facing it on three sides, an ark, and a gallery on three sides that originally provided separate seating for women. Like others in the set, the Kerhonkson synagogue was constructed with stock building materials, such as standard moldings and pressed tin, creating a space that is both similar to the regional architecture of the period and evocative of ancient religious traditions.

Congregation Tifereth Yehuda Veyisroel Synagogue has been the spiritual and social center for Kerhonkson's Jewish community for nearly ninety years. The nomination also includes the c1954 Community House, which was constructed as a social hall and Hebrew school. Both buildings retain a substantial level of integrity

Kerhonkson

Kerhonkson is located in the town of Rochester, which is near the center of Ulster County. Rochester is a mountainous town bisected near its eastern edge by the Rondout Creek. Two major mountain ranges, the

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Shawangunks and the Catskills, define the east and west edges of the Rondout Valley, respectively, and create the major defining elements of the valley landscape. Several major transportation routes followed the path of the creek through the valley. These include an early north-south road between the Hudson River at Kingston and Pennsylvania. It bore several names over the past two centuries—the Old Mine Road, Minisink Trail, King’s Highway, Old Post Road. This route, now NY 209, is the town’s major highway. The Delaware and Hudson Canal [c1820s] and the New York, Ontario and Western Railroad [c1960s] were both built to parallel this important transportation route.

The area was settled in the late seventeenth and early eighteenth centuries. The Rochester land patent was granted on 25 June 1703, establishing the town’s legal identity, following several smaller individual patents in the late 1600s. Early farmers in the valley prospered because of the good transportation connections to Kingston and the Hudson River. The opening of the Delaware and Hudson Canal in 1828 not only led to continued agricultural prosperity but spurred the development of a thriving industrial economy and spawned the development of a series of villages, many located in proximity to canal locks, along the canal route.

The southern portion of Rochester was divided off in 1806, becoming the town of Wawarsing. Wawarsing supported the greater number of industries and became the site of the region’s largest village, Ellenville. Rochester supported a larger agricultural population, but communities developed around its three canal locks: Alligerville was around Lock 21, Port Jackson (now Accord) around Lock 22, and Lock 24 spawned the hamlet of Middleport, later Kerhonkson. A D&H Canal map of Middleport drawn between 1854 and 1865 shows several long, narrow parcels extending from the river west that must have survived from early patents. Some have houses and barns, indicating continuing agricultural use. The area around the lock is developed with several hotels, stables, stores, and a grocery. Several streets have been laid out parallel to the canal, on the east,

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and divided into numerous small house lots. One church lot is labeled and another location is marked “school house lot.” Middleport functioned as a canal service town until the canal’s demise around 1900.

As the canal approached its end, the O&W Railroad extended its service from Ellenville to Kingston, traversing the same corridor. The railroad, which made it possible for middle-class visitors to have an efficient and affordable route to the mountains, was a key factor in the significant expansion of the tourist industry that fueled the transition to a resort-based economy in the early twentieth century. From grand hotels to boarding houses to bungalow colonies, the region now welcomed tourists of almost every income bracket and villages and hamlets developed service economies to accommodate their guests. Increasing use of the automobile also brought auto-related resources such as gas stations and garages. The railroad also boosted the agricultural economy, making it possible to ship fresh milk to metropolitan area.

The character of early twentieth century Kerhonkson was defined by those who lived in the hamlet and in the surrounding region: its Jewish farmers, its merchants, and its resort and boarding house owners, both Christian and Jewish. Among the most famous resorts was that operated by Peg Leg Bates, an African American tap dancer who established a resort and nightclub for African Americans in the 1950s. After years of traveling and entertaining in resorts that he was not welcome to stay at, Bates wanted to provide a similar vacation experience for his own people. His resort, which emulated the Jewish resorts of the Catskill region, was hugely popular.¹

Jewish Settlement in the Catskills

Jews settled in the Catskills as early as 1720, when Louis Moses Gomez, a Sephardic Jew, settled near Newburgh to trade with the Indians. Jewish peddlers, primarily of German extraction, abounded in the area in

¹ The Peg Leg Bates Hotel was evaluated as eligible for National Register listing but Bates’s death and a change in ownership put the project on hold. Its current condition is unknown.

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the early nineteenth century and, in 1837, an experimental Jewish communal farming community was established at Sholam, northwest of Ellenville. This community failed and at least one of its residents relocated to Ellenville. However, most late nineteenth century Jews in the region were not farmers and it would be another half century before Ellenville became a center of Jewish agricultural activity.

Around 1900, Jews emigrating from eastern Europe began to settle in the Catskills in order to pursue agriculture. Many of them had arrived in the overcrowded New York metropolitan area and were encouraged to relocate to the Catskill Mountains by resettlement societies. As they arrived, many with no farming experience, they often purchased unprofitable land from Christians. Their inability to profit from this land sparked the development of the resort economy, as farmers began to take in borders (and later build hotels) to make ends meet. In 1908, one source reported that of 648 Jewish farms in New York State, 500 of them were in Sullivan and Ulster counties.² This new settlement group was attracted to the area known as the “lower Catskills,” an area between the Shawangunk Mountains and the high Catskills, because of its proximity to New York City, easy access via railroad and the more congenial environment created by its growing Jewish population. The area between Kerhonkson and Ellenville in Ulster County and Woodridge and Woodbourne in Sullivan County was particularly active, said at one time to support one thousand Jewish households.³ This area developed an active, interconnected Jewish community, forming ties through social organizations, schools, synagogues and shared cemeteries. The establishment of several Jewish aid societies (such as the Jewish Agricultural and Industrial Aid Society) in Ellenville ensured that community’s prominent role in the lives of the region’s Jewish farmers.

² Abram Lavender and Clarence B. Steinberg, *Jewish Farmers of the Catskills* (Gainesville: University Press of Florida, 1995), 37

³ Lavender and Steinberg, 38.

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Jewish Settlement in Kerhonkson

The first sizable influx of Jews in the Kerhonkson area was around the turn of the twentieth century, with the strongest concentration arriving around 1910. By 1906, the Hebrew Farmer's Association of Kerhonkson and Accord had fifty-seven members. Unfortunately, like many of the immigrant Jews, they arrived with little agricultural experience and many soon turned to other occupations, such as running boardinghouses, in conjunction with or instead of farming.

One of the first synagogues in the vicinity was constructed in Ellenville in 1910. Two others, in Granite and Accord, were contemporary with Kerhonkson's.⁴ Before the local group in Kerhonkson built its own house of worship, future members worshipped in the Ellenville synagogue and then in each other's homes. On High Holidays they would gather in one of the local hotels. However, as the number of Jews in Kerhonkson grew to a sizable number, many began to feel that they needed their own synagogue in the hamlet. Efforts to build the synagogue were motivated by the desire to have a place to worship but also, particularly for the non-religious members, the need for a visible symbol of Jewish identity in a largely non-Jewish community. This is an enduring theme in the history of the Jewish diaspora and it was significant in a world where Jews were singled out as "outsiders." More significant, Kerhonkson's Jewish farmers had been plagued by anti-Semitism, both subtle and overt, since they arrived in the traditionally Christian region. From name calling and stone throwing by children to serious vandalism by adults, Kerhonkson's Jews were made to feel unwelcome in their homes.⁵ Thus, a synagogue was a tangible symbol of their place in the community.

Land for the synagogue was donated by Louis Spiegel (the kosher butcher) and his wife, whose home had often served as the site of worship, in a deed dated September 10, 1923. The site was on a hillside, just west of the

⁴ The former Granite Synagogue is now a private home, while the Accord synagogue was destroyed in a fire

⁵ This history, as well as the full story of the synagogue, is movingly told in H. Charles Bluming, *Jew Boy in Goy Town: A Catskill Mountain Odyssey* (n.p., 2000).

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hamlet's main street. Funds were contributed by members, including the Spiegels, Feinbergs, Siminoffs, Simonofskys and Makowskys. Work proceeded slowly, as various Jewish artisans helped out on a volunteer basis. Butch Rosenberg, a wealthy farmer, contributed money and became the prime mover behind the actual construction. Roseburg rarely attended services but strongly identified as a Jew. To Roseburg, as to others, the synagogue represented a tangible symbol of Jewish identity. Several non-Jewish businesses, including the Terwilligers, donated materials such as hardware and lumber, to the effort. Nevertheless, the construction of the synagogue triggered one of the community's ugliest anti-Semitic episodes, after vandals destroyed a just-completed Star of David that had been erected on the top of the building. For the Jews, the star transformed an ordinary building into a religious space. As one observer described it, "All the men who were working there stopped what they were doing and gathered around. . . . They seemed to be imbued with a new spirituality. . . . 'Now [Butch said] . . . Now we have a shul.'"⁶ Unfortunately, by the following morning, the star had been taken down and destroyed, leading to grief and anger in the Jewish community, members of which were ready to retaliate by going after the unknown culprits with bats and sticks. Bluming, one of the senior and most respected members of the community, who often led the services, was able to diffuse the situation, in part by approaching the local minister for help and in part by approaching the local Ku Klux Klan leader. Nevertheless, the Bluming family suffered the loss of the home to an unexplained fire shortly thereafter and at least one fight broke out between Christians and Jews in the hamlet. These numerous altercations and delays had put the synagogue significantly behind schedule for its Chanukah completion date, but a last minute work party from the local Christian church helped the congregation to achieve its goals and did much to restore equanimity among the two communities, especially after the church's congregation was invited to the synagogue's dedication.⁷

⁶ Bluming, 263.

⁷ Bluming, 266-301

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The congregation continued to grow and thrive along with the local Jewish community. In the post-war years of the 1950s and early 1960s it had a resident rabbi, who lived in a house the congregation owned nearby, held weekly Sabbath services and offered year-round Hebrew school classes. Over the years, as the founding members and subsequent generations began to move out of the area, membership has dwindled, from a high of about eighty families to some forty families today. Services are now held monthly rather than weekly and instead of Hebrew school, the Talmud Torah building, now known as the Augusta Kopp Kerhonkson Jewish Center, is the site of weekly meetings of the Kerhonkson-Ellenville Jewish Seniors. The latter building was constructed in 1954. It was used to celebrate religious holidays, weddings and bar mitzvahs, having a kosher kitchen on the lower level. The building was also used for a Hebrew school, which was held until the early 2000s.

Throughout its history the synagogue has been supported by a dedicated group of members who remain committed to its survival. In 1998, on the occasion of the seventy-fifth anniversary, Sadie Friedman, one of its longest standing members, wrote in a local Jewish newspaper: “We are proud of our accomplishments in keeping our synagogue an integral part of the community in a hamlet that has dwindled to two convenience stores, a post office, a liquor store and two banks.”⁸

⁸ Unknown newspaper, clipping file, Congregation Tifereth Yehuda Veyisroel Archives.

United States Department of the Interior
National Park Service

Congregation Tifereth Yehuda Veyisroel
Kerhonkson, Ulster County, New York

National Register of Historic Places Continuation Sheet

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Bluming, H. Charles. *Jew Boy in Goy Town: A Catskill Mountain Odyssey*. n.p., 2000.

History of the Town of Rochester. <http://www.accord-kerhonkson.com/history.htm>

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

See continuation sheet

United States Department of the Interior
National Park Service

Congregation Tifereth Yehuda Veyisroel
Kerhonkson, Ulster County, New York

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 boundary is coincident with the parcel originally acquired for the synagogue.

See continuation sheet

United States Department of the Interior
National Park Service

Congregation Tifereth Yehuda Veyisroel
Kerhonkson, Ulster County, New York

National Register of Historic Places Continuation Sheet

Section number photos Page 1

Photographer: William E. Krattinger
NYSHPO
Peebles island State Park
PO Box 189
Waterford, NY 12188

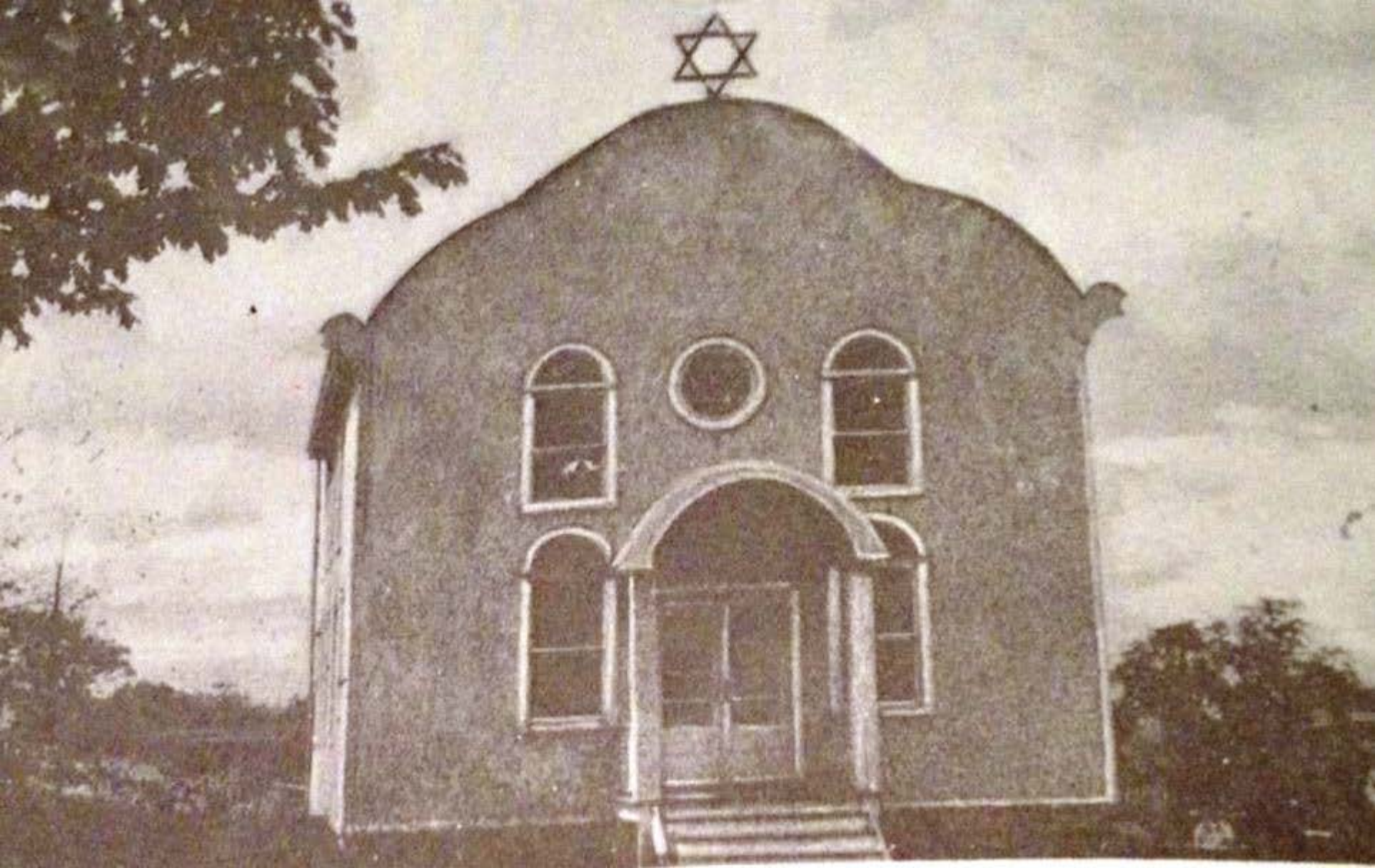
Date: 2013


Tiff Files: CD-R of .tiff files on file at
National Park Service
Washington, D.C.
and
New York State Historic Preservation Office
Waterford, NY

Photo List:

0001. Congregation Tifereth Yehuda Veyisroel Synagogue (left) and Community House (right), looking SW
0002. Congregation Tifereth Yehuda Veyisroel Synagogue, façade and west (side) elevation
0003. Congregation Tifereth Yehuda Veyisroel Synagogue, interior, vestibule, doors to sanctuary
0004. Congregation Tifereth Yehuda Veyisroel Synagogue, interior, from gallery, showing gallery (opposite)
0005. Congregation Tifereth Yehuda Veyisroel Synagogue, interior, bimah
0006. Congregation Tifereth Yehuda Veyisroel Synagogue, interior, ark
0007. Congregation Tifereth Yehuda Veyisroel Synagogue, interior, pew detail, Stars of David
0008. Congregation Tifereth Yehuda Veyisroel Synagogue, community house, facade

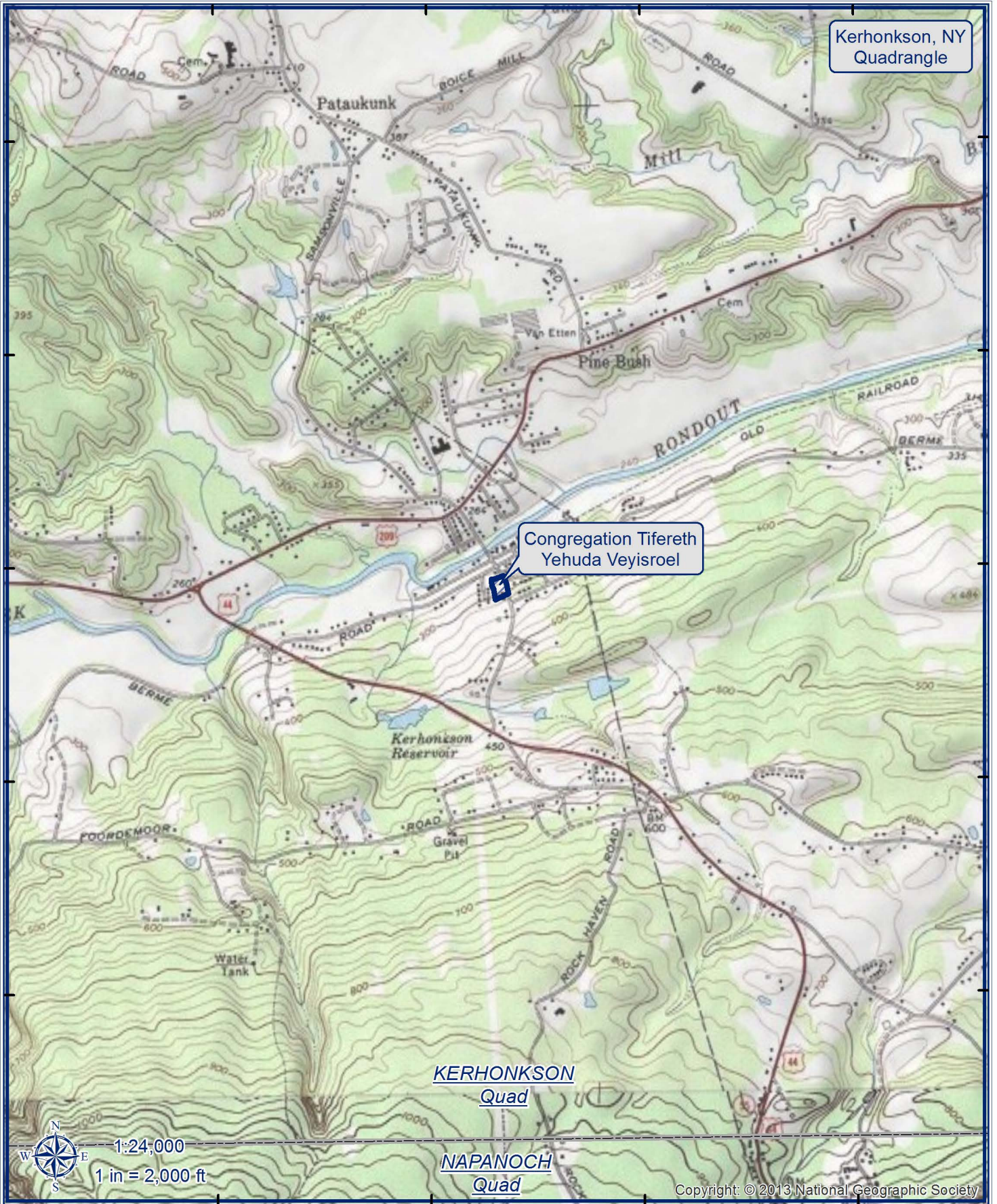
See continuation sheet





KERHONKSON JEWISH COMMUNITY CENTER
AND TALMUD TORAH





Kerhonkson, NY
Quadrangle

Congregation Tifereth
Yehuda Veyisroel

KERHONKSON
Quad

NAPANOCH
Quad

Copyright: © 2013 National Geographic Society

557146³³

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560146³³

Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter

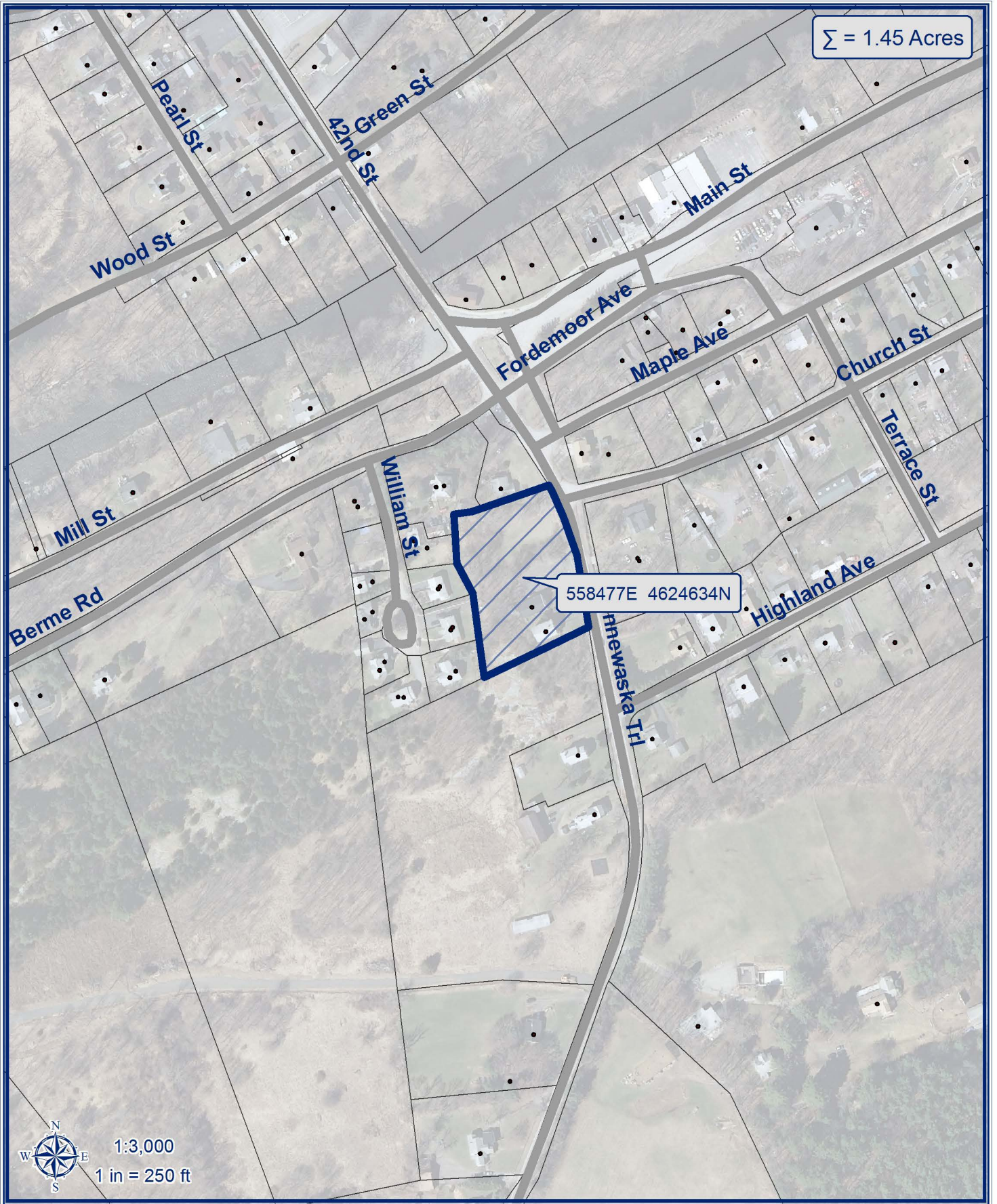


Congregation

USGS quad index

Tax Parcel Data:
Ulster County Planning
<http://gis.co.ulster.ny.us/pviewer/>







SOPP
AMERICAN JEWELRY CENTER
TRADE MARK















AUGUSTA KOPP
KERHONKSON JEWISH CENTER
TALMUD TORAH

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Congregation Tifereth Yehuda Veyisroel

MULTIPLE NAME:

STATE & COUNTY: NEW YORK, Ulster

DATE RECEIVED: 7/12/13 DATE OF PENDING LIST: 8/12/13
DATE OF 16TH DAY: 8/27/13 DATE OF 45TH DAY: 8/28/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000632

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 8-27-13 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.



New York State Office of Parks, Recreation and Historic Preservation

Division for Historic Preservation
P.O. Box 189, Waterford, New York 12188-0189
518-237-8643



Andrew M. Cuomo
Governor

Rose Harvey
Commissioner

8 July 2013

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

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to enclose three National Register nominations to be considered for listing by the Keeper of the National Register. All nominations are submitted on discs:

Congregation Tifereth Yehuda Veyisroel, Ulster County
Coletti-Rowland-Agan Farmstead, Rensselaer County
Adams-Myers-Bryan Farmstead, Rensselaer County

Please feel free to call me at 518.237.8643 x 3261 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office