



United States Department of the Interior

NATIONAL PARK SERVICE


1849 C Street, N.W.

Washington, D.C. 20240

February 22, 2011

Notice to file:

This property has been automatically listed in the National Register of Historic Places. This is due to the fact that the publication of our Federal Register Notice: "National Register of Historic Places: Pending Nominations and Other Actions" was delayed beyond our control to the point where the mandated 15 day public comment period ended after our required 45 day time frame to act on the nomination. If the 45th day falls on a weekend or Federal holiday, the property will be automatically listed the next business day. The nomination is technically adequate and meets the National Register criteria for evaluation, and thus, automatically listed in the National Register of Historic Places.

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United States Department of the Interior
National Park Service

043

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name Temple Beth Israel
other names/site number Cutler-Plotkin Jewish Heritage Center

2. Location

street & number 122 E. Culver St.
city or town Phoenix
state Arizona code AZ county Maricopa code 013 zip code 85004
 not for publication
 vicinity

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements 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 at the following level(s) of significance:

national statewide local

Signature of certifying official/Title: James W. Gamson
Date: 3 January 2011
State or Federal agency/bureau or Tribal Government: State Historic Preservation Office AZ State Parks / SHPO

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official _____ Date _____
Title _____ State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of the Keeper: For Elson H. Beall
Date of Action: _____

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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	1	buildings
0	0	sites
0	0	structures
0	0	objects
1	1	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

EDUCATION / school

Current Functions
(Enter categories from instructions.)

RECREATION AND CULTURE / museum

RECREATION AND CULTURE / auditorium

EDUCATION / library

RELIGION / religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)

Late Victorian / Romanesque Revival

Materials
(Enter categories from instructions.)

foundation: Concrete

walls: Stucco

roof: Asphalt

other: _____

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Temple Beth Israel is located in central Phoenix, Arizona, approximately one mile north of the City's historic center. The site lies one block off of Central Avenue, on a corner lot. The parcel includes the temple building itself, a Bungalow style house, historically unrelated to the synagogue, and site features such as parking and outdoor use areas. The Temple consists of the original synagogue and two additions. The original Romanesque Revival style temple building, dating to 1921, encompasses the Main Hall, the Rabbi's Study, the Stage and the Kitchen. The first major addition, built in 1936 and in the same style, is the classroom wing, which includes a hallway linking it to the original building. Together the original building and the classroom wing, linked by the hallway at the rear, form a U-shaped plan. The main entries of the original sanctuary and the classroom wing both face East Culver Street, and both are set back from the front property line approximately 21 feet. The exterior material of both is stucco over brick structural walls. Large operable wood windows dominate their east and west facades. The third major episode of construction, in 1957, included the concrete-block Fellowship Hall (with a semi-detached restroom building) located at the rear of the property. The surrounding site was redeveloped in 2009.

Narrative Description

The Temple Beth Israel is located in central Phoenix, Arizona, at 122 E. Culver Street, approximately one mile north of the City's historic center. The site lies one block off of Central Avenue, on a corner lot. The surrounding areas have been substantially redeveloped in recent years. Immediately to the west, between Central Avenue and the Temple site, is the Phoenix Public Library. Margaret Hance Park, which is built over the Interstate 10 tunnel through downtown Phoenix, lies immediately to the south. Across Second Street to the east is a one story medical office building, now used as a charter school, originally constructed c. 1950. The remainder of the block north of the Temple is vacant of buildings, used for parking and a play yard for the school.

The parcel includes the Temple Beth Israel building itself, a house, and site features related to the current Museum use. The Temple building is situated more or less in the center of the site. A parking lot is on the west side. The space between the synagogue and the Second Street/Culver street corner was historically a yard, and today continues a similar use although more formally landscaped and fenced. The Bungalow style house, dating from the 1920s, lies in the northeast corner of the site, facing toward Second Street. The house was not originally part of the Temple property, but was acquired and added to the overall parcel in the 1950s.

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The Temple consists of the original synagogue and two additions. The original building has stuccoed brick exterior walls, wood trussed roof with shingles, and wood framed walls and floors at the interior. The form of the building is dominated by the Main Hall, with its gabled south-facing front façade and arched central entry. The parapet of the front gable is decorated with projecting arches and decorative tiles. Fenestration is mostly ornamental, with a pair of lancet windows with heavy iron grilles, and smaller circular windows higher on the wall. The sides of the main hall are much more open, with tall, arched tripartite windows and door openings on each side. The Rabbi's Study and Kitchen form a wing crossing the back of the Main Hall, abutting either side of the *Bimah*/Stage. (The Temple was historically used both for services and for community events and entertainment, and the original construction drawings call it the Stage.) The Study is covered by a shed roof extension of the main roof and the Kitchen by a cross gable. The interior of the Main Hall is a vaulted high space spanned by concealed scissors trusses, with a Choir Loft at the back of the room over the entry. The Stage, elevated 40 inches above the finished floor of the Main Hall, projects slightly into the Hall through a molded plaster proscenium arch.

The Classroom wing was designed to be sympathetic to the original Main Hall, but has a simpler design. Its lower front gable parapet echoes the shape of the Main Hall and features a central arched entry door flanked by arched windows. Each side has a line of simple, rectangular window openings providing light and air to the classrooms, which are arranged along a double-loaded corridor. The Classroom wing is connected to the Main Hall by a hallway extending along the original exterior wall of the Kitchen.

The Fellowship Hall, built in 1957, is an addition attached to the rear wall of the Main Hall by a covered exterior passageway. The addition is a very simple, utilitarian structure that has little connection, architecturally, to its host. Its major materials are painted concrete block, a wood framed roof structure supported on steel main beams, aluminum windows and flush wood doors.

The facility was rehabilitated in 2008-9 as the Cutler-Plotkin Jewish Heritage Center. The interior of the Main Hall and Study have been substantially restored. The Kitchen area was rehabilitated as public restrooms and an accessibility lift to the Stage. The Classroom wing has been rehabilitated as Gallery space. In the rehabilitation, large openings were made in alternating sides of the original hallway partitions. The original configuration of the space is still evident regardless of the plan change.

CONTRIBUTING ELEMENTS: Temple Beth Israel

NONCONTRIBUTING ELEMENTS: Bungalow House

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INTEGRITY

The Temple Beth Israel retains very high architectural integrity, while its immediate surroundings have been changed. An evaluation of the seven aspects of integrity follows.

Location: The building is in its original location.

Design: The important character-defining elements of the original architect's design are all present. The exterior is unchanged on the primary façade and the two secondary facades. Only the rear of the building, which had few if any important features, is obscured. The interior of the Main Hall has been rehabilitated to incorporate the design features of the original design, as seen in historical photographs. Air conditioning and lighting retrofits in this important space has been done sensitively. While the interior of the classroom wing has been altered, it has been done in such a way as for the original space plan and volumes to be understood and appreciated.

Setting: The setting immediately around the building is compatible to its historic design, although altered. The building originally sat within a neighborhood of historic homes. Except for one house, abutting the Temple building on the northeast, the surrounding area has been redeveloped with public buildings, parks, and vacant lots. Open spaces adjoin the building on the three most important faces. The east side of the building, originally an open lawn, has been redeveloped as an open landscaped plaza, preserving the site's relationship to the street corner. The west side of the property originally abutted a residential parcel. This parcel has been acquired and redeveloped as parking for the current facility. The parcel to the north, once residential, is now vacant, but this side of the building is the least important to the appreciation of the historic setting.

Materials: The building seen today is almost entirely the original materials. The roofing has been replaced, some interior finishes such as ceilings have been replaced, and the stage is a modern reconstruction, but almost all of the rest of the building as it was in 1936 remains.

Workmanship: Construction elements that are examples of the workmanship embodied in the original construction have been preserved. Elements of original workmanship include round masonry arches with cast stone detailing; decorative plastered masonry parapet with ceramic tile accents, and hand-applied plaster or stucco on interior and exterior.

Feeling: The building conveys a strong historic feeling of the pre-WWII period of Phoenix. The feeling is conveyed by a combination of architectural style, colors, and construction materials, methods, and details. The age of the building is felt also in other aspects such as the creaky wood floors and signs of many years of use, such as worn finishes on metal hardware and wear marks on floors, walls, doors, windows, and the like.

Association: As an intact work of the architects Lescher, Kibbey, & Mahoney and successors, the building has very high level of integrity of its significant associations.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property 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 old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

Period of Significance

1921-1936

Significant Dates

1921, 1936

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Lescher, Kibbey & Mahoney

Period of Significance (justification)

The Period of Significance spans the date of first construction through the construction of the first addition, both designed by Lescher, Kibbey, & Mahoney.

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Criteria Considerations (explanation, if necessary)

Criteria Consideration "A":

Properties owned by religious institutions are used for religious purposes are not normally considered eligible for the National Register. However, the National Register has created an exception for religious properties that derive their primary significance from their architectural distinction. Because the original temple building and classroom addition derive their significance from being excellent local examples of Mission and Romanesque Revival architecture, and representing the works of the noted architects Lescher, Kibbey, & Mahoney, they meet the exception described in the criteria consideration.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The Temple Beth Israel is significant under Criterion C at the local level in the area of Architecture, as one of very few religious buildings, and the only synagogue, designed by the prominent Arizona architectural firm of Lescher & Mahoney. It is further an excellent local example and late survivor of the Romanesque Revival style. Constructed in 1921 and expanded in 1936, both the original building and the early addition were designed by Lescher, Kibbey, & Mahoney (later Lescher & Mahoney). The period of significance and the significant dates reflect these two early episodes of construction. Except for additions made to the back of the building in 1957 for the Chinese Baptist Church, and interior rehabilitation work that altered a Kitchen and modified some partitions in the Classroom addition, the building is substantially unaltered and strongly conveys the integrity of the original architecture. As a historically religious building, the property meets Criteria Consideration A because its significance lies in its architecture.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

The Temple Beth Israel is significant under Criterion C at the local level in the area of Architecture. The building was designed by Lescher, Kibbey, & Mahoney, arguably the dominant architectural firm in Arizona from the 1910s through the 1950s, and masters at their craft. While the firm's varied work in many building types is well documented, the Temple Beth Israel is one of very few religious buildings known to have been designed by them, and the only synagogue. Further, the Romanesque Revival style of the building is unusual in the Salt River Valley, particularly at the time it was built. This is thought to reflect a conscious attempt to emulate prominent synagogues existing around the U.S. at that time, and sets the building apart from other Lescher, Kibbey, & Mahoney-designed buildings.

Developmental history/additional historic context information (if appropriate)

People of Jewish ancestry were living in the Southwest even before the Pilgrims landed at Plymouth Rock. The first Jewish settlers to our region arrived in the 16th Century with the Spanish

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Conquistadors as part of their colonization of what was then New Spain. More recently, in the 19th Century, Jewish settlers began arriving in Arizona as part of the general wave of migration that settled the American West. The first recorded Jew in Phoenix arrived as early as 1870, a merchant named Aaron Barnett, who was listed as the treasurer of the Swilling Irrigation and Canal Co. By the mid 1870's over dozen other Jewish merchants had opened stores in Phoenix, and the town boasted a small but growing Jewish community. In 1910, the city's Jewish residents attempted to form a religious congregation but it failed to take root.

As the community continued to grow after the First World War, the need for a permanent congregation and place of worship became even more acute. On April 8, 1920, a group of 38 Jewish residents came together to form Congregation Beth Israel (House of Israel). Shortly thereafter, on April 25, 1920, at a banquet of the Jewish fraternal organization, B'nai B'rith, they pledged \$11,000 for the building of a new Jewish center. On October 30, 1921, local residents gathered with Phoenix Mayor Willis Plunkett to lay the cornerstone for the site, and in the spring of 1922 Rabbi Martin Zielonka of El Paso dedicated the new temple building. The building was designed by the prominent Phoenix architectural firm of Lescher, Kibbey, and Mahoney to be one of three connecting units. The total cost for the project was \$14,000. For unknown reasons, likely due to space of the available lot, the building was laid out on a north-south axis, rather than facing east-west as is customary in a Jewish house of worship.

In addition to religious services, Temple Beth Israel served as an informal community center, hosting meetings of B'nai B'rith, the National Council of Jewish Women, community Passover Seders and special dances. A fire damaged a portion of the building in 1935. The present Classroom wing was built in 1936.

During the Second World War, the sanctuary at Beth Israel was also used to host religious services and holiday celebrations for Jewish servicemen and women stationed at Luke Field. In 1949, Congregation Beth Israel sold the property on Culver Street to the Southern Baptist Convention for \$50,000. They subsequently relocated to a new facility on 10th Avenue and Flower, which is now owned by Phoenix College. Today, Congregation Beth Israel is located at 10406 N. 56th Street.

The history of this unique building did not end with its sale, however. Instead it began new life as the home of Phoenix's first Chinese-speaking Christian church. Originally a mission of the Central Baptist Church, the congregation was incorporated as the First Chinese Baptist Church in 1957 with 83 charter members. Among the notable improvements introduced by the Chinese were the addition of large wooden pews in the sanctuary as well as a translation booth in the choir loft. They also constructed a large block building to the rear of the Church that served as additional office space and classrooms. From 1951-1981, the building served Phoenix's Chinese-American community.

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In 1981, the building was acquired by a Spanish-speaking Baptist church. It remained in use as a church until it was sold to the Arizona Jewish Historical Society in 2002. The Historical Society has rehabilitated the building as the Cutler-Plotkin Jewish Heritage Center.

Chronology of Development

The important milestones in the development of the Temple Beth Israel property are outlined in the following table.

DATE	EVENT
1921	Property platted; building designs completed
1922	Building completed and occupied
1935	Fire damages building (Kitchen area?)
1936	Classroom wing constructed; interior of Main Hall remodeled
1949	Property sold to the First Chinese Baptist Church
1957	North addition and alteration of Stage
c. 1970s	Baptistery, backdrop, and Stage again altered
1981	Property sold to Spanish-language Baptist church
1980s	Historic neighborhood decimated by I-10/Hance Park project
2002	Property sold to the Arizona Jewish Historical Society
2009	Building rehabilitated as the Cutler-Plotkin Jewish Heritage Center

HISTORICAL CONTEXT STATEMENT: Synagogue Design in the United States, 1900-1930

The long history of synagogue design, within the historic lands of Israel and throughout the Diaspora, is marked by remarkable diversity. The basic functional requirements of the synagogue, as a place of collective worship, have been housed in structures so varied in form and scale that no generally accepted configuration ever became established. With no mandate from a central religious authority, or centralized funding source, individual congregations were able to be flexible, to express their own tastes, and adapt to local architectural conventions and construction methods. Often this flexibility was a necessity, not an option, imposed on the congregation by the larger community. Exteriors were often subdued, especially compared to other sectarian buildings of their time or place, and the forms and styles chosen were frequently those used in local secular buildings, such as courts, public markets, and performance halls.

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The Romanesque Revival in Early 20th Century Synagogues in the U.S.

The origins of the Romanesque Revival style can be traced to Germany in the first half of the 19th Century. The Rundbogenstil (round-arched style) later evolved and spread, becoming a familiar choice for public, secular buildings of all types in Europe and the United States. It typically features exposed masonry, semi-circular arched window and door openings, large recessed entries with archivolts and pilasters, corbel tables below gabled roofs and/or at the top of parapets, and decorative belt courses.

It became a well-established choice for Jewish congregations in German and French speaking countries, Great Britain and the U.S. during the late 19th and early 20th centuries in part because the style offered a connection to Roman era (pre-Christian, pre-Gothic) culture deemed particularly suitable for synagogues. The Romanesque Revival style could be seen as an acknowledgement of the long history of the Diaspora in Europe, while remaining clearly distinct.

Surviving examples of Romanesque Revival synagogues can be seen in U.S. cities from the west to east coast including San Francisco, CA (Temple Sherith Israel, 1904-05), Salt Lake City, UT (Cong. Sharey Tzedek, 1919-1920), Detroit, MI (Cong. Shaarey Zedek, 1932), Cambridge, MA (Congregation Beth Israel, 1900-1924), and New York City (Temple Emanu-El, 1927-1932).

The following is an overview of some notable examples of Romanesque Revival synagogues in the U.S., each of which shares commonalities with the Temple Beth Israel.

The Temple Sherith Israel (San Francisco, 1904-05)

This large, imposing structure features a blend of Byzantine and Romanesque features. Its design, by noted San Francisco architect Albert Pissis, was in keeping with synagogue architecture popular in Europe at the time.

"A good many synagogues of the early twentieth century were compact and massive buildings of impressive monumentality, simplifying forms known in Byzantine and Romanesque architecture, especially domed central plans, and contrasts of curves against rectilinear blocks." (Carol H. Krinsky, Synagogues of Europe: Architecture, History, Meaning)

Albert Pissis, a native of Mexico who had trained at the Ecole des Beaux-Arts in Paris, had a very successful career as a classicist in the Bay Area from the 1890s until his death in 1914. Pissis designed (and redesigned after the 1906 earthquake) many of the most admired, and substantial, buildings in the downtown area. The Temple Sherith Israel, however, needed no post-earthquake redesign. The massive domed structure survived the 1906 earthquake and fire and, as a prominent survivor, soon

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began serving an important role for the entire community: It housed the Superior Court in San Francisco for two years, while the city was being rebuilt.

Although the Temple Sherith Israel is obviously a much larger, more heavily detailed building than the Temple Beth Israel, the two buildings do share some common Romanesque Revival features. Both have large recessed main entries with archivolt and pilasters (simplified at the Temple Beth Israel), a front facing gabled parapet with a prominent corbel table, semi-circular arched window openings and lancet windows flanking the entries. In addition, both temples have stuccoed exterior walls, not a typical feature of the style, but a popular choice in California and Arizona. In the case of the Temple Beth Israel however, the original design drawings called for exposed brick, but for reasons unknown, the design was changed and the exterior walls were stuccoed.

The Congregation Sharey Tzedek (Salt Lake City, 1919-1920)

This synagogue, built for a relatively small congregation, is a simple, rectangular, front gabled structure comparable in size and shape to the Temple Beth Israel. It has simplified Romanesque Revival details including exposed masonry, an arched recessed entry, semi-circular arched window openings and decorative belt courses.

Lescher & Mahoney, Architects

The architectural firm of Lescher, Kibbey, & Mahoney, known after 1923 as just Lescher & Mahoney, looms large in the annals of the profession in Arizona.

Royal Lescher started his practice in 1910 after leaving Fitzhugh & Fitzhugh, then a prominent Phoenix firm. John Rinker Kibbey joined him as a partner in 1913. Lescher was primarily trained in construction and found Kibbey's design talent to be complimentary. Leslie J. Mahoney joined the firm in 1917 and was made a partner in 1920. Kibbey left the firm in 1923 to pursue a career in Hollywood set design. This left Mahoney as the primary designer. As Lescher & Mahoney, the firm became dominant in Phoenix and in Arizona generally, continuing through the 1950s and 60s. Lescher & Mahoney was widely regarded for their work in all building types. Notable works, many of which are already listed in the National Register, include:

Lescher & Kibbey

- Gilbert Elementary School (1913-25) (NR Listed 1980)
- Graham County Courthouse (1916) (NR Listed 1982)
- Florence Union High School (1916) (NR Listed 1987)
- Curley School (1918) (NR Listed, 2008)

Lescher, Kibbey, & Mahoney

- El Zaribah Shrine Auditorium (1921) (NR Listed 1989)

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Temple Beth Israel (1921-36)

Lescher & Mahoney

Arizona Citrus Grower's Association Warehouse (1924)(NR Listed 1985)
Cartwright School (1924) (NR Listed 1993)
St. Mary's Elementary School (1925)(Demolished)
Wickenburg High School (1925-35) (NR Listed 1986)
J.T. Whitney Funeral Home (1926) (NR Listed 1926)
Orpheum Theatre (1927) (NR Listed 1985)
Pay 'N Takit #5 (1927) (NR Listed 1985)
Sacred Heart Church, Nogales, AZ (1928)
Brophy College Chapel (1928)(NR Listed 1993)
Knights of Pythias Buidling (1928) (NR Listed 1985)
Phoenix City Hall (1929)(NR Listed 1989)
Whittier School (1929) (NR Listed 1993)
Mohawk Valley School (1930) (NR Listed 1986)
Title & Trust Building (1930) (NR Listed 1985)
State Agriculture Building (1930)
Encanto Park buildings (1935)
BB Mouer Activity Building (1936) (NR Listed 1985)
Phoenix Post Office/Federal Building (1936) (NR Listed 1983)
Irving School (1936) (NR Listed 2000)
Glendale High School Auditorium (1939) (NR Listed 2006)
Denison Kitchel House (1942)(NR Listed 1994)
Hanny's Building (1947) (NR Listed 1985)
Central Methodist Church (1950)
YMCA Building (1952)

As can be seen from this list, the Temple Beth Israel is among the earlier works of the firm, and one of the last commissions from the period when Kibbey was the lead designer. The addition, dating to 1936, would probably have had Mahoney as the lead designer.

It isn't clear from the available history which members of the Temple Beth Israel congregation were involved in the selection of the architects, or exactly what direction was given to the architects in the planning, design and construction of the building. It seems likely, however, that the clients had considerable influence.

The following excerpts are taken from "From Gas Stations to Chicken Coops: The Architectural Firm of Lescher and Mahoney, Phoenix, Arizona 1910-1974", an unpublished manuscript by Donna Reiner:

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The philosophy of Lescher and Mahoney was to design for the client, often "sacrifice[ing] design for the business... [since Mahoney viewed himself as] a commercial architect."ⁱ "Consequently, the firm's buildings, for better or worse reflect the people who were involved with the building at the time rather than the vision of the architect."ⁱⁱ That's not to say, though, that the firm did not respond to the changing architectural styles of the day and make suggestions to their clients. In addition, no job was too large or small, too fancy or too plain.ⁱⁱⁱ

During his time in San Francisco, Les Mahoney had probably at least seen the Temple Sherith Israel, which has many similarities with the Temple Beth Israel. Mahoney was in San Francisco after the 1906 earthquake, and later attended Santa Clara College.

Leslie Joseph Mahoney was born in DeSoto, Missouri January 21, 1892, into a family heritage of builders. His grandfather was a draughtsman in stoneworks in London (England) as was his father, who later moved to Cork, Ireland, before immigrating to the United States. Having gone to elementary and high school in St. Louis, Missouri, Mahoney's family moved to the San Francisco area following the great earthquake as his father was part of that massive rebuilding program. Mahoney attended Santa Clara College (now the University of Santa Clara) from 1907-1909, studying liberal arts.^{iv}

Presumably sometime in 1909, Mahoney went to Portland, Oregon to work for the architectural firm of Raymond N. Hockenberry.^v By 1912, he had moved to Los Angeles as an assistant designer for the firm of Albert C. Martin who had trained at the University of Illinois. In 1916, he went to work as a designer for the Los Angeles firm of Allison and Allison which was particularly noted for their school buildings and other public buildings.^{vi}

It was during Mahoney's tenure in Los Angeles that he became involved with the Architectural Club of Los Angeles which was "affiliated... [with] the Society of Beaux Arts Architects in New York."^{vii} Mahoney credited this affiliation with where he "got a good deal of... [his] architectural training" for the students of the *atelier* worked on problems assigned from New York with the senior designers from some of the major

ⁱ Ann Paterson, "Architect's Career Measured by His Legacy of Landmarks," *Arizona Republic*, June 7, 1981.

ⁱⁱ John Jacquemart, "Exhibit Ideas Lescher and Mahoney Collection," n.d.

ⁱⁱⁱ One of the final designs of the firm was a chicken coop for a friend of Mahoney.

^{iv} Frankeberger, 3; "Leslie J. Mahoney A.I.A."; "Leslie J. Mahoney, Phoenix architect"

^v Hockenberry designed the Crater Lake National Park Lodge in 1911 as well as a number of Arts & Crafts homes in the Portland, OR area.

^{vi} *Ibid.*, 3; *Ibid.*

^{vii} Frankeberger, 3.

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Los Angeles architectural firms.^{viii} H. Harwood Hewitt, a Beaux Arts graduate, was a patron in the Los Angeles *atelier*. According to Mahoney, the firm of McKim, Mead and White as well as designs of the French architect Paul Philippe Cret were the standards most commonly "held up...to the students" in the *atelier*.^{ix} But Mahoney was also enamored with Bertram Goodhue and his Spanish Colonial design for the 1915 Panama-California Exposition in San Diego. Consequently, when Leslie Mahoney arrived in Phoenix in 1917, his training was not only in the tradition of the "ancient orders of architecture," but he was also aware of some of the latest styles popular in California.^x

From a construction perspective, Temple Beth Israel is typical of Lescher & Mahoney's work of this period. Its brick exterior walls and wood frame interior and roof structure were conventional for its day. However, its unique design expression is seen nowhere else in their work. This is largely indicative of the overall approach of the firm, geared toward giving the client what they want without regard to personal taste or stylistic preconceptions.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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Patterson, Ann

"Architect's Career Measured by His Legacy of Landmarks." *Arizona Republic*, June 7, 1981, sec. SL.

Reiner, Donna

From Gas Stations to Chicken Coops: The Architectural Firm of Lescher and Mahoney, Phoenix, Arizona, 1910-1974. Unpublished manuscript, December, 2006.

^{viii} Ibid.

^{ix} Ibid., 4, 9.

^x Ibid., 3-4, 10.

Temple Beth Israel

Maricopa, Arizona

Name of Property

County and State

Stolzman, Henry

Synagogue Architecture in America: Faith, Spirit & Identity. Mulgrave, Victoria, Australia: The Images Publishing Group Pty Ltd, 2004.

Newberg, Phil

Congregation Sharey Tzedek Synagogue, Structure/Site Information Form. Salt Lake City, Utah: Utah State Historical Society, Historic Preservation Research Office, 1985.

Congregation B'rith Sholem Synagogue, Structure/Site Information Form. Salt Lake City, Utah: Utah State Historical Society, Historic Preservation Research Office, 1985.

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 # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

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

Name of repository: Cutler-Plotkin Jewish Heritage Center

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreege of Property < 1 acre

(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>12</u>	<u>400470</u>	<u>3702915</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing

Verbal Boundary Description (Describe the boundaries of the property.)

(As replatted in 2008:) The west 14.00 feet of Lot 1, along with all of Lots 2, 3 and 4 of "Central Place" subdivision together with Lot 2, Block 16 according to M.C.R. Book 10 of Maps at Page 12 in the records of Maricopa County, situated in the northeast quarter of Section 5, Township 1 North, Range 3 East of the Gila and Salt River Base and Meridian, in the City of Phoenix, Maricopa County, Arizona.

Temple Beth Israel

Name of Property

Maricopa, Arizona

County and State

Boundary Justification (Explain why the boundaries were selected.)

Boundary includes the existing property ownership of the Culter-Plotkin Jewish Heritage Center, and encompasses the original historic Temple building and attached Classroom wing, the 1957 additions, and a detached, noncontributing bungalow. The property includes all of the original Temple Beth Israel site, together with later property acquisitions to the north and west.

11. Form Prepared By

name/title Robert Graham, AIA / Larry Bell, Director of the Arizona Jewish Historical Society

organization Motley Design Group, LLC

date March, 2010

street & number 1114 Grand Avenue

telephone (602) 254-5599

city or town Phoenix

state AZ

zip code 85007

e-mail rgraham@motleydesigngroup.com

Additional Documentation

Submit the following items with the completed form:

- **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. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Temple Beth Israel

Maricopa, Arizona

Name of Property

County and State

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Temple Beth Israel

City or Vicinity: Phoenix

County: Maricopa State: Arizona

Photographer: Robert Graham

Date Photographed: March 2, 2010

Description of Photograph(s) and number:

<u>Photo #</u>	<u>View to</u>	<u>Description</u>
1	NE	¾ overview
2	NW	¾ view of principal facade
3	W	East side of building
4	SE	¾ overview
5	N	Interior of Main Hall looking toward stage
6	S	Interior of Main Hall looking toward entry
7	S	Interior of classroom wing
8	SW	Noncontributing Bungalow

Property Owner:

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

name Arizona Jewish Historical Society

street & number 122 E. Culver St.

telephone (602) 241-7870

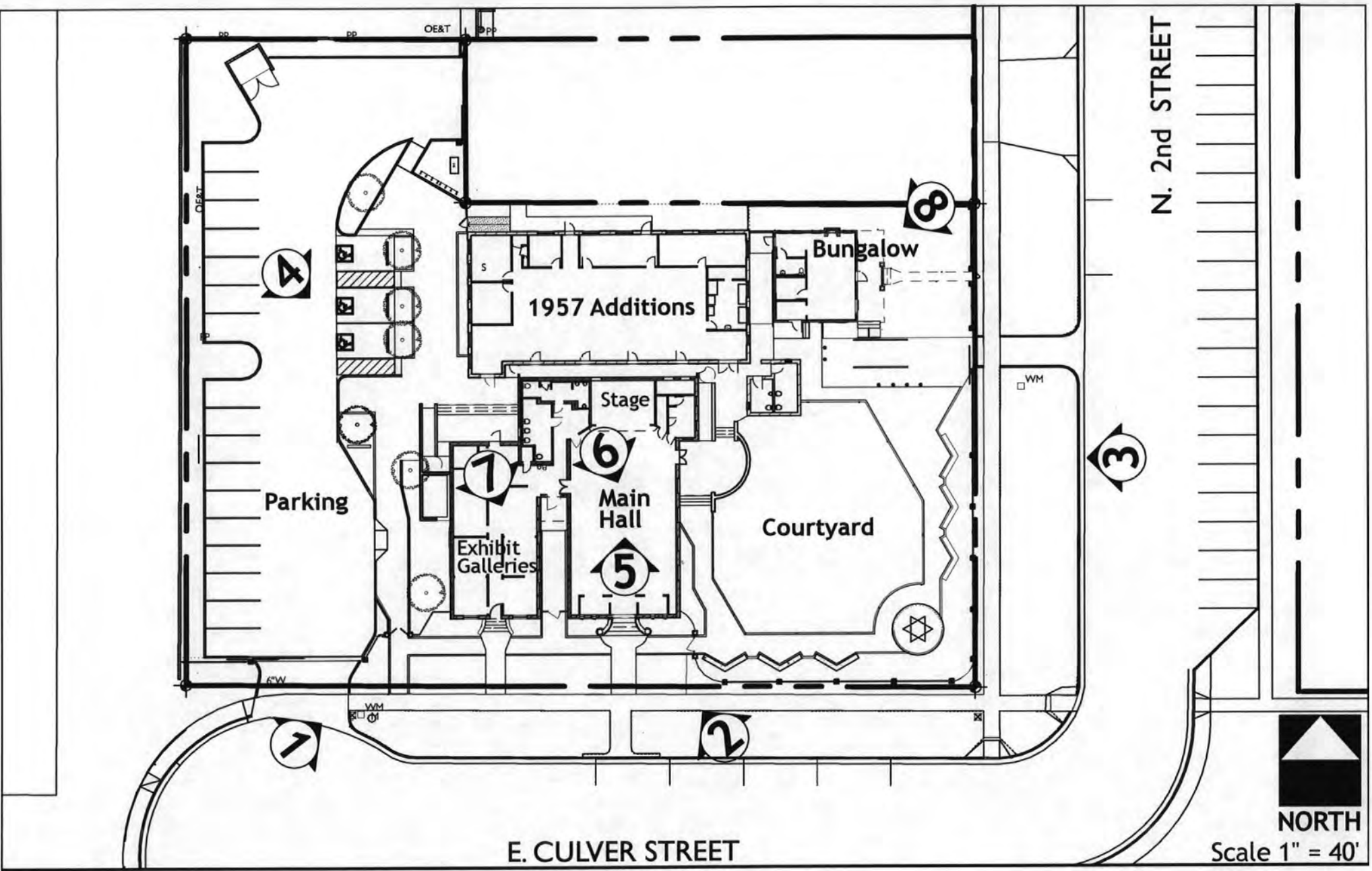
city or town Phoenix

state AZ

zip code 85004

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.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



Cutler Plotkin Jewish Heritage Center

122 E. Culver Street Phoenix, AZ

Schematic - Not for Construction Use

VERSION DATE: 8/19/09

PRINTED ON: 3/3/2010



Design Group, LLC

Architecture - Historic Preservation - Planning - Landscape Design

1114 NW Grand Avenue Phoenix AZ 85007

602.254.5599 motleydesigngroup.com

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Temple Beth Israel
NAME:

MULTIPLE
NAME:

STATE & COUNTY: ARIZONA, Maricopa

DATE RECEIVED: 1/07/11 DATE OF PENDING LIST: 2/14/11
DATE OF 16TH DAY: 3/01/11 DATE OF 45TH DAY: 2/22/11
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 11000043

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 2-22-11 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.



Remove

#1

TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 1



TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 2



TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ

PICTURE # 3



TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 4



TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 5



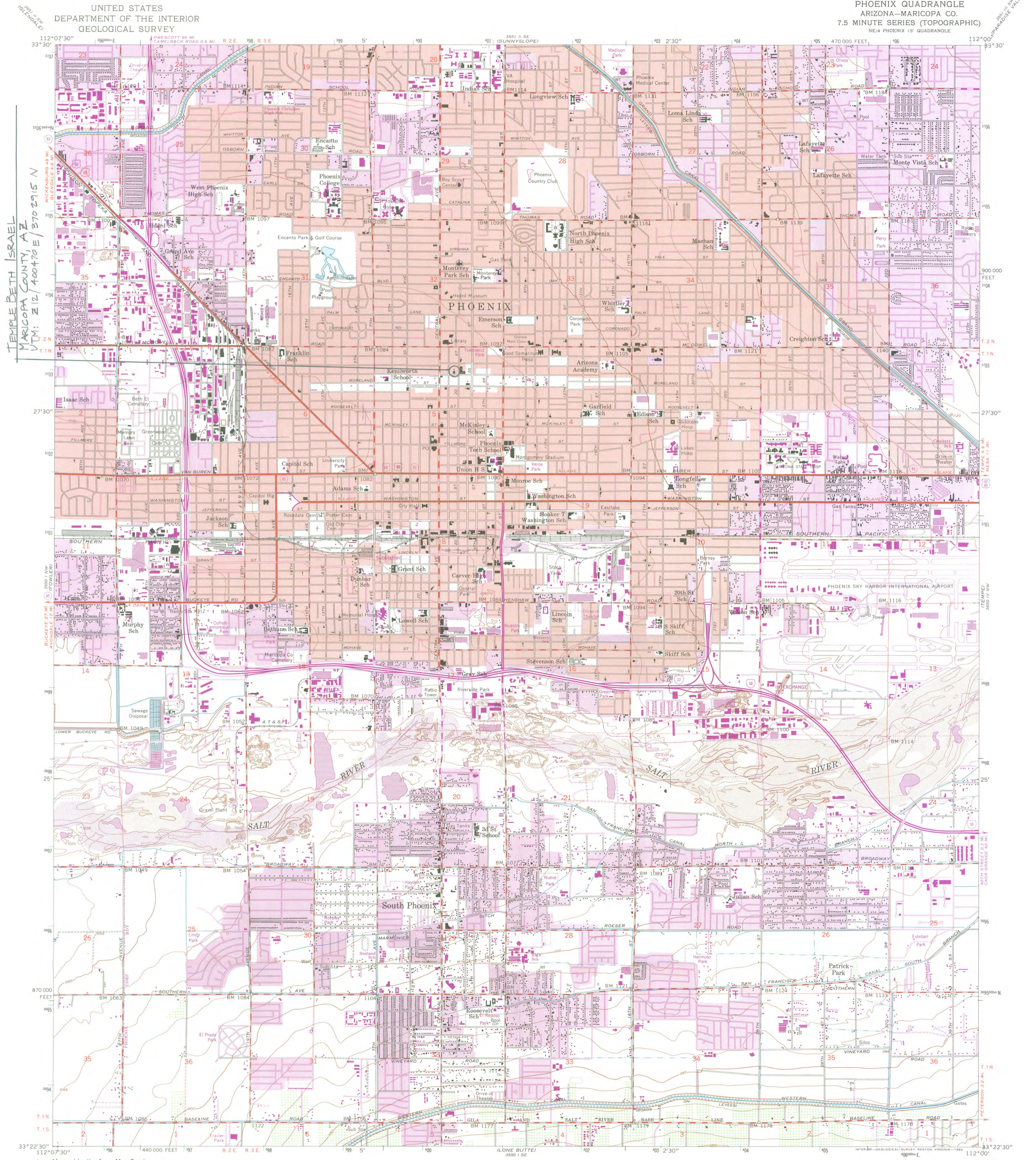
TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 6



TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 7



TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
PHOTO # 8

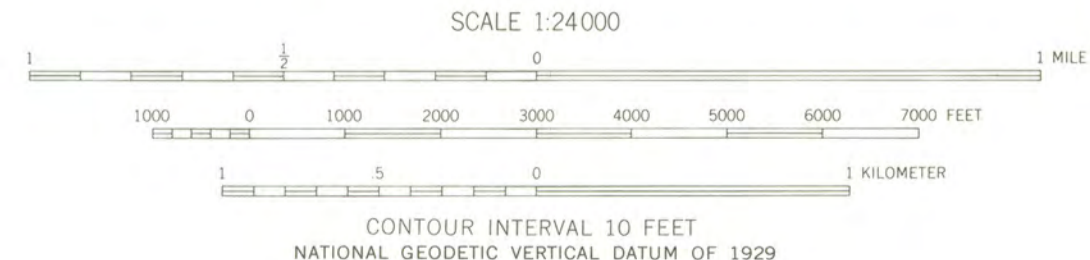


TEMPLE BETH ISRAEL
MARICOPA COUNTY, AZ
UTM: Z 12 400470 E / 3702915 N

BUCKEYE 27 MI.
ALWAYS USE
3550' N.W. CORNER

Mapped by the Army Map Service
Published for civil use by the Geological Survey
Control by USGS, NOS/NOAA and USCE
Topography by photogrammetric methods from aerial photographs taken 1951. Field checked 1952
Polyconic projection, 10,000-foot grid ticks based on Arizona coordinate system, central zone
1000-meter Universal Transverse Mercator grid ticks, zone 12, shown in blue. 1927 North American Datum
To place on the predicted North American Datum 1983 move the projection lines 2 meters south and 65 meters east as shown by dashed corner ticks
Red tint indicates areas in which only landmark buildings are shown
There may be private inholdings within the boundaries of the National or State reservations shown on this map

Revisions shown in purple and woodland compiled by the Geological Survey from aerial photographs taken 1978 and other sources. This information not field checked
Map edited 1982
Purple tint indicates extension of urban areas



ROAD CLASSIFICATION

Heavy-duty	Light-duty
Medium-duty	Unimproved dirt
Interstate Route	U.S. Route
	State Route

PHOENIX, ARIZ.
NE/4 PHOENIX 15' QUADRANGLE
N3322.5—W11200/7.5
1952
PHOTOREVISED 1982
DMA 3550 I NE-SERIES V898

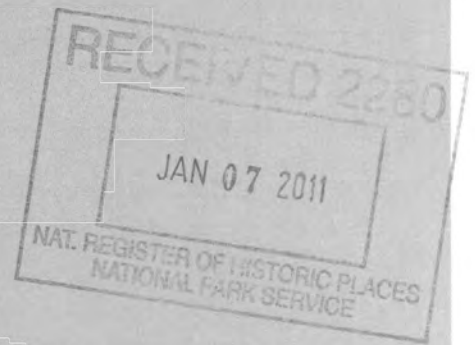
QUADRANGLE LOCATION

ISBN 0-607-07014-5
9 780607 070145



January 3, 2011

Carol Shull
Keeper of the National Register
National Park Service
1201 Eye Street, NW 8th Floor (MS2280)
Washington, D.C. 2005-5905



**RE: Temple Beth Israel
Phoenix, Maricopa, AZ**

Janice K. Brewer
Governor

**State Parks
Board Members**

**Chair
Reese Woodling**
Tucson

Tracey Westerhausen
Phoenix

Larry Landry
Phoenix

Walter D. Armer, Jr.
Vail

Arlan Colton
Tucson

William C. Scalzo
Phoenix

Maria Baier
State Land
Commissioner

Renée E. Bahl
Executive Director

Arizona State Parks
1300 W. Washington
Phoenix, AZ 85007

Tel & TTY: 602.542.4174
AZStateParks.com

800.285.3703 from
(520 & 928) area codes

General Fax:
602.542.4180

Director's Office Fax:
602.542.4188

Dear Ms. Shull:

I am pleased to submit the National Register of Historic Places Registration Form for the property referenced above.

Accompanying documentation is enclosed, as required. Should you have any questions or concerns please contact me at vstrang@azstateparks.gov

Sincerely,

Vivia Strang, CPM
National Register Coordinator
State Historic Preservation Office

Enclosures

VS:vs

Arizona®
State Parks

