

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form



909

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name Kismet Temple

other names/site number Kismet Mosque/ Friendship Baptist Church

2. Location

street & number 92 Herkimer Street [] not for publication

city or town Brooklyn [] vicinity

state New York code NY county Kings code 047 zip code 11216

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 as 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 [] nationally [] statewide [X] locally. ([] see continuation sheet for additional comments.)

Russell A. Pappert DSHPO

9/26/13
Date

New York State Office of Parks, Recreation & Historic Preservation
State or Federal agency and bureau

In my opinion, the property [] meets [] does not meet the National Register criteria. ([] see continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register [] see continuation sheet
- determined eligible for the National Register [] see continuation sheet
- determined not eligible for the National Register
- removed from the National Register
- other (explain) _____

Signature of the Keeper

date of action

Edson H. Beall 12-11-13

Kismet Temple

Kings County, New York

Name of Property

County and State

5. Classification

Ownership of Property

(check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	TOTAL

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions

(enter categories from instructions)

SOCIAL/ Meeting Hall

Current Functions

(Enter categories from instructions)

RELIGION/ Religious Facility

7. Description

Architectural Classification

(Enter categories from instructions)

LATE 19th and 20th CENTURY REVIVIAL

Exotic/ Moorish Revival

Materials

(Enter categories from instructions)

foundation Brick

walls Brick, Terra Cotta, Stucco

roof Pressed Metal/ Galvanized Steel

other

Narrative Description

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

Name of Property

County and State

8. Statement of Significance

Applicable National Register Criteria

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

- A** Property 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 that 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 boxes that apply.)

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

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by historic American Building Survey

- recorded by Historic American Engineering Record

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal Agency
- Local Government
- University
- Other repository: _____

Areas of Significance:

(Enter categories from instructions)

Architecture

Social History

Period of Significance:

1909-1966

Significant Dates:

1909, 1966

Significant Person:

N/A

Cultural Affiliation:

N/A

Architect/Builder:

Richard Thomas Short (Harde & Short)

Builder – Clarke & Stowe

Kismet Temple

Name of Property

Kings County, New York

County and State

10. Geographical Data

Acreeage of Property .37 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 588710 4503689
Zone Easting Northing

3 18
Zone Easting Northing

2 18

4 18

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Lauren Perez Hoogkamer

organization Columbia University GSAPP date June 12th, 2013

street & number 850 Bergen St, Apt 5 telephone 360.880.9101

city or town Brooklyn state NY zip code 11238

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with SHPO or FPO for any additional items)

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

name Craig B. Gaddy (Contact) – Friendship Baptist Church

street & number 92 Herkimer Street telephone

city or town Brooklyn state NY zip code 11216

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

Estimated Burden Statement: public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, D.C. 20503

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Section 7 Page 1

Kismet Temple
Name of Property
Kings County, New York
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Narrative Description of Property

The Kismet Temple, now the Friendship Baptist Church, is located at 92 Herkimer Street, 150 feet southwest of Nostrand Avenue, in the Bedford Stuyvesant neighborhood of the New York City Borough of Brooklyn, Kings County, New York. The building faces to the north and sits in the center of its original 100 feet by 185.6 feet lot; eight feet of space remain on either side of the building. The structure extends the entire length of the lot reaching to Herkimer Place. In front of the church, across the street, are early twentieth century residential buildings that are three to five stories high. Immediately west of the church is a Neo-Renaissance, four-story brick tenement (Photo 2). At the corner, immediately east of the nominated property, is a former bank, The People's Trust Company, which is an early twentieth century Classical Revival, two-story, brick building. The Kismet Temple is located at the border between a residential and commercial neighborhood, with Nostrand Avenue being a major commercial corridor. North of Herkimer Street, Fulton Street is also a major commercial corridor. Located on Herkimer Place, across the street from the rear of the church, are warehouses and residential buildings also from the early twentieth century. The Kismet Temple retains its integrity to a very high degree.

The Kismet Temple's style is Moorish Revival and representative of Shriner and Masonic architecture. The front elevation faces Herkimer Street. The façade is constructed of light yellow, stretcher bond brick and limestone-like glazed terra-cotta trim with elaborate Moorish ornamentation. The overall massing of the building is three pavilions—a wide central section flanked by projecting tower-like end sections (Photo 1).

The front of the building is entered by a wide stoop with several stairs. On each side of the stoop is a metal lamppost with a frosted globe light. The external corners of the stoop open to stairs leading to the basement level—these stairwells have very plain metallic railings. At the level of the stoop is an ornate terra-cotta band that stretches across the entire facade. The front façade can be broken up into three parts—the two projected corner pavilions, or towers, with a diaper brick pattern and the larger rectangular center. Starting with the center, the entrance consists of three corbel-arched openings, each with double doors. The doors are separated by ornate terra-cotta panels. Above the doors is a terra-cotta lintel with geometric Moorish ornamentation reminiscent of masonic design motifs. Rising above the lintel in the center is a large terra-cotta horseshoe arch made up of eight different Moorish patterns; the arch is in the center of a horizontal recessed panel of parquet brick (Photo 10). In the center of the arch is a terra-cotta scimitar with a large crescent moon shaped claw dangling from a chain. In the center of the moon's arch is a sphinx with an elaborate headdress. Dangling from the neck of the sphinx is a five pointed star. This design is the emblem of the Ancient Arabic Order of Nobles of the Mystic Shrine—the scimitar represents the backbone of the order, which is its members; the Bengal tiger claws represent fraternity and philanthropy; the sphinx represents the governing body and is a masonic symbol; and the star represents the thousands of children that the Shriners help through their charitable hospitals.¹

To either side of the entrance ensemble are rectangular panels of parquet brick. Above the entrance, on the second floor, is a row of five double, corbel-arched windows. Each pair of windows is separated by a terra-cotta

¹ "The Emblem" *Shriners International*, 2013. Accessed February 27, 2013.

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column and has corbelled arches and ornamented lintels (Photo 11). At the top of each column is a star. The windows have ornate surrounds. A thin terra-cotta belt course runs above the window surrounds. Above this set of windows is an unornamented terra-cotta cornice. The third story of the building is articulated by five round-arch windows with terra-cotta voussiors. These windows are smaller with Roman terra-cotta arches. They are only the width of one double-hung, paned window. The two corner pavilions are identical; the diaper brick and window pattern reach around to the side of the building. The lowest windows, on each pavilion, are wide enough for two double-hung, paned windows. Each pair of windows has a corbelled arch and is separated by a terra-cotta column. Above the lintel is a horseshoe arch similar to that over the entrance; however, this design is simpler with only a star in the center. Higher up, the next set of windows is similar to the lower set, except without the horseshoe arch. Finally, the highest set of windows matches that of the center. The three windows on the sides of the pavilions create vertical bands which draw the eye up and the two higher sets of horizontal windows create a sense of width.

The hipped roof over the facade is metal. Above the pavilions, on each side of the roof, sit two large onion domes, of pressed metal, topped with a short minaret (Photo 8). The large cornice and parapet are pressed metal; there is some deterioration, but they are mostly intact. The cornice and parapet also have Moorish ornamentation. The cornice has ornamental moulded brackets. The rear and side elevations are of stuccoed brick. There are three windows in a vertical row on the right side of the rear of the building, along with two openings, one to the right and one off center to the left, covered with metal doors—these may not be original. Along the sides are several rows of unadorned rectangular windows that are now blocked by neighboring buildings. To the rear of the building is a rectangular chimney.

The Moorish ornament continues into the church lobby, stair hall, and sanctuary (Photo 15). Upon entering the church, the lobby opens to the stair hall that has white marble and terrazzo floors with a grey, red, white, and yellow border. In the center of the stair hall floor should be the Shriners' emblem, but it is currently covered with a rug. To the sides of the stair hall are four rooms, two on each side, used for offices. On either side of the stair hall, there are also two grand marble staircases with dark wood banisters (Photo 3). Running along the top of the walls and pillars is an elaborate gold, blue, and plaster panel with intricate Moorish ornamentation and a large Star of David motif (Photo 12). A chandelier hangs in the middle of the room. To the rear of the stair hall are three large doors to the sanctuary; these mirror the three large entrance doors. The large sanctuary has wood pews in the center and theater seating on the sides and in the balcony (Photo 4). Two windows on either side of the stage feature the large organ pipes. Large windows provide light, but the stained glass is not original. In the center of the roof is an inverted dome. Running along the balcony on both sides of the building is another panel with an intricate Moorish design (Photo 13). A similar Moorish motif with a cross pattern runs all the way around the stage containing the pulpit (Photo 14). Outside of the sanctuary, on the next floor, is a dark wood dance room with dressing rooms. Downstairs is the banquet hall with temporary partitions; however, the original murals along the walls have been painted over (Photo 5). The square pillars are topped with another intricate Moorish design that is similar to the decoration found throughout the building (Photo 6). All of the lighting fixtures appear to be original. The third floor has some exposed brick along the walls. The interior of the Kismet Temple retains its integrity to a very high degree.

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Kismet Temple
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Statement of Significance:

The Kismet Temple is significant under National Register criterion A in the area of Social History for its association with the early history and development of the Freemason Shriners (The Ancient Arabic Order of the Nobles of the Mystic Shrine) in the United States. It is thought to be the oldest Shriners' mosque still intact and the first in New York City. In 1909 ground was broken for the temple, which was to be the new headquarters of the Brooklyn Shriners. *The New York Times* hailed the new building as the "most important building operations in Brooklyn" and "the finest shrine building in the country."² The Kismet Temple is also significant under National Register criterion C in the area of Architecture as a building embodying the distinctive characteristics of the Moorish Revival style, stemming from nineteenth-century orientalism, and as an example of architect Richard Short's best work. Short was also a Noble of the Kismet Temple.³

The history of the Shriners begins in New York City.⁴ In 1870, Manhattan had 900,000 Masons—all Shriners are also Master Masons. These Masons often met at Knickerbocker Cottage, a restaurant at 426 Sixth Avenue. It was at this restaurant, on the second, floor where the Shriners were born. Doctor Walter M. Fleming, a 33 degree Scottish Rite Mason, and William J. "Billy" Florence, a famous actor, decided that the Masons needed an order that was social and more fun than traditional orders. During a stage tour of Marseille, France, Florence attended a party hosted by a wealthy Arab. Because of this experience and his travels in the Middle East, Florence became intrigued by the perceived splendor and customs of the Middle East. Florence decided that the new order should be based on an "Arabian theme." Fleming, who was well-versed in the fraternity's ritual, built upon Florence's ideas and created the Ancient Arabic Order of the Nobles of the Mystic Shrine (AAONMS). Fleming, with the assistance of Charles T. McClenachan, William Sleigh Paterson, and Albert L. Rawson who were experts on Masonic law and ritual, created the Shriners' rituals, emblem, costumes, formal salutation, and the tradition of wearing a red Moroccan fez. They also decided to call their chapters "temples" and meet in "mosques."⁵

The first chapter, the Mecca Temple (now Mecca Shriners), was organized on September 26, 1872 in the New York City Masonic Hall. Fleming became the first potentate. Four years later there were only forty-three members. On June 6, 1876 they created a new council, The Imperial Grand Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine, with the goal of increasing membership. Fleming was promoted to Imperial Grand Potentate and he created an even more fantastical mythology for the Shriners in order to boost publicity. The campaign was successful; by 1878 the number of Shriners increased to 425, in 13 temples—five of which were in New York.⁶

By 1888 there were 48 temples and 7,210 members and by 1900 membership grew to over 55,000. Gradually, the Shriners became more philanthropic, working with the Masonic Knights Templar to provide medical relief

² "A New Temple in Brooklyn." *New York Times*, January 2, 1910.

³ "Official Souvenir Program: Dedication of Kismet Mosque," Arabic Order of the Nobles of the Mystic Shrine, 1910.

⁴ *A Short History: Shriners Hospitals for Children & Shriners of North America*. Shriners of North America, September 2004. pp. 3-9.

⁵ Ibid

⁶ Ibid

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Kismet Temple
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during the 1888 yellow fever epidemic. The Shriners adopted more causes and opened new chapters. They also increased their pageantry and became known for their, bands, circuses, and parades. During the 1920s they founded the Shriners Hospitals with the goal of providing medical care for children with families that couldn't afford healthcare. Today—with over 400,000 members in the United States, Mexico, the Philippines, Puerto Rico, and the Republic of Panama—Shriners International and Shriners Hospitals for Children continue to fulfill that mission while also being a leading medical research institute.⁷

Due to the growth in membership during the late nineteenth century and early twentieth century, Noble Wayland Trask, a 33 degree Scottish Rite Mason and a prominent stockbroker and businessman, wanted to found a Brooklyn temple.⁸ The Kismet Temple was chartered on June 25, 1888 as the 37th Shriners temple; it was named by founder William J. Florence, an honorary Kismet member. Trask was appointed as the first Potentate of this chapter. In 1900 the Temple was given the jurisdiction of Long Island and by 1910 it had almost 2,400 members. This growth necessitated leaving their meeting place at the Aurora Grata Cathedral, at Bedford Avenue and Madison Street, for the new Kismet Temple on Herkimer Street.⁹

The Herkimer site was purchased on March 30, 1909; ground broke for the temple on May 15, 1909.¹⁰ Clarke and Stowe were the builders; Stowe was a Noble of the Kismet Temple. The cornerstone was laid on August 17, 1909, by the Grand Master of Masons, New York State, and his Grand Lodge officers. The new Kismet Temple was described as “the largest and finest equipped Mosque in North America, at its dedication (see Figure 1). It was supposed to have room for social gatherings, lectures, and events. The auditorium, “second to none in the Borough of Brooklyn,” sat 2,326 and was carpeted and ventilated and included dressing rooms. The building was state-of-the-art with border lights, footlights and switchboards. The Austin Organ cost \$5,000. Murals in the ballroom and along the staircases depicted Moorish themes; these have since been painted over. The basement had a large banquet room which could seat 1,070. The kitchen, one of the temple's prized elements, had all the latest features. The basement also contained the patrol room, parlors, main restrooms, check room, and boiler room. On the main floor were rooms for the Potentate, Recorder, and Treasurer. There was also a committee and reception room. The two upper floors featured a promenade and smoking rooms that were attached to the balcony and lodge rooms. The larger lodge room doubled as a ballroom; it had its own parlor and restrooms. This room was decorated in an outdoors theme, with stone walls, marble pedestals, and wooden trellises with vines, flowers, and birds. These rooms were also meant to be rented out to the public. Descriptions of the building boasted the latest in fireproofing, ventilation, and heating. Heating methods combined radiators with the “blast system” wherein fresh air was warmed by passing over steam coils in the basement; electric fans then pushed the warmed air throughout the structure. The terra cotta for the Kismet Temple was from the New Jersey Terra Cotta Co.¹¹

⁷ Ibid

⁸ John C. Yorston & Co., A Portrait Gallery, with Biographical Sketches of Prominent Freemasons Throughout the United States. Volume 5, 1892.

⁹ Holland, Joy, “The Shriners in Brooklyn.” *Brooklynology-The Brooklyn Public Library*, November 6, 2009.

<http://brooklynology.brooklynpubliclibrary.org/post/2009/11/06/Brooklyns-Shriners.aspx>. Accessed February 27, 2013.

¹⁰ “Official Souvenir Program: Dedication of Kismet Mosque.”

¹¹ Ibid

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The New Jersey Terra Cotta Company in Perth Amboy, New Jersey, had been in operation since 1889.¹² By the twentieth century, New Jersey had many terra-cotta companies and was producing approximately \$100,000,000 worth of terra cotta a year.¹³ The city of Perth Amboy sat on a rich clay deposit and many terra-cotta companies were located there. The New Jersey Terra Cotta Co. became a branch of the Atlantic Terra Cotta Company, which was the largest producer of architectural terra cotta in the world.¹⁴ In New York City at least fifty percent of the terra-cotta buildings, such as the Flatiron and Woolworth buildings, are from this company. When terra cotta fell out of vogue, the company closed in 1943.¹⁵

The Kismet Temple was planned, designed, and supervised by architect Richard Thomas Short, who lived in Brooklyn and was also a Kismet Noble. He won the commission in a competition against five other architects. Additionally, he was responsible for the Kismet's furnishings, seats, organs, and decorations.¹⁶ Short, known as R. Thomas Short, was born in Canada around 1870. He came to the United States in 1885 and lived in Brooklyn. By 1901 he had started the accomplished, but short-lived firm Harde & Short with Herbert Spencer Steinhardt, who changed his name to Styne-Harde and then to Harde. Together, Harde & Short designed some model tenements on York Avenue, part of the City and Suburban Homes Company's York Avenue Estate. In 1903, they designed the architecturally stunning Red House, at 350 West 85th Street (National Register listed). Harde and his wife, Eleanore, owned the ornate French Renaissance style property historically described as "a departure from the usual." In 1907, they designed a red brick and terra-cotta cathedral style front for the artist/developer Walter Russell's 44 West 77th Street artists' studio building. Harde & Short's most famous building is Alwyn Ball Jr.'s Alwyn Court apartment building, located at 58th and Seventh Avenue (National Register listed). Ball was Russell's former partner. Alwyn Court, with its ornamental terra-cotta façade and masonry stalactites, was finished in 1909, just when Short began work on the Kismet Temple.¹⁷ Instead of continuing their successful collaboration, the architects went their separate ways. The Kismet Temple is Short's Brooklyn masterpiece; it cost \$150,000.¹⁸

The entire custom-designed Kismet Temple is Moorish Revival. The official description from the temple's dedication ceremony touted the building's triple entrance, "oriental arches," "quaint windows," "fantastic parapets," "delicate ornaments," towers, and "Moorish minarets...with doubled spheres" as culminating in "one of the best examples of this mystic and fascinating style of architecture to be found in this country."¹⁹ Moorish Revival was the Shriners chosen architectural style for their mosques. Between 1906 and 1931, the Shriners commissioned more than 70 mosques around the United States. The Kismet Temple is thought to be the third Shrine temple built in this style and the oldest surviving. According to William D. Moore, an expert in Masonic

¹² "The New Jersey Terra Cotta, Co., Perth Amboy, NJ.," *Brick*. V.18, No.5. May 1, 1903.

¹³ *Final Report: The New Jersey Geological Survey, The Survey*, V. 6 1904. pg. 275.

¹⁴ Seguine-LeVine, Joan, *Perth Amboy*. Arcadia Publishing, January 1, 2004. pg. 25.

¹⁵ Martinson, Kathy, "Administrative History of the Atlantic Terra Cotta Company (1908-1943)." The University of Texas at Austin.

¹⁶ Ibid

¹⁷ Gray, Christopher, "2 Architects' Brief Journey Into Design Pyrotechnics." *The New York Times*, December 4, 2005.

¹⁸ "A New Temple in Brooklyn."

¹⁹ "Official Souvenir Program: Dedication of Kismet Mosque."

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History, the 1906 LuLu Temple in Philadelphia, Pennsylvania was the oldest Shriners' mosque; however, it was destroyed in a 1945 fire. The second temple, Irem Temple, was completed in 1909 in Wilkes-Barre, Pennsylvania. This temple has been significantly altered.²⁰

Moorish Revival, derived from the Spanish Moors, is one of the exotic revival styles that appeared in the nineteenth century. Exotic revival styles are the result of increased travel and archeological work around the world, as well as a desire to add symbolism to architecture.²¹ For example, Egyptian architecture represented permanence. Middle Eastern or Moorish styles were relatively rare compared to other revival styles in the United States. Moorish style is characterized by Turkish domes, ornate decoration, crenellation, and horseshoe arches. In the early twentieth century this style was most prevalent in garden structures or "pleasure palaces" such as clubs—like the Shriners temple—hotels, theaters, and other entertainment venues as they created a world of fantasy and romance.

Moorish Revival is also a product of Western orientalism. Historically, orientalism actually meant the study of the Orient, but in 1970s, scholar Edward Said exposed it as the stereotypical romanticizing of the East through an imperialistic view—a discourse that set up the East and West as inherently contrasting.²² Due to increased trade and contact between the East and West, orientalism began in the sixteenth century and peaked in the nineteenth century.²³ The West's fascination with the East influenced all aspects of life, including art, food, architecture, fashion, religion, and literature. The East was viewed as exotic, mysterious, sensual, feminine, and, often, less civilized as compared to the West, but the long-established Eastern civilizations also challenged the West's cultural hegemony. Through this lens, the West justified its prejudice against the East.²⁴ The influence of orientalism can be seen in the Shriners' official name, the Ancient Arabic Order of Nobles of the Mystic Shrine, in their casual appropriation and mishmash of Middle Eastern culture, clothing, terminology, architecture, and symbology for the creation of the Shrine as the "playground of Freemasonry."²⁵ It is important to note that Shiner culture is in no way related to actual Middle Eastern culture, religion, or practices; rather it is the result of the founders' imagination based on what they perceived the East to be through stories and popular literature of the time.

The Kismet Temple also represents a shift in the development of Bedford Stuyvesant. In the 1600s the Dutch West India Company founded the Bedford community, which remained mostly rural until the 1800s. When Brooklyn was incorporated in 1834, Bedford only had 666 residents. In 1838 James Weeks, a freed slave, founded the Weeksville community in Bedford, which is one of the older free black communities in the United

²⁰ Moore, William D., "Kismet Temple Mosque—Letter to NYC Landmarks Commission." Livingston Masonic Library, January 23, 1998.

²¹ Chambers, S. Allen Jr., and Poppeliers, John C., "Exotic Revivals," *What Style Is It? Historic American Buildings Survey*; John Wiley & Sons, Inc. 2003.

²² Said, Edward, *Orientalism*. Random House Digital, Inc., 1979.

²³ App, Urs, "The Birth of Orientalism." *University of Pennsylvania Press*, 2011. <http://www.upenn.edu/pennpress/book/14776.html>. Accessed February 27, 2013.

²⁴ Said, Edward, *Orientalism*.

²⁵ Hoyos, Arturo de and Morris, Brent S., *Is it True What They Say About Freemasonry? Government Institutes*, March 16, 2010, p. 4.

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States.²⁶ Between the 1870s and the 1890s speculative builders and investors began to build and the area urbanized. With increased use of the subway system and the opening of the Williamsburg Bridge in 1903, the neighborhood rapidly became densely populated. Bedford Stuyvesant is characterized by low-scale Italianate, Neo-Grec, Romanesque Revival, Queen Anne, Neo-Renaissance, Neo-Georgian residences and institutional buildings. During the 1850s to the 1940s, Brooklyn started to attract intellectuals and middle and upper class white residents. It also became a hub for institutions such as the Brooklyn Orphan Asylum, the Brooklyn Home for Aged Men, the Brooklyn Home for Consumptives, St. Mary's Hospital, and, of course, the Kismet Temple and other Masonic chapters. The Kismet Temple was active in Brooklyn through the late 1950s. In 1923 alone, 502 members were added to the Kismet Temple, including Theodore Roosevelt Jr., the assistant secretary of the Navy soon to be 1924 gubernatorial candidate of New York State. The temple hosted many of Brooklyn's historic events such as circuses, balls, and, more seriously, race equality debates, charity functions and speeches by politicians and presidential candidates, including Theodore Roosevelt.²⁷

However, the black community continued to grow after the construction of the Brooklyn Bridge in 1883 and the elevated line in 1888. When transit lines opened between Brooklyn and Harlem, in 1936, many of Harlem's African American residents left for the bigger and newer buildings in the now combined Bedford-Stuyvesant neighborhood. By 1950, 90 percent of the community was black. By the end of World War II, white flight was occurring as the black population increased and white residents moved out. In the 1960s, over 200,000 blacks lived in Bedford-Stuyvesant; by the 1970s the neighborhood was home to the largest black community in the city.²⁸ Bedford became a predominantly black neighborhood and racial tension increased. With the departure of the white community in full swing, the Kismet Temple also decided to leave Brooklyn.

In May of 1966, Friendship Baptist Church purchased the Kismet Temple from the Shriners for \$250,000 and has been there ever since. Brooklyn's Friendship Baptist Church was founded in 1910, by Reverend Marcellous French Logan, and met at 393 Elton Street. It then met in what is now the Bethelite Institutional Baptist Church in East New York. The church was officially incorporated in 1913. The Friendship Baptist Church is very active in the Bedford Stuyvesant community as a long-established religious institution and a center for community activism.²⁹ The Nobles of the Kismet Temple are also still active today; their headquarters are now in Hicksville, New York.

²⁶ "History of Bedford-Stuyvesant," Bridge Street Development Corporation. <http://www.bsdcorp.org/about-us/history-of-bedford-stuyvesant>. Accessed February 27, 2013.

²⁷ Holland, *The Shriners*,

²⁸ Historic Districts Council, "Bedford-Stuyvesant, Brooklyn." *A Guide to Historic New York City Neighborhoods*, 2012.

²⁹ "About FBC," *The Friendship Baptist Church*. 2011 http://031ac76.netsolhost.com/WordPress/?page_id=195

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Section 9 Page 1

Kismet Temple
Name of Property
Kings County, New York
County and State

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Section 10 Page 1

Kismet Temple
Name of Property
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Verbal Boundary Description

The Kismet Temple is located on the south side of Herkimer Street in the Bedford-Stuyvesant neighborhood of Brooklyn, NY. The building is sited on a rectilinear urban lot facing north and is separated by alleyways to adjoining buildings at its east and west.

Boundary Justification

The building is located on the lands associated with its original construction and its 1909 to 1966 period of significance. The boundary is indicated by the heavy black line on the attached mapping.

United States Department of the Interior
National Park Service

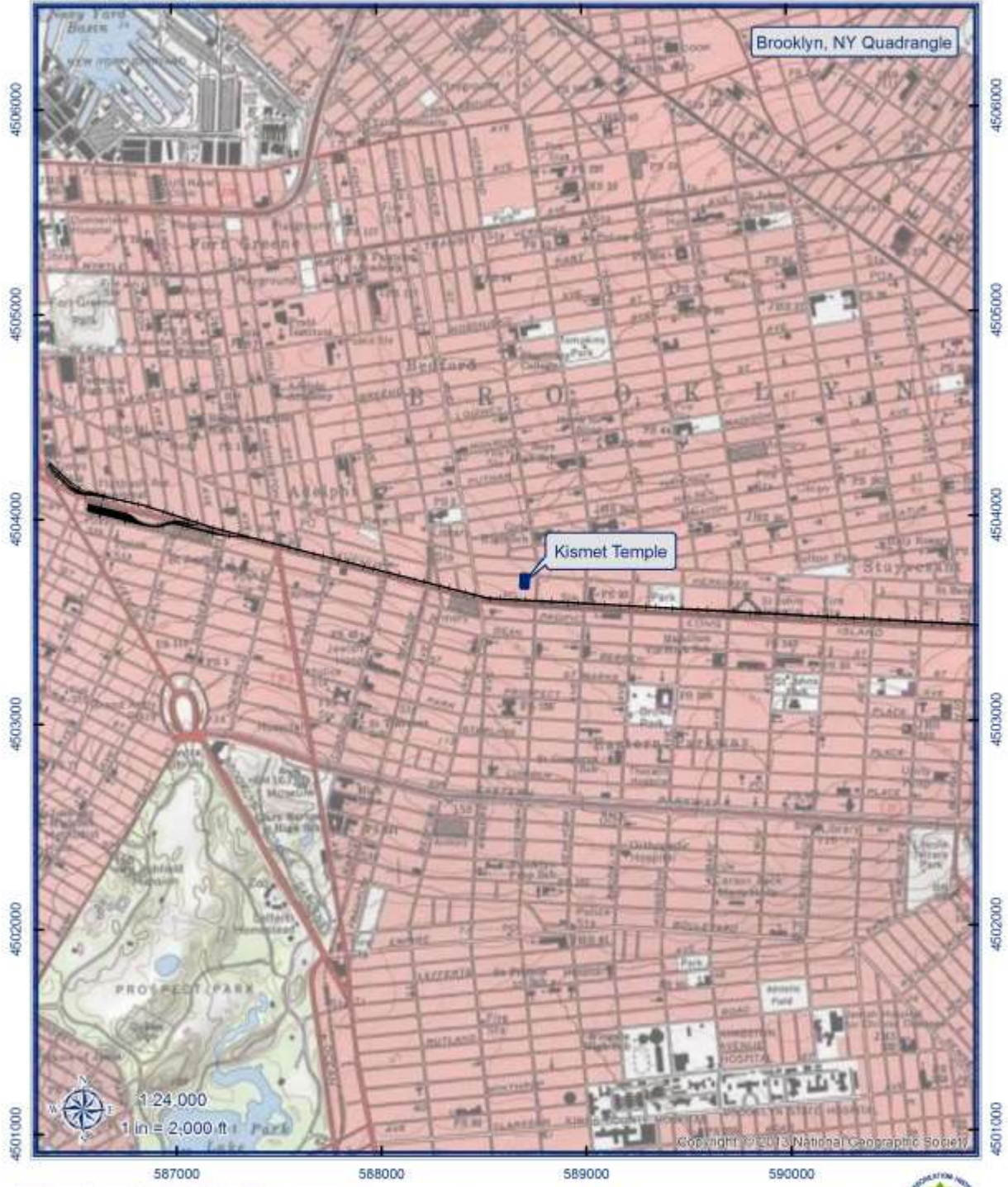
National Register of Historic Places
Continuation Sheet

Section 10 Page 2

Kismet Temple
Name of Property
Kings County, New York
County and State

Kismet Temple
Brooklyn, Kings Co., NY

92 Herkimer Street
Brooklyn, NY 11216



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



 Kismet Temple

Tax Parcel Data:
NYC PLUTO
<http://www.nyc.gov/>



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National Park Service

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Section 10 Page 3

Kismet Temple
Name of Property
Kings County, New York
County and State

Kismet Temple
Brooklyn, Kings Co., NY

92 Herkimer Street
Brooklyn, NY 11216



**United States Department of the Interior
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**National Register of Historic Places
Continuation Sheet**

Kismet Temple
Name of Property
Kings County, New York
County and State

Section 11 Page 1

Additional Information

Photographs: Photo Log

Name of Property: Kismet Temple
City or Vicinity: Brooklyn, New York
County: Kings County
State: New York
Photographer: Lauren Perez Hoogkamer
Date Photographed: February 2013
Location: 92 Herkimer St. Brooklyn, NY 11216
Number of Photographs: 15

Photo #1(NY_Kings County_Kismet Temple_0001)
North façade, front elevation, camera facing southeast

Photo #2 (NY_Kings County_Kismet Temple_0002)
North façade and west elevation, camera facing southeast

Photo #3 (NY_Kings County_Kismet Temple_0003)
Interior stair hall (first floor), camera facing south

Photo #4 (NY_Kings County_Kismet Temple_0004)
Interior sanctuary (first floor), camera facing south

Photo #5 (NY_Kings County_Kismet Temple_0005)
Interior banquet room (basement), camera facing south

Photo #6 (NY_Kings County_Kismet Temple_0006)
Interior banquet room (basement), column capital, camera facing south

Photo #7 (NY_Kings County_Kismet Temple_0007)
Interior stair hall (first floor), camera facing southwest

Photo #8 (NY_Kings County_Kismet Temple_0008)
Northwest roof corner, front façade, camera facing southwest

Photo #9 (NY_Kings County_Kismet Temple_0009)
Detail, north façade, camera facing south

Photo #10 (NY_Kings County_Kismet Temple_0010)

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National Park Service**

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Section 11 Page 2

Kismet Temple
Name of Property
Kings County, New York
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Detail, north façade, camera facing south
Photo #11 (NY_Kings County_Kismet Temple_0011)
Detail, north façade, camera facing south

Photo #12 (NY_Kings County_Kismet Temple_0012)
Detail, stair hall (first floor)

Photo #13 (NY_Kings County_Kismet Temple_0013)
Detail, sanctuary (first floor)

Photo #14 (NY_Kings County_Kismet Temple_0014)
Detail, pulpit (first floor), camera facing south

Photo #15 (NY_Kings County_Kismet Temple_0015)
Interior lobby (first floor), camera facing south

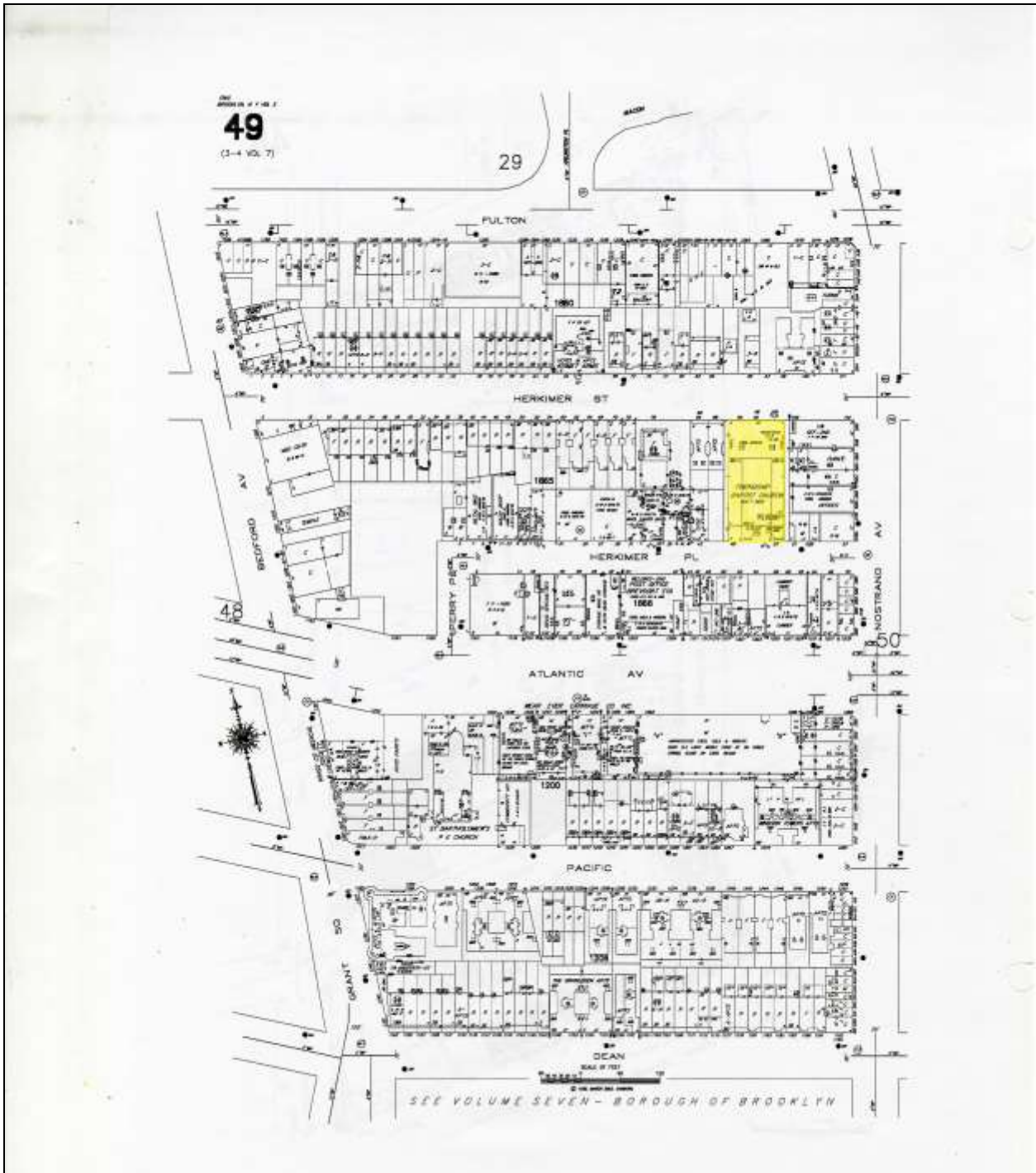
United States Department of the Interior
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National Register of Historic Places
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Kismet Temple
Name of Property
Kings County, New York
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Additional Documentation



Sanborn Map Company, *Insurance Maps of Brooklyn, New York*. V5, 2008. Plate 49, block 1865, lot 49. Scale 1:600

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Kismet Temple
Name of Property
Kings County, New York
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Figures



Figure 1. Sketch of the Kismet Temple, "Official Souvenir Program: Dedication of Kismet Mosque," Arabic Order of the Nobles of the Mystic Shrine, 1910. pg 1



FRIENDSHIP BAPTIST CHURCH





















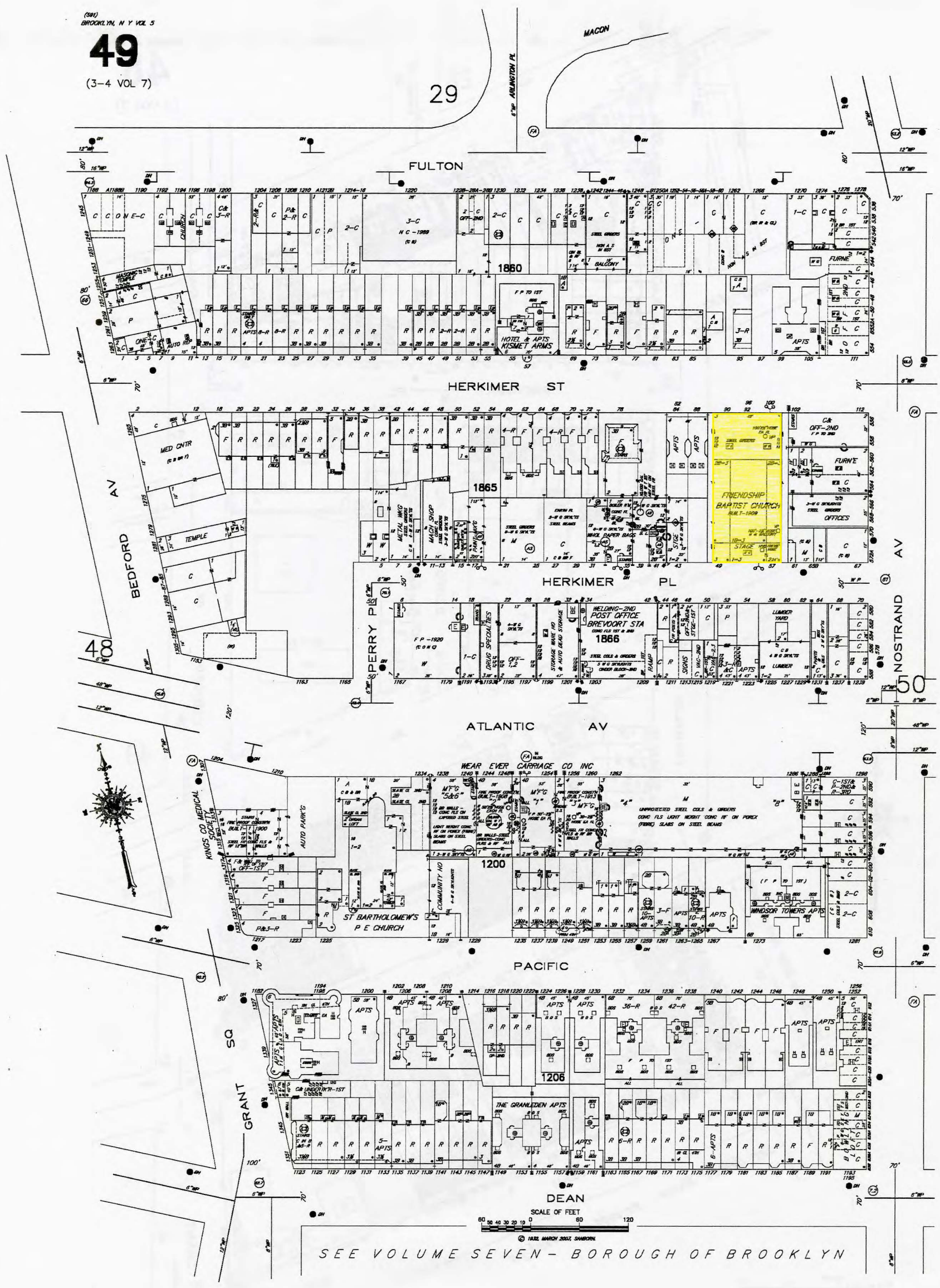












UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Kismet Temple
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW YORK, Kings

DATE RECEIVED: 10/25/13 DATE OF PENDING LIST: 11/20/13
DATE OF 16TH DAY: 12/05/13 DATE OF 45TH DAY: 12/11/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000909

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 12-11-13 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

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

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



FIELD SERVICES BUREAU • DIVISION FOR HISTORIC PRESERVATION
STATE AND NATIONAL REGISTERS OF HISTORIC PLACES PROGRAM

STATEMENT OF OWNER SUPPORT

Kismet Temple

Before an individual nomination proposal will be reviewed or nominated, the owner(s) of record must sign and date the following statement:

I, *Craig B. Gasko Sr.*, am the owner of the property at
(print or type owner name)

92 Hackinree St., Brooklyn, New York
(street number and name, city, village or town, state of nominated property)

I support its consideration and inclusion in the State and National Registers of Historic Places.

Craig B. Gasko Sr. 2/26/13.
(signature and date)

Mailing Address:

11216

Revised 9/09



NYC
Landmarks Preservation
Commission

Robert B. Tierney
Chair

Kate Daly
Executive Director
kdaly@lpc.nyc.gov

1 Centre Street
9th Floor North
New York, NY 10007

212 669 7926 tel
212 669 7797 fax

August 5, 2013

Ms. Ruth Pierpont, Director
New York State Office of Parks, Recreation
and Historic Preservation
P.O. Box 189
Peebles Island
Waterford, NY 12188-0189



Re: Kismet Temple, 92 Herkimer Street, Brooklyn

Dear Ms. Pierpont:

I write on behalf of Chair Robert B. Tierney in response to your request for comment on the eligibility of Kismet Temple, located at 92 Herkimer Street in Brooklyn, for the State and National Registers of Historic Places.

The Commission has reviewed the materials submitted by the Historic Preservation Field Services Bureau and has determined that this building appears to meet the criteria for inclusion on the State and National Registers of Historic Places. Therefore based on this review, the Commission supports the nomination of the Kismet Temple. Thank you.

Sincerely,

Kate Daly

Cc: Robert B. Tierney, Chair
Mary Beth Betts, Director of Research



New York State Office of Parks, Recreation and Historic Preservation

Historic Preservation Field Services Bureau • Peebles Island, PO Box 189, Waterford, New York 12188-0189

518-237-8643

www.nysparks.com



27 September 2013

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

Re: National Register Nominations

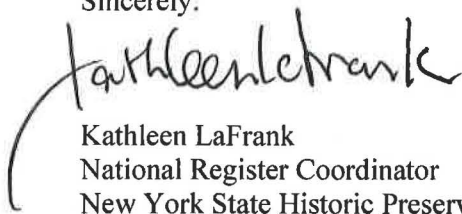
Dear Ms. Abernathy:

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

Rafael Guastavino Jr. House, Richmond County
Jewish Center of Coney Island, Kings County
Kismet Temple, Kings County
Quogue Cemetery, Suffolk County
Noah Hallock House, Suffolk County

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

Sincerely:


Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office



New York State Office of Parks, Recreation and Historic Preservation

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

Andrew M. Cuomo
Governor

Rose Harvey
Commissioner

23 December 2013



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

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to enclose nine National Register nominations, all on discs, to be considered for listing by the Keeper of the National Register:

Troy Waste Manufacturing Company Building, Rensselaer County 14000008
Van Zandt, Jacobs and Co. Collar and Cuff Factory, Rensselaer 14000009
The Courier Building, Syracuse, Onondaga County 14000006
Sohmer and Company Piano factory Company, Erie County 14000007
Florendin Feasel House, Monroe County 14000005
John Lesee House, Jefferson County Lesee 14000004
Houk Manufacturing Company, Erie County 14000003
Building at 44 Central Avenue, Albany County 14000002
Albany Felt Company complex, Albany County 14000001

I am also enclosing a new disc of photos for the Kismet Temple, Kings County, as per your request. Please feel free to call me at 518.237.8643 x 3261 if you have any questions.

13000909

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office