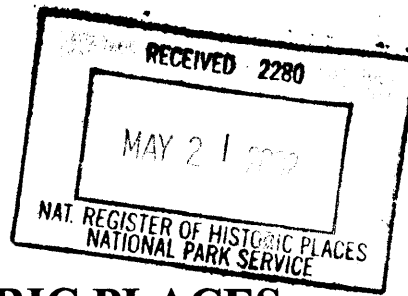


United States Department of the Interior
National Park Service



724

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

1. Name of Property

historic name: Temple Emanu-El

other name/site number: Diocese of Helena Offices

2. Location

street & number: 515 North Ewing Street

not for publication: n/a
vicinity: n/a

city/town: Helena

state: Montana code: MT county: Lewis and Clark code: 049 zip code: 59601

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

Montana State Historic Preservation Office
State or Federal agency or bureau

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

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this 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
 see continuation sheet
- removed from the National Register
 see continuation sheet
- other (explain): _____

Signature of the Keeper

Date of Action

Mc
Edson H. Beall

7/11/02

Temple Emanu-El
Name of Property

Lewis and Clark, MT
County and State

5. Classification

Ownership of Property:	Private	Number of Resources within Property	
		Contributing	Noncontributing
Category of Property:	Building	<u> 1 </u>	<u> 0 </u> building(s)
Number of contributing resources previously listed in the National Register:	0	<u> 0 </u>	<u> 0 </u> sites
		<u> 0 </u>	<u> 0 </u> structures
		<u> 0 </u>	<u> 0 </u> objects
Name of related multiple property listing:	N/A	<u> 1 </u>	<u> 0 </u> TOTAL

6. Function or Use

Historic Functions: RELIGION/Religious Facility
GOVERNMENT OFFICE/Municipal building

Current Functions: RELIGION/church-related offices

7. Description

Architectural Classification:
LATE NINETEENTH AND EARLY TWENTIETH CENTURY REVIVALS
OTHER: Moorish; Romanesque

Materials:
foundation: STONE
walls: STONE/granite, porphyry, sandstone
roof: ASPHALT/shingle
other:

Narrative Description

Setting

The Temple Emanu-El is situated on Ewing Street, a prominent north-south residential street off Eleventh Avenue, the main east-west thoroughfare (old HWY 12) through Helena, Montana. The south half of North Ewing Street, along with Courthouse Square, was historically part of the original Helena Townsite, and one of the earliest upper middle class neighborhoods to be settled, beginning in the early 1870s and continuing through the early 1900s. Development began at the south end of Ewing Street with the construction of the first permanent Lewis and Clark County courthouse in 1867, and gradually moved north toward Eleventh Avenue. The temple's cornerstone was laid in the fall of 1890 and the building was finished in 1891. By 1892, the Presbyterian Church had been constructed on the corner of Eleventh Avenue (535 North Ewing) to the north of the temple. The two churches anchored the north end of Ewing Street while Courthouse Square (with the present Lewis and Clark Courthouse built in 1886) anchored the south end of the neighborhood. The Courthouse Square neighborhood was also home to a number of prominent Jewish residents including Jacob Feldberg, Herman Gans, Moses Morris, Morris Silverman, and Henry Klein.

By 1914, the Cathedral of St. Helena, currently listed in the National Register of Historic Places, had been completed directly across Ewing Street. The Cathedral is oriented to the west, facing Warren Street, and the Temple Emanu-El faces its spacious rear grounds. There is a modern parking lot serving the Cathedral across Ewing Street to the north separating the Cathedral from St. Helena Catholic School. To the north of the Temple is a parking lot, and to the south, the Tenth Avenue alley. Late nineteenth century residences and mature trees line both sides of Ewing Street. The complex of the three substantial, historic church buildings and Catholic school solidly anchor this end of the historic neighborhood.

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Narrative Description

The Temple Emanu-El is an imposing rectangular structure eighty-five feet by forty feet covering 3,800 square feet. Built in the Moorish style, historic changes to the building reflect a more Romanesque design. Despite these changes, its affinities with the Moorish style, including distinctive keyhole windows and a subtly pointed arch over the entry give the building a very Eastern appearance, with the heavy stonework and arched windows on the upper towers that are characteristic of the Romanesque. The original sanctuary rose to a height of thirty feet. The interior was originally designed after the Byzantine style, with gilt fixtures, bright colors of red, blue and gold. Romanesque, Moorish and Byzantine stylistic influences are common in the Jewish synagogues of later nineteenth century America.

The two-story building has a stone foundation with a daylight basement. The façade is of locally quarried granite trimmed in gray and red sandstone. The sides are of porphyry and gray sandstone. The asphalt-shingled, hipped roof features a clipped gable end at the rear (east) elevation. Other roof features include a metal stovepipe off-center to the north, and a stone and concrete interior chimney at the southeast corner. The northwest cornerstone is inscribed with the date according to the Hebrew calendar, 5651. The same window pattern – keyhole cathedral windows with rose windows above – originally repeated six times on both the north and south facades. Five of these windows on each side were altered during the historic period to appear as round arched Romanesque style openings similar to those on the upper towers.

The west (front) elevation features a large, arched entry flanked by buttressed square towers. Each of the towers contains a large, stained glass keyhole window and rose window above on its front (west) and side (north and south, respectively) elevations. Above the sandstone banding that surrounds the building at the roofline, there are two small double-hung arched windows on each exposed side of the towers. A sandstone cornice surrounds the flat roof above those windows. Copper clad cupolas or “onion domes,” rising to a grand height of seventy feet, originally crowned the towers.¹ They were painted black and studded with golden stars of David in the Byzantine manner. The domes were removed during the historic period, when the building was converted to office space. Within the entry, a large elaborate stained glass window fills the arched space above a pair of one-light, one-paneled wood double doors. Side and transom lights surround the doors. Leading to the doors is a flight of massive cut granite steps. An entrance to the basement level of the building is located beneath the staircase, and accessed by concrete steps on either side. A gabled dormer creates a decorative pediment between the towers on the façade. A simple cross is located atop the pediment, and the coat of arms of the Diocese centered beneath the cross.

The north and south elevations each contain five bays, separated by squared, decorative buttresses. Within each bay is a two-over-two light double-hung window at the basement level, a one-over-one double-hung window at the first story, and an arched, one-over-one double hung window at the second story. The first and second story windows fill the void left when the original keyhole windows were removed during the late 1930s. A sandstone panel separates these windows, and simple sandstone lintels frame the arches.

The east (rear) elevation is dominated by a centered, concrete block addition and attached garage built prior to 1953. Both the addition and garage are stuccoed. The two-story addition was constructed for storage and fenestration is limited to a pedestrian door at the basement level on the south elevation. A flat-roofed overhang shelters this door. Concrete steps lead to the door from the ground level. The garage features two evenly spaced six-light wood-frame windows on the north elevation. Two 21-panel, seven-light wooden overhead garage doors fill the slightly arched bays of the north elevation. The flat roof of the garage features a short parapet wall around its north and east sides, and is slightly arched over each of the north bays. A metal railing encloses the south side of the roof. There are two wooden pedestrian doors located on the south side of the original wall of the east elevation. The first

¹ Helena *Daily Independent*, April 20, 1891.

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is located at the first story level, and is accessed via a short flight of concrete steps with metal pipe railings. The other door is at the second story level, and accessed by a flight of metal steps.

When the building was adapted to state office use in the 1930s, all vestiges of religious symbolism were removed, including the words "Gate to the Eternal" in Hebrew, that was cut in the stone above the entry arch and the "Emanu-El" located within the front dormer's gable end. There was a tall chimney on each rear corner with four smaller chimneys along the south and north sides. These changes, however, minimally impact the general appearance today, and are indicative of the new use for the building as offices for the State of Montana established during the historic period. Removal of all vestiges of religion provides an exceptionally graphic example of the separation of church and state. The state erected a rear storage addition before 1953, but it in no way altered the original façade, nor is the addition visible from Ewing Street.

The interior of the building retains plaster walls, stained woodwork, one-light wooden doors with transoms above, and light fixtures that date to the conversion of the property to a state office building in 1937. Divided into a daylight basement and two stories above ground, each level features a central hallway. Offices are located on either side of the hallway, and feature, for the most part, modern fluorescent lighting. The first story hallway retains suspended incandescent light fixtures that date from the historic period. Some offices at the basement level feature modern dropped ceilings. Bathrooms were installed during the conversion, and are located at each level within the towers at the west side of the building. The porcelain bathroom fixtures date to the historic period.

Integrity

The Temple Emanu-El is an imposing presence on Ewing Street and a major component of the historic neighborhood. The Presbyterian Church, of similar stonework and built at about the same time, along with the St. Helena Cathedral and the Catholic school form a visually pleasing balance. Although the temple building has been altered due to its adaptive reuse as an office building during the historic period, the changes were unusually sensitive to the original architecture. The building retains excellent architectural integrity on the façade. The keyhole windows and rose windows retain the original stained glass, the twin towers are entirely intact, and the northwest corner retains the year of construction according to the Jewish calendar, 5651. The temple remains in excellent condition, well maintained by its current owners, the Diocese of Helena. The changes that occurred within the historic period are inherently symbolic, documenting and visually reflecting the decline of a significant ethnic community. Further, these changes beautifully illustrate the strict separation of church and state necessary for the building's adaptive reuse.

8. Statement of Significance

Applicable National Register Criteria: A, C

Areas of Significance: ETHNIC HERITAGE/Other: Jewish;
EXPLORATION/SETTLEMENT; RELIGION;
ARCHITECTURE

Criteria Considerations (Exceptions): A

Period(s) of Significance: 1890-1952

Significant Person(s): n/a

Significant Dates: 1891, 1935, 1937

Cultural Affiliation: n/a

Architect/Builder: Frederick Heinlein and Thomas F. Mathias

Narrative Statement of Significance

The Temple Emanu-El stands in a prominent location on north Ewing Street, symbolizing the vibrant ethnic group that was once an essential component of the earliest Helena community. For the most part, European Jews from Germany, Prussia, Austria and Poland who settled in the West and made up the Congregation Emanu-El. The diverse backgrounds of these groups and the firm financial foundation which the Jewish community contributed to the gold camp at Last Chance Gulch, helped win for Helena by the 1890s the title "Queen City of the Rockies." The temple's appearance today, minus its distinctive star-studded "omion domes," is a stark and striking reminder to the modern resident of the dwindling and decline of this once-vibrant element of the early immigrant community. The grand temple clearly reflects, even today, the pride and joy of Helena's Jewish congregation and its generous intent to give a lasting gift to their adopted home, "to ornament the city we love."

The construction of this building was of statewide significance because the temple was the first Jewish synagogue built between St. Paul and Portland," and the first Jewish temple in Montana.² Its preservation and adaptive reuse are interwoven in a very real sense with the history of the Helena community. It is also the oldest standing building of Moorish design in the State of Montana. For its outstanding, unusual architecture and its important cultural and symbolic presence, Temple Emanu-El is eligible for the listing in the National Register of Historic Places under Criterion A and C.

Although religious properties are not generally considered eligible for listing in the National Register, the Temple Emanu-El meets the requirements for Criteria Consideration A. Its significance is apparent beyond its association with a particular religious group, as it is one of the last vestiges of the Jewish community once vibrant in Helena and intrinsic to its history. The property also is significant as an early example of adaptive re-use, and its marked changes in architectural design are indicative of the importance of separating church and state. Finally, the Temple Emanu-El meets Criteria Consideration A because it is eligible for listing as an excellent example of Moorish and Romanesque architectural elements, and its association with prominent Helena architects Heinlein and Mathias.

Jewish Immigration/ Settlement in Montana and Helena

The American Jewish population in 1840 was only 15,000 but by 1860 this small ethno-religious group had grown to a much more significant population of 150,000.³ Entire villages migrated to America, and Jews were by this time a part of many American communities. They especially traveled along the route of the Erie Canal and small tradesmen and craftsmen settled in places where they could make a living. Jewish business owners contributed to local economies and founded empires. Adam Gimbel, for example, founded the Gimbel Brothers department store and Levi Strauss introduced denim jeans as the great migration to the American West began.

Montana's Jewish pioneers came west from especially Germany, Prussia, Austria and Poland. On the heels of the gold rush, opportunity drew these immigrants to new mining settlements where business as well as religious beliefs brought them together. Jews set up the first businesses at Bannack, Alder Gulch and at most of the smaller mining boomtowns such as Granite, Silver City, Blackfoot City and Garnet. In Helena, the United Hebrew Benevolent Society, forerunner of the organized Congregation Emanu-El, organized in 1866. Members of the Society maintained Jewish holidays, offered assistance to anyone in need and established a

² Ibid.

³ H.A. Meek, *The Synagogue* (London: Phaidon Press Limited, 1995) 194-195.

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consecrated Hebrew burial ground, one of the first religious-based cemeteries in Helena.⁴ The Home of Peace, just west of the current Capital High School, dates to 1866 and is Helena's oldest intact cemetery. The headstones arranged by family with one group close to its neighbor bear the names of the congregation members who contributed significantly to the community.

According to the early Helena directories, by 1867 Helena boasted twenty dry goods stores; Jews owned seventeen of them. As Helena endured a series of nine devastating fires between 1869 and 1874, it was the Jewish community that helped keep the fledgling mining camp solvent. Jewish merchants and businessmen had ties to a financial network that reached well beyond the Montana frontier, allowing access to financial resources to rebuild, sometimes again and again. Marcus Lissner, who ran Helena's acclaimed International Hotel for example, lost his uninsured business so many times during the 1860s and 1870s that it became known as "the Phoenix."⁵

By 1877, twenty percent of Helena's Board of Trade was Jewish. Jews served in public offices (Marcus Lissner was elected to the city council six times), maintained some of Helena's most beautiful homes and were well respected by the gentile community. Jews were lawyers, judges, bankers, merchants, and service providers.⁶ The prestigious Montana Club counted Jews among its elite members.

By the end of the 1880s, the congregation held strong as a second generation came of age. The railroad brought new waves of immigrants to bolster the population, yet the band of followers was without a rabbi and a place to worship. While on a buying trip in New York, merchant Herman Gans persuaded Rabbi Samuel Schulmann to come to Helena at an annual salary of \$2,300. Educated in Berlin, Rabbi Schulman brought with him German Reform Judaism, which fit well with Helena's Jews, many of whom were of German extraction.⁷ With a resident rabbi, the congregation's dream of building the first "temple amidst the Rockies" reached fruition.

History of the Temple Emanu-El

The congregation purchased property on Ewing Street from Moses Morris (whose home was just down the street at Eighth and Ewing) and in October of 1890, Governor J.K. Toole, who was not a Jew, laid the cornerstone. "Conscious of the sacred duty which I have been invited to perform," said Governor Toole on that occasion "...I now have the honor of laying the first cornerstone of the first Jewish temple in the state of Montana." With that, the governor struck the hollow granite block one blow with a mallet as ceremony required. Herman Gans, president of the congregation, then vigorously dealt the stone three more blows. Inscribed with the date 5651 according to the Jewish calendar, the granite marker was put at the foundation's northwest corner. Placed inside were the names of congregation members and cards of those present, coins, a quartz specimen, copies of the *Helena Independent* and other items. Voices soared with the wind on that October afternoon and the words carried through the neighborhood, "Let Pious hearts rejoice, to rear a sacred shrine...."⁸

⁴ Delores Morrow, *A Voice from the Rocky Mountains* (Missoula: M.A. Thesis University of Montana, 1981) 112.

⁵ Ellen Baumler, "Temple Emau-El: First Temple Amidst the Rockies" in *More from the Quarries of Last Chance Gulch* 3 (Helena: World Geographic Publishing, 1995) 143-146.

⁶ Julie Coleman, *Golden Opportunities* (Helena: Falcon Press, 1994) 9.

⁷ Morrow, 49.

⁸ *Helena Daily Independent*, October 3, 1890.

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Helena architects Heinlein and Mathias, who were not Jewish, designed the synagogue in consultation with a building committee whose members were Morris Silverman, Marcus Lissner and Samuel Schwab. Described in contemporary accounts as Byzantine or Moorish style, the temple was a fortress of porphyry, sandstone and granite. Symbolic keyhole windows and twin towers crowned with exotic black star-spangled "onion" domes made the temple a most striking building. Beautiful rose windows and stained glass of many colors softened the rich interior of crimson, blue and gold. The sanctuary rose to a thirty-foot ceiling with a seating capacity of three hundred and seating could expand to five hundred with the addition of removable galleries. Helena was proud of the temple, which added considerably to the cosmopolitan aspirations of the Queen City of the Rockies.

The temple was ready for dedication in April 1891 and the congregation extended invitations to the entire community. The Temple Emanu-El, bedecked with smilax and beautiful potted plants, overflowed with Helenans and visitors of all creeds from distant places. In attendance were most of the original "little band of followers... who kept alive the religion of their forefathers" for more than twenty-four years. Josephine Israel (who would marry Sol Hepner and later help to found Shodair Hospital) handed the building keys to Herman Gans. In a moving address, Gans choked back tears as he explained, "...the Jewish heart is ever loyal to the god of the fathers...no matter how far removed from a religious center."⁹ It was apparent to all how much this house of worship meant.

The joy, however, was short-lived. Rabbi Schulmann accepted a job in Kansas City in 1892 and the congregation was again without a spiritual leader. Within the decade economic difficulties and lack of local job opportunities diminished the congregation. By the 1930s it could no longer maintain the magnificent synagogue. No one would buy it, and the building was in grave danger of demolition. Norman Winestine, leader of the small group, had no other options. He sadly arranged the sale of the organ and pews to the Seventh Day Adventists on January 22, 1935.¹⁰

On October 18 and 31, 1935, earthquakes caused major damage to buildings throughout Helena. The temple building had already been vacated by this time. Lists of all damaged buildings appeared in the local newspaper detailing the extent of needed repairs on all churches, official landmarks and residential and commercial buildings throughout the city. While St. Helena Cathedral across the street sustained heavy damage, and some homes along Ewing Street also sustained damage, the temple – a significant regional landmark and neighborhood anchor—received no mention whatsoever implying that the building escaped this natural disaster unscathed.

After unsuccessful attempts to find a buyer for the building, the State of Montana finally agreed to accept the former temple for a token price of one dollar. In exchange, state officials promised to keep the building in use for a "social purpose." The state took possession of the property in 1937.¹¹

Continuing Service to the Community

The state readied the temple for its new function as offices for the Department of Public Welfare by dividing the sanctuary into two stories and stripping the building of all religious symbolism. Sandblasting of the Hebrew inscription meaning "Gate to the Eternal" cut in stone above the entrance and removal of the beautiful star-studded domes visually divested Helena of a significant part of its cultural heritage. The fate of the onion domes is unknown, though the copper was probably salvaged for other purposes. On April 18, 1936, the Montana State Attorney General Raymond T. Nagle wrote to the Montana Relief Commission (predecessor to Public Welfare), authorizing them to "exchange [the] stained glass [through the state purchasing agent] to acquire other property." The

⁹ *Helena Daily Independent*, April 20, 1891.

¹⁰ Coleman, 13.

¹¹ *The Westmont Word*, vol. ix, no. 26, February 25, 1981; *Helena Independent Record*, March 15, 1980, p. 7.

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cost of the rehabilitation was nearly \$40,000.¹² The keyhole windows and stained glass on the front façade and the Hebrew year on the cornerstone, however, remained undisturbed. The interior of the building was transformed into a two-story building with a daylight basement. Each level contains a central hallway with office space on either side. The Relief Commission installed a vault room for storage of sensitive files.

The promise of a “social function” for the building was fulfilled by installing the Department of Public Welfare, an agency dedicated to the relief of a community hit hard by the Depression. The Montana Relief Commission was established by the 1933 Montana legislature to administer federal funds provided by the Reconstruction Finance Corporation. The Commission of five members was empowered to appoint county committees to administer funds locally. The Commission established rules for the application of relief, for maintaining adequate standards, and making reports. As the national and state-wide depression worsened, a special session of the 1933 Legislature set up an emergency relief fund to be administered by the Commission, and also appropriated \$750,000 for the Commission to provide employment for the unemployed.

The 1935 Legislature passed a new law codifying the various relief measures, which had been passed previously, and created the State Department of Public Relief to be the administrative arm of the Commission. The duties of the Commission were also expanded and funding increased to \$3,000,000. A Montana Relief Administrator was appointed to head the Department. In 1937 the Montana Relief Commission merged with the Old Age Pension Fund, Child Welfare Division of the Board of Health, the State Bureau of Child and Animal Protection, and the State Board of Charities and Reform to form the new Montana Department of Public Welfare. From their new offices in the remodeled Temple Emanu-El, the Department of Public Welfare was responsible for the administration and supervision of all forms of public assistance including general relief, old age assistance, aid to dependent children, all child welfare activities, and the supervision of agencies and institutions for dependent, delinquent, or mentally or physically handicapped people. The Department also developed provisions for service to the visually impaired, provided services to county governments in respect to organization and supervision of county welfare departments, and acted as the agent of the federal government in carrying out state and federal social security laws and the administration of federal funds.

The Department of Public Welfare was abolished in 1971, when the newly created Department of Social and Rehabilitation Services [SRS] assumed its responsibilities. The SRS continued to work out of the Temple Emanu-El until 1976. The temple then stood vacant from 1976 to 1980, used as off-site storage for the Montana Historical Society. The problem of its usefulness arose for the second time. Norman Winestine (whose wife Belle was the daughter of Herman Fligelman, one of Helena’s first Jewish merchants and longtime business owner) feared demolition of the building where he had once conducted services. He was discouraged and disappointed that the state put it up for sale because to the small remnant Jewish community, loss of the building meant that the Jewish pioneers would be forgotten.¹³

Public auction was held and the Catholic Diocese of Helena purchased the former temple for \$83,000; the Diocese was the only bidder. Since 1981, the beloved Temple Emanu-El has been well maintained and in use as offices of the Diocese and the Bishop. The building also houses archives of the Diocese of Helena. On April 21, 2001, a meaningful ceremony marked another milestone in the building’s history. Maryland businessman Jerry Klinger, whose parents were victims of the Holocaust, set in motion members of the Helena Jewish community, Catholic officials, Montana Historical Society staff, and a handful of descendants of Helena’s prominent Jewish pioneers. This diverse group came together to celebrate the community significance of the regional landmark. Bishop Robert Morlino of Helena, ninety-two-year-old Sydney Silverman Lindauer and Joe Schwartz of California (both of the latter

¹² “Raymond T. Nagle to Montana Relief Commission,” April 18, 1936, Montana Relief Commission Records (RS64), Montana Historical Society Archives, Helena, MT; “Auditor’s Report, Jewish Synagogue Building, 1936-1937,” Governor’s Papers (MC35), Montana Historical Society Archives, Helena, MT.

¹³ Helena *Independent Record*, March 15, 1980.

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descendants of the pioneer Morris and Silverman families) addressed the gathering in the spirit of that first community dedication more than a century ago. During this recent ceremony, a small bronze plaque, commissioned and paid for by Klinger, was unveiled. The plaque marked the building's significance and celebrated its 110th anniversary.¹⁴

Architects Heinlein and Mathias

Frederick Heinlein and Thomas F. Mathias began their Helena partnership in 1882 and practiced together until circa 1893. The pair designed a number of early Helena landmarks and mansions including the famous homes, now demolished, of Michael Reinig and M. T. A. Kleinschmidt. Among the landmarks designed by Heinlein and Mathias that stand today are the Masonic Temple at Jackson and Broadway, the Iron Front Hotel (originally the Windsor Hotel) at 415 North Last Chance Gulch, and the Kessler Brewery just west of Helena, and the German Lutheran Church at the nearby corner of 9th Avenue and Rodney Street.¹⁴ The Masonic Temple and Iron Front Hotel are contributing buildings within the Helena Historic District.

Architectural Significance

The Temple Emanu-El is architecturally significant as a fine example of Jewish synagogue architecture in the United States. Designed by prominent non Jewish Helena architects in consultation with a building committee from the congregation, the temple was "...designed after the Byzantine style of architecture ... which has been used as a prototype for some of the most magnificent monuments erected ..., for instance the Hagia [*sic*] Sophia in Constantinople and the great dome at Ravenna.... Although the grandeur of the buildings mentioned before may overshadow the comparatively modest structure of this new place of worship, it is and will be for years to come a monument of temple-architecture of which not only our fellow citizens can be proud, but which also is a credit to the town and a recommendation for the skillful designers...."¹⁵ Constructed with a variety of locally-quarried granite, sandstone and porphyry, the building has long been cherished by the community. As the first Jewish temple in Montana as well as in the Rocky Mountain Northwest, the Romanesque style church with strong Moorish influence remains a monument to temple architecture in the western United States.

Its current appearance dates to circa 1937 and is clearly an integral part of the temple's continued historic import as well as a stunningly graphic physical example of the separation of church and state. The removal of such features as the "onion domes," some of the keyhole windows, and the religious inscriptions were essentially accomplished only so that the building could be adapted to reuse. Loss of these elements was deeply symbolic of the demise of the Congregation Emanu-El, but their removal allowed the former temple's adaptive reuse. This new function was even more remarkable since it came at a time when the nation was still in economic depression and preservation was an idea whose time had yet to come.

The temple building itself was architecturally symbolic of the Jewish faith and designed to "...serve as a key, opening our hearts in mutual affection and co-operation, our minds to the reception of God's truth, our hopes and yearnings toward a life of righteousness."¹⁶ The keyhole windows especially were thus meant to be symbolic, and it is appropriate that they remain prominent in their most current religious-affiliated reuse, thus further symbolizing that the building has come full circle from religious function to government use and back again to a church-related use.

For these reasons, the Temple Emanu-El is a regional and local architectural landmark, indicative of a pioneer community and a rare model of early adaptive reuse.

¹⁴ Helena *Independent Record*, April 20, 2001.

¹⁴ Helena Board of Trade, *Helena Illustrated*, 1890

¹⁵ Helena *Independent*, April 20, 1891.

¹⁶ *Ibid.*

Temple Emanu-El

Name of Property

Lewis and Clark County, MT

County and State MT

9. Major Bibliographic References

See continuation sheet

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 # _____

Primary Location of Additional Data:

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other -- Specify Repository: Montana Historical Society Archives

10. Geographical Data

Acreage of Property: Less than one

UTM References: Zone: Easting: Northing:
12 420960 5159900

Legal Location (Township, Range & Section(s)): NE ¼ SE ¼ SW ¼ of Section 30, Township 10 North, Range 3 West.

Verbal Boundary Description

The historic property includes the north half of lots 10, 11, and 12, and all of lot 9, Block 434, Allen Addition, Helena.

Boundary Justification

The boundary is drawn to include the property historically associated with the Temple Emanu-El.

11. Form Prepared By

name/title: Ellen Bauml, Interpretive Historian

organization: Montana Historical Society

date: 10/1/01

street & number: 225 North Roberts

telephone: 406-444-1687

city or town: Helena

state: MT

zip code: 59620

Property Owner

name/title: Catholic Diocese of Helena

street & number: 515 North Ewing

telephone:

city or town: Helena

state: MT

zip code: 59601

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Orthophotquad detail

Temple Emanu-El
Lewis and Clark County, MT

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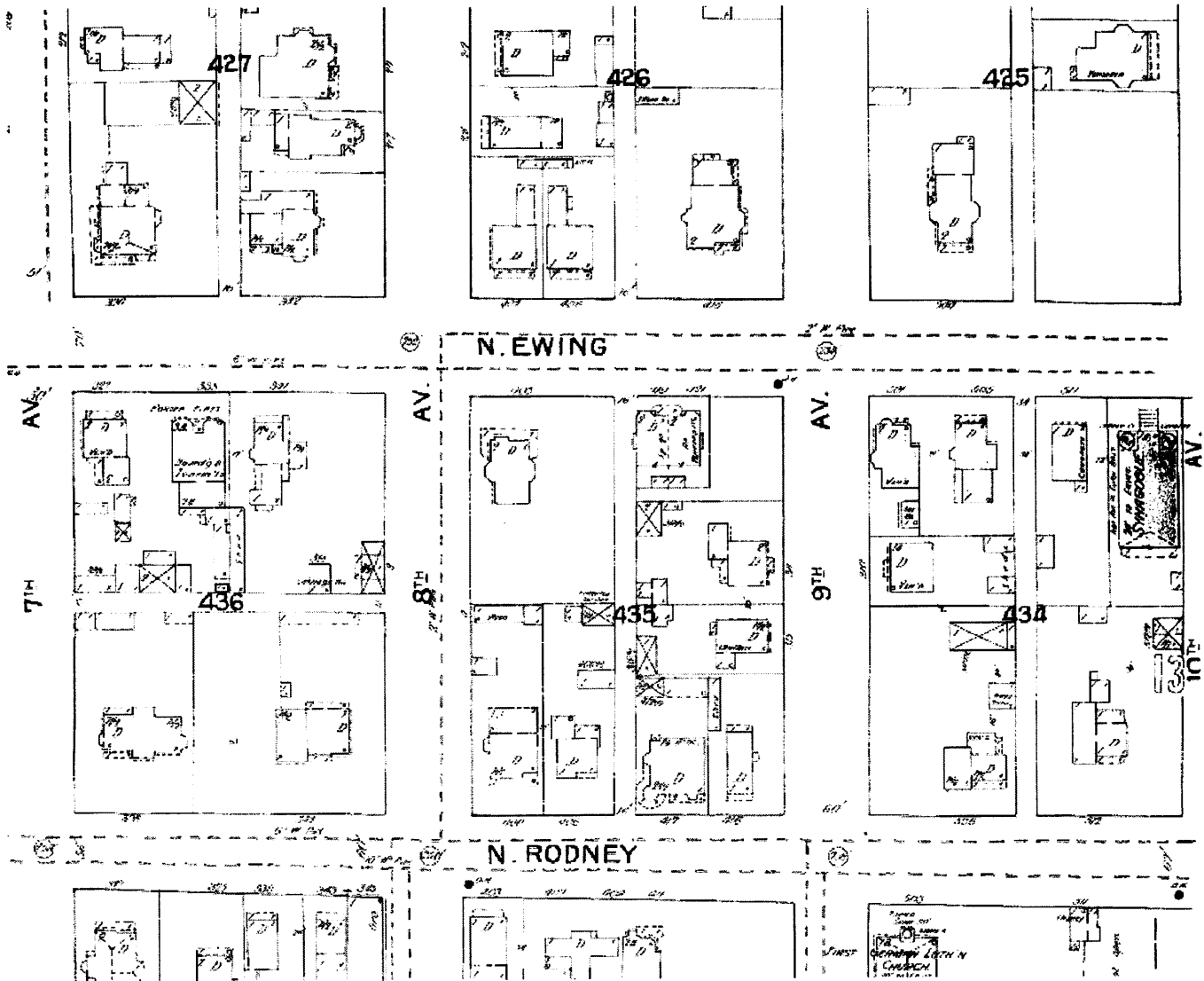
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Sanborn Map Detail, 1892

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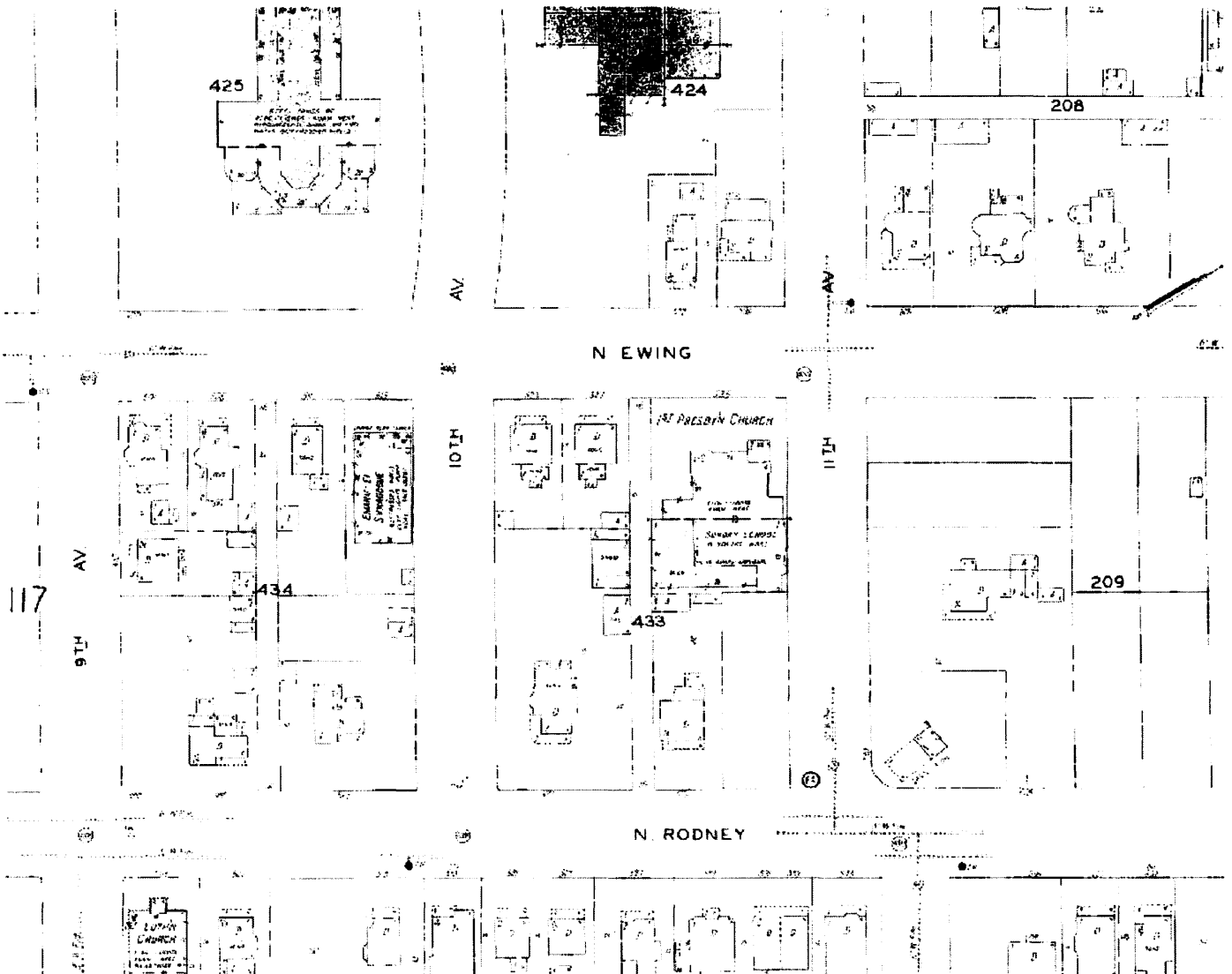
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Sanborn Map detail, 1930

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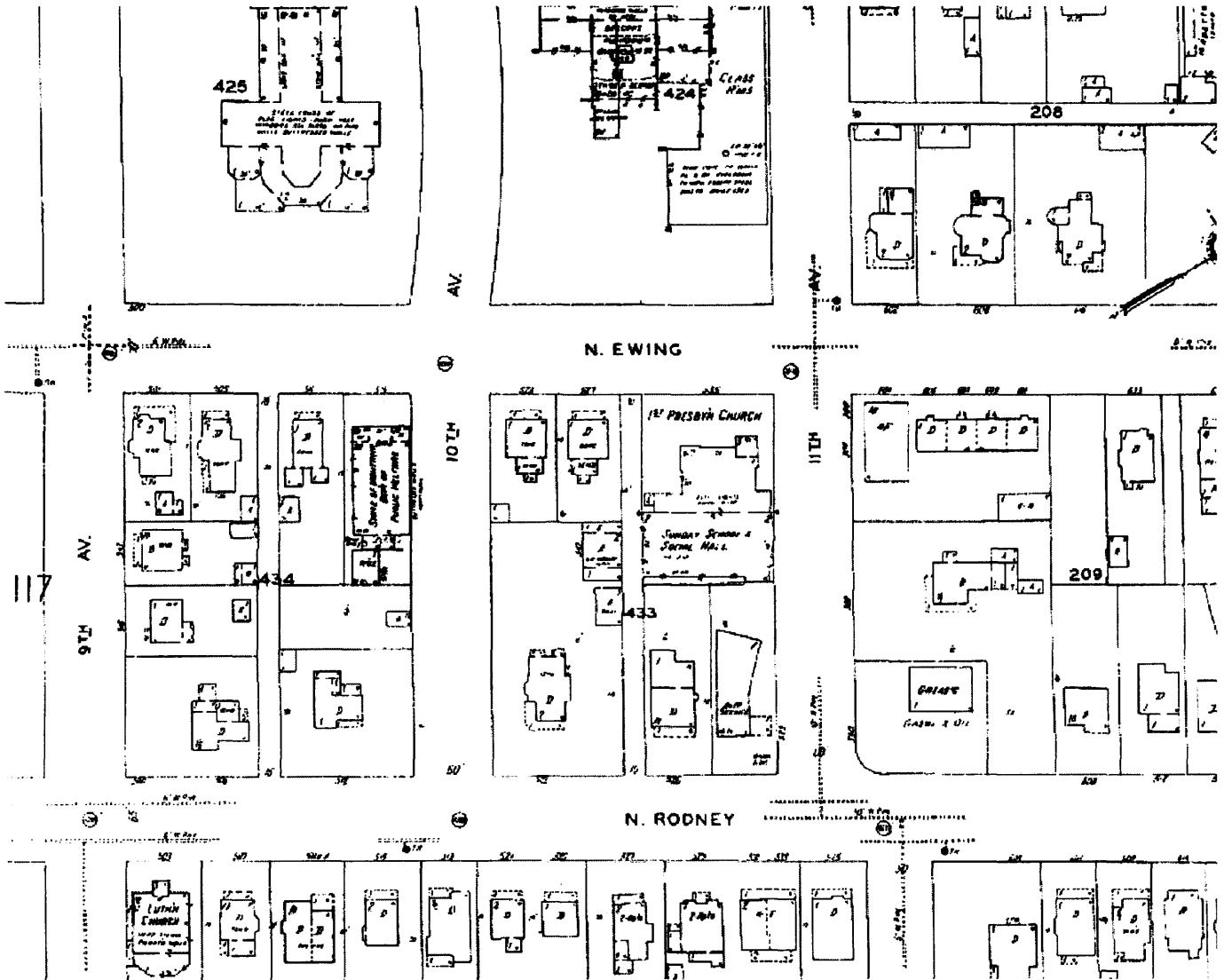
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Sanborn Map detail, 1953

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Cathedral of St. Helena with Temple Emanu-El in background, c. 1914