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United States Department of the Interior
National Park Service

DEC 31 2015

Nat. Register of Historic Places
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name Temple Beth-El

other names/site number _____

2. Location

street & number 12 Church Street

N/A	not for publication
N/A	vicinity

city or town Hornell

state New York code NY county Steuben code 101 zip code 14843

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X 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 X 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 X local

Ruth A. Perpoint DBHPD 12/22/15
Signature of certifying official Title Date

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register ___ determined eligible for the National Register

___ determined not eligible for the National Register ___ removed from the National Register

___ other (explain:)

Ken Edson K. Beall 2-16-16
Signature of the Keeper Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

Category of Property
(Check only **one** box.)

Number of Resources within Property
(Do not include previously listed resources in the count.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	Total

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

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

RELIGION/synagogue

RELIGION/synagogue

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

No style

foundation: concrete

walls: concrete

brick

roof: asphalt

other:

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Narrative Description

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

Summary Paragraph

Built in 1946-47, the Temple Beth-El Synagogue is a rectangular shaped building of brick and concrete, located at 12 Church Street, on the west side of the street, with commercial buildings to the southeast and southwest and residential buildings to the northeast. The side and northwest walls of the building are constructed of concrete block and brick set on a concrete foundation with evenly spaced windows with poured concrete sills. The southeast elevation is the façade, constructed of concrete block faced with yellow brick. The façade is three bays wide with a large triangular parapet and two slightly recessed brick corner pilasters. The center bay of the façade has a double wood door set into a wide stone surround with an arched transom and a keystone, the name Beth-El in a decorative stone inset above the door, and another stone inset of the Star of David. Seven stairs lead up to the entrance, leading to the interior. Immediately beyond the door is a foyer with two side stairs leading to the lower level, two offices/classroom spaces on either side of a center hall and the entrance to the worship space on the northwest end of the upper level. The lower level contains a large social room, a kitchen and storage areas. Much of the historic fabric is extant and includes historic wall surfaces of wood, the original bimah and furniture, pews and memorial windows. On the north side of the bimah is a memorial plaque with electric lights and a menorah. Two ornate historic metal electric lamps are on the corner posts of the bimah. A fabric tabernacle is in the east wall between two metal menorah lamps. Pews are also original and are of wood with carved Star of David insets in the ends. The lower level also has the original staircases, wood wall surfaces, kitchen sinks and cabinetry. The building has a high degree of integrity due to the large amount of extant historic fabric and finishes, as well as in terms of location, feeling and association.

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Temple Beth-El is a modest sized synagogue, located at 12 Church Street in the small Western New York City of Hornell. Situated in rural west-central Steuben County, Hornell is at the western edge of the Finger Lakes region and at the eastern edge of the Allegheny foothills in an area of New York State known as the Southern Tier. The city is most easily accessed via Interstate 86, commonly known as the Southern Tier Expressway. The city was once the hub of a thriving railroad repair industry, beginning in 1850 when the New York and Erie Railroad line first connected Hornell to New York City and points west. The synagogue is located less than a block from Hornell's Main Street, in a mixed-use area of small businesses and residences. It faces southeast toward Church Street and is flanked on the southwest by an alley way at the rear of a row of Main Street business buildings as well as by a small alley way parking area on the northwest and a private residence predating the synagogue (ca. 1880) on the northeast.

Dedicated in 1947, Temple Beth-El is best described as being a traditional Jewish architectural form with minimal decoration. The one- story structure was designed to be simple and functional, making the most of a small plot of land. With the exception of a new roof that was installed in 1976 and some minor improvements inside, the building remains intact. According to older residents of Hornell, a small fenced-in grassy space was in front of the temple and is now covered over with concrete.

Exterior

Sited facing Church Street, the concrete façade is clad with eight-inch dark tan textured brick laid in a stretcher bond pattern. The façade is divided into three bays with the center bay serving as the main entrance to Temple Beth-El. There are variations in the predominant tan color of the brick. The mortar joints of the brick are recessed, giving the façade a distinct texture. The bricks have vertical recessed lines, adding to the vertical appearance of the building. The center portion of the façade stands out from the front at one brick's width. The vertical edges of the façade taper outward from a width of four bricks at the bottom to four and one-half bricks at the top, making the building seem taller.

A set of stairs with a landing leads to the main entrance doors that dominate the front. Seven treads lead to the front door with a rise of eight inches each and six treads of eleven inches each. Both sides of the stairs are

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concrete, with a thin brick facing used to cover the concrete and match the brick of the façade. The railings of the stairs are iron and curve outward at the first tread in a welcoming manner. The double entrance doors are finished in oak veneer, and each door is adorned with a Star of David within a square recess. The doors are framed by cast stone and surmounted with a semi-circular transom window. A heavy keystone is centered in the transom arch. The lintel and door surround are wide, cast stone, left plain.

On either side of the front door are two eight-light fixed windows with cast-stone lintels and sills. A Gothic style iron and glass lamp is between each window and the side of the door. Above the door is the rectangular Beth-El sign of embossed letters with a cast-stone floral block at each end and brick headers running along the top edge. Seven vertical stretcher bricks are two rows above the name at each end. The spaces between these bricks are assumed to be ventilation ports for the attic space. A Star of David is centered directly above, also in cast stone. Above this is a triangular parapet with cast stone coping.

The final aspect of the façade is the recessed ends. Each is nearly the height of the parapet ends and is flat across with stone coping. The bricks are also in the stretcher bond pattern and are plain from the concrete water table at the base to the upper coping. These sections are uniform in width, accenting the appearance of height.

The southwest and northeast sides of the building are nearly identical. The majority of the wall is constructed with painted concrete block or CMU (concrete masonry units), but the sections between window openings are made of brick, basically to tooth-in around the window frames. There are seven windows on the southwest wall and nine on the northeast. These are ten-light windows of metal and textured, tinted glass. Four fixed lights are in the top portion, and two memorial lights are in the lower section; these have the dedication set into a frame within a frame design. A section of the window appears to open as indicated by the more substantial metal framing in the portion between the memorial and upper sections. Four additional windows in the foundation are on the northeast side that allow light into the basement. On the southwest side, the bottom window openings have been in-filled with brick for security purposes.

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When viewed from a small parking area behind the building, the northwest elevation is all painted CMU with two metal ventilation panels in the upper portion of the wall. A projecting metal clapboard section indicates the location of the tabernacle/ark in the worship space. Two windows are in the lower north portion of the wall and a large metal door is on the opposite end. Visible at the roof line is a narrow cornice with returns. The roof of the building is green asphalt shingle pitched at approximately 30 degrees. The roof was replaced in 1976.

Interior

Temple Beth-El's main floor consists of an entrance foyer, the rabbi's office, the sanctuary, and a classroom. The foyer is used as a gathering space for worshippers prior to entering the sanctuary and features a rack for holding *tallitot* (prayer shawls) and *yarmulkes* (skull caps). It features a plaque commemorating the donation of one of the synagogue's *Torahs* (scrolls). The walls of the foyer are clad with historic striated plywood and doors to the other rooms are the original wood with large upper and lower panels. Immediately to the left of the entrance is a dogleg stair, illuminated at the landing by a window in the exterior wall. The staircase is enclosed, clad with wood panel wainscoting with the striated plywood above. Stair rails are plain wood and stairs are carpeted.

The rabbi's office is located off the left side of the foyer. It is illuminated by a centrally placed window. There is also a slight recess on the southeast side of the room that houses storage shelves. The walls are paneled to a height of five feet with particle board stained to simulate wood. A plain wood molding separates the wall spaces. A similar molding surrounds the window. A classroom to the right of the entrance features painted wall board separated by the same plain wood molding as seen in the rabbi's office. Floors are wood but are carpeted in the foyer, classroom and office.

Access to the worship space is through a set of wood paneled doors, which insulates the sanctuary from noise generated in the foyer. The sanctuary takes up two-thirds of the main floor square footage and is arranged with two rows of pews with a prominent central aisle leading to the raised *bimah*, or reader's platform. The central aisle is flanked by nine oak pews on each side, featuring a carved Star of David on the curved end panels. Aisles along each wall leads to and from the *bimah* and the sanctuary entrance. Walls consist of wide wood-grained panels that extend up most of the wall. A wood molding separates the paneling from the upper portion of the wall, which is painted wallboard. A paneled drop ceiling extends the length of the sanctuary with two suspended glass chandeliers spaced evenly over the center aisle. The ceiling configuration dates from 1976 when the roof to the sanctuary was replaced. Additional lighting is provided by small lights between the windows that consist of two electric candles with metal sconces decorated with a small Star of David. The

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large windows on each side of the building also provide light to the sanctuary, and several of them feature painted memorial dedications for past congregation members or their families.

All pews face the *bimah* that is raised approximately twelve inches above the main floor, in front of the northwest wall. Although the floor of the *bimah* is carpeted, the platform itself is of wood with a wood base and edge moldings stained a darker shade. The platform is enclosed with a wood balustrade of narrowly spaced square balusters set into a heavy wood railing. At the ends and center are square wood posts with square caps. The end posts are each topped with tall metal candelabra style lamps with two electric candles and a center Star of David decoration.

Access to the *bimah* is gained via two stairs placed on each side of a raised platform. The lectern and altar are wood, covered with decorative cloths featuring Judaic motifs. A recessed wall space behind the *bimah* contains the ark, or *aron kodesh*, which houses the Torah scrolls behind a sliding wood door. This recessed space is noticeable on the exterior. The ark features a decorative valence and curtain with an embellished Star of David, the tablets of law, a crown, and a "Judah's Lions" design. Above the ark hangs the *ner tamid*, or "eternal light," of glass and metal. Flanking the ark are two large, wood panel chairs and metal wall lamps in the shape of a menorah.

Additional memorial plaques adorn the walls of the sanctuary, but of exceptional note is the large glass memorial plaque on the northeast side of the sanctuary with the names of some of the original founders of the congregation. There is also a large bronze memorial plaque to the right of the *bimah* that was dedicated in 1956 with 65 names. Another plaque on the southwest side of the sanctuary memorializes those who have passed away since 1984. These memorial plaques note the birth and death dates of loved ones close to members of the congregation. They are lit with individual lights on Yom Kippur, when the *Kaddish*, or mourner's prayer, is recited.

To the west of the *bimah* is another staircase that leads to the basement of the building and accommodates a second fire exit to the alley from the landing. The stair is indicated by a similar rail and balustrade as seen in the *bimah*. The west end stair enters into the northwest side of the basement next to a separate kitchen space. The main room in the basement is a large, open space for social gatherings. As seen in other parts of the building, the walls are wood paneled and are either stained or painted, but in this space the floor is linoleum. In addition to the small kitchen are two bathrooms, one accessible through the kitchen. There is a utility room in the west corner beneath the stairs. A storage room is located in the east corner of the basement. The space is lit by florescent ceiling lights and two box beams hide support/utility posts.

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Except for the ceiling in the sanctuary and the carpeting, all materials, especially the wall surfaces, date to the initial construction of Temple Beth-El (1946-47). The only major change to the building was the replacement of the roof and subsequent new ceiling in the sanctuary, done in 1976. The building has a high degree of integrity to its period of significance and reflects the construction and continued care of a modest synagogue by its congregation in a small city in Western New York.

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8. Statement of Significance

Applicable National Register Criteria

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

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

Architecture

Social History

Period of Significance

1946-1965

Significant Dates

1946, 1965

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

unknown

Period of Significance (justification)

The period of significance reflects the initial construction of the building and its continuous use as a synagogue to the present.

Criteria Considerations (explanation, if necessary)

The building is significant under Criteria Consideration A for use by a small, but still active synagogue that reflects the architecture and history of the small urban community of Hornell, New York.

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

Temple Beth-El is a small, mid twentieth century synagogue that is eligible for listing under Criterion A in the area of social history for its association with the development of a Jewish community in a small city in western New York State and under Criterion C/Criterion Consideration A for its modest intact design that follows a familiar form seen in other synagogues (large and small) throughout the state. Located at 12 Church Street in the Southern Tier New York community of Hornell, Steuben County, the building reflects the pattern of Jewish settlement seen in small towns across New York State in the mid-nineteenth and early twentieth centuries and illustrates the economic, social, and cultural impact this ethnic and religious group made to the community. Previous to the synagogue, the congregation worshiped in local homes and later the Erlich Hebrew Center, a Jewish center established in a downtown commercial building. After World War II, the center proved to be inadequate and the congregation pooled its resources. Renamed Temple Beth-El, the congregation was able to build its own house of worship near the center of the city where other religious houses of worship were prominently sited. Design and construction were guided by a building committee and the synagogue was dedicated in 1947. The only change made to the building since its dedication was a new roof and ceiling in the worship space in 1976. The presence of the synagogue reinforces the fact that the congregation was and still is part of the Hornell community.

Developmental history/additional historic context information (Provide at least **one** paragraph for each area of significance.)

History of Early Hornell

Originally part of the Phelps and Gorham Purchase of 1788, the area that became Hornellsville, and eventually Hornell, was first settled by Benjamin Crosby in 1790. Crosby was later joined by other pioneers, including George Hornell, who arrived in the area in 1793, established a gristmill, and became the area's first inn-keeper and postmaster. Hornell eventually became a Steuben County judge and later a member of the New York State Assembly. After his death, his son-in-law, Ira Davenport, successfully lobbied for renaming the settlement to Hornellsville in 1820 to honor George Hornell.

Transportation became the major growth factor for the village throughout the nineteenth century. With the laying of the Turnpike Road from Ithaca to Olean in 1809, the small settlement began to grow. In 1826 the population was 125. During the 1830s the Erie Railroad surveyed the area around Hornellsville as a possible site for a rail line, and by 1841, construction of the line began. In May of 1851, the first Erie passenger train arrived in Hornellsville, carrying President Millard Fillmore and Secretary of State Daniel Webster. By 1852, Hornellsville was incorporated as a village with a population of 1,841 and by 1865, it was 5,338. The growth of

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the village, which became the City of Hornell in 1906, was spurred in large part by its designation as a terminus for the construction and repair of railroad equipment, an industry that continues today, although in a much diminished capacity. In 1930, the population was 16,250. As the importance of rail transportation continued to decline over the course of the mid-to late twentieth century, passenger service to the city ended in 1969, and the population of the Hornell steadily decreased in the following years. A 2013 census estimate places the population at 8,473, roughly half of what it was in 1930.¹

History of the Jewish Community in the Southern Tier

Most of the advertising of available land for sale in Western New York was directed at older, settled areas in New England, Pennsylvania and downstate New York. Many of the new settlers arrived in the area in the decades following the Revolutionary War, but very few of them were Jewish. The opening of the Erie Canal in 1825 further expanded opportunities for resettlement and potential refuges for Jewish immigrants. One of the first to explore the western reaches of the state was General Mordecai Manuel Noah, who unsuccessfully tried to establish a Jewish refuge on Grand Island near Buffalo in 1825. The expansion of railroads in Europe and the availability of steamship travel enabled large numbers of Europeans, including many Jews, to come to America in the nineteenth century. Another impetus to settlement in a particular locality was the expansion of the railroads and the development of emerging market centers and transportation hubs. In Hornell, a small but growing number of Jews came to the area after the Erie Railroad line opened in 1851.

The early history of the Hornell Jewish community mirrored what was happening to Jews in America as a whole, as settlement shifted from the east coast population centers, to the Midwest and the far west. The first wave of Jewish immigrants (1820 to 1880) were primarily, but not exclusively, German speakers. While many of these early immigrants were skilled in “weaving, shoemaking, tailoring, baking, and butchering,” most of the Jews to arrive in America’s isolated small towns and villages started out as itinerant peddlers, usually specializing in dry goods, targeting the mercantile needs of rural and frontier communities as population centers shifted to the Midwest and the far West. In his history of small-town Jewish life, Lee Weissbach refers to a comment made by the well-known American Jewish historian, Jacob Rader Marcus, who said that “no matter who was identified as the first Jew in a given place, it was certain that another Jew had been there before him.”² Some of these peddlers stayed on to found businesses; others passed through and remained nameless, unless they happened to fall upon hard times, as did an unfortunate Jewish peddler named Abram

¹Information about the early history of Hornellsville/Hornell is from Harlo Hakes, “History: the City of Hornellsville, N.Y.” in *Landmarks of Steuben County, New York* (Syracuse: D. Mason & Co., 1896), pp. 280-285; Collette Cornish (City of Hornell Historian), *Time Line History of Hornell*, New York, (2009), online at <http://www.cityofhornell.com/documents/city-timelinehistoryofhornell2013.pdf>. See also Phillip J. June, *History of Hornell* (2007), at Hornell, New York, <http://www.hornellny.us/history2.htm>.

²Lee S. Weissbach, *Jewish Life in Small-Town America: a History* (New Haven, CT: Yale University Press, 2005), 36-37.

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Pickle, a cigar peddler traveling between nearby Corning and Painted Post in 1853, who was accosted by a stranger who took his money and stock.³

Research revealed that Hornell had families of the Jewish faith as far back as 1852, when at least one peddler decided to stay in the area, and that other Jewish businessmen soon followed along with their relatives and friends.⁴ In 1858, Julius Cohn began taking out large advertisements in the local paper indicating that as a cheap clothing peddler from Elmira, he was planning to stay in Hornell rather than relocate further west. Later, his ads claimed that his shop was the oldest clothing store in Hornell, being established in 1856. David Cohn (relation to Julius undetermined) advertised his new clothing store for “gent’s furnishings” in colorful terms, claiming that he was “bound not to be undersold!”⁵ Both Cohns were listed in the *Gazetteer and Business Directory of Steuben County for 1868-69* as dealers of ready-made clothing and gentlemen’s furnishings with stores on Main Street in Hornell. Another prominent clothing business was operated at 140 Main Street by brothers Eugene and Joseph Schaul, who remained partners until 1897, when Joseph joined with Wilfred Roosa to form one of Hornell’s best known and prominent clothing establishments. When he died in 1924, the Hornell Merchants Association published a tribute to Joseph Schaul stating that they knew him as a man of the highest integrity and that “Hornell can never know all the citizenship of Joseph Schaul has meant to her growth.”⁶ Other prominent names listed in the 1891 directory and in advertisements of the period were those of Tobias Erlich and Jacob Corn, who operated a dry goods shop at 126 Main Street.

This period of Jewish life in America also saw the establishment of a number of nationally known social and cultural institutions, including the founding in 1874 and 1875 in New York and Philadelphia, of the Young Men’s Hebrew Association (YMHA), whose purpose was “character building in adolescents and young men.”⁷ The organization spread to small and large cities across the country, including Hornell. The Hornell city directory for 1884 lists a chapter of the Young Men’s Hebrew Association with Joseph Erlich as president and Sam Erlich as vice president and secretary/treasurer. The organization met every Sunday evening above the post office, although there was no further mention of the organization in later city directories.

By the beginning of the twentieth century, the Jewish community was well established in Hornell. Two well-known Jewish merchants and founders of the Jewish community, S. Ossoskie and Samuel Erlich, were also

³A Bold Robbery, “*Hornellsville Tribune*, June 11, 1853,2.

⁴The dedication booklet for Temple Beth-El notes earliest record of Jewish families in Hornell, according to records obtained from the city historian. See booklet *Dedication: Temple Beth-El, September 7, 1947* (Hornell, NY: The Temple, 1947), 3.

⁵*Hornellsville Tribune*, June 15, 1862, 3.

⁶Joseph Schaul, “*Hornell Evening Tribute-Times*, 2 August 1925, 5.

⁷Leah Levitz Fishbane, “On the Road to Renaissance: the Young Men’s Hebrew Associations of New York and Philadelphia, 1877-1883,” in *Jewish Renaissance and Revival in America: Essays in Memory of Leah Levitz Fishbane*, ed. Jonathan D. Sarna, Eitan P. Fishbane, and Leah Levitz Fishbane (Waltham: Brandeis University Press, 2011), 47-48.

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officers of the Hornellsville Masonic Lodge Number 331. Ossoskie served as the master of ceremonies at “the regular Rendezvous of Hornell Consistory No. 40 and was the manager of the Hornell opera house. Active in the political sphere, Ossoskie was named assessor by the county Republican Convention in 1893. Joseph Schaul and Harold Lieb were both directors of the Maple City Co-Operative Savings and Loan Association. Several prominent Jewish citizens and businesses were contributors to a local American Legion furniture drive, including the Erlich brothers, F. Spitulnick, Gus Veit, and the Schaul and Roosa store. The local paper devoted a story to Max Landman, owner of the Coat Suit and Dress Company Inc., who, in 1923, offered to play Santa Claus for the needy children of Hornell by donating \$100 worth of toys from his store.

The local paper regularly devoted space to coverage of the Erlich Brothers store, which began in 1884. In 1925, it celebrated 41 years in business and the local paper reported that the store distributed over 1,300 boxes of candy to children to celebrate the anniversary. The article further stated that “the two brothers have been in sympathy with the civic interests of the city since it was in its infancy and have watched it grow hand in hand with their business.”⁸ The store was sold in 1931 after 47 years in business, with the local paper noting the end of “one of the city’s oldest and most substantial concerns.”⁹

Establishment of Ahavat Achim and the Jewish Cemetery

Sources differ as to when the Jewish population of Hornell established a formal Jewish religious institution, but the formation certainly followed a national pattern where “Jews in small towns tended to establish synagogues as soon as a minimal number of their co-religionists were present.”¹⁰ Congregation Ahavat Achim (“Brotherly Love”) was the first formal Jewish religious group, organized in June 1867 by Rabbi Israel Erlich.¹¹ Another article in the *Hornellsville Weekly Tribune* sets the date as 1865 and indicated that a Sigismund Schaul became the rabbi in 1869.¹² The confusion with dates and names may be due to the fact that in many small Jewish communities, prayer services were first held on an informal basis and congregations “often obtained their formal charters only after they began their activities. This seems to have been the case in Hornell. A certificate of incorporation for the establishment of Congregation Ahavat Achim (dated October 10, 1869) was filed with the Steuben County Clerk’s Office on November 2, 1869. Benjamin Wiley, Jacob Corn, and Solomon Ossoskie were named as trustees, and the document was signed on October 22, 1869 by Ossoskie and

⁸ “Pioneer Clothing Store Celebrates 41 Years of Successful Business,” *Hornellsville Weekly Tribune*, April 17, 1925, 5.

⁹ “Erlich Brothers Store Sold,” *Hornell Evening Tribune*, 15 July 1931, 5.

¹⁰ Weissbach, 157.

¹¹ I.W. Near, “Pioneers of Hornellsville,” *Hornellsville Tribune*, 21 November 1890, 5.

¹² Records indicate that Sigismund Schaul (1827-1895) became rabbi in 1869.¹² Schaul (1827-1895) was from Prussia and genealogical records indicate that he was a religious leader but not a rabbi, even though the Steuben County Directory for 1891 lists him as one.

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Wiley. It was at this time that Rabbi Israel Erlich left Hornell, but many of his family members remained, including Joseph and Tobias Erlich who became prominent businessmen.

In addition to establishing regular formal worship, groups in small communities were especially anxious to carry on their traditions by establishing a Jewish cemetery, as was the case in Hornell.¹³ On November 5, 1869, the Hope Cemetery Association in Hornell conveyed to Jacob Corn, Solomon Ossoskie and Benjamin Wiley, trustees of Congregation Ahavat Achim, lot number 200 in the cemetery for 170 dollars. Interestingly, this deed was finally recorded in the Steuben County Clerk's Office on April 28, 1941, when Congregation Ahavat Achim entered into a further agreement with Hope Cemetery Association for permanent care of lot 200 at a cost of \$1500.

Listings for Congregation Ahavat Achim appeared in the city directories for 1880, 1887, and 1888, where it is stated that Jewish services were held in Stracks Hall on Canisteo Street. Listings cease after 1888, indicating that the congregation ceased to exist, which, according to one account, took place around 1892.¹⁴ A quit-claim document from June 20, 1896, transferred the ownership of the Jewish cemetery from Solomon Ossoskie, the sole surviving trustee of Congregation Ahavat Achim, to Samuel Erlich and Joseph Erlich.

One clue as to why the congregation disbanded was found in the *Hornellsville Weekly Tribune* for March 28, 1890, where a terse notice stated "the report that there was to be a change in Rabbi in the Jewish synagogue in this city is in error. The fact is that the congregation has become so liberal in its views that the orthodoxy of the worthy Rabbi Schaul is not as influential as in many Hebrew communities, and it is contemplated abandoning the synagogue entirely."¹⁵ This was evidence that Hornell's Jewish community mirrored national trends. The tension between Orthodox and more liberal practices was being played out across Jewish communities through the late nineteenth and early twentieth centuries, as rules about strict adherence to the Kosher laws and refraining from working on Saturdays, even if one was a merchant, were proving difficult to maintain in smaller, more isolated Jewish settlement areas. Resistance to these and other Orthodox practices, plus the growth and expansion of the Reform movement in American Judaism, appeared to be reaching Hornell.¹⁶

From the records at hand, it seems that Ahavat Achim maintained its existence at least in name, as the "owner" of the original cemetery plot in Hope Cemetery. As mentioned above, documents pertaining to the

¹³ Weissbach, 40.

¹⁴ Hakes, *City of Hornellsville*, 295.

¹⁵ "An Error." *Hornellsville Weekly Tribune*, March 28, 1890, 7.

¹⁶ Marc L. Raphael, *The Columbia History of Jews & Judaism in America* (New York: Columbia University Press, 2008), 56.

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perpetual care of the old Jewish cemetery referred to a fund established in 1928 under the name of Ahavat Achim Congregation. Other perpetual care funds were added in the following years by the Schaul and Nast families and later by other members of the Jewish community. According to the 1947 dedication booklet for Temple Beth–El, president of the congregation Charles Wineberg found that Ahavat Achim still existed in 1938, when the Erlich Hebrew Center was dedicated by Dr. Joseph L. Fink, Rabbi of Temple Beth Zion in Buffalo, New York. The name was officially changed in 1940 from Ahavat Achim to the Erlich Hebrew Center, when Joseph Soppe, president of Ahavat Achim, and Sol Spitulnik, secretary, officiated at a special meeting of the congregation for the purpose of changing the name. This change was recorded by the Steuben County Clerk’s office on December 28, 1940. No other documentation has been found to explain why the change was made, although the trend at this time was to establish “Jewish Centers” that would provide a focus for Jewish religious life and become the nexus of Jewish cultural life as well.

The Erlich Hebrew Center remained the spiritual and social home for the local Jewish community until 1947, when a new synagogue was dedicated. Minutes from a meeting dated June 18, 1945 recorded that a special meeting of the Erlich Hebrew Center congregation was called by president Frank Spitulnik. Members present included Ben Katz, M. Goodman, M. Bear, H. Miller, J. Soppe, J. Cropp, Gus Veit, Ben Bear, Ben Spitulnik, Al Nabosiek, Morris Barash and Dan Levison. One of the items discussed was a review of bids for the building of a temple. It was reported that an architect, identified as D. Angeles, was working with a Hornell builder to submit a bid not to exceed the amount of \$10,000. Another item under consideration was the location of the future temple. After discussion, a vote was taken and the location of a property on Church Street was approved. A building committee, consisting of M. Landman, J. Cropp, M. Barash, and B. Katz, was established at this time. The property in question was a lot at 12 Church Street that had been owned by members of the Jewish community since 1880. In 1946, the property was transferred from the Erlich Family to Max and Margaret Landman, who then donated the land for the building of the temple. The deed included the stipulations that by January 1, 1949, a suitable synagogue or house of worship for the Jewish people living in and near the vicinity of Hornell be constructed and that the property be used continuously as a synagogue or house of worship for such Jewish people. Along with a new temple came a change in name, made official in 1945, when the name was officially changed from the Erlich Hebrew Center to Temple Beth-El (House of God) and officially recorded in the County Clerk’s Office on May 17, 1946.

The construction and dedication of Temple Beth-El was the high point of almost a century of Jewish life in the Hornell area. This small, but vibrant, Jewish community did much to contribute to the economy and cultural life of Hornell, and, in return, Hornell embraced the temple and the congregation. One of the featured speakers at

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the dedication ceremony on September 7, 1947 was the Reverend Ward B. Flaxington of the Westminster Presbyterian Church, who spoke of the importance of community building. The dedication booklet issued for the occasion indicated a large amount of community support from local sponsors, including Holland's Lumber, Sears, the J. C. Penny Company, the Steuben Trust Company, Rockwell Insurance, Bateman Motors, McHenry Jewelers, Loohn's Cleaners, and Endicott Johnson Shoes. Community support has continued through the years with numerous interfaith events described in the local paper, many of them involving educating the local community about Jewish festivals and practices. Major temple fundraising events were well advertised and attended by the general public, and the regular rummage sales held in the 1950s and 1960s were popular. Another small, but important, example of community support is a small plaque affixed above the entrance to the classroom in the temple that says: "This school room dedicated to the memory of Mannie Friedman by his friend Miles Ward." According to Jane Jamison, a long-time temple member, Ward was a Catholic businessman in Hornell who donated funds to Temple Beth-El in memory of his friend and business partner, Mannie Friedman.

Many other examples of interfaith activities were sponsored by the congregation and its religious leaders. The late 1930s saw Rabbi Benjamin Unger of the Erlich Hebrew Center speak on the plight of Europe's Jews to the members of the Livingston Council of Churches and to the Dansville Rotary Club.¹⁷ Temple Beth-El clergy and congregants were often participants in interfaith activities as guests of the Loon Lake Community Chapel and hosts to the Bath Baptist Church Sunday School, where the temple's junior congregation conducted Saturday services and answered questions from their guests about Jewish observances. They also participated in a community V-J Day service and regularly were part of interfaith community Thanksgiving services and an ecumenical service held at Temple Beth-El sponsored by the Hornell Ministerium. A "Season's Greeting" message from the congregation was a regular occurrence. Rabbi Henry Zwick's 1950 message to friends and neighbors was to "remember that the brotherhood of man, broader than race or creed, has within it the power to bridge every chasm of misunderstanding."¹⁸ Another example of Temple Beth-El's bond with the local community is the agreement with current Mayor Shawn Hogan to store the synagogue's precious Torahs and accompanying silver decorations in the safe in Hornell City Hall after their use for the Jewish high holidays in the fall.

¹⁷ "Rabbi Unger of Hornell Describes Jewish Situation," *Dansville Breeze*, January 18, 1939, 1.

¹⁸ Temple Beth-El Extends Season's Greetings," *Evening Tribune*, December 23, 1950, 6.

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Criterion C: Architecture

On May 17, 1946, Temple Beth-El filed a building permit with the city of Hornell for the construction of a building on Church Street at an estimated cost of \$10,000. Although an architect was mentioned as developing a proposal, no further documentation exists regarding if it was submitted, or the name of the architect for the final building design. Presumably the planning and building of the synagogue was under the direction of a building committee that was formed from the congregation in 1945. To fall within the budget, the committee sourced readily available materials such as concrete block (CMUs), brick and various types of plywood for interior wall surfaces. Historic images from Temple Beth-El documented the poured concrete foundation, CMU wall construction and facing of the southeast elevation with brick.

As a conservative congregation, the building adhered to necessary requirements of a synagogue and the directive toward simplicity. Even Alfred Brunner, the turn-of-the twentieth century architect who promoted the use of Neoclassical architecture for American synagogues, stated that the “most successful buildings in all great architectural periods are simple in design; whether large or small, richly decorated or not, simplicity is their main characteristic, and the desire to produce the picturesque and unusual is fatal to the dignity which should characterize the synagogue.”¹⁹ Temple Beth-El reflected simplicity with decoration limited to the façade, being the only part of the building faced with brick. Sited facing the southeast, it retained the orientation toward Jerusalem commonly found in synagogue construction and, with the entrance on Church Street. The façade or “public” side required that it be well presented since the appearance would reflect on the congregation. The façade indicated its function through the use of a pared down minimalist form that would be easily recognized by other Jewish visitors to Hornell. Like other synagogues in the region (B’Nai Israel in Olean and Congregation B’Nai Israel in Rochester), the facade had a prominent central parapet flanked by two tall, flat end sections. The end sections extended slightly past the edge of the side walls, effectively hiding the light-colored CMUs in the rest of the elevations. Decorative elements were limited to cast stone insets of a Star of David and the name placed over the door, with some minor decorative brick work over the name. The entrance was set into a wide stone arch and stone surround with a plain keystone over a half-round glass transom. The paired wood doors had wood Star of David insets. The only other decorative elements were the Gothic style lamps on either side of the entrance, plain metal coping on the parapet, and plain stone sills and lintels for two fixed, eight-light windows.

¹⁹As quoted in Samuel D. Gruber, “Arnold W. Brunner and the New Classical Synagogue in America,” *Jewish History*, volume 25, no. 1 (2011), 69.

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In his 1992 survey of synagogue architecture, Oscar Israelowitz viewed the post-World War II years as marking a break in designs influenced by past ecclesiastical motifs toward the more modern theme of form following function.²⁰ Temple Beth-El's function as a synagogue was clearly expressed in the exterior and even more so in the interior. In addition to a large worship space, it contained classrooms and a separate social area in the basement for gatherings. As a conservative congregation, the worship space had the required elements of ark, eternal light, *bimah* and windows for looking out onto the world. Most conservative synagogues had at least twelve windows representing the tribes of Israel, but Temple Beth-El only had eleven in the sanctuary, with the northwest wall limited to five windows due to size and an internal staircase. Also lacking was a balcony, impractical for the configuration of the worship space, but two rows of pews allowed for separation of sexes and ages.

A 1946 manual published by The United Synagogue of America (USA) may very well have influenced those who guided the design of the building. The USA was a national organization of conservative Jewish congregations in America, and, as Temple Beth-El was a conservative congregation, it was a member of this organization. Field Activities Director Stanley Rabinowitz's *Manual for the Synagogue Building Committee* included a "Note on Architecture" that emphasized the three functions of the synagogue as being worship, study, and social gatherings, all being incorporated into the building at 12 Church Street. The manual advised those planning a new building that "...the beauty of a synagogue is not dependent on its size or cost. It may be large and expensive, or it may be modest and depend for its beauty on simplicity of line, purity of proportion and adaptability to purpose". When budgetary constraints prevailed, "the most common building materials may be completely sublimated by elegance of proportion and design, thus producing a structure that is attractive, functional and relatively inexpensive."²¹ Interior surfaces of Temple Beth-El used a combination of striated and smooth plywood to provide definition between public and worship spaces, with the striated walls in the halls and stairs and the smooth walls in the sanctuary. Surfaces were stained to simulate woodwork and stained moldings offered a finished edge to the plywood. It also separated areas that were painted, creating a sense of a more spacious room. The basement social space also made good use of available modern materials but for practical purposes, the floor was covered with linoleum. Kitchen preparation surfaces were metal or ceramic for ease of keeping clean.

Temple Beth-El was built on a small lot bounded on each side by other buildings and a small parking lot. In spite of being land-locked, the congregation remained on Church Street rather than relocate to another larger space. The location allowed the conservative congregation to walk to the synagogue. The congregation made

²⁰ Oscar Israelowitz, *Synagogues of the United States* (New York: Israelowitz Publishing, 1992), 8.

²¹ Stanley Rabinowitz, ed. *A Manual for the Synagogue Building Committee* (New York: United Synagogues of America, [1946]), 6.

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few changes to the building, other than to add additional memorial plaques to the interior and replace the roof in 1976 when it was needed. The building looks much like it did when it was dedicated in 1947.

Conclusion

As stated previously, the story of Hornell's small Jewish community reflected the pattern of Jewish settlement in small towns across New York State and points west in the mid-nineteenth and early twentieth centuries, and the cultural impact that this group had on society. From the establishment of the first businesses to the later contributions to the cultural and professional life of the city, the Jewish community made a significant impact on Hornell. The Jewish community continues to contribute to the local community in spite of the demographic and economic downturns recently experienced in the Southern Tier region. As historian Lee Weissbach stated, by the early 1960s, only 40 percent of all Americans born in rural settings remained living in those areas. He pointed to the changing business environment that favored discount and large chain retailers that impacted Jewish and non-Jewish businesses resulting in their children seeking economic opportunities elsewhere.²² This certainly was the case in Hornell, which has had a significant downturn in population and opportunities with the demise of the railroad industry. Where there once were as many as twenty-five or thirty Jewish families in the Hornell area, the current number is significantly less.

In spite of this, Temple Beth-El has been in continuous use as a place of worship since its construction, and this fact is an important testament to the commitment this small Jewish community has had to the building. The first commitment came from the Landman family who donated the property for the temple and were major contributors to its construction and maintenance. The deed that transferred the land stipulated that if the synagogue was not used for two contiguous years, the property and the building would return to the family.

Although a number of members of the congregation moved away or died, the remaining congregants continue to adhere to the provisions of the deed by having services on two days of Rosh Hashanah (the Jewish New Year) and on Yom Kippur (the Day of Atonement). In order to ensure a *minyan*, or quorum of ten Jewish individuals needed to conduct services, the children, grandchildren, and great-grandchildren of some of the original builders of the temple return each High Holiday Season. They are joined by former members of the temple who return for the services, usually with their children and grandchildren, all of whom travel great distances to make to Temple Beth-El. The temple has also partnered with nearby Alfred University and Alfred State College to be available for services to students, faculty and other members of the Alfred community seeking a place for Jewish observance of important dates and services.

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When the congregation could no longer sustain a full-time rabbi, student rabbis were hired from the conservative rabbinical seminary in New York. A number of very well-known rabbis have presided over High Holiday services at Temple Beth-El, including Elana Kanter, the first woman to be placed with a congregation by the Jewish Theological Seminary (JTS) in New York.¹ Since 1998, Paul Blank, a teacher at the Charles E. Smith Jewish Day School in Potomac Maryland, has served as unofficial "rabbi." Originally placed with the congregation by the JTS, Rabbi Blank has "adopted" Temple Beth-El and has been making the two round trips to Hornell each High Holiday season to conduct services.

Temple Beth-El is the physical manifestation of the dreams and aspirations of a small and changing Jewish community that has existed in Hornell since the 1860s. It now serves the small but active population of Jewish families spread over a wide area of rural Steuben, Allegany, Chemung, and southern Livingston counties. In spite of its occasional use, it is very much treasured by the citizens of Hornell, by the children, grandchildren, and great-grandchildren of its original founders, by the Jewish families who have settled or passed through the area, and by generations of Jewish students at nearby Alfred University and Alfred State College.

²² Weissbach, 302.

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Name of Property

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9. Major Bibliographical References

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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: Temple Beth-El Archives

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property Less than one acre

(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>18N</u> Zone	<u>280831</u> Easting	<u>4689574</u> Northing	3	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing
2	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing	4	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing

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

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

Boundary Justification (Explain why the boundaries were selected.)

The boundary is the same as it was during the period of significance.

Temple Beth-El
Name of Property

Steuben County, NY
County and State

11. Form Prepared By

name/title Barbara Greil (edited by Virginia L. Bartos, Ph.D., NYS OPRHP)
organization Hinkle Library date 3 December 2015
street & number Alfred State College telephone 607-587-4516
city or town Alfred state NY zip code 14802
e-mail greilbj@alfredstate.edu

Additional Documentation

Submit the following items with the completed form:

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

Photographs:

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

Name of Property: Temple Beth-El

City or Vicinity: Hornell

County: Steuben State: New York

Photographer: Virginia L. Bartos (photos 0004 through 0014)

Date Photographed: 9 May 2013

Description of Photograph(s):

- 0001 of 0014: Historic image of Erlich Hebrew Center (above Loblaw's).
- 0002 of 0014: 1946 image of Temple Beth-El under construction.
- 0003 of 0014: 1946 image of façade of synagogue under construction.
- 0004 of 0014: Façade of Temple Beth-El, view looking west from Church Street.
- 0005 of 0014: East and north elevations, looking southwest.
- 0006 of 0014: Detail view of entrance of Temple Beth-El.
- 0007 of 0014: West and south elevations, looking east toward Church Street.
- 0008 of 0014: Interior view of northeast classroom.
- 0009 of 0014: Interior view of rabbi's office.
- 0010 of 0014: Sanctuary looking east from bimah.
- 0011 of 0014: Bimah, ark and electric memorial, west wall of sanctuary.
- 0012 of 0014: Detail view of window showing Landman dedication.
- 0013 of 0014: South stair to basement showing striated plywood wall surface.
- 0014 of 0014: Basement, looking west toward kitchen.

Temple Beth-El
Name of Property

Steuben County, NY
County and State

Property Owner:

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

name Temple Beth-El
street & number 12 Church Street telephone N/A
city or town Hornell state NY zip code 14843

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

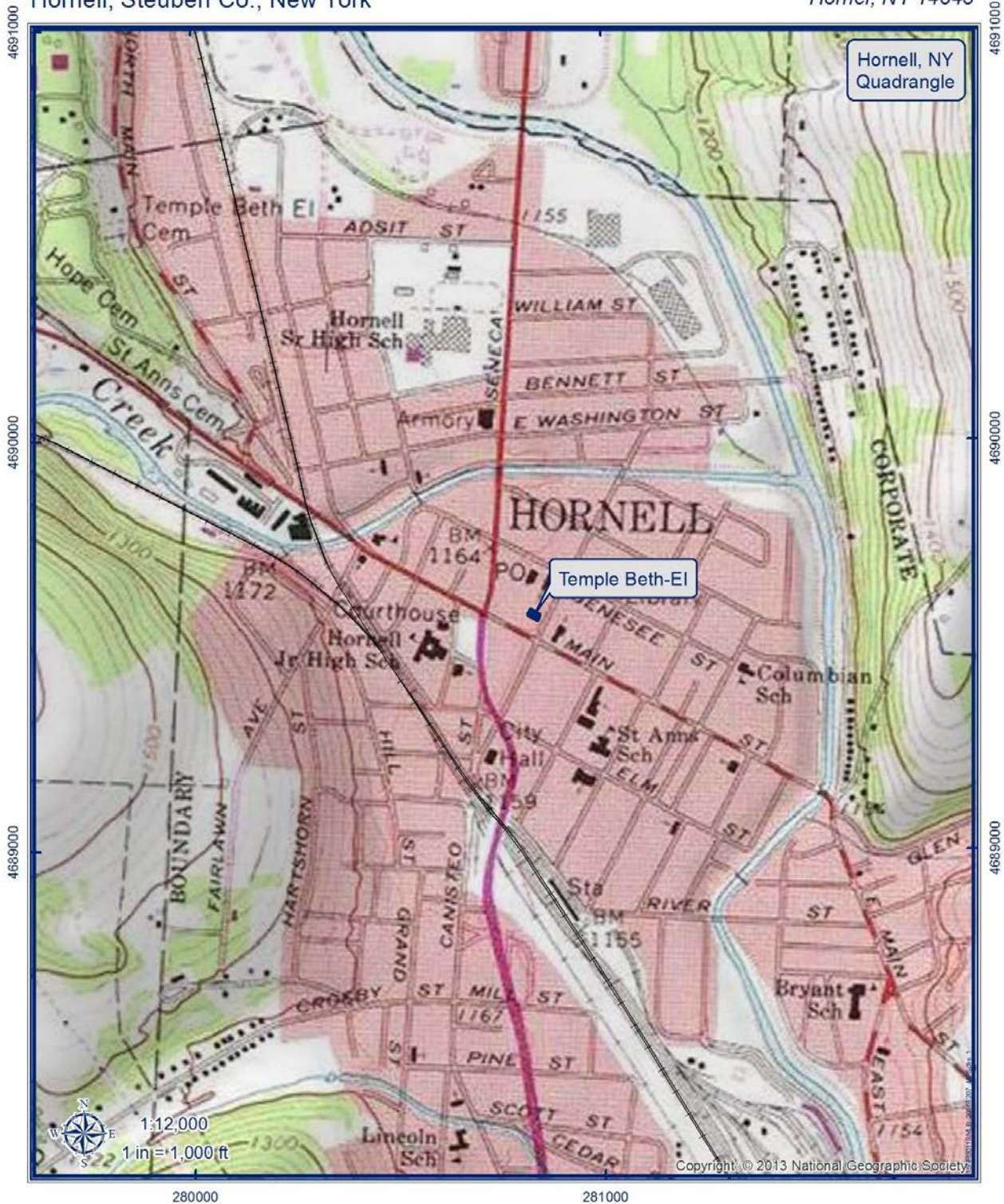
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Temple Beth-El
Name of Property

Steuben County, NY
County and State

Temple Beth El
Hornell, Steuben Co., New York

12 Church Street
Hornel, NY 14843



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



Temple Beth-El



Parks, Recreation
and Historic Preservation

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



Temple Beth-El



Parks, Recreation
and Historic Preservation

Temple Beth-El
Name of Property

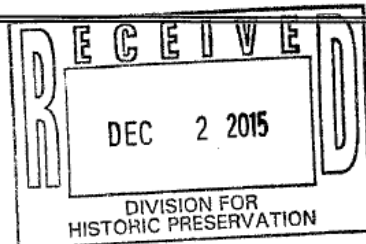
Steuben County, NY
County and State



Historic Hornell, Inc.
PO Box 188
Hornell, New York 14843
Phone: 607- 324-2232

November 28, 2015

Virginia L. Bartos, Ph.D.
National Register Analyst/Finger Lakes Region
New York State Parks, Recreation & Historic Preservation
DHP-PIRC PO Box 189
Waterford NY 12188



Dear Ms. Bartos,

The members of Historic Hornell, Inc. enthusiastically support the nomination of Temple Beth-El, located 12 Church Street, Hornell, NY, for inclusion in the National Register of Historic Places. Our organization is made up of community members who have worked to preserve the architectural and cultural history of our small town.

We understand that Temple Beth-El is applying for National Register designation under Criterion A in the area of social history, as a "property ...associated with events that have made a significant contribution to the broad patterns of our history." As the narrative statement indicates, there has been a documented Jewish presence in the Hornell area since the mid-nineteenth century. The development of this small but long-lived community mirrored a "pattern of settlement in small towns across New York State" as Jewish peddlers and merchants made their way from Eastern Europe and Russia to population centers along the east coast of the United States and on to points west. The members of the Jewish community who stayed here made significant economic and cultural contributions to Hornell, a tradition which continues to this day.

The planning and construction of Temple Beth-El in 1946-1947 was the physical manifestation of the Jewish community's long presence in Hornell. We are gratified that this modest building was recognized by the *City of Hornell Historic Resources Reconnaissance Level Survey* (Bero Architecture, 2000) as a representative of the "minimalist traditional" style typical of synagogues in many small New York towns and are hopeful that it will receive National Register designation as a property that "embodies the distinctive characteristics of a type, period, or method of construction..." Simple in design and construction, situated on a small plot of land owned by members of the Jewish community since the nineteenth century, outfitted with furnishings that are original to the building, and largely unchanged since its construction, Temple Beth-El makes a dignified and proud statement among the other houses of worship in the neighborhood.

The Temple is cherished by the few Jewish families in the area, by the Jewish students at Alfred University and Alfred State College, by the descendants of some of the original congregants who return to Hornell to worship there for the High Holidays, and by the citizens of Hornell.

Thank you for considering this property for National Register designation.

Sincerely,

Mildred McAnany
President
Historic Hornell Inc.



DANIEL M. LEVINSON
OPTOMETRIST

Fanny Farmer

99 LOBLAW GROCETERIAS INC. 99

SELF SERVE HOME OF GOOD FOOD NO WAITING

G NEIL GLEASON INC.
Hornell's Smart Shop

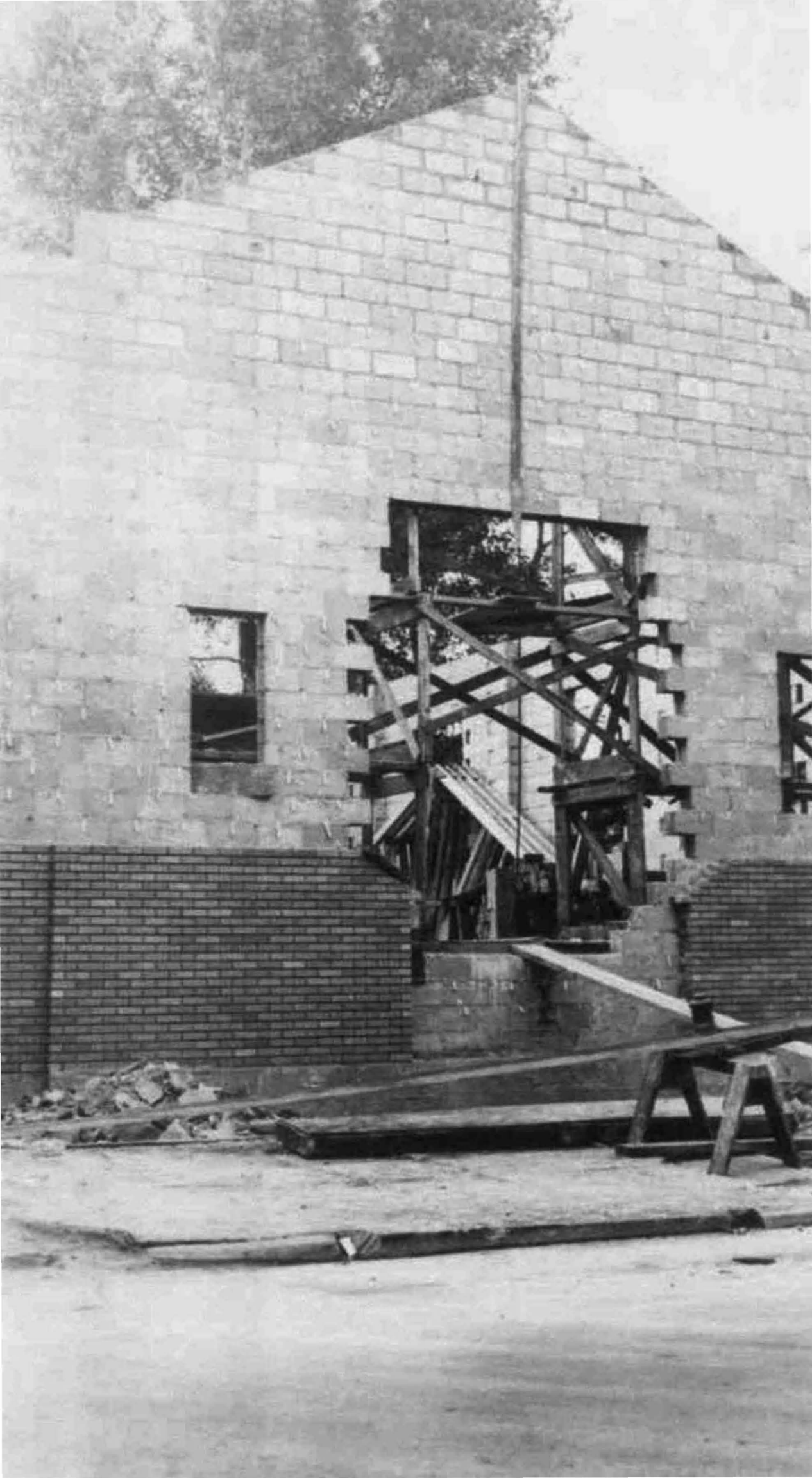
THE ERIC
HEAD

Fanny Farmer
CARDIFF

LOBLAW

LOBLAW







BETHEL





BETHEL











Wall of Honor
★





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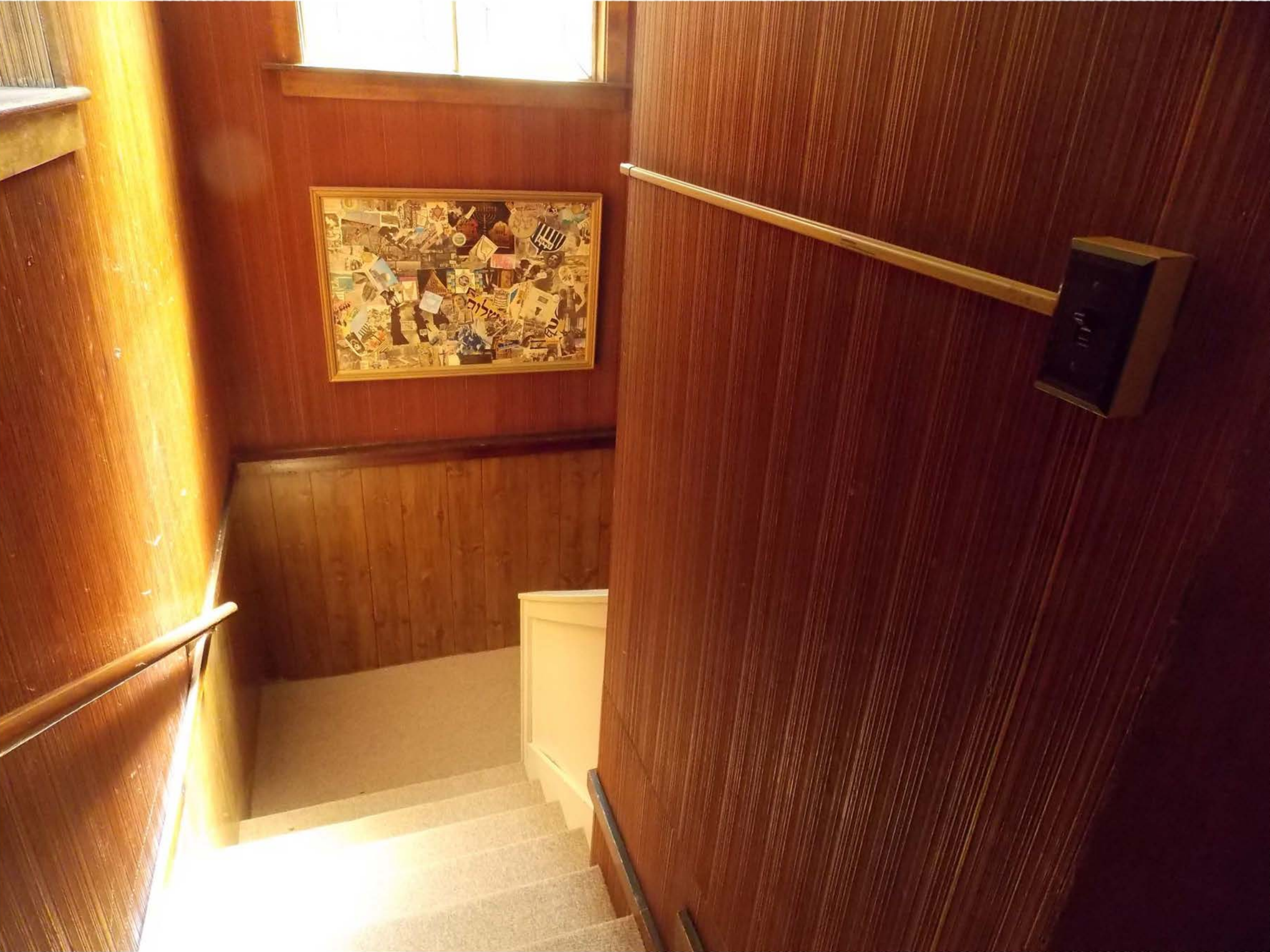


XII



IN LOVING MEMORY OF
MAX I. LANDMAN

IN LOVING MEMORY OF
MARGARET S. LANDMAN





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Temple Beth-El
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW YORK, Steuben

DATE RECEIVED: 12/31/15 DATE OF PENDING LIST: 1/21/16
DATE OF 16TH DAY: 2/05/16 DATE OF 45TH DAY: 2/15/16
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 16000021

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 2-16-16 DATE

ABSTRACT/SUMMARY COMMENTS:

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

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

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

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



**Parks, Recreation
and Historic Preservation**

ANDREW M. CUOMO
Governor

ROSE HARVEY
Commissioner

RECEIVED 2280

DEC 31 2015

Nat. Register of Historic Places
National Park Service

23 December 2015

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

Re: National Register Nomination

Dear Ms. Abernathy:

I am pleased to submit the following seven nominations, all on disc, to be considered for listing by the Keeper of the National Register:

Greenwood Baptist Church, Kings County
Congregation Chevra Linath Hazedeck, Kings County
Thomas Hulbert House,
Temple Beth-El, Monroe County
Prospect Heights Historic District (Boundary Expansion), Kings County
Hudson View Gardens, New York County
North Main & West Water Streets Historic District, Chemung County

Please feel free to call me at 518.268.2165 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office