

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

For NPS use only

**National Register of Historic Places  
Inventory—Nomination Form**

received AUG 12 1987  
date entered NOV 25 1987

See instructions in *How to Complete National Register Forms*  
Type all entries—complete applicable sections

**1. Name**

historic Temple Emanuel

and/or common Temple Center

**2. Location**

street & number 1595 Pearl Street n/a not for publication

city, town Denver, 80203 n/a vicinity of

state Colorado code 08 county Denver code 031

**3. Classification**

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input checked="" type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input checked="" type="checkbox"/> educational
<input type="checkbox"/> site	<b>Public Acquisition</b>	<b>Accessible</b>	<input checked="" type="checkbox"/> entertainment
<input type="checkbox"/> object	<u>n/a</u> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
		<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input checked="" type="checkbox"/> other: cultural & community events

**4. Owner of Property**

name City and County of Denver

street & number 1437 Bannock Street

city, town Denver n/a vicinity of state Colorado 80202

**5. Location of Legal Description**

courthouse, registry of deeds, etc. Clerk and Recorder's Office

street & number City and County Building, 1437 Bannock Street

city, town Denver state Colorado 80202

**6. Representation in Existing Surveys**

title Colorado Inventory of Historic Sites has this property been determined eligible?  yes  no

date Ongoing  federal  state  county  local

depository for survey records Colorado Historical Society (OAHF) 1300 Broadway

city, town Denver state Colorado 80203

## 7. Description

<b>Condition</b>		<b>Check one</b>	<b>Check one</b>
<input type="checkbox"/> excellent	<u>n/a</u> deteriorated	<input checked="" type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input type="checkbox"/> altered	<input type="checkbox"/> moved date <u>n/a</u>
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

### Describe the present and original (if known) physical appearance

Temple Emanuel is situated on a corner site on five city lots at East 16th Avenue and Pearl Street in the neighborhood known as North Capitol Hill and is three blocks from the State Capitol. It is located six blocks from the downtown intersection of main north-south and east-west arteries of Broadway and Colfax Avenue. The neighborhood, originally residential, is now characterized by its mixed use. The 1500 block of Pearl Street includes office conversions, parking lots, a single residence, a rooming house, and small businesses. There are nearby low-rise apartment houses. Within two blocks are the Basilica of the Immaculate Conception, a new mid-rise apartment building for the elderly, mid-rise office buildings, and a 400 unit apartment and townhouse development. The building is one block from the redeveloped Seventeenth Avenue "restaurant" area and is included in the plans and drawings for revitalization of 16th Avenue and North Capitol Hill.

Temple Emanuel's Eastern-Islamic architecture is unique in the Denver area and region. Incorporating Moorish, Syriac, Turkish and European elements the synagogue creates a definite Eastern feel while reflecting the European origin of most of the congregation's early members. Originally built in 1898-99, a 62 foot addition was made to the south side in 1924. Design and detail of the 1924 addition blend well with the original structure. John J. Humphreys designed the 1898-99 building, but died three months before it was finished. Thielman Robert Wieger designed the addition, but also played a major role in the original building's design while working as an apprentice in J. J. Humphrey's office.<sup>1</sup> The building may have been styled after synagogues built in Cincinnati (Isaac M. Wise Temple, 1866) and New York (Temple Emanuel, 1868 and Central Synagogue, 1872) built by German Jews.<sup>2</sup> Islamic architecture was used by Jews to retain their cultural heritage in a Christian Society and to evoke an association with their origin in the Near East.<sup>3</sup>

Islamic architecture is distinguished by the use of a great variety of arches, minarets, and rich surface ornamentation. Originally a nomadic people, Islamic architects borrowed and assimilated many architectural details from the cultures it met as it expanded across Asia and Europe. The organization of space in many buildings is often very similar to Christian churches of Byzantium while ornamentation is modified from motifs derived from the whole of Asia Minor. Ornamentation usually followed the tradition that the human image may not be portrayed (which is also Jewish tradition). Floral and geometrical motifs appeared in surface decorations in painted stucco, mosaic, glazed tiles, or shallow relief carving. All of the distinguishing features of Islamic architecture are seen in the Temple Emanuel.

Faced with buff-colored bricks, the square plan building stands on a foundation of horizontal rock-face masonry with wide coursing. The two bays of the building are divided by three imposing minaret-like towers. The middle and north towers of the original building are octagonal and are capped by two Turkish-style copper domes with finials. Located just below the walkways of the two original towers are eight small shuttered openings topped by a decorative ogee arch; one opening is located

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in each of the eight sides of the tower. Midway on the front side of each original tower is a pair of small, vertical stained glass windows topped by decorative cloverleaf arches. At the base of the north tower on the front side is a larger stained glass window topped by a cloverleaf arch. In the base of the middle tower (the south tower of the original building) is an arched entranceway which provides direct access to the balcony. This was to accommodate women who observed the tradition of separate seating.<sup>4</sup> These two 150 foot towers rise approximately 10 feet above the tower on the south corner of the 1924 addition. The south tower differs from the other two in its rectangular shape with buttressed corner, rectangular stained glass windows, supported balcony and lack of a walkway minaret. It, like the other two, has a copper dome with finial and overhanging eaves. Just below the eaves is a row of decorative brickwork featuring a floral design. At cornice level on the front and north elevations of the tower is a vertical stained glass window of two panels with floral and geometric tracery. Each is set in decorative stonework with a decorative balcony with elliptical stone railing which is supported by corbels. Midway between the decorative balconies and the foundation, on the front and north elevation is a single vertical stained glass window topped by a decorative cloverleaf arch. Set into the stone foundation of the tower's front elevation is a pair of stained glass windows with geometric tracery topped by a decorative ogee arch.

The two front bays are similar in size but vary in detail. The parapet of the north bay is pedimented and filled with an inset stonework keyhole which surrounds a circular stained glass window. The parapet of the south bay is straight. Just below the parapet of both bays is a cornice with heavy brick crenellation and a corbel table. Striated brick work of Syrian influence seen in each bay reflects the horizontal stonework used in the foundation. In each bay there are two main entrances at the head of two wide staircases which extend to Pearl Street. At street level each staircase is flanked by a pair of Moorish style lamps. Above each entranceway is a large decorative panel. The top half of each panel is stained glass with geometric tracery. The stained glass windows throughout the building are of European-Christian influence. The bottom half of the panel over the north entrance contains a Moorish stonework arch surrounding a stained glass window. At the top sides of the arch is a pair of rosette medallions. Directly above the doors, "Emanuel" is carved in the lintel and on each side of both entrances stand a pair of recessed columns with Byzantine capitals. Flanking the doorways are decorative lamps matching those at street level and a small vertical stained glass window topped by decorative trefoil-style arches. The bottom half of the panel over the south entranceway is a stone panel with elliptical tracery. The lintel over the southern doorway is crenellated in a pattern similar to the cornice.

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Equal attention to Islamic design is seen on the north and south sides of the building. On the north face of the building the Moorish red tile roof is clearly visible. The north side of the building consists of two bays and two pavilions. The pavilions are each capped by a large Turkish-style, standing seam copper dome with finial and overhanging eaves. The striated brickwork seen in the front bays is repeated across both side bays and pavilions. Large stained glass windows with geometric tracery are set into both pavilions and both bays. The design of the rectangular stained glass windows found in the bays is identical. The stained glass window of the eastern pavilion is set into a semi-circular arch with inset pillars and also exhibits geometric tracery. At the top sides of the arch is an inset Star of David medallion. In the western pavilion a larger rectangular stained glass window is set above four smaller ogee topped window openings and all (only two stained glass windows have been set in) are emphasized by offset horizontal brickwork. Paired, double-hung windows are found in the basement level of the eastern pavilion and the two bays. A doorway topped by a semi-circular arch is seen in the first floor of the western pavilion.

The south face of the building repeats design elements seen in the front and north sides of the building. The red tile roof is clearly visible above a central pavilion flanked by two bays. Striated brickwork is seen in the eastern bay and pavilion, but is not continued in the western bay. In each of the two bays is a large stained glass window with geometric tracery. The pavilion matches those on the north side of the building; topped by a Turkish-style, standing seam copper dome with finial and overhanging eaves. In the center is a round arched stained glass window with geometric tracery similar to the one on the north elevation.

INTERIOR:

The 62 foot addition of 1924 maintained the interior style and artistic integrity of the original sanctuary. The 30 foot high ceiling is of two Romanesque barrel vaults set on each side of a wood panel extending east to west across the width of the room. Set into the middle of the panel is a smaller panel of stained glass windows. The ceiling is supported on the east and west walls by four large Florentine columns. On the east wall are two panels, six windows in each, of stained glass. On the north and south walls are ten stained glass windows of ruby, amber and blue glass which incorporate the six-pointed Star of David.

The main floor and two balconies on the east wall contain 100 theater-type oak seats with red plush upholstery. These chairs date from 1924. On the western wall of the

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sanctuary is an arched proscenium featuring velvet theater curtains. The entire wall is covered with elaborately carved oak panels with geometric designs, a horizontal panel of stenciled Persian detail is set to each side of the proscenium, repeating the stenciled design seen in the columns and panels of the barrel vaulted ceiling. A rare three-manual Estey organ was installed in 1911 and enlarged in 1924 to include a magnificent 100 foot wide display of golden pipes in the choir balcony on the west wall. This instrument has been in continuous use since its dedication.

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1. Thomas J. Noel and Barbara S. Norgren, Denver, The City Beautiful, (Historic Denver, Inc., Denver, CO, 1987) p. 222.
2. Marjorie Hornbein, "Congregation Emanuel's Pearl Street Synagogue", Rocky Mountain Jewish Historical Notes (Summer 1984) p. 6.
3. Ken Miller, Interview, Grammar of Ornament, June 15, 1987, and Gerald Bernstein as cited in Hornbein, "Pearl Street Synagogue," p. 6.
4. Marjorie Hornbein, Temple Emanuel of Denver, A Centennial History, (A. B. Hirschfeld Press: Denver, 1974) p. 63.

## 8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> n/a community planning	<input type="checkbox"/> n/a landscape architecture	<input type="checkbox"/> n/a religion
<input type="checkbox"/> 1400–1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500–1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600–1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input type="checkbox"/> 1700–1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input checked="" type="checkbox"/> 1800–1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900–	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input type="checkbox"/> other (specify)

**Specific dates** 1899 and 1924 **Builder/Architect** John Humphreys and Robert T. Wieger  
(1899) (1924)

### Statement of Significance (in one paragraph)

Temple Emanuel, now known as Pearl Street Temple Center, meets Criterion C for its significant Eastern-Islamic design which is unique in synagogue architecture in Colorado. The building possesses high artistic qualities in its architectural elements that embody the distinctive characteristics of Islamic architecture by incorporating such elements as minaret-like towers, a variety of arched openings and rich surface ornament on both the exterior and interior. The 1924 addition, which represents the significant growth of the congregation in the early 1900s, enhances the original facade with a design that is compatible with the original building and also incorporates new Islamic elements not found on the original building. Both the building and the addition are unaltered and have a high degree of integrity.

Temple Emanuel is the only synagogue in Denver and Colorado designed in the Eastern-Islamic Style. The use of Eastern-Islamic design for synagogues was brought to America by German Jews who had been affected by the reform movement in Judaism and anti-Semitism prevalent in 19th century Europe. Use of the design reflects the problem of retaining Jewish cultural identity while fitting into the Christian society. As a result, the style was acceptable for a place of worship but did not immediately mark it as a traditional synagogue. The Eastern-Islamic architectural mode particularly suited this purpose in addition to evoking an association with the Jewish origins in the Near East.<sup>1</sup> When Temple Emanuel was built, the congregation was largely made up of German and American Jews. The building is similar to synagogues built in the eastern United States and may have been styled after those built in Cincinnati (Issac M. Wise Temple, 1866) and in New York (Temple Emanuel, 1868 and Central Synagogue, 1872).<sup>2</sup>

Temple Emanuel in Denver has architectural significance because the design contains many elements of Moorish Syriac, Turkish and European origin which make up the Eastern-Islamic style. The facade features minaret-like towers with walkways and Turkish style copper domes. The floral and geometric motifs, so prevalent in Islamic architecture, are evident on the facade in rows below the eaves, in the doorway panels and stained glass windows and on the interior wood paneling and stenciling. The foundation features horizontal bands of brickwork reflecting the influence of Syrian striated brickwork.

### HISTORIC BACKGROUND

The Temple Emanuel congregation, the oldest Reform Jewish congregation in Denver, was established in 1874 as the outgrowth of an early burial society organized in 1860. Among the 1859 settlers in Denver there were at least ten Jews who held

# 9. Major Bibliographical References

See attached continuation sheets.

## 10. Geographical Data

Acreeage of nominated property Under one acre

Quadrangle name Englewood quad

Quadrangle scale 1:24000

### UTM References

A 

1	3	5	0	1	7	3	0	4	3	9	8	8	4	0
Zone			Easting					Northing						

B 

Zone			Easting					Northing						

C 

Zone			Easting					Northing						

D 

Zone			Easting					Northing						

E 

Zone			Easting					Northing						

F 

Zone			Easting					Northing						

G 

Zone			Easting					Northing						

H 

Zone			Easting					Northing						

### Verbal boundary description and justification

Lots 34 through 38 inclusive, block 319 Clement's Addition to the City and County of Denver, State of Colorado.

### List all states and counties for properties overlapping state or county boundaries

state N/A code county code

state N/A code county code

## 11. Form Prepared By

name/title Hal Haney, member, Board of Directors

organization Temple Center Foundation date January 29, 1987

street & number 1595 Pearl Street telephone (303) 860-9400

city or town Denver state Colorado 80203

## 12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national  state  local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

*Barbara Switzer*

title State Historic Preservation Officer

date 10-6-87

For NPS use only

I hereby certify that this property is included in the National Register

*Patrick Andrews*  
Keeper of the National Register

date 11/25/87

Attest:

date

Chief of Registration

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services on Rosh Hashanah which are believed to be the first religious services held in Denver. A few months later this group organized as the Congregation Beth Elohim Ba Midbar ("The House of the Lord in the Wilderness") and functioned mainly as a burial society. In the early 1860s this society became the Hebrew Burial and Prayer Society and from this, B'Nai B'rith Lodge 171 (1872) and the Temple Emanuel (1874) were formed.<sup>3</sup>

The Temple Emanuel congregation had been housed in two other buildings before the Pearl Street Temple was constructed. The first, located at 19th and Curtis Street, was demolished and the second, at 24th and Curtis, was substantially altered after it was severely damaged by a fire on November 5, 1897. Following that fire, the congregation decided to build a new building and bought lots at East 16th Avenue and Pearl Street. The congregation selected John J. Humphreys of the Denver firm of Wendell and Humphreys Architects, to design the new building on condition that the building be completed by August 15, 1898, in time for the Jewish holidays. A fee of \$50 per day was to be forfeited if the building was not completed on time. It was expected that the building would cost \$26,500 with the additional expenses of \$300 for wiring, \$900 for stained glass windows, and \$1550 for decorating. Solomon Holzman, a Denver merchant, who had served as the chairman of the 24th Street building committee, agreed to serve again as chairman of the Pearl Street building committee. Construction proved to be slow due to the large size of the building, more complicated building methods, late or non-arrival of materials, and higher expenses. In addition, Humphreys fell seriously ill and asked to be released from his contract. Humphreys died on September 8, 1898, three and one-half months before the Temple was finished. The building was not ready for the holidays as originally planned, but by late January of 1899, it was ready for dedication.<sup>4</sup>

The dedication on January 29, 1899, was a historic moment in Denver with the first of many inter-faith services and was the beginning of a sense of brotherhood and better understanding among Denver's diverse religious institutions. Mayor Thomas McMurray and Governor Charles Thomas greeted the congregation. In the unprecedented service which followed, seven ministers of different denominations participated including the Reverend David Utter of the First Unitarian Church, Reverend Berton Aylesworth of the Central Christian Church, Chancellor William F. McDowell of the University of Denver and the Temple's Rabbi William S. Friedman.<sup>5</sup>

Another inter-faith service took place at the dedication of the addition on September 26, 1924. Governor William E. Sweet congratulated the congregation on its accomplishments in the community and a similar message was read from President Calvin Coolidge. Guest speakers included Dr. Wray Boyle of the First Presbyterian Church, Bishop Charles Mead of the Methodist Church and Bishop Irving Johnson of the Episcopal Church.<sup>6</sup>

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By the early 20th century, Temple Emanuel had become one of the largest and best known Jewish congregations and synagogues in Colorado primarily through the efforts of Rabbi William S. Friedman. When Friedman, at the age of twenty-one, became rabbi in 1889, he infused new life into the congregation. Friedman, who was recognized throughout Colorado as a religious and civic leader, was a strong spokesman for liberal Judaism, ecumenism and community charities. Not only did Friedman initiate the tradition in Denver for inter-faith services, which is carried on to this day, he was the driving force in founding the National Jewish Hospital, nationally recognized for the treatment of tuberculosis and other respiratory ailments. Rabbi Friedman served the Temple congregation and the Denver community for over fifty years until he suffered a stroke in 1938.<sup>7</sup>

A number of Denver's early political, civic and business leaders were members and leaders of the Emanuel congregation. This group includes such individuals as Simon Guggenheim, Philip Trounstine, John Elsner and David May. Simon Guggenheim, of the famous mining and smelting family, served as a trustee for the Temple from 1899-1910 and was among the first to donate money (\$1,000) when the 24th Street Temple burned. Guggenheim served six years as a United States Senator from Colorado (1906-1913) and donated buildings to institutions of higher education and a great deal of money to charities. Buildings he donated in Colorado are: the Guggenheim Law School Building at the University of Colorado at Boulder, the Simon Guggenheim Hall of Industrial Arts at the State Teachers College at Greeley, and a building to the Colorado School of Mines at Golden.<sup>8</sup>

Philip Trounstine, one of the original founders of Temple Emanuel in 1874, served as Denver's first fire chief from 1866 to 1873 and was involved in the early development of the sugar beet industry in the state as well as owning and operating a clothing store.<sup>9</sup>

John Elsner, a physician and Temple trustee from 1879-80 and 1886-88, was the ritual surgeon for Jews throughout Colorado and was prominent in the development of the medical community in Colorado and Denver. He was appointed county physician in 1870 and established Denver's first hospital. During the six years he was county physician the hospital was greatly expanded. Elsner was instrumental in the 1871 founding of the Denver and Colorado Medical Societies. In addition, he was a member of the first Board of Trustees of the National Jewish Hospital and assisted the president of the Hebrew Benevolent Association.<sup>10</sup>

David May served as a trustee of the Temple from 1897 to 1905. At the time of the 1897 fire he donated \$500 for the new building. May had been in business in Leadville, Colorado before he came to Denver and established the May Shoe and Clothing Company.

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This store met with tremendous success and continues today as a very important business in Colorado. May branched his business into other areas of the country, particularly the Famous Barr in St. Louis. At the time of his death in 1927 Fortune magazine described his empire as "the nation's oldest, most prosperous, and most successful department store."<sup>11</sup>

In 1956, the growing size of the membership and the increased need for automobile parking dictated that a new Temple be built where adequate land was readily available. After the Temple Emanuel congregation moved to a new facility, the building became the home of the First Southern Baptist Church which met there for two decades until 1977 when the Lovingway Church leased the structure for their services.

Members of various civic groups began efforts to save the building from demolition in 1981. These groups incorporated as the Pearl Street Temple Emanuel Foundation, Inc., in 1983 and signed a lease on the building in 1984. The building has been used, on a demonstration basis for varied community events since that date including a 1984 concert honoring the former mayors of Denver. In December, 1986, the building was purchased by the City of Denver and leased to the Temple Center Foundation for use as a multi-activity community center. Located in a predominately residential area, within several blocks of the Immaculate Conception Basilica, St. John's Cathedral (Episcopal), Trinity Methodist Church, Central Presbyterian Church, and St. Paul's Lutheran Church, it completes the cluster of historic houses of worship providing a graphic enumeration of the predominant religions in early 20th century Denver.

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FOOTNOTES

1. Ken Miller, interview, Grammar of Ornament, June 15, 1987.
2. Gerald Bernstein, as cited in: Marjorie Hornbein, "Congregational Emanuel's Pearl Street Synagogue," Rocky Mountain Jewish Historical Notes
3. Allen Breck, The Centennial History of the Jews of Colorado 1859-1959. (The University of Denver, Dept. of History Series, The West in American History, Number One; The Hirschfeld Press, Denver, CO 1960) p. 17.
4. Marjorie Hornbein, Temple Emanuel of Denver, A Centennial History (A.B. Hirschfeld Press: Denver, 1974) pp. 62-63.
5. Hornbein, Temple Emanuel, p. 69.
6. Ibid., p. 93.
7. Amy Shapiro, A Guide to the Jewish Rockies (The Rocky Mountain Jewish Historical Society, Center for Judaic Studies, and the University of Denver, 1979) p. 58, p. 159.
8. Breck, Centennial History, pp. 118, 121-122 and 134.
9. Ibid., pp. 24-25.
10. Ibid., pp. 25-27.
11. Ibid., pp. 118, 121-122, 126 and 290.