

United States Department of the Interior
National Park Service

SG 3527

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.

1. Name of Property

Historic name: Isaac M. Wise Temple-Center
Other names/site number: Zion Temple First Pentecostal Church
Name of related multiple property listing:

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



2. Location

Street & number: 3771 Reading Road
City or town: Cincinnati State: OH County: Hamilton
Not For Publication: N/A Vicinity: N/A

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
Applicable National Register Criteria:
 A B C D

Barbara Power DSHPO Inventory & Registration January 31, 2019
Signature of certifying official/Title: Date
State Historic Preservation Office, Ohio History Connection
State or Federal agency/bureau or Tribal Government

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

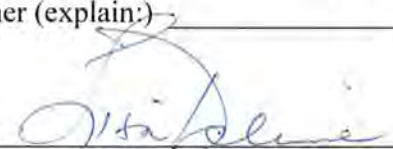
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4. National Park Service Certification

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

3/15/19
Date of Action

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

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u> 2 </u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u> 2 </u>	<u> 0 </u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/temple

RELIGION/school

Current Functions

(Enter categories from instructions.)

RELIGION/church

RELIGION/school

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH AND 20TH CENTURY REVIVALS/Neo-Romanesque Revival

MODERN MOVEMENT/Art Deco, Modernistic

Materials: (enter categories from instructions.)

Principal exterior materials of the property: STONE/Granite, Limestone; BRICK

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The former Isaac M. Wise Temple-Center (Zion Temple First Pentecostal Church) and adjoining school building (Zion Temple First Pentecostal Christian Academy), located to its south, occupy four parcels at the southwest corner of Reading Road and North Fred Shuttlesworth Circle in the Avondale neighborhood of Cincinnati. Completed in 1927, the former temple is a Neo-Romanesque-Revival granite-faced synagogue with Art Deco elements, while the two-story variegated orange brick school building, begun in 1955 and expanded in 1991, is a more utilitarian modernistic design. The former temple and school are both T-shaped in plan with the top bar of the "T" at the rear, where they were connected in 1991. Significant features of the 1927 temple include its rugged stone exterior and monumental front façade with its gabled peak flanked by stepped stylized buttresses and single pointed-arched portal with tinted glass transom and brass doors. Significant features of the school building include its variegated orange brick exterior, multi-gabled asymmetrical front façade and low, horizontally oriented massing. Both buildings retain integrity of historic design and materials.

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Narrative Description

Temple-Center

The T-shaped plan of the Temple-Center comprises a two-story auditorium (nave) three-bays-wide and four-bays-deep while the top of the "T" at the rear, is three stories, seven-bays-wide and three-bays-deep. The rear wing is devoted to offices, reception rooms and "Sunday School" classrooms. The exterior is built of quarry-faced Plymouth granite on a high smooth ashlar Indiana limestone foundation. The granite stone is variegated in color in shades of gray, ochre, and orange. The building is topped by a flat roof enclosed by a high parapet with limestone coping (Photo 1).

The serene and monumental composition of the front façade facing Reading Road reads as one bay (Photo 2) with a gabled peak flanked by stylized buttresses that step back and in toward the center. The east-facing front entrance is set above the sidewalk, accessed by a concrete walkway and series of wide concrete steps and flanked by stone lamp standards, originally topped by copper lanterns.¹ A smooth limestone arched surround supported by slender engaged columns encloses three doorways, a stone spandrel above and pale purple leaded glass in the top of the arch. The doorways consist of double doors in the center flanked by single doors, all decorated with an embossed circular motif, and topped by narrow metal transom grilles with a stylized floral motif. The stone spandrel features a bas relief of a menorah in the center surmounted by Hebrew-inscribed tablets of the "Ten Commandments." Pilasters flanking the double doors extend up through the spandrel and leaded glass above to the arch. The slender columns of the surround have individualized decorations, such as a spiral design on the shaft of one and a chevron motif on another. Incised in the granite parapet above are the words "OPEN TO ME THE GATES OF RIGHTEOUSNESS," and a limestone bas relief of the Star of David tops each of the front buttresses.

The north and south side elevations of the auditorium portion of the building are identical (Photos 3, 4). The first bay on each side projects and has a doorway accessing the front lobby (Photo 5). These side entrances are recessed within a smooth stone archway with a keystone and stone tympanum. The wood multi-light double doors have a chevron muntin grid. Above each entrance is a single leaded-glass window in a stone surround with a keystoned flat arch. The next three bays feature paired elongated stained-glass windows with streamlined colonnettes within round-arched stone surrounds. The two side elevations, as well as the other secondary elevations, are articulated by stylized flat buttresses between the arched windows, topped by smooth limestone caps. The raised ashlar limestone foundation is a prominent feature for all secondary elevations. To the right of the front entrance the limestone cornerstone reads, "1926" on the east face and "5686," the date of the call of Abraham, on the north face.

¹ For ease of description, cardinal directions are used, as they were so labeled on the original plans.

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The rear wing elevations feature balanced fenestration patterns; window openings are rectangular with a mix of original four-over-four and six-over-six double-hung wood sashes, in singles or groups of three, with stone sills. The southeast elevation is adorned with window groupings featuring granite bands and blind arches filled with granite. Above the third-story windows, the granite lintels are connected by a beveled belt course. The north end of the school wing features a double-door entrance similar to the two side entries of the front lobby (Photo 6). The north and south end elevations each feature a carved granite Star of David above the center third-story window and a parapet. The south end elevation is mostly masked by the abutting school building (Photo 4). These two buildings connect at the first and second stories; partly obscuring the west elevation of the temple. This alteration was made in circa 1991; originally the neighboring building abutted but did not connect to the Zion Temple.

The three center bays of the Temple's rear (west) elevation slightly project from the rest of the building and have three groupings of windows, separated by flat buttresses (Photo 7). Two sets of non-original double doors and multiple metal awnings are located on this elevation; and the abutting building to the south is highly visible. A low one-story hip-roofed open entry porch extends off the adjoining building and obstructs one bay of the temple building. A massive square external chimney rises from the southwest corner of the building, obscured by the abutting school building at the bottom two stories.

Stylistically, the exterior expresses a Neo-Romanesque style with a geometric Art Deco treatment. The quarry-faced masonry walls of variegated stone, flat buttresses, chevron moldings, ornamented columns, wide, and deeply recessed windows and doors with round arches are based in the Romanesque style, but the simplified and stylized composition of the façade, with its vertical recessions and projections, reflects Art Deco and the flat roof with the streamlined parapet reflects an Art Moderne influence. Art Deco-style geometric motifs include the stone lamp standards flanking the front entrance and the muntin patterns and transom grilles of exterior doors. The circular motifs on the front entrance doors also have a flare of the Art Deco style.

The interior is little altered (See Figures 2, 3 and 4 for floor plans). The highly intact lobby features an original barrel-vaulted plaster ceiling with pendant lanterns; plaster walls with chevron molding, geometric grilles, and an art-pottery water fountain with an arched design; and flagstone tile floors (Photos 8, 9). Three sets of brass double doors with circular motifs separate the lobby from the three-story barrel-vaulted auditorium, which can accommodate approximately 500 worshippers in circa-1975 upholstered theater-style seating (Photo 10). The stained-glass windows, composed of irregular pieces of muted colored glass with black outlines of historic temples and Jewish iconography, were designed and created by Herman A. Verbinnen and dedicated on May 3, 1968 (Photo 11). Other decorative elements in the auditorium include metal grilles and radiators with Islamic-inspired geometric patterns. The altar is located on a raised stage within a broad arched proscenium at the west end of the auditorium. Within the proscenium, is a shallow recess with pews for the choir; the wall of the recess has light wood paneling. At the east end of the auditorium above the lobby is a balcony with additional seating

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and an arched alcove (Photo 12). The balcony originally held a motion picture projection booth and an organ chamber, but neither of these features remain.

Neo-Romanesque features on the interior include barrel-vaulted ceilings in the vestibule, nave and basement lobby and (false) wood beams in the "Upper Prayer Room" and Rabbi's study. Art Deco style interior elements include the geometric Islamic screens in the front lobby and balcony of the nave as well as lighting fixtures throughout the building.

The former school wing retains a high degree of historic fabric, including plaster walls, radiators, and multi-pane wood doors. All the restrooms retain original marble wainscoting, wood stalls with doors and hardware, and the boys' restrooms retain marble urinals. Plaster ceilings in the classrooms have been masked by acoustic tile, but other spaces with newer acoustic tile originally had furred plaster ceilings. Most of the rooms and all the hallways originally had composition floors; some rooms have been carpeted and other spaces have circa-1975 vinyl asbestos tile.

Behind the auditorium, classrooms, an office, and the pastor's study are accessed by a long corridor. The classrooms, now serving various functions, retain a high degree of interior fabric, including original multi-pane wood doors, original blackboards, wood baseboards, picture molds, chair railings, plaster walls, and coat closets with accordion folding doors (Photo 14). The two former kindergarten rooms, centrally located along the rear wall, retain wood accordion folding doors that can be used to make one large space or two smaller spaces. The first floor also features a small restroom that retains a high degree of integrity and an historic elevator that connects all three floors.

The floor plan in the north end of the rear wing has been slightly altered. The north entrance has been permanently closed and two walls inserted in the hallway converting the entrance vestibule into a storage closet and creating a reception area for a private office for the pastor on the east and staff on the west (Photo 13). Original drawings show the staff office retains an original vault and closet but an original railing dividing the room into two spaces was removed. The office has a circa-1975 metal replacement door, and carpet covers the original composition floors below. On the south, the original "ladies' parlor" has been split into two rooms, which now function as the pastor's lounge and study, refurbished with gypsum board, paneling and carpet. An original lavatory for the former ladies' parlor was recently converted into a three-quarter bathroom (with a toilet and stall shower) but retains the original door and marble wainscoting. At the south end of the rear wing, double hollow-metal doors separate the historic temple from the adjoining school building.

The second and third floors retain a high degree of historic fabric and their original layouts with double-loaded corridors, finished with plaster walls, stained wood trim and paneled doors, flush-mounted acoustic tile ceilings and 1990s-era vinyl tile floors (Photo 15). The stairway has a simple steel railing with a wood cap (Photo 16). The second floor has seven well-preserved classrooms (Photo 14) and two restrooms. The third floor contains four intact classrooms, library, storeroom with skylight, two restrooms, a janitor's closet, and rooms historically referred

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to as the "Temple Clubroom" (now known as the "Upper Prayer Room") and the "Rabbi's Study" (now known as the "Office"). The "Temple Clubroom" (Photos 17, 18, 19) and the Rabbi's Study (Photo 20) both feature a plaster ceiling with dramatic false wood beams, original wall sconces, chandeliers, and a fireplace. The library features a plaster ceiling with two large skylights and adjustable wood shelves (Photo 21). Fluorescent ceiling lights have been added.

The sprawling basement is accessed from the lobby in the front and the former school wing in the rear. The intact basement layout is occupied mostly by a large dining/meeting room, augmented by a spacious kitchen, vestibule and coat-check room, men's and women's restrooms, several storerooms, coal and oil rooms, a janitor's room, and "help's dressing room." The vestibule features a barrel-vaulted ceiling and original milk-glass pendant lamps (Photo 22). In circa-1980, the dining room (now referred to as "Fellowship Hall") was altered slightly; the walls and square support columns were paneled, and an altar on a raised platform was added at the east end of the space (Photo 23). Fluorescent lights were installed in line with the columns, and a suspended acoustic-tile ceiling added. Originally this space had a furred plaster ceiling. A pair of original twelve-panel oak doors separates the dining room from the large kitchen. The kitchen, which has been relatively untouched by time, has three-bays of six-over-six sash windows, painted plaster walls and ceiling, exposed ductwork, and vinyl asbestos tile floors (Photo 24).

School Building

Located on the south side of the Temple-Center, the school building is a two-story modern design with a strong horizontal emphasis (Photos 25, 26, 27). The exterior is clad in variegated orange and brown brick with limestone banding dividing the first floor from the second. The school has an irregular T plan, with a two-story core on a raised basement with its gable-end facing Reading Road and a two-story low-sloped, hip-roofed wing on the rear. The roof is covered with red asphalt shingles. When originally built in 1955, the school was a one-story freestanding building, but it was connected to the rear wing of the original building when it was expanded in 1991 with a second floor. The front elevation features an asymmetrical façade with multiple gables and an off-center entrance, approached by a set of wide concrete steps, with double full-glazed doors flanked by full-height windows (Photo 25).

The plan consists primarily of double-loaded corridors of classrooms (Photos 28-31), except for the gymnasium/fellowship hall, which occupies the high-gabled space on the second floor articulated on the exterior by four bays of vertically proportioned windows on each side elevation (Photo 32). The ground level plan has paired windows, and all sashes and doors are aluminum. There are two additional entrances--one at the south end and the other on the rear where it connects with the Temple-Center and adjoins the parking lot (Photos 26, 27). The south entrance has a flat-roofed porch supported by pipe columns; the rear entrance has a low-hipped roof. Interior finishes consist mostly of vinyl tile floors, painted concrete-block walls, acoustic tile grid ceilings with rectangular light fixtures, and solid wood doors. The gymnasium/fellowship hall features a high vaulted ceiling with acoustic tile and flush light fixtures. The parabolic trusses are exposed along the walls below the ceiling.

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Setting

The temple and school buildings occupy a very visible corner at the intersection of Reading Road, and North Fred Shuttlesworth Circle (FKA North Crescent Avenue). The buildings face Reading Road, a busy four-lane artery, but are amply set back by a green lawn; the southeast-facing façade of the temple building is set back about 50 feet from the street, and its north elevation is set back about 85 feet. A memorial garden with sundial was installed in 1937 in the wide side yard but only the base of the sundial and flagstone pavers remain. On the opposite corner across Shuttlesworth Circle is Seasongood Square. Donated to the Cincinnati Park Board in 1919 by heirs of General Lewis Seasongood, this urban green space contributes to the vista of the temple.

The most significant change to the setting has been the increase of property to about 3 acres (including the parking lots, which are not part of this nomination). Since at the least the 1950s additional land has been acquired to build the 1955 school and a large parking lot at the rear that stretches through the block from N. Fred Shuttlesworth Circle south to Greenwood Avenue. A chain-link fence encloses the asphalt-paved parking lot. In 1957, the K. K. B'nai Yeshurun (Isaac M. Wise Temple) congregation purchased lot 15 of the Samuel Cloon's subdivision, enlarged the parking lot and used the house located on the lot, 807 South Fred Shuttlesworth, to accommodate visiting rabbis and other guests. The dwelling at 807 South Fred Shuttlesworth is still owned by The First Pentecostal Church of Cincinnati but has fallen into disrepair and is not part of this nomination.

Integrity and Alterations

The former Wise Temple-Center, built in 1926-27, retains a high degree of integrity of design and materials, while accepting compatible and minor alterations. The original exterior, with quarry-faced Plymouth granite and Indiana limestone trim and ashlar foundation, original wood and brass exterior doors and steel windows, remains intact, except for two sets of metal replacement doors and a few metal awnings on the rear. The front entrance lobby is unchanged, and the auditorium is intact except for the eight 1968-vintage modernistic stained-glass windows, which are contributing, replacement of original wood pews, alterations to the rear of the stage, and removal of the film projection equipment from the choir loft (See Figures 11 and 12). The interior floor plan remains intact, except for the north end of the rear wing's first floor where the corridor was curtailed for a reception area and minor alterations were made to the corner office and "Ladies' Parlor" circa 1980 to create the pastor's office and lounge. Most other significant spaces such as the corridors, classrooms, library, Temple Clubroom, and former rabbi's study, are all intact with minor changes, such as vinyl tile flooring or carpet, and flush-mounted acoustic tile ceilings. Picture and chair railings are found throughout the rear wing; the classrooms retain original chalkboards, wood trim, and paneled and accordion-style closet doors; the restrooms retain marble wainscoting and original stalls including hardware. In the basement, the dining room is intact except for wood paneling applied to the walls and columns and the addition of an altar and fluorescent lighting circa 1975. The vestibule, coat check, and kitchen

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are mostly unchanged. All restrooms have replacement sinks and lighting, dating from circa 1950 to circa 1980.

The most major change to the property was the construction in 1955 of the adjoining Zion Temple Christian Academy and circa-1991 sympathetic second-story addition, which is undetectable to most viewers. The adjoining school building is smaller in scale, set back behind the façade of the Temple, and only minimally obstructs the southwest corner of the Temple's rear wing, where it is attached. The school's exterior variegated orange and brown brick was carefully selected to mimic the Temple's mottled stone. The property conveys integrity of location, design, setting, materials, workmanship, feeling, and association of a 1927 synagogue and a mid-20th-century school addition.

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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.)

- 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

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE/OTHER/Jewish
RELIGION
ARCHITECTURE

Period of Significance

1927-1973

Significant Dates

1927
1955
1973

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Fechheimer, A. Lincoln; Ihorst, Benjamin L.; and McCoy, P. L.
Burdick, John and Bauer-Nilsen, Otto
Pepinsky, Bernard, Grau and Schrand

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The former Isaac M. Wise Temple-Center, built in 1926-27, and associated school building, built in 1955 and expanded in 1991, are eligible under Criterion A on the local level for their significance in the area of Ethnic Heritage of the Jewish community in Cincinnati's Avondale neighborhood from the early 20th century to the early 1970s when the Temple's congregation moved to Amberley, a suburb farther north. The Wise Temple-Center is also eligible under Criterion A in the area of Religion for its leadership in Reform Judaism on a local level. The former Isaac M. Wise Temple-Center is eligible under Criterion C on the local level in the Area of Architecture as an excellent example of a Neo-Romanesque synagogue with Art Deco elements by the prominent early-twentieth-century Cincinnati architecture firm of Fechheimer, Ihorst & McCoy. Based on its architectural significance and integrity, the former temple, which continues to be owned and used by a religious institution, qualifies as an exception to the Criteria under Consideration A. The Period of Significance is 1927 to 1973, which spans the time from the construction of the Temple-Center to its vacation by the congregation that built it and includes the addition of the associated school building as a contributing building.

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

Criterion A: Ethnic Heritage of Jews in Avondale

The former Isaac M. Wise Temple-Center is associated with Avondale's growing Jewish population during the first half of the 20th century, and subsequently reflects the transition of the neighborhood from predominantly Jewish to black. It was the first synagogue to enter Avondale, in 1903, and among the last to leave, in 1973. Cincinnati's early Jewish community resided and worshipped in the basin. By the mid-1800s, the Jewish community began moving into the West End. And by the 1890s well-to-do German Jewish families began moving into the northern part of Avondale, as they were often not welcome in the exclusive social circles that dominated other wealthy suburbs like Clifton. Synagogues began to be built in Avondale with the turn of the 20th century. According to Giglierano and Overmyer, by the 1920s Avondale was home to three-fourths of Cincinnati's Jewish population, and a variety of Jewish institutions and businesses began to move to Avondale.²

² Giglierano & Overmyer, 382

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The first synagogue in the neighborhood, dedicated on September 25, 1903, was built as “an additional building” for congregants of the B’nai Yeshurun’s Plum Street Temple who had moved to Avondale. Located at 3202 Reading Road at the northeast corner of Reading and Whittier Street, it was referred to as the Wise Center (Figure 13).³ A modest red-brick, Renaissance Revival two-story building designed by S. S. Godley, it included classrooms for Sunday School. “Shortly after its opening more than two hundred pupils had been registered in the religious school there.”⁴

In 1906, Cincinnati’s first Jewish congregation, Bene Israel, established downtown in 1824, moved to a new Neo-Classical synagogue at the southeast corner of Rockdale and Harvey avenues (demolished) by architects Tietig & Lee (Figure 14). This imposing building had a temple front with a portico of Corinthian columns and arcaded side elevations. Known as the Rockdale Temple, this congregation also embraced the Reform movement spearheaded by Isaac M. Wise. Rockdale Temple moved to Amberley in 1969, and their Avondale building has since been demolished.⁵

In 1906-1907, another monumental Neo-Classical synagogue was built at 3212 Reading Road for Shearith Israel Ahabeth Achim, a merger of two Orthodox congregations from Cincinnati’s West End. Influenced by the reforms of Dr. Wise, however, Shearith Israel Ahabeth Achim became more liberal, acquiring an organ in 1872, assembling a choir and instituting a Sabbath School.⁶ Like that of Bene Israel, Ahabeth Achim’s synagogue was designed by Tietig & Lee. This brick and stone structure features a robust round-arched single portal topped by a heavy gabled cornice and flanked by colossal battered buttresses at the corners (Figure 15). Stars of David in the borders of the stained-glass windows indicate the original occupant. It became known colloquially as the Reading Road Temple.⁷

Polish Jews, who organized their own Orthodox congregation, Adath Israel, downtown in 1847, moved to Avondale in 1916, taking over a church building on Rockdale near Reading Road (demolished). In 1918, Adath Israel acquired a new Rabbi, Louis Feinberg, who began modernizing the synagogue program, resulting in the congregation’s transition into Conservative Judaism. In 1926, this group dedicated an imposing new Neoclassical-Revival style synagogue in “gleaming white Indiana limestone,” at 3556 Reading Road at Lexington Avenue (Figure 16). Designed by Oscar Schwarz, it has a Corinthian portico. On the interior, the decorative scheme is Byzantine, with a great dome, 100 feet in diameter. Originally referred to as Avondale Synagogue or Lexington Shul, it later became known as Louis Feinberg Synagogue. Adath Israel vacated this building in 1964 and dedicated its next synagogue in Amberley Village in 1967.⁸ A

³ <https://www.wisetemple.org/about-us/temple-history/>, accessed May 25, 2018.

⁴ Heller, 174-175.

⁵ <https://www.rockdaletemple.org/about/our-history/> WPA Guide, 345.

⁶ Heller, 199.

⁷ In 1937, the building was transferred to the St. Nicholas Greek Orthodox Church, followed by the New Friendship Baptist Church in 1968.

⁸ Giglierano & Overmyer, 382

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fourth congregation, a small Orthodox North Avondale Synagogue at 3870 Reading Road, was created in 1948 by the merger of Yad Charutzim of Austrian-Hungarian Jews and Tifereth Israel, mostly Polish Jews.⁹

The members of the Reform B'nai Yeshurun congregation erected the Isaac M. Wise Temple-Center after more of its members were residing in Avondale. In addition to historically serving as a temple, the building also functioned as a community center; distinctive features include the addition of classrooms, a library, a ladies' parlor, a kitchen, and a dining room. In circa 1955, the neighboring building was constructed to accommodate the need for additional classrooms for Sunday School and religious after-school education such as Hebrew classes for the baby-boom generation.

After World War II Avondale's population began shifting as the Jewish community began to move to Rose Lawn, Amberley Village, and Blue Ash. Departing residents were often replaced by middle-income black families. Some white homeowners left Avondale as the black population grew. As property values fell, Avondale became even more accessible to lower-income residents. By 1959, the southern portion of Avondale, which had been predominantly Jewish, had become mostly black, particularly after the Cincinnati Department of Relocation settled 220 black families in the neighborhood, often in larger houses that had been illegally subdivided into multi-family dwellings.¹⁰ In 1960, 60 percent of Avondale's population was Jewish. However, riots and other violence along Reading Road between 1967 and 1970, accelerated their exodus.

One of the last Jewish congregations to leave Avondale, K. K. B'nai Yeshurun, vacated the Wise Center in 1973 and returned to the Plum Street Temple before building the Isaac M. Wise Center on Ridge Road in Amberly Village, which was dedicated in 1976. The Avondale building was purchased by the First Pentecostal Church of Cincinnati Inc., which was established on Third Street in downtown Cincinnati in 1930. The latter congregation met at a few different locations in the West End before buying and refurbishing the former Douglass School Annex in Walnut Hills in 1959.¹¹

Criterion A: Isaac M. Wise Temple-Center and Leadership in Reform Judaism

The 1927 former Isaac M. Wise Temple-Center is associated with the K. K. B'nai Yeshurun congregation, which is significant for its profound impact on Reform Judaism through setting examples in religious practice, community outreach and civic activism. The congregation was first convened in 1840 and established the Reform Judaism Movement in America under Isaac M. Wise after he was engaged as rabbi in 1853. The congregation initially met in a member's

⁹ Ibid., 392

¹⁰ Giglierano & Overmyer, 382.

¹¹ Ibid.

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home; its first synagogue, a small building with modest Gothic Revival features, was completed in 1848 on Lodge Street, an alley between Vine and Walnut streets in downtown Cincinnati.¹²

The Reform movement began in Germany during the early-nineteenth century to bring Judaism into line with the ideas of the western European enlightenment. Orthodox Judaism, the most traditional form of Judaism in terms of beliefs and practices, is based on the belief that the Torah comes directly from God and so cannot be changed. Orthodox Jews strictly observe the traditional practices of the Sabbath using the Hebrew language, and their synagogues are gender-segregated. They adhere to dietary laws commonly known as "kosher".¹³

Reform Jews believe that the Torah is a God-inspired holy document, which is rooted in the past and its interpretation can evolve with time and place. Reform Jews recognize that customs and understandings vary, and that Judaism is not and never was monolithic.¹⁴ "For example, the laws of Torah they found to be fundamentally democratic in nature led Reform to institute equality of men and women."¹⁵ American Reform Jews often read scriptures in English instead of Hebrew and allow "individual latitude to observe rituals such as kosher dietary codes."¹⁶

The Reform movement was brought to the United States by immigrants and was vigorously developed in America by Rabbi Isaac Mayer Wise. A native of Bohemia who came to the United States in 1846, Rabbi Wise founded the Union of America Hebrew Congregations, now known as the Union for Reform Judaism. As a rabbi in Albany, New York, Wise introduced many reforms in worship services, such as the seating of men and women together and choral singing. Wise began instituting reforms in the synagogue soon after arriving in Cincinnati in 1853, such as introducing a mixed choir of men and women and use of a pipe organ, and within the next few years other reforms such as limiting the observance of some holidays to one day and permission to pray without a head covering.¹⁷ In 1866, he instituted the Friday night lecture on philosophical and historical aspects of religion and a book of Hymns, Psalms and Prayers in English and German. Wise, along with Rabbi Max Lillenthal of Mount Street Temple, "introduced Hanukkah festivals to their congregations and promoted them in their publications to Jews across the nation."¹⁸ Wise also prompted the translation of more prayers into English in 1884.

¹² <https://www.wisetemple.org/about-us/temple-history/>, accessed May 25, 2018.

¹⁴ <http://www.world-religions-professor.com/orthodox-jews.html>, accessed 9/6/2018.

¹⁵ <https://reformjudaism.org/what-most-fundamental-difference-between-reform-judaism-and-orthodox-judaism>

¹⁶ Andrea Rapp, email Sept. 9, 2018.

¹⁷ Conservative Judaism, the second largest form of Judaism in the United States, began in the 19th century in reaction to the radical nature of Reform Judaism. To Conservative Jews, the Reform movement threw out too much of what is vital to the Jewish religion. Conservative Judaism represents a middle way between Orthodox and Reform, retaining many traditions and practices, but instituting some reforms as well, sometimes years later. Ordaining women as rabbis is an example. <http://www.world-religions-professor.com/orthodox-jews.html>, accessed 9/6/2018

¹⁸ Ibid.

¹⁹ Jeff Suess, "Area rabbis helped popularize Hanukkah," *Cincinnati Enquirer*, 12/7/2018, 13A.

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By 1858, Cincinnati's Wise congregation, with a membership of two hundred and twenty, was reported to be the second largest congregation in the United States, and planning began in 1860 to build a larger new Temple at a more dignified location. A site was selected across from City Hall, ground was broken in 1863, and after interruptions caused by the Civil War, the new building was completed in 1866. This Byzantine-Moorish-style building, known as Plum Street Temple, was designated a National Historic Landmark in 1975 (NR #72001021).¹⁹

Wise was influential in many ways. In 1854, he founded the oldest English-Jewish weekly newspaper still published in America and the second oldest in the world.²⁰ Even more important, Wise founded three major arms of the Reform Movement: an umbrella organization of synagogues, a seminary, and a rabbinic conference. In 1873 representatives of 34 congregations from 13 Midwestern and Southern states gathered in Cincinnati to found the Union of American Hebrew Congregations with one major purpose: establish a seminary where American rabbis could be trained for American congregations. Founded in 1875, Hebrew Union College, located at 3101 Clifton Avenue, is the oldest Jewish theological school in the Americas. Rabbi Wise was president of the institution until his death in 1900. With campuses in New York, Los Angeles, and Jerusalem, the school continues to be the main seminary for training rabbis, cantors, educators, and communal workers in Reform Judaism. One of the important results of the Conference of American Rabbis was its development of the Union Prayer Book. Adopted in 1893, it created consistency among Reform congregations nationwide.

Since 1900, Reform Judaism has grown from an initial membership of 34 congregations in 28 cities to more than 900 congregations in the United States, Canada, the Bahamas, Puerto Rico, and the Virgin Islands. It is the largest Jewish movement in North America and represents an estimated 1.5 million Jews. Since 2003 the General Assembly has been known as the Union for Reform Judaism.

The early 20th century was a time of transition for the Plum Street congregation. Upon the death of Rabbi Wise, his pulpit chair at Plum Street Temple was draped in black and kept vacant for a year. Rabbi Louis Grossmann was elected Senior Rabbi. James G. Heller joined as associate rabbi in 1920. As an increasing number of its members had moved to Avondale, the congregation commissioned the construction of a new building there. In 1925, the Plum Street congregation purchased Lots 16 and 17 at the corner of Reading and North Crescent in Samuel Cloon's 1853 subdivision from the estate of the Anne Froome Morris, and subsequently raised \$430,000 to build a grand new synagogue, which was dedicated on April 24, 1927, about two years after the initial purchase.²¹ In 1926, James Heller took over as senior rabbi.²²

¹⁹ Ibid.

²⁰ <http://www.americanisraelite.com/site/history.html>, accessed 9/24/2018.

²¹ Records of the Hamilton County Recorder.

²² <https://www.wisetemple.org/about/temple-history/1920-1979/> accessed 9/6/2018.

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In 1931, B'nai Yeshurun, with 650 family memberships, merged with the Reading Road Temple, which had 258 family memberships, bringing the total membership of the combined congregation to 900 families, or approximately 3500 people, including 650 children. Rabbi Samuel Wohl of the Reading Road Temple joined James Heller as co-rabbi. The still relatively new building was renamed as a memorial temple honoring Isaac. M. Wise. The congregation continued to own the Plum Street Temple downtown, but used it only for holidays, festivals, and ordination services of Hebrew Union College.²³

In addition to its function as a house of worship, the new Wise Temple-Center became a cultural institution. When the Board dedicated the auditorium to the memory of Louis Grossmann in 1927, it was decided to permit the use of the building under a very liberal policy to all organizations, Jewish or Gentile, with a religious, educational, or philanthropic purpose.²⁴ Famous educators, economists, journalists, and philosophers appeared in forum discussions in the auditorium.²⁵ The most notable of the forum speakers was Eleanor Roosevelt in 1938, who spoke on the qualities of good citizenship.²⁶ Although she spoke at the Emery Auditorium downtown, her appearance reflects the power and reach of the Wise Temple leadership.

Another part of Wise Temple-Center's outreach to the community was Rabbi Heller's creation of the Cosmic Club, a society of liberal ministers, in 1929. Rabbi Wohl had already begun an Institute on Judaism for Christian clergy, held yearly, which drew hundreds of teachers, clergy and civic leaders to timely lectures about politics, economics, history, art and religion. This became a national program under the auspices of the Union of American Hebrew Congregations.²⁷

With the rise of Hitler in the 1930s, Jews fled Germany, Austria and Czechoslovakia, and many came to Cincinnati. Wise Temple-Center welcomed them and held special services for refugees in September 1937. Rabbi Wohl continued to inform his congregants about the horrors of Nazism before and during World War II. He also became an international advocate for the Zionist cause of establishing a Jewish homeland in Palestine, making sixteen trips to Israel between 1948 and 1971 and serving as a delegate to several World Zionist Congresses. As the President of the League for Labor Palestine, he met with Ben Gurion, Berl Katznelson, Golda Meir, and others about how to build support for Israel in America. While Rabbi Stephen Wise was "frequently perceived as the titular head of the Zionist movement in the United states, "Wohl was "often summoned to participate in national and international delegations and convocations to present the Jewish or Zionistic case."²⁸ Wohl became "one of the important liaisons from North America to the infant country" of Israel.²⁹

²³ "Merger of Temples Ratified." Isaac M. Wise Temple archives.

²⁴ Heller, 186,195.

²⁵ WPA Guide, 344.

²⁶ "Mrs. Roosevelt heads List of Forum Speakers," *Cincinnati Times Star* 10/25/1938, 11:2.

²⁷ Andrea Rapp, email 9/17/2018.

²⁸ Wohl, p 226-227.

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In terms of religious practices at Wise-Temple Center, Wohl had instituted a new ceremony known as “consecration” for kindergarten-aged children while at the Reading Road Temple. He brought that ceremony to Wise Temple-Center, and it subsequently became observed nationally in Reform and Conservative congregations. Wohl also reinvigorated the ritual of Shabuoth, a holiday commemorating the giving of the Ten Commandments.³⁰ Also known as the Feast of Weeks, Shabuoth “is mentioned in the Bible as the time when the first fruits of the spring planting appear. Reform Jews celebrate for one day and Orthodox and Conservative Jews for two.”³¹ In 1952, Heller retired, and Albert Goldman became co-rabbi with Wohl the following year.

In 1955, with the baby boom in full swing, the Temple-Center opted to build a new one-story school next door to augment the classrooms in the Temple-Center. The importance of religious education, established by Rabbi Wise to increase understanding and promote the growth of

Reform Judaism, was continued by Rabbi Wohl. He was not in favor of full-time parochial schools because of his belief in the separation of church and state and that Jewish youth should mix with non-Jewish children to establish good relations with the general population. The school building was used for after-school Hebrew classes to prepare young people for their Bar and Bat Mitzvahs. This “two-day-a-week congregational school became an illustration for the nation.”³² Designed by Pepinsky, Grau & Schrand, the one-story school was built by the J. & E. Warm Company for \$145,000. A second floor was added by Zion Temple in 1991, designed by Associated Design Concepts, DBA Adeco Inc. This enabled Zion Temple to open a full-time church-affiliated elementary school.

In 1966, the congregation celebrated the centennial anniversary of Plum Street Temple. By then, Rabbi Goldman and the congregation had embraced the Civil Rights Movement. Goldman’s 2007 obituary described him as a “rights pioneer” and “leader in interfaith relations.”³³ Jews participated strongly in the fight against racial segregation and discrimination in America. As frequent victims of religious discrimination, they could identify deeply with the struggle for civil rights. Responding to “the demands of faith and of enlightened self-interest, Jews served in the forefront of the fight to end racial segregation in education, public accommodations and voting, by playing an active role in the equality struggles of the 1950s and 1960s, when a strong black/Jewish alliance was at the heart of the civil rights movement.”³⁴

The Reform Movement was deeply involved, and in 1961 founded the Religious Action Center. Jewish political leverage contributed to passage of landmark civil rights laws, nationally and

²⁹ Wohl, 227.

³⁰ Wohl, 201.

³¹ “Jews Begin Celebration of Shabuoth Holiday.” *New York Times*, June 4, 1976, accessed Sept. 19, 2018.

³² Wohl, 182.

³³ “Rabbi Albert A. Goldman, Rights Pioneer.” *Cincinnati Enquirer*, 8/23/2007, B4:1

³⁴ A. Vorspan and D. Saperstein, *Jewish Dimensions of Social Justice: Tough Moral Choices of Our Time* (UAHC Press: 1998, 203ff) excerpted in <https://rac.org/rac-and-civil-rights-movement>, accessed 9/6/2018.

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locally. Once civil rights and religious groups mobilized the conscience of America against racial injustice, changes came at last. The Civil Rights Act of 1964 and the Voting Rights Act of 1965 were both drafted in the conference room of the RAC's building in Washington, D.C., under the aegis of the Leadership Conference on Civil Rights (which for decades was housed in the Center).³⁵

The Jewish Community continued as avid supporters of over a score of the most far-reaching civil rights laws in the nation's history, addressing persistent discrimination in voting, housing, and employment, against women, racial minorities, and persons with disabilities. The Wise Temple-Center participated in this movement in numerous ways. On November 13, 1961, the RAC received a special tribute from President John F. Kennedy in the White House Rose Garden. Rabbi Goldman attended and a historic Torah from the Wise congregation was given to the President to symbolize the lasting contribution of Jews to the moral fabric of American society. President Kennedy pronounced it represented "the happy relations which exist between all religious groups and must continue to exist in this country if we are to be worthy of our heritage."³⁶

In 1963, Rabbi Goldman participated in the march in Washington when Martin Luther King made his famous "I Have a Dream," speech. Goldman was also present at the march in Selma, Alabama, "where peaceful protestors were attacked by police." He invited King to speak at the centennial of the Wise Temple in 1966. King was not able to attend but did visit Cincinnati in June 1967 and agreed to be interviewed by Rabbi Goldman. Another way in which Goldman responded to civil strife was to join in founding the Metropolitan Area Religious Coalition of Cincinnati (MARCC) "to perpetuate interfaith social action." When King was assassinated in 1968, Goldman worked to promote calm in the community and push for social progress in Cincinnati.³⁷

Along with a Catholic priest and two Protestant ministers, one black and one white, Goldman appeared on a weekly television Sunday-morning talk show called, "Dialogue" on WKRC Channel 12 in Cincinnati. The show, which featured discussion of current issues and aimed to ease racial tension, ran over twenty years and was one of the longest-running shows of its type in the country. It attracted an audience of about 11,000 viewers each week.³⁸ Goldman was also the first rabbi to teach at Xavier University, a Catholic institution.

Wise Temple also played a role in women's rights by supporting the ordination of Sally Jane Priesand as the first female rabbi in America ordained by a rabbinical seminary.³⁹ Priesand was ordained by the Hebrew Union College-Jewish Institute of Religion on June 3, 1972, at Plum Street Temple in Cincinnati.⁴⁰ The year leading up to her ordination, she was affiliated with Wise Temple-Center as a rabbinic intern, a position created by Rabbi Goldman.⁴¹

³⁵ <https://rac.org/history-rac-timeline>, accessed 9/6/2018.

³⁶ *Ibid.*

³⁷ "Rabbi Albert A. Goldman, Rights Pioneer." *Cincinnati Enquirer*, 8/23/2007, B4:1

³⁸ "Dialogue" marks 20th year of televised clergy discussions." *Cincinnati Enquirer*, 3/16/1986, B6.

³⁹ Priesand was the second formally ordained female rabbi in Jewish history, after Regina Jonas.

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HUC-JIR's president Rabbi Alfred Gottschalk called the ordination of Priesand "historic", one that breaks stereotypes and allows "Jewish women to consider seeking the rabbinate" and a testament to Reform Judaism's efforts at achieving "equality of women in the congregation of the Lord".⁴² By acquiescing to women's ordination at a time of social and political changes in American life, the Reform Movement portrayed itself as continuing its historic project of adapting Judaism to respond to modernity while simultaneously demonstrating its commitment to women's equality.⁴³

Despite the Wise congregation's stand against racial discrimination, it could not withstand the migration of its members out of Avondale. This migration began after World War II and accelerated after the riots that took place in 1967 and 1968. Adath Israel moved out to Amberley Village in 1967 and Rockdale Temple did the same in 1969. In 1973, after selling the Temple-Center to the First Pentecostal Church, the B'nai Yeshurun congregation resumed use of the Plum Street Temple before relocating to a new temple on Ridge Road in Amberley in 1976. The new building included a religious school with a 300-seat multi-purpose auditorium-chapel, lounges, kitchen, offices and library. It was hoped that the move would make the temple more attractive to young families. The general membership was still large—about 1235 families—but the religious school was losing students, down 40 percent from the year before.⁴⁴

Criterion C: Architecture

The Isaac M. Wise Temple is eligible under Criterion C on the local level as an excellent example of a synagogue in the Neo-Romanesque style with Art Deco elements and as the work of the Cincinnati architectural firm of Fechheimer, Ihorst & McCoy. Based on this significance, the former temple, which continues to be owned and used by a religious institution, qualifies as an exception to the Criteria under Consideration A.

On its exterior, the Wise Temple-Center displays many Romanesque-inspired features, including the wide, rounded arches over recessed windows and doors, quarry-faced masonry walls of variegated stone, chevron molding, and ornamented columns. Interior features include the (false) wood beams in the "Upper Prayer Room" and the barrel-vaulted ceilings found in the vestibule, basement vestibule, and nave of the main worship space.

⁴⁰ Zola, Gary Phillip, ed. (1996). *Women Rabbis: Exploration & Celebration: Papers Delivered at an Academic Conference Honoring Twenty Years of Women in the Rabbinate, 1972-1992*. Hebrew Union College Press, 20.

⁴¹ After her ordination she served first as assistant and then as associate rabbi at Stephen Wise Free Synagogue in New York City, and later led Monmouth Reform Temple in Tinton Falls, New Jersey from 1981 until her retirement in 2006.

⁴² Eleanor Blau. "1st Woman Rabbi in U.S. Ordained; She May Be Only the Second in History of Judaism", *The New York Times*, June 4, 1972. Retrieved September 9, 2018.

⁴³ Isaac Levitats; Rothkoff, Aaron; Nadell, Pamela S. (2007). Michael Berenbaum and Fred Skolnik (ed.), ed. "Semikhah". *Encyclopaedia Judaica, Volume 18*. Detroit: Macmillan Reference USA, pp. 274–279.

⁴⁴ Ben L. Kaufman. "Wise Temple Plans New Facilities." 1/19/1973. Scrapbook.

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The former synagogue also exhibits Art Deco style characteristics, including the simplified and stylized composition of the façade, with its vertical recessions and projections, and parapet at the roof line. Art Deco-style geometric motifs grace elements throughout, including the exterior copper lights that once flanked the front walkway and geometric patterns of leaded glass in the transoms of exterior doors. The circular motif found on the primary entry doors and on the doors leading from the vestibule into the nave has a flare of the Art Deco style. Other Art Deco style design elements are found in lighting fixtures found throughout the building. The wall brackets for the hand railing in the school wing stairwells also have an Art Deco character.

Stained glass windows dedicated in 1968 (Figures 11 and 12) provide a distinctly contemporary element that is compatible with the Temple's modern interpretation of historic styles. "In muted colors of soft yellows, golds, bronzes and mauves, the twelve windows reflect many facets of the congregation. Each pair of windows together has six panels, which convey the history of the Isaac M. Wise Temple, its roots and its aspirations." Themes represented include Freedom, Jewish holidays, Peace, Israel, and martyrs.

Identifying the stylistic precedents for the Romanesque treatment of the Wise Temple-Center requires looking beyond Cincinnati. The design of synagogues in the United States has for the most part followed "the general design and building trends of American religious architecture, though on several occasions influences from European synagogues have been felt." (Gruber p 102) In the late 18th and early 19th centuries, classical influences were dominant, as reflected in the Touro Synagogue in Newport, Rhode Island, America's oldest surviving synagogue built in 1763, and the 1846 Greek Revival S. C. Beth Elohim synagogue in Charleston, SC.

By the mid-1840s, American architects began to turn to Romanesque Revival, especially for churches and synagogues. It is generally accepted that the style was introduced in the U.S. by Richard Upjohn who applied it to the Church of the Pilgrims (now the Maronite Cathedral of Our Lady of Lebanon) in Brooklyn Heights, built in 1844–46.⁴⁵ A Romanesque-inspired design for the Smithsonian Institution Building in Washington, D.C., by James Renwick, Jr. built 1847–51, decisively established the style as appropriate for public buildings. Renwick reportedly offered two schemes in the design competition, one Gothic and the other Romanesque, and the Smithsonian chose the latter.⁴⁶

The style had already become popular in Germany in the 1830s, and several concurrent forces helped to popularize it in the U.S. First, a wave of German immigrants in the 1840s brought a taste for the Rundbogenstil with them.⁴⁷ Second, the style was promoted in several publications. A treatise entitled *Hints on Public Architecture*, prepared by social reformer Robert Dale Owen

⁴⁵ Marrone, Francis. *An Architectural Guidebook to Brooklyn*. Layton, UT: Gibb Smith, 2011, 136–37.

⁴⁶ Poppeliers, John C. and S. Allen Chambers, Jr. *What Style Is It?: A Guide to American Architecture*. Hoboken, N.J.: John Wiley & Sons, 2003, 54–6.

⁴⁷ *Ibid.* Typical characteristics of the Rundbogenstil in Cincinnati were the use of brick, terra cotta and stone ornament, round arches, and a combination of Romanesque and Renaissance elements, such as corbel tables, polychromatic voussoirs and keystones.

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in 1847–48, advocated that Romanesque style offered a more flexible and economic American architecture than Greek Revival buildings,⁴⁸ which lacked architectural integrity because their classical temple facades concealed 19th-century necessities.⁴⁹ Another influential publication, *Plans for Churches and Parsonages* published by the Congregational Church in 1853, included 18 designs, most in the Romanesque Revival style, by ten architects, including Upjohn, Renwick, and others.⁵⁰

Concurrent with Upjohn's Church of the Pilgrims, the Romanesque Revival was applied in 1846 to the Eagle Street Synagogue of the Anshe Chesed congregation in Cleveland, Ohio, which combined the style with Renaissance elements.⁵¹ Another early example, from 1847, was the Wooster Street Synagogue in New York. It was designed by Otto Blesch and Leopold Eidlitz, who were both well-known. Eidlitz (1823-1908) is considered the first Jewish architect in the United States. A native of Prague who trained at the Vienna Polytechnic School, he moved to New York in 1843. After working for a short time with architect Richard Upjohn, he entered a partnership with Blesch, a German native who was trained in Munich.⁵²

Both Blesch and Eidlitz were likely aware of antecedent examples of Romanesque Revival houses of worship in Europe, such as the Ludwigskirche in Munich begun in 1829 and the Kassel synagogue (1836-1839). Like these European examples, the Wooster Street synagogue's front elevation reflected the tripartite arrangement of the plan with the heavy corbelled gable expressing the nave, and half gables at the side aisles. The central entrance featured an arched and gabled porch balanced by single windows in the end bays and surmounted by a rose window. Other examples are the Har Sinai Synagogue in Baltimore (1849), a brick building with the typical corbelled gable, wall buttresses and large rose window, and Cleveland's Tifereth Israel synagogue, built by H. White in 1855, which also had a rose window and arcaded detail.⁵³

After the Civil War, the Moorish Revival style, "inspired by developments in central Europe in the 1840s," was adopted in the United States by many groups of first-generation German Jews, who had arrived in large numbers in the 1840s but were not prosperous enough to build large synagogues until after the war. B'nai Yeshurun's Plum Street Temple (1866) in Cincinnati is an important surviving example, as are the Central Synagogue in New York City (1872); Oheb Shalom, Newark, NJ (1884); Eldridge Street Synagogue, New York City (1886); and little Gemilleth Chassid in Port Gibson, Mississippi (1891). However, "most of the opulent synagogues have been demolished, replaced by more subdued, often classical structures."⁵⁴

⁴⁸ Meeks, Carroll L.V. "Romanesque Before Richardson in the United States." *The Art Bulletin* 23, no. 1 (1953): 17–33.

⁴⁹ Owen, Robert Dale. *Hints on Public Architecture*. New York: George P. Putnam, 1849.

⁵⁰ Steege, Gwen W. "The 'Book of Plans' and the Early Romanesque Revival in the United States: A Study in Architectural Patronage." *Journal of the Society of Architectural Historians* 46, no. 3 (1987): 215–27.

⁵¹ Rachel Bernstein Wischnitzer, *Synagogue Architecture in the United States; History and Interpretation*, 42.

⁵² *Ibid.*

⁵³ *Ibid.*

⁵⁴ Gruber, 104.

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By the late nineteenth century, increasingly assimilated Jews found the Moorish style exotic and un-American. New classical edifices—dignified, austere, monumental and reflective of the favored style of America's cultural elite—were built. In 1897 Arnold Brunner designed a new home for Shearith Israel in New York City, followed by Temple

Society of Concord in Syracuse, New York, in 1910. While overtly responding to general architectural trends fostered by the Columbian Exposition of 1893, Brunner justified his use of the classical style by citing discoveries in Palestine of Ancient synagogues—all classical buildings.⁵⁵

Aspiration for integration lay behind the more classical structures of Congregation Beth El, Detroit (1903); Beth Ahabah, Richmond (1904); the Sephardic Mikveh Israel, Philadelphia (1909, demolished); and Anshe Sholom (1910, demolished) and Sinai Temple (1909-12, demolished) in Chicago.⁵⁶

The Romanesque style, associated with Byzantine sources, however, continued to be used for synagogues into the late 19th and early 20th centuries. In the 1890s, however, it was adapted to a new form. A central plan, typically with a dome, provided seating advantages over the oblong plan. Whether based on a square, oval, polygon, or a Greek cross, it allowed an auditorium to be widened and rows of seats to be lengthened bringing more seats close to the Ark and the pulpit. The Byzantine-sourced central domed plan was not only recognized as a historic precedent, but it was also better at providing additional seating for growing congregations than a traditional basilica plan with a long nave, where the seats at the rear had lesser visibility, acoustics, and prestige.⁵⁷

Synagogues of this type appeared in Buffalo, Baltimore, and Salt Lake City, but Cleveland has several outstanding examples. The Temple Tifereth Israel in Cleveland (1894) by Isadore J. Lehman and Theodore Schmitt, with sources in H. H. Richardson, inspired a series of central-planned Romanesque synagogues, including the 1921 Euclid Avenue Temple on East 82nd Street in Cleveland, also by Lehman and Schmitt. Built for the Anshe Chesed congregation of which Lehman was a member, "This later building was a crisper and clarified interpretation of Romanesque, with simpler massing, smoother brick walls vs. rugged stone, and lower-sloped gables."⁵⁸ Another superb example is the 1924 Tifereth Israel at Ansel Road and 105th Street in Cleveland, in which Charles R. Greco combined a seven-sided hall with substantial wings into a single organic composition. Other important central-plan synagogues are Temple Isaiah in Chicago (1924) by Alfred S. Alschuler and Temple Emanu-El in San Francisco (1926) by Bakewell, Brown and Schnaittacher.⁵⁹

⁵⁵ Ibid, 106.

⁵⁶ Ibid, 106.

⁵⁷ Wischnitzer, *Synagogue Architecture in the United States*;

⁵⁸ Gruber, 105.

⁵⁹ Ibid.

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Despite the dominance of central-plan synagogues all through the 1920s, Fechheimer, Ihorst & McCoy chose a more traditional plan for the Wise Temple-Center, possibly to remind the congregation of the earlier Plum Street Temple. Prior to the Wise Temple-Center, synagogues in Cincinnati were vernacular, Gothic Revival, Moorish Revival, or Neoclassical; the Wise Temple-Center was Cincinnati's first and only Neo-Romanesque synagogue. In the national context, there was ample precedent for the use of that style; even so, Wise-Temple Center is an excellent example. Popular admiration of the building is reflected in its publication in post card format and portrayal in a rendering in the *Cincinnati Post* in 1938 (See Figures 7 and 8).

The plan of the former Wise Temple-Center is also an early example of an ideological shift, described by Rachel Wischnitzer in *Synagogue Architecture in the United States*, of synagogues shifting from the traditional program of worship to social centers for communities during the first quarter of the 20th century. According to Wischnitzer it was not until World War II that architects began to explore a multi-purpose building type in synagogue planning (Wischnitzer, 8). Unlike the Plum Street Temple, which was limited to a worship space and an undercroft, the Wise Temple-Center provided three floors of ancillary spaces in the rear wing. Referred to as the "Sunday School" wing on the architectural plans, this wing included 18 classrooms as well as an office, Ladies' Parlor, Temple Club Room, library, and Rabbi's study (See Figures 9 and 10). Completed at the end of the first quarter of the 20th century, the Wise Temple-Center clearly reflects the trend toward multi-function buildings for religious institutions at that time.

The Art Deco flourishes of the Wise Temple-Center were very timely. The style came into vogue after being on display in Paris at the *Exposition Internationale des Arts Decoratif et Industriels Modernes* in the summer of 1925. Leland Roth described Art Deco as a "purely decorative style originally developed in Europe as a kind of delayed geometricization of Art Nouveau." It was characterized by bold geometric patterns, either sharply angular or curvilinear. Figurative images such as flora and fauna were translated into flat linear designs. Beginning in the late 1920s, Art Deco was applied in America to commercial buildings such as the Oviatt Building in downtown Los Angeles in 1927-1928; movie theaters, such as Radio city Music Hall in 1932; skyscrapers such as the Chrysler Building in New York in 1926-30 and apartment buildings in Miami Beach.⁶⁰

Art Deco elements were not common in churches except as a superficial decorative treatment. Bertram Goodhue's Church of the Heavenly Rest, built in 1926-1929 (after his death) on Fifth Avenue at 90th Street in New York was a hybrid of Neo-Gothic and Art Deco.⁶¹ His early work, with Ralph Adams Cram, was high Gothic in style; Goodhue later turned to Romanesque, but by the end of his career, he favored simple, classical lines. Two of his greatest designs—the Los Angeles Central Library (1921-26) and the Nebraska State Capital (1919-20; 1922-32), had elements of Art Deco design. The taste for Art Deco in the late 1920s and prominence of

⁶⁰ Leland M. Roth, *American Architecture: A History*. Boulder, CO: Westview Press, 2001, 364-367; 375-379.

⁶¹ <http://www.nyc-architecture.com/UES/UES117.htm>, accessed 1/7/2019.

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Goodhue's work certainly could have influenced Fechheimer's approach to the Wise Temple-Center.⁶²

Architects and Designers

The design of the Isaac M. Wise Temple-Center, by the Cincinnati architectural firm

Fechheimer, Ihorst & McCoy, won the annual award of the Cincinnati chapter of the American Institute of Architects in 1929. The firm was headed by Abraham Lincoln Fechheimer (1876-1954), member of a prominent Cincinnati family that originated in Mitzitz, Bavaria. Born deaf, he received training in early life at the Clarke School for the Deaf in Northampton, MA. (He later became a trustee of the school.) Fechheimer earned an architecture degree from Columbia University in 1894 and then received a diploma from École de Beaux Arts in Paris in 1904. He was the first person born totally deaf to receive a degree from a university in this country, only the second Cincinnati to attend the École de Beaux Arts and was one of the first Jewish architects in Cincinnati.⁶³ Once back in Cincinnati, Fechheimer started his career working in association with Harry Hake (1871-1955) in 1906. Hake and Fechheimer won the competition for their Collegiate Gothic design of the original group of buildings at Hebrew Union College. The college's administration building and the Bernheim Library opened in 1913.⁶⁴ The former Tempelder Hanselmann Lodge #208 at 3101 Clifton Avenue (now part of the Hebrew Union College campus and renamed Mayerson Hall), a monumental Neo-Romanesque building completed in 1914, may have been Fechheimer's last project for the Hake firm.⁶⁵

Fechheimer apparently practiced on his own initially, completing a design for a small Collegiate Gothic-style library branch for Cincinnati's West End, published in the *Cincinnati Enquirer* on January 29, 1914 (2:4). In 1926, he entered a partnership—Fechheimer, Ihorst & McCoy, which operated until 1946. His partners were Benjamin L. Ihorst and P. L. McCoy. Little information has been gathered regarding the life and work of McCoy, other than he was a native Cincinnati. Benjamin L. Ihorst, born in Cincinnati in 1887, trained at the Ohio Mechanics Institute, and then was a draftsman with Zettel & Rapp for three years, Tietig & Lee for two years, a partner of Edward Schlochtemeyer (also spelled Sloctemyer) briefly in 1910 and then joined Fechheimer and McCoy. He became a partner in 1926.⁶⁶

The Wise Temple-Center was one of the firm's most important commissions. Fechheimer's family had been members of K. K. B'nai Yeshurun for generations since its founding in 1840. His ancestors were leaders in underwriting construction of the Lodge Street Temple in 1841 and Plum Street Temple in 1865, and his family likewise contributed to the capital campaign to build

⁶² "Biography of Bertram Grosvenor Goodhue American Ecclesiastical Architect (1869-1924)," www.thoughtco.com, accessed 1/8/2019.

⁶³ Richard Havlin, "Fine Architect," *Cincinnati Enquirer* 5/21/1950, 1:1; Bennett, 30.

⁶⁴ Giglierano and Overmyer, 241.

⁶⁵ Walter Langsam. "Biographical Dictionary of Cincinnati Architects."

⁶⁶ Walter Langsam. *Ibid.*

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the new temple in Avondale.⁶⁷ The design was recognized with an annual award from the Cincinnati chapter of the American Institute of Architects in 1929.⁶⁸

Fechheimer, Ihorst & McCoy were adept at period revival interpretations, as seen in the Collegiate Gothic-style campus of Hebrew Union College from the 1910s; the Colonial Revival Dale Park School (1924-1925), which is considered a contributing resource in the National Historic Landmark district in the Village of Mariemont; the Romanesque-inspired Linwood elementary School (1929-30) at 4900 Eastern Avenue; and the imposing Beaux Arts-style Ault

Park Pavilion (1930) in Cincinnati. Fechheimer and Ihorst also designed the recently demolished Moderne-style Wilson Auditorium (1930), formerly located on the Clifton Campus of the University of Cincinnati. Fechheimer was designated as a Fellow of The American Institute of Architects (FAIA) in 1950.⁶⁹ At the time, this recognition placed Fechheimer among an elite group of architects in Cincinnati that included only Harry Hake, Frederick W. Garber, George Marshall Martin, and Charles F. Cellarius. Fechheimer retired circa 1950 and passed away in July 1954 while on vacation in England.⁷⁰

In the late 1960s, as Jews were leaving Avondale for northern suburbs, it was thought that updating the Center's look in a more contemporary modern style, would retain members despite the changing demographics of the neighborhood. Architects John Burdick and Otto Bauer-Nilsen, associated with John Gartner in a partnership that would become known as GBBN, had extensive experience with contemporary church design, especially Catholic churches. The firm was hired to upgrade and refresh the existing auditorium. In addition to fresh paint, carpet, drapes, and wall coverings, the renovations, dedicated in 1968, included a new Ark, Menorah, and Eternal Lamp designed by Bauer-Nilsen. It also included stained-glass windows, which were designed and created by Herman A. Verbinnen and given in memory of Edward M. Marks by his wife, Mrs. Emma Marks, and daughters Miss Janet Marks and Mrs. May Fechheimer.⁷¹

Belgian born Herman A. Verbinnen (1932-1987) was raised and educated in England from the age of 2. He studied at the London Central School of Art and obtained a diploma from the Worshipful Company of Glaziers and Painters of Glass. After World War II, Verbinnen repaired the stained-glass windows in the House of Lords. He moved to Cincinnati in 1955, and before moving to Westerly, RI, in 1968, he designed stained glass windows for more than a dozen churches and libraries in Ohio, Indiana, and Kentucky, including St. Paul's United Methodist Church, 8221 Miami Avenue in Cincinnati, completed in 1967, and the Forest Chapel United Methodist Church, 680 West Sharon Road, built in 1967-1970. Both churches were designed by architects Arend and Arend.⁷²

⁶⁷ The History of the Congregation Bene Yeshurun of Cincinnati, Ohio, Isaac M. Wise Temple archives.

⁶⁸ Giglierano and Overmyer, 392.

⁶⁹ Langsam, *Ibid.*

⁷⁰ Retired Architect Dies in England During Vacation, *Cincinnati Post* 7/29/1954, 6:1.

⁷¹ Untitled Brochure, Isaac M. Wise Temple archives.

⁷² Beth Sullebarger, Reconnaissance Survey of Architectural Resources in Forest Park, Ohio, June 8, 2012.

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Samuel D. Gruber, author of *Synagogues* and a blog on Jewish Art Monuments, commented,

Though not of the order of Abraham Rattner's great windows at the Chicago Loop Synagogue, Ben Shahn's designs for Temple Beth Zion in Buffalo, or Adolph Gottlieb's windows for the Kingsway Jewish Center in Brooklyn or the Park Avenue Synagogue in Manhattan, they should be considered along with the work of Jean-Jacques Duval as beautiful work by Christian stained-glass artists for Jewish clients, who strove to adapt their more frequently commissioned work for churches to synagogue use.⁷³

The 1955/1991 school building represented the growth of the congregation and the need to accommodate more students associated with the baby boom after World War II, and its architectural design is representative of the taste for Modernism during that period. The 1991 addition is respectfully compatible of the mid-20th-century building.

Conclusion

The former Isaac M. Wise Temple-Center, built in 1926-27, and associated school building, built in 1955 and expanded in 1991, are eligible under Criterion A on the local level for their significance in the area of Ethnic Heritage of the Jewish community in Cincinnati's Avondale neighborhood from the early 20th century to the early 1970s when the Temple's congregation moved to Amberley, a northern suburb. The former Wise Temple-Center is also eligible under Criterion A on the local level in the area of Religion for its many innovations in practice, its leadership in community outreach and advocacy activities in civil and women's rights. It is eligible under Criterion C on the local level in the Area of Architecture as an excellent example of a Neo-Romanesque synagogue with Art Deco elements by the prominent early-twentieth-century Cincinnati architecture firm of Fechheimer, Ihorst & McCoy, modernized with significant new stained-glass windows by Herman Verbinnen in 1968. The nominated buildings retain a high degree of integrity, including location, design, setting, materials, workmanship, feeling, and association. Based on its architectural significance and integrity, the former temple qualifies as an exception to the Criteria under Consideration A. The Period of Significance, 1926 to 1973, ranges from the laying the cornerstone of the Temple-Center to its vacation by the congregation that built it and includes the addition of the associated school building as a contributing building.

⁷³ Samuel Gruber, Cincinnati's (former) Wise Center Windows: A Mid-Century Modern Surprise in a Majestic 1920s Building, December 20, 2017, Samuel Gruber's Jewish Art & Monuments, accessed on the web 6/11/2018. <http://samgrubersjewishartmonuments.blogspot.com/2017/12/cincinnati-former-wise-center-windows.html> accessed June 6, 2018.

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www.wisetemple.org/about-us/temple-history/, accessed May 25, 2018.

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: Zion Temple First Pentecostal Church, Isaac M. Wise Temple

Historic Resources Survey Number (if assigned): HAM0075801

10. Geographical Data

Acreage of Property 1.83

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Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 39.152530 | Longitude: -84.485287 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|-------------|-----------------|-------------------|
| 1. Zone: 16 | Easting: 717300 | Northing: 4336498 |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

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

The Temple-Center occupies Lots 16 and 17 of Samuel Cloon's subdivision; the school building occupies the south part of lot 17, all of lot 5 and most of lot 6 of the Greenwood Place Subdivision. Starting at the east corner of Lot 16 near the southwest corner of Reading Road and North Fred Shuttlesworth Circle (formerly known as North Crescent Avenue), the boundary extends 366 feet southwest along Reading Road on the lot lines of lots 16, 17, 5 and 6; 200 feet northwest to the west corner of Lot 5, thence northeast approximately 332 in a straight line to the north corner lot 16; thence 244 feet along North Fred Shuttlesworth Circle to the place of beginning. These lots are all part of Hamilton County Auditor's Parcel Number 111-0005-0020-90.

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Boundary Justification (Explain why the boundaries were selected.)

The boundary includes all or part of the four lots (5, 6, 16 and 17) occupied by the two buildings being nominated. These lots are part of Hamilton County Auditor's Parcel Number 111-0005-0020-90. The nomination boundary excludes five lots occupied by a paved parking lot and another lot owned by the church at 807 N. Fred Shuttlesworth Circle, which is currently occupied by a vacant house.

11. Form Prepared By

name/title: Beth Sullebarger, Principal, and Bobbie McTurner, Architectural Historian
organization: Sullebarger Associates
street & number: 1080 Morse Avenue
city or town: Glendale state: OH zip code: 45246-3830
e-mail: sullebarger@fuse.net
telephone: (513) 703-0877
date: July 1, 2018

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Figures

- Figure 1. Temple-Center Site Plan, 1926
Figure 2. Temple-Center First-Floor Plan, 1926
Figure 3. Temple-Center Second-Floor Plan, 1926
Figure 4. Temple-Center Third-Floor Plan, 1926

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- Figure 5. Temple-Center Longitudinal Section, 1926
- Figure 6. School Building, Rendering, 1955
- Figure 7. Temple-Center Post Card, n.d.
- Figure 8. Rendering, *Cincinnati Post*, circa 1938
- Figure 9. Temple-Center, Temple Club Room, circa 1927
- Figure 10. Temple-Center, Rabbi's Study, circa 1927
- Figure 11. Temple-Center, Auditorium looking west, circa 1968
- Figure 12. Temple-Center, Auditorium looking east, circa 1968
- Figure 13. Reading Road Temple (1903), 3202 Reading Road, Cincinnati
- Figure 14. Bene Israel Temple, AKA Rockdale Temple (1906), 405 Rockdale Ave,
- Figure 15. Sh'erith Ahabeth Achim Temple (1907), 3212 Reading Road, Cincinnati
- Figure 16. Apath Israel Temple (1926) 3556 Reading Road, Cincinnati

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Isaac M. Wise Temple-Center

City or Vicinity: Cincinnati

County: Hamilton State: OH

Photographer: Beth Sullebarger

Date Photographed: May 14, 2018

- 1 of 32. Front elevation, looking west
- 2 of 32. Front elevation, looking northwest
- 3 of 32. Side elevation, looking west
- 4 of 32. Side and front elevations, looking north
- 5 of 32. Side elevation, detail, looking southwest
- 6 of 32. Side elevation, detail, looking south
- 7 of 32. Rear elevation, looking south
- 8 of 32. Front lobby, looking south
- 9 of 32. Water fountain, looking southeast
- 10 of 32. Auditorium, looking northwest

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- 11 of 32. Stained-glass window detail, looking west
- 12 of 32. Auditorium, looking southeast
- 13 of 32. Vestibule, looking northeast
- 14 of 32. Typical classroom, second floor
- 15 of 32. Corridor, second floor, looking northeast
- 16 of 32. Stairway, looking northwest
- 17 of 32. Temple Club Room, looking northwest
- 18 of 32. Chandelier, Temple Club Room
- 19 of 32. Wall sconce, Temple Club Room
- 20 of 32. Rabbi's Study, looking north
- 21 of 32. Library, looking south
- 22 of 32. Basement vestibule, looking south
- 23 of 32. Basement dining room/fellowship hall, looking southeast
- 24 of 32. Basement kitchen, looking west
- 25 of 32. School building, front elevation looking northwest
- 26 of 32. School building, side and front elevations, looking north
- 27 of 32. School building, rear elevation, looking northeast
- 28 of 32. School building, corridor, 1st floor, looking southwest
- 29 of 32. School building, typical classroom, 1st floor
- 30 of 32. School building, corridor, 2nd floor, looking southwest
- 31 of 32. School building, typical classroom, 2nd floor
- 32 of 32. School building, gymnasium/fellowship hall, looking southeast

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 100 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.

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Temple-Center and School Building Sketch Plan, Boundary Map and Exterior Photo Key

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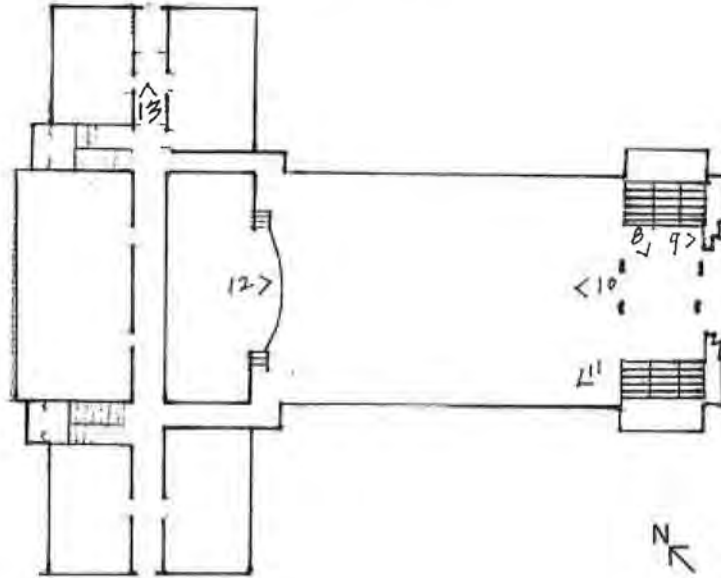
Isaac M. Wise Temple-Center

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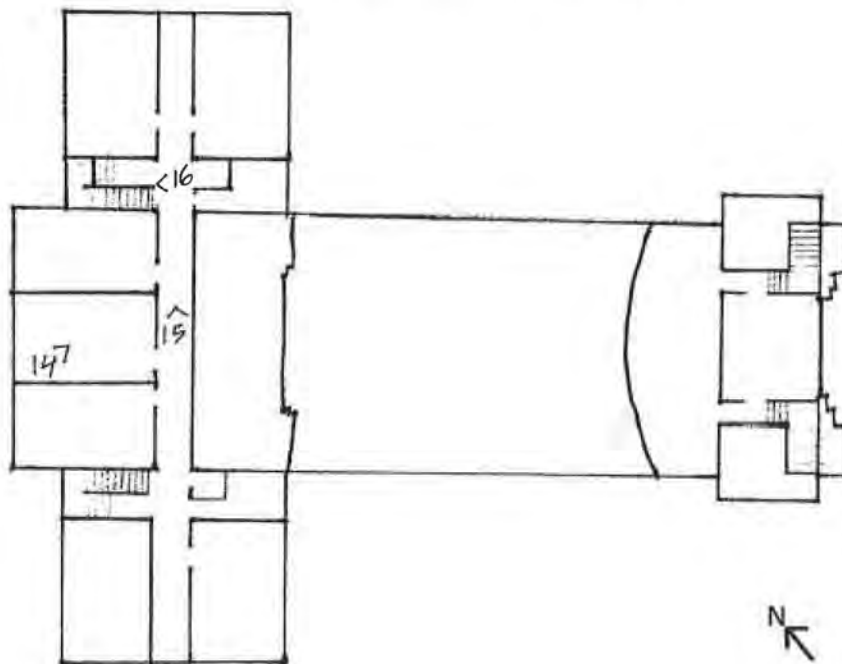
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Temple-Center First-Floor Photo Key



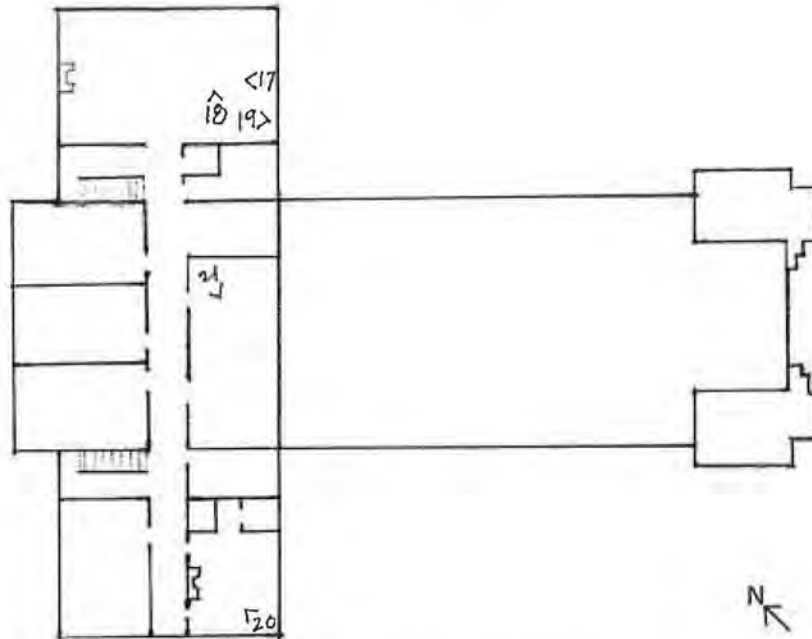
Temple-Center Second-Floor Photo Key

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National Park Service

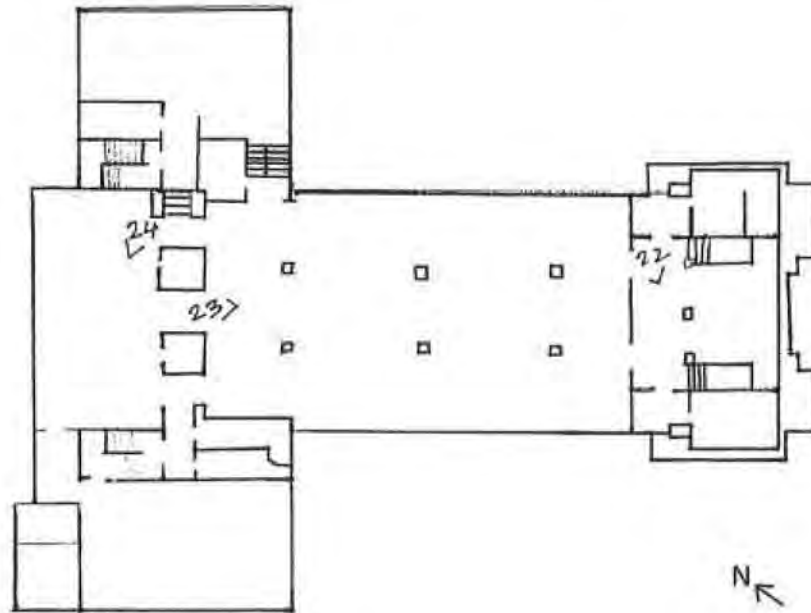
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Temple-Center Third-Floor Photo Key



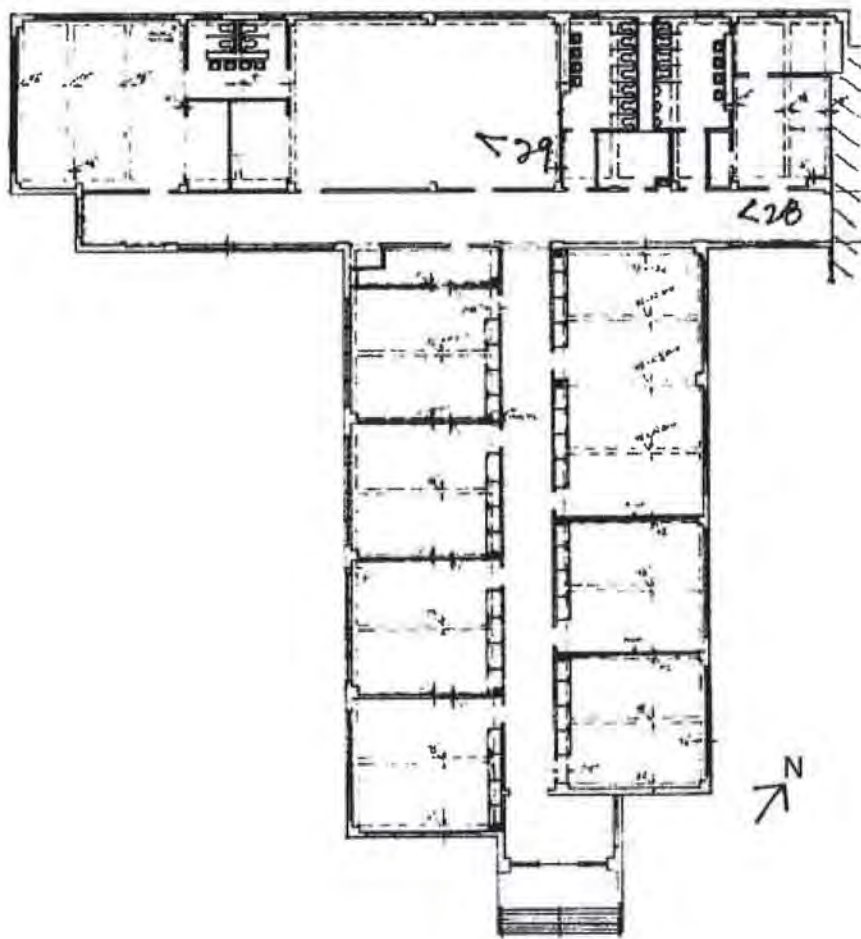
Temple-Center Basement Photo Key

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School Building First-Floor Plan and Photo Key

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School Building, Second-Floor Plan and Photo Key

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Section number Additional Information Page 6

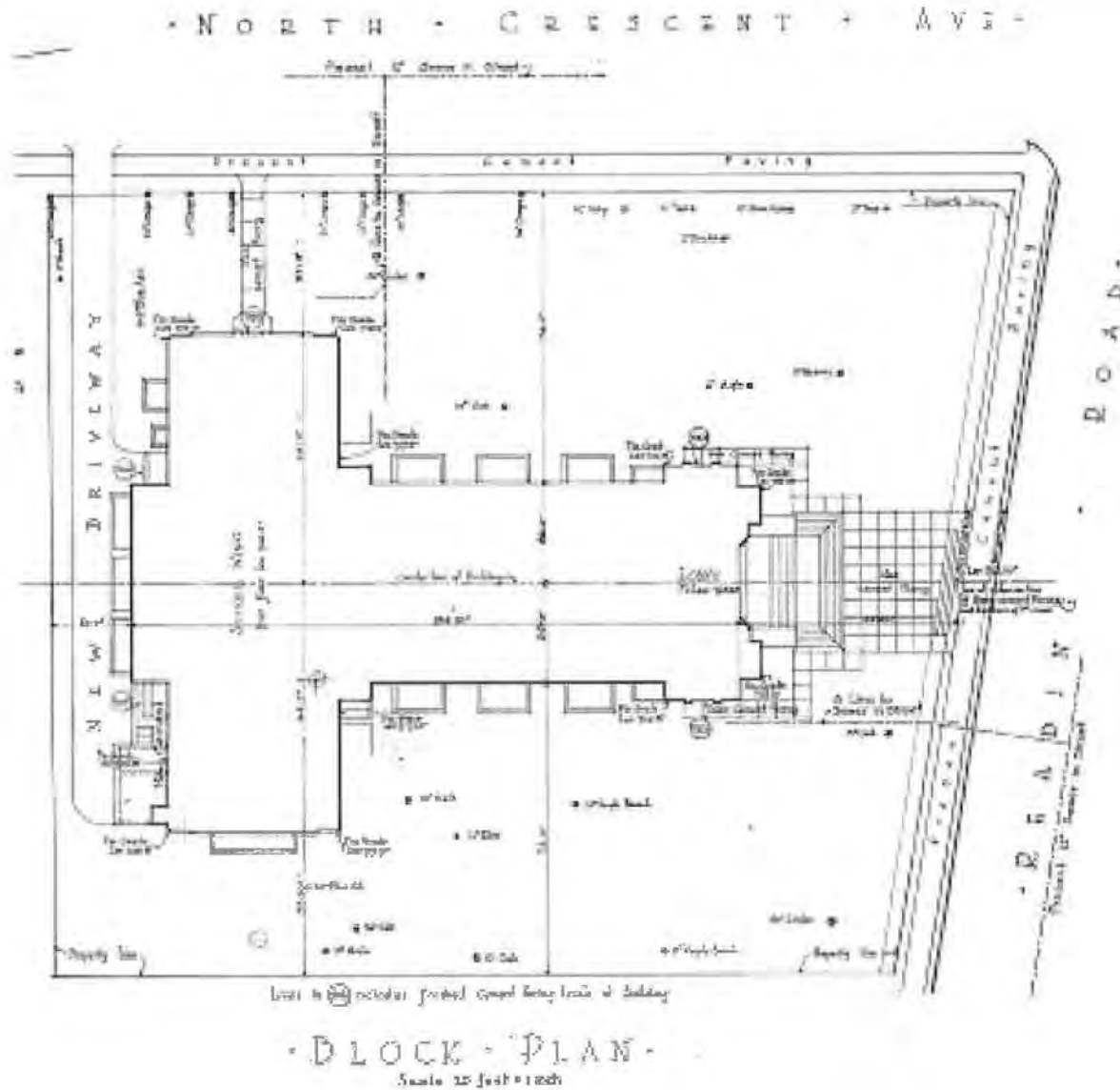


Figure 1. Temple-Center Site Plan, 1926,
courtesy of Zion Temple First Pentecostal Church

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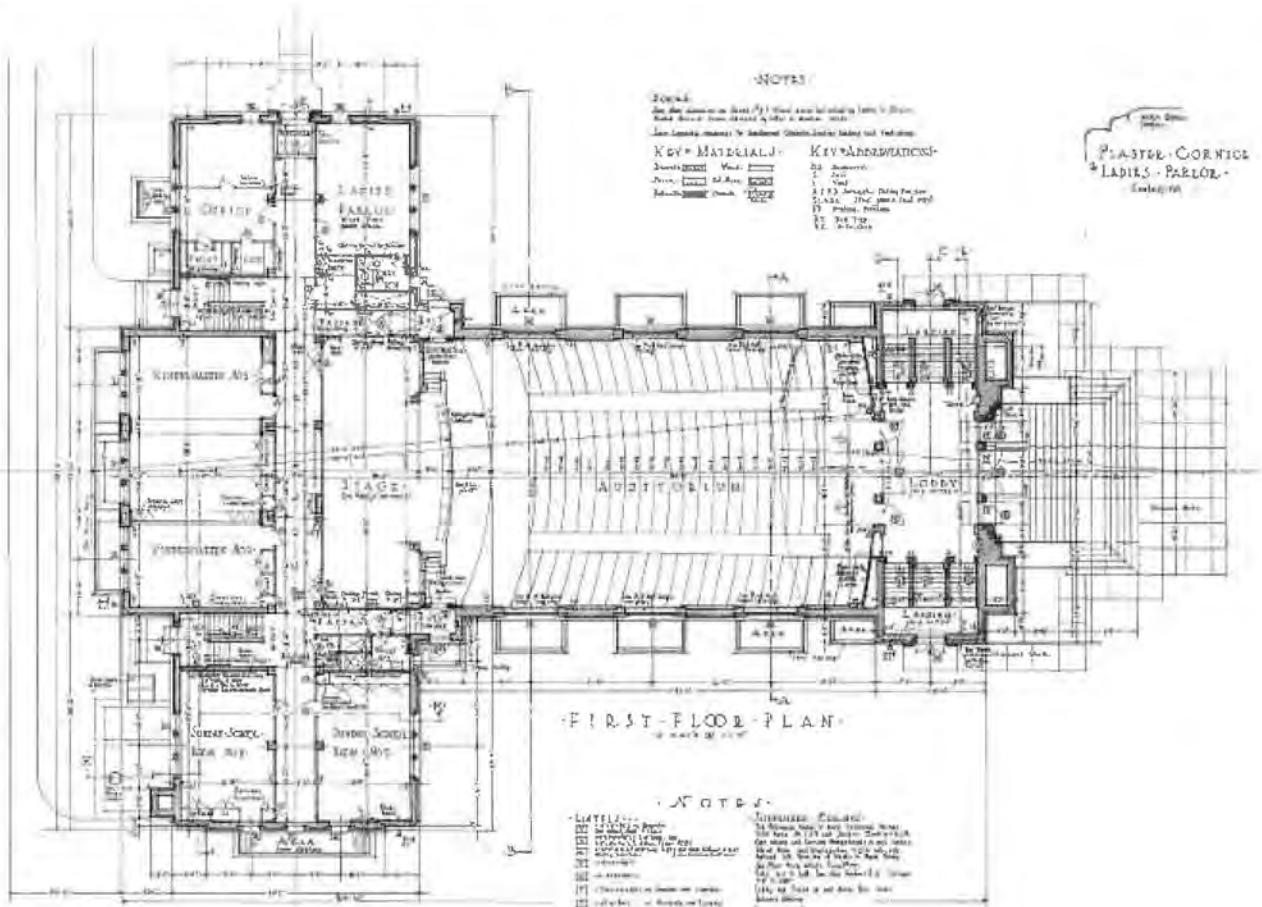


Figure 2. Temple-Center First-Floor Plan, 1926,
courtesy of Zion Temple First Pentecostal Church

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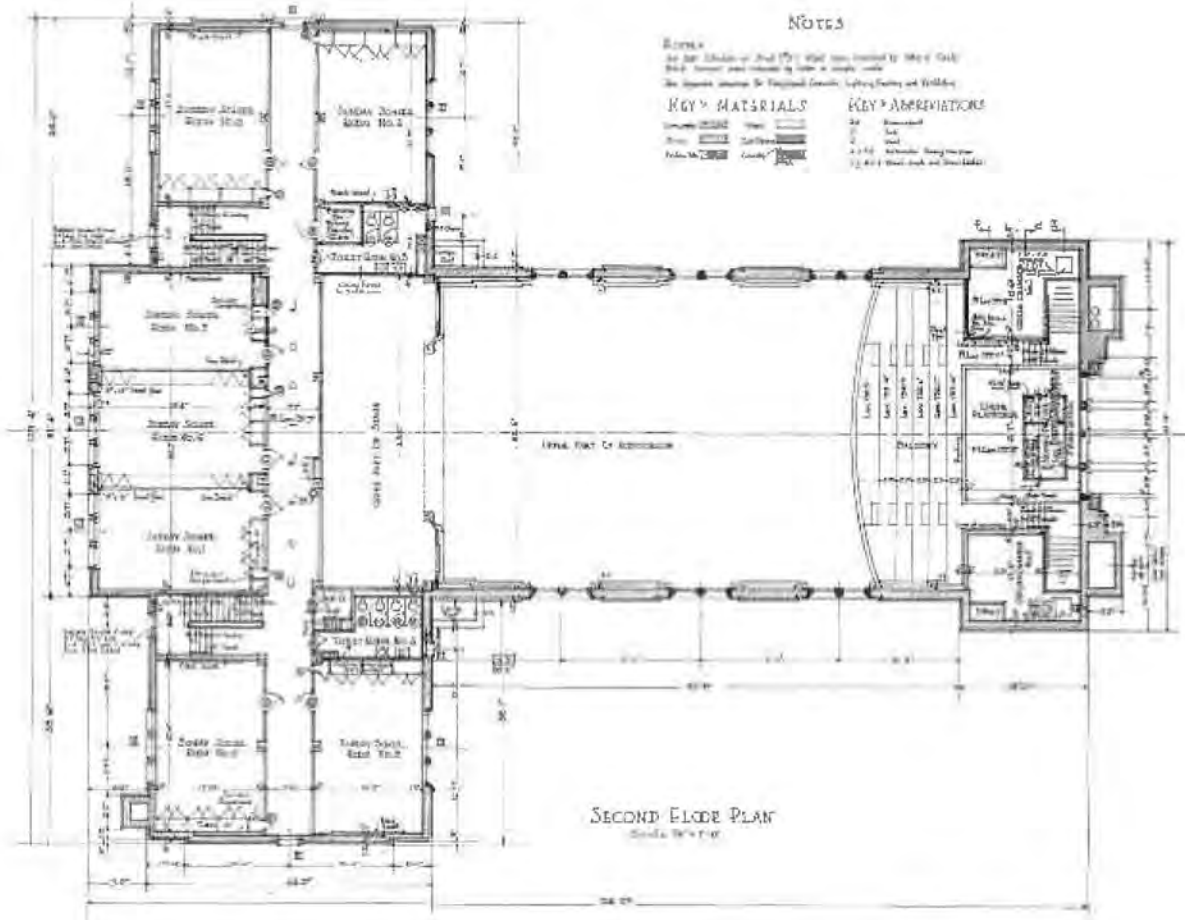


Figure 3. Temple-Center Second-Floor Plan, 1926, courtesy of Zion Temple First Pentecostal Church

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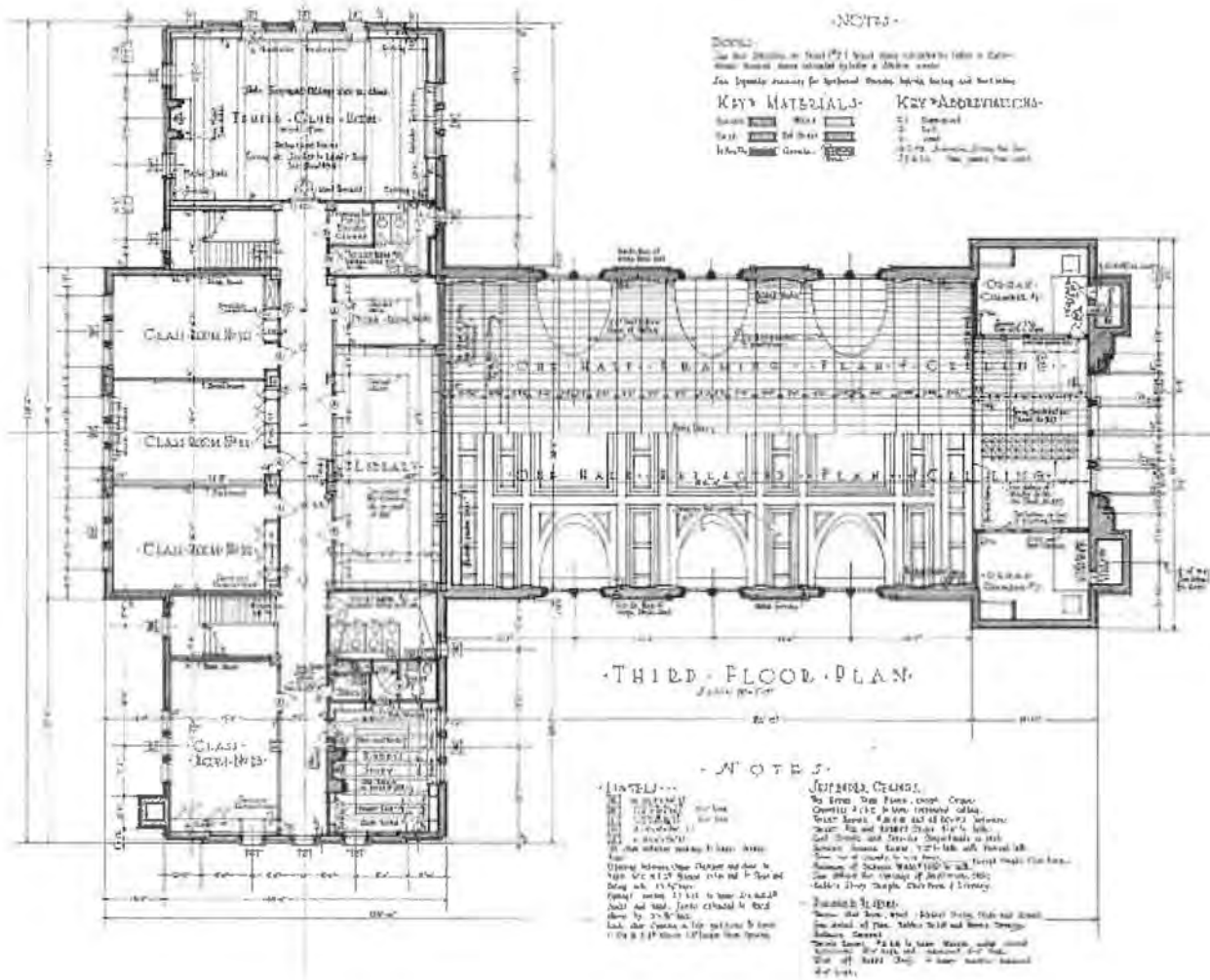


Figure 4. Temple-Center Third-Floor Plan, 1926, courtesy of Zion Temple First Pentecostal Church

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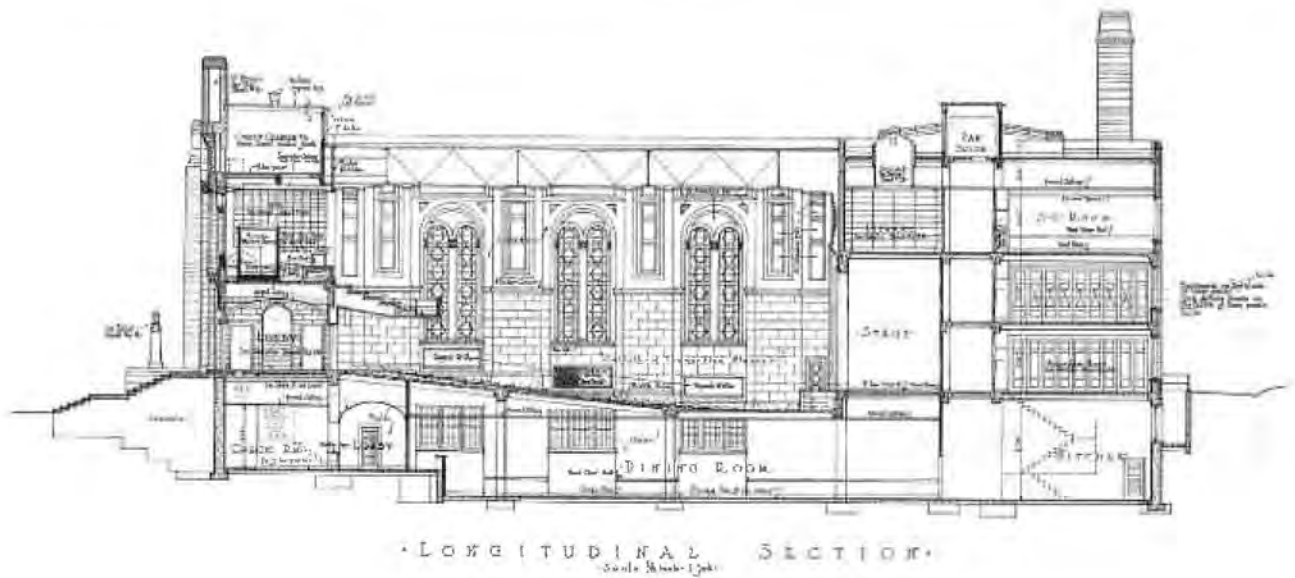


Figure 5. Temple-Center Longitudinal Section, 1926,
courtesy of Zion Temple First Pentecostal Church

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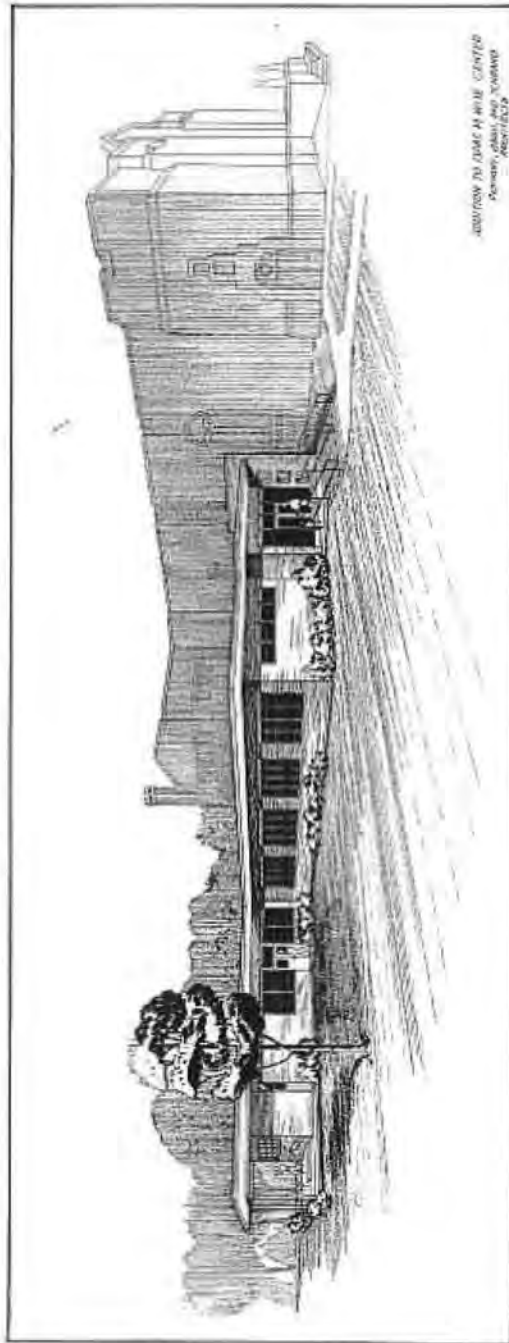


Figure 6. School Building, Rendering, 1955,
courtesy of Zion Temple First Pentecostal Church

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Figure 7. Temple-Center Post Card, n.d., courtesy of Isaac M. Wise Temple

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ARTIST SHOWS BEAUTY OF WISE TEMPLE



In his pencil drawing from which the above picture was taken, George E. McDonald, a Cincinnati architect, has caught the beauty and dignity of the Isaac Wise Temple, Reading road and N. Crescent avenue, Avondale.

Figure 8. Rendering, *Cincinnati Post*, circa 1938, courtesy of Isaac M. Wise Temple

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Figure 9. Temple-Center, Temple Club Room, circa 1927, courtesy of Isaac M. Wise Temple



Figure 10. Temple-Center, Rabbi's Study, circa 1927, courtesy of Isaac M. Wise Temple

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Figure 11. Temple-Center, Auditorium looking west, circa 1968, courtesy of Isaac M. Wise Temple



Figure 12. Temple-Center, Auditorium looking east, circa 1968, courtesy of Isaac M. Wise Temple

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Figure 13. Wise Center (1903), 3202 Reading Road, Cincinnati
(Beth Sullebarger, June 6, 2018)



Figure 14. Bene Israel Temple, AKA Rockdale Temple (1906), 405 Rockdale Avenue
(demolished), post card, n.d. (Cincinnati Memory Project)

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Isaac M. Wise Temple-Center

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Name of multiple listing (if applicable)

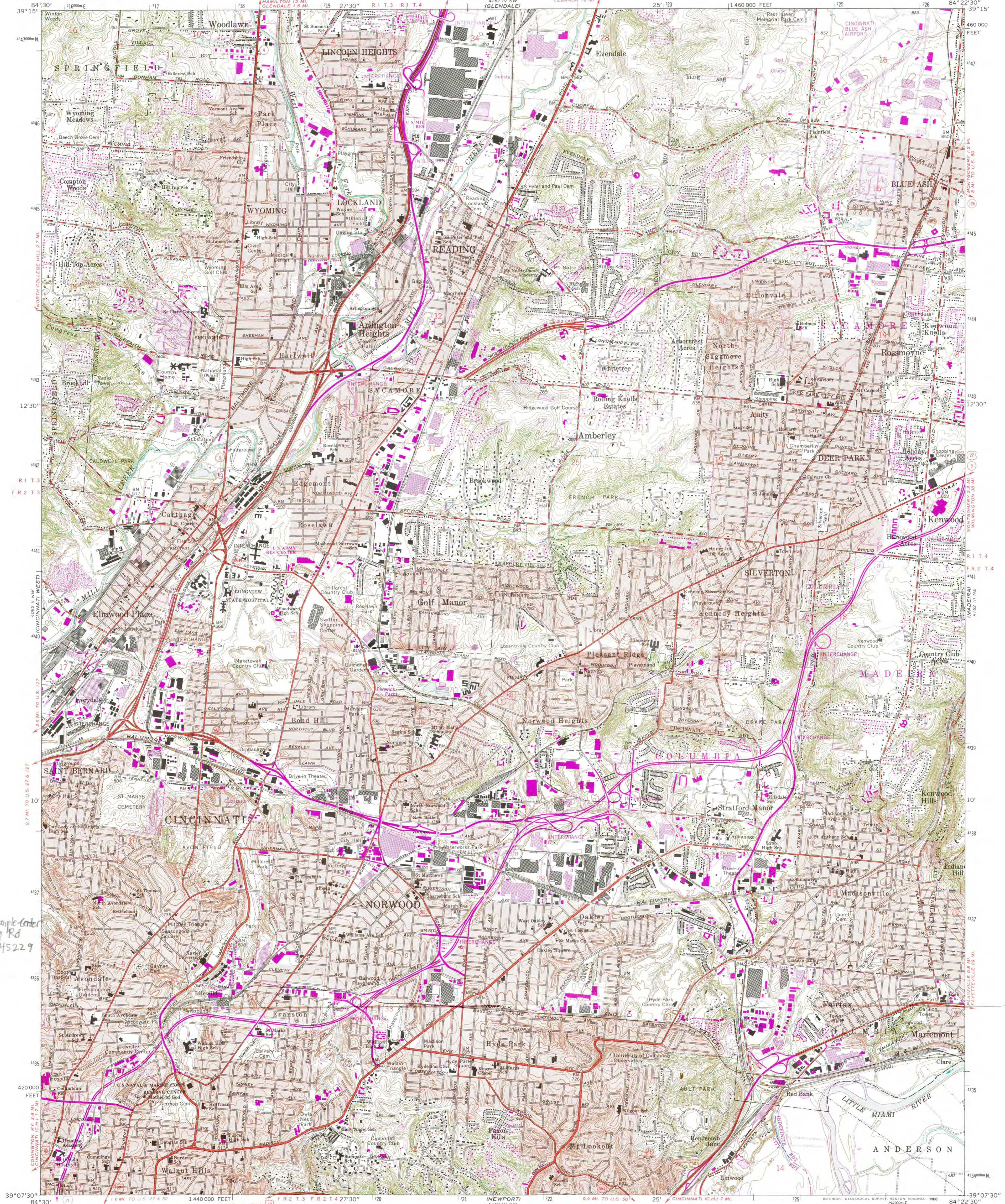
Section number Additional Information Page 17



Figure 15. Former Shearith Israel Ahabeth Achim Temple (1907) AKA Reading Road Temple, 3212 Reading Road, Cincinnati (Beth Sullebarger, June 6, 2018)

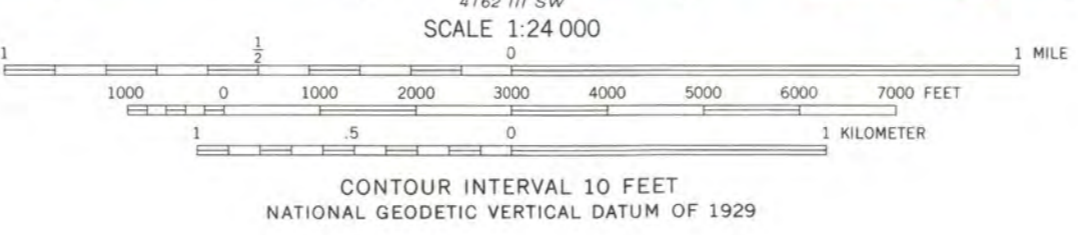
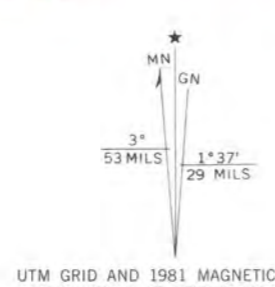


Figure 16. Former Adath Israel Temple (1926) 3556 Reading Road, Cincinnati (Beth Sullebarger, June 6, 2018)



15aac.M Wise Temple (later
4771 Reading Rd
Cincinnati OH 45229
16 717300
16 4336498

Mapped, edited, and published by the Geological Survey
Control by U.S.G.S., NOS/NOAA, USCE, and City of Cincinnati
Topography by photogrammetric methods from aerial photographs
taken 1949 and in part by City of Cincinnati. Field checked
1953. Revised 1961
Polyconic projection. 10,000-foot grid ticks based on Ohio
coordinate system, south zone. 1000-meter Universal Transverse
Mercator grid ticks, zone 16, shown in blue. 1927 North
American Datum. To place on the predicted North American
Datum 1983 move the projection lines 3 meters south and
6 meters west as shown by dashed corner ticks
Red tint indicates areas in which only landmark buildings are shown
Area east of the Little Miami River lies within the Virginia Military
District. Area west of the Little Miami River lies within the Between
the Miamis. Land lines based on the Great Miami River Base. Dotted
land lines established by private subdivision of the Symmes Purchase
There may be private inholdings within the boundaries of
the National or State reservations shown on this map



ROAD CLASSIFICATION

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

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

Revisions shown in purple and woodlands compiled in cooperation
with State of Ohio agencies from aerial photographs taken 1979
and other sources. This information not field checked. Map edited 1981
Purple tint indicates extension of urban areas

CINCINNATI EAST, OHIO
39084-84-TF-024
1961
PHOTOREVISED 1981
DMA 4162 III NW-SERIES V852











ENROLLING NOW FALLS!
AGE 3 TO 5 WALK INS WELCOME
EARLY REGISTRATION

Registration
11:00 AM - 12:00 PM

Open House
12:00 PM - 1:00 PM

Drop-off
1:00 PM - 2:00 PM







NO ENTRANCE FOR PARKING LOT 0088















2018: THE YEAR OF NEW BEGINNINGS





















NO SMOKING

LADIES





Hot Chicken \$1.50
Hot Beef \$1.00
Hot Pork \$1.00
Hot Fish \$1.00
Hot Eggs \$1.00
Hot Potatoes \$1.00
Hot Apples \$1.00
Hot Milk \$1.00

CAUTION
Do not touch the hot surface
of the stove or the oven.



ENROLLING NOW 861-5551

AGES 3 THRU 6
WALK INS WELCOME
EARLY REENROLLMENT

Kindergarten
3-5 Years Old
9:00 a.m. - 1:00 p.m.

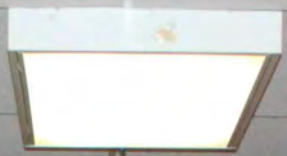
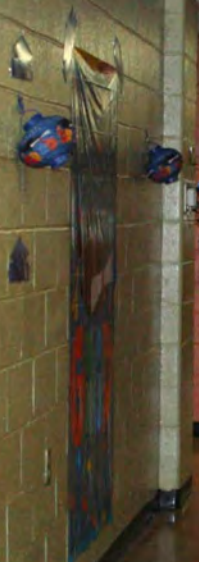
ZION TEMPLE
CHRISTIAN ACADEMY
Founder: Bishop Jasper I. Phillips

Elementary
Grades
1 - 2





RL





TRAIN UP A CHILD IN THE WAY...
PROV. 22:6

ABC

RESPECT

Life Cycle

Imaginative Play

ALL FOR CHILDREN



Mr. Tom

Shapes

Coming to class

Mr. Tom

ROCKS

Calendar



Classroom Rules

- 1. Listen to the teacher.
- 2. Raise your hand to speak.
- 3. Be kind to everyone.
- 4. Keep your desk clean.
- 5. Use your voice.
- 6. Follow directions.
- 7. Be respectful.
- 8. Stay on task.
- 9. Be a good role model.
- 10. Have fun!



Punctuation Rules

Period

1. Use after a complete sentence.
2. Use after the first letter of a proper noun.

Exclamation Mark

1. Use to show strong feeling or excitement.

Comma

1. Use to separate items in a list.
2. Use to separate a clause from the rest of the sentence.

Question Mark

1. Use to end a question.

Capitalization Rules

1. Use the first letter of every sentence.
2. Use the first letter of proper nouns: names, places, days of the week, months, and holidays.
3. Use the first letter of titles: Mr., Mrs., Ms., Dr., etc.
4. Use the first letter of the first word in a sentence.

Ca Bb Co Dd Ce
 Ff Gg Hh Ii Jj
 Kk Ll Mm Nn Oo
 Pp Qq Rr Ss Tt
 Uu Vv Ww Xx Yy
 Zz 1 2 3 4 5 6 7 8 9 10

Start the Stars

Use the stars to track your progress.

Star 1: Listen to the teacher.

Star 2: Raise your hand to speak.

Star 3: Be kind to everyone.

Star 4: Keep your desk clean.

Star 5: Use your voice.

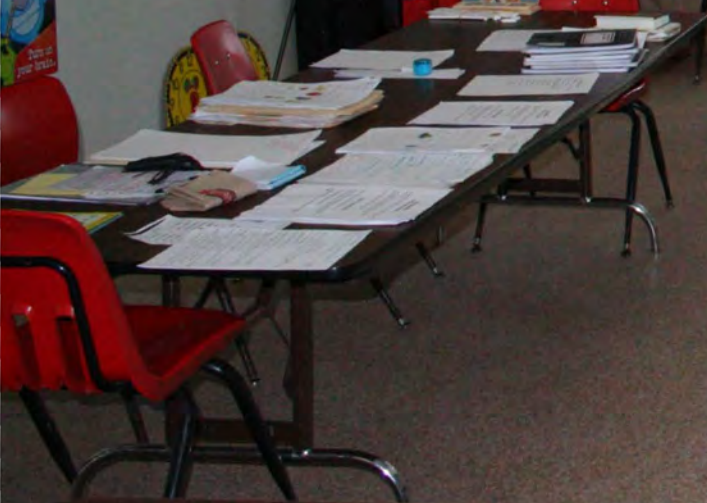
Star 6: Follow directions.

Star 7: Be respectful.

Star 8: Stay on task.

Star 9: Be a good role model.

Star 10: Have fun!



Train up a child
in the way he should go
and when he is old,
he will not depart from it.

Proverbs 22:6



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Wise, Isaac M., Temple-Center

Multiple Name: _____

State & County: OHIO, Hamilton

Date Received: 2/5/2019 Date of Pending List: 2/28/2019 Date of 16th Day: 3/15/2019 Date of 45th Day: 3/22/2019 Date of Weekly List: _____

Reference number: SG100003527

Nominator: SHPO

Reason For Review: _____

X Accept Return Reject 3/15/2019 Date

Abstract/Summary Comments: Property is significant under Ethnic Heritage: Jewish and Religion associated with Avondale's Jewish population and the K.K. B'nai Yeshurun congregation and its establishment and leadership of Reform Judaism in the community. Significance in architecture; POS: 1927-1973; LOS: local.

Recommendation/ Criteria: NR Criteria: A and C.

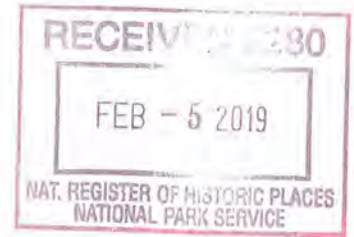
Reviewer Lisa Deline Discipline Historian

Telephone (202)354-2239 Date 3/15/19

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

NATIONAL REGISTER OF HISTORIC PLACES
NPS TRANSMITTAL CHECK LIST



OHIO HISTORIC PRESERVATION OFFICE
800 E. 17th Avenue
Columbus, OH 43211
(614)-298-2000

The following materials are submitted on Feb. 1, 2019
For nomination of the Isaac M. Wise Temple-Center to the National Register of
Historic Places: Hamilton County, OH

- Original National Register of Historic Places nomination form
 Paper PDF
- Multiple Property Nomination Cover Document
 Paper PDF
- Multiple Property Nomination form
 Paper PDF
- Photographs
 Prints TIFFs
- CD with electronic images
- Original USGS map(s)
 Paper Digital
- Sketch map(s)/Photograph view map(s)/Floor plan(s)
 Paper PDF
- Piece(s) of correspondence
 Paper PDF
- Other _____

COMMENTS:

- Please provide a substantive review of this nomination
- This property has been certified under 36 CFR 67
- The enclosed owner objection(s) do _____ do not _____
Constitute a majority of property owners
- Other: _____



February 1, 2019

Julie Ernstein, Acting Chief, National Register of Historic Places
National Park Service
National Register of Historic Places
1849 C Street, NW, Mail Stop 7228
Washington, DC 20240

Dear Ms. Ernstein:

Enclosed please find two new National Register nominations for Ohio. All appropriate notification procedures have been followed for the nomination submissions.

NEW NOMINATION

Roundwood Manor at Daisy Hill Farm
Isaac M. Wise Temple-Center

COUNTY

Cuyahoga
Hamilton

The enclosed disk contain the true and correct copy of the information to the National Register of Historic Places nomination for Roundwood Manor at Daisy Hill Farm.

If you have questions or comments about these documents, please contact the National Register staff in the Ohio Historic Preservation Office at (614) 298-2000.

Sincerely,

Barbara Power

for Lox A. Logan, Jr.
Executive Director and CEO
State Historic Preservation Officer
Ohio History Connection

Enclosures