Form No. 10-300 (Rev. 10-74)

Easement

B-20

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC
Lloyd Street Synagogue

AND/OR COMMON
Lloyd Street Synagogue

2 LOCATION

STREET & NUMBER
11 Lloyd Street — NOT FOR PUBLICATION

CITY, TOWN
Baltimore, — VICINITY OF

CONGRESSIONAL DISTRICT
Third

STATE
Maryland

CODE
024

COUNTY
Baltimore City

CODE
510

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
— DISTRICT	— PUBLIC	X OCCUPIED	— AGRICULTURE	— MUSEUM
X BUILDING(S)	X PRIVATE	— UNOCCUPIED	— COMMERCIAL	— PARK
— STRUCTURE	— BOTH	— WORK IN PROGRESS	— EDUCATIONAL	— PRIVATE RESIDENCE
— SITE	**PUBLIC ACQUISITION**	**ACCESSIBLE**	— ENTERTAINMENT	XX RELIGIOUS
— OBJECT	— IN PROCESS	X YES: RESTRICTED	— GOVERNMENT	— SCIENTIFIC
	— BEING CONSIDERED	— YES: UNRESTRICTED	— INDUSTRIAL	— TRANSPORTATION
		— NO	— MILITARY	— OTHER:

4 OWNER OF PROPERTY

NAME
Dr. Moses Aberbach, The Jewish Historical Society of Md., Inc.

STREET & NUMBER
5800 Park Heights Avenue

CITY, TOWN
Baltimore, — VICINITY OF

STATE
Maryland 21215

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.
Records Office, Room 601

STREET & NUMBER
Baltimore City Courthouse

CITY, TOWN
Baltimore,

STATE
Maryland 21202

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
Baltimore City Landmark List

DATE
1977 — FEDERAL — STATE — COUNTY X LOCAL

DEPOSITORY FOR SURVEY RECORDS
Maryland Historical Trust

CITY, TOWN
Baltimore,

STATE
Maryland 21202

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
X EXCELLENT	__DETERIORATED	__UNALTERED	X ORIGINAL SITE
__GOOD	__RUINS	X ALTERED	__MOVED DATE_____
__FAIR	__UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Lloyd Street Synagogue was begun in 1845 and restored in the early 1960's. Bilateral symmetry and simplicity of design define the Greek Revival building which characteristically features fluted Greek Doric columns supporting a portico, a low pitched roof and trabeated windows. Of particular note is a round stained glass window with a Star of David design, said to be the first on any exterior in America.

The American common bond brick building rests on a coarse stone foundation trimmed by a granite sill. Narrow alleys flank the north and south facades, giving access to the basement. Five windows with doors at the westernmost bays fill each basement wall and are symmetrical with the trabeated windows above.

Seven stone steps lead to the shallow portico. Four granite piers extend out from the western facade, serving as bases for four fluted, plastered Doric columns which support a Doric pediment with guttae, triglphs and mutules. The lathed and plastered porch ceiling is coffered.

The original central entrance is flanked by two smaller doorways added in 1860. Severe wood surrounds dignify all three doors. Each entrance holds a pair of four-panel, wooden doors and a four-panel, wooden transom surmounts the middle door.

A round, leaded glass window nearly level with the architrave and outside the pediment accents the west facade. Under the pediment, surmounting the main door, is a triple window with a shallow-arched lintel. These windows light the vestibule behind the balcony. A shallow gabled parapet wall conceals a low pitched roof.

The six bay wide north and south facades are defined by six shallow brick frames which hold rectangular double hung windows with 4/4 lights. Recessed rectangular panels below the stone sills accent the lower section of the frames, which extend to the water table. Molded brick cornices finish each top. A perimetric brick string course above the windows relieves the vertical lines of the facades, as does a simple cornice crowning the low-pitched roof.

Three stained glass round windows fill the upper section of the eastern facade. The central window bears a Star of David in the center of which is a Grecian Corinthian acanthus. The interspaces are filled with leaves. The flanking windows hold eight-point star patterns.

The front and south facades are protected by fences and gates. The center gate and the fence along the south wall have simple wrought iron work.

See Continuation Sheet #1

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DESCRIPTION (continued)

The unassuming features of Greek Revival architecture are also repeated on the restored interior. Two crystal chandeliers (now electrified) added in 1860 hang from the high ceiling. Balustraded balconies, built to separate male and female worshippers, run the length of the synagogue, receiving light from gas laterns which rest on slender poles. The balconies are supported on cast iron fluted posts which divide the wooden stall pews. The latter are arranged around a raised central reading platform with railings identical to those in the balcony.

Entrance is obtained through a shallow vestibule separated by a plastered partition. Opposing enclosed stairwells lead to the balconies and to the basement. The east wall thrusts out into a bow to accommodate the Ark, a two-stepped structure resembling a Greek portico which contains one or more Torahs. Gilded Corinthian pillars and pilasters carry a pedimented entablature accented by modillions. Gilded detailing enhances the three panel doors and a representation of Moses' stone tablets saddles the apex.

The basement is divided into several simple rooms with chair railing trim and fascia cornices. One of the rooms has been converted into a small museum and the surfaces above the chair rails are faced with pegboard to facilitate exhibit changes. Wooden exhibit cases line the walls.

A second room retains its original function as a hall for daily worship. An unadorned wooden reading desk stands before rough hewn pews. Several book cases stand against the walls.

The original 1845 oven for baking matzos is also in the basement, as are three ritual baths or mikvehs of ceramic tile.

8 SIGNIFICANCE

B-20

PERIOD		AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW		
_PREHISTORIC	_ARCHEOLOGY-PREHISTORIC	_COMMUNITY PLANNING	_LANDSCAPE ARCHITECTURE	X RELIGION
_1400-1499	_ARCHEOLOGY-HISTORIC	_CONSERVATION	_LAW	_SCIENCE
_1500-1599	_AGRICULTURE	_ECONOMICS	_LITERATURE	_SCULPTURE
_1600-1699	X ARCHITECTURE	_EDUCATION	_MILITARY	_SOCIAL/HUMANITARIAN
_1700-1799	_ART	_ENGINEERING	_MUSIC	_THEATER
_1800-1899	_COMMERCE	_EXPLORATION/SETTLEMENT	_PHILOSOPHY	_TRANSPORTATION
X 1900-	_COMMUNICATIONS	_INDUSTRY	_POLITICS/GOVERNMENT	_OTHER (SPECIFY)
		_INVENTION		

SPECIFIC DATES 1845 with 1860 addition BUILDER/ARCHITECT Robert Cary Long Jr., and William Reasin

STATEMENT OF SIGNIFICANCE

The Baltimore Hebrew Congregation was incorporated on January 29, 1830, and was the first Jewish congregation to be chartered in the state. The congregation worshipped in several second floor storefronts until the early 1840's, when its members were affluent enough to build the Lloyd Street Synagogue, the first synagogue built in Maryland.

The Lloyd Street Synagogue, a late example of Greek Revival architecture, was designed in 1841 by Robert Carey Long, Jr. (1810-1849). Long's first commission, the St. Alphonsus Roman Catholic Church (1842) established his reputation as one of Baltimore's leading architects. St. Peter's Roman Catholic Church, dedicated in 1843, the Franklin Street Presbyterian Church (1844), and Mount Calvary Episcopal Church was also designed by Mr. Long.

The synagogue cost $20,000 to complete. Massrs, Curly and Sons were the builders. They received $3,256 for their work.

Abraham Rice, who had emigrated from Germany in 1840, was the first rabbi of Lloyd Street. It is believed that he was the first ordained rabbi to serve in any congregation in the United States.

By 1860 the congregation had so increased in size as to necessitate the construction of a thirty foot extension. Another local architect, William H. Reasin, of Reasin and Weatherald, designed the renovation which preserved all the old features of the synagogue. In addition, two smaller doors were added to the entrance, and the interior received two large gas chandeliers and a new Ark. Reasin received $250.00 for his work. Mr. Reasin was the architect of the campinile on the Number Six Engine House (1853) at Gay and Ensor Streets and the Shoemaker residence, 901 St. Paul Street.

An interplay of urban blight and differences in religious ideologies convinced several members of the congregation to move "Uptown" in 1891 to Madison Avenue and Robert Streets, a more fashionable location. There they built a large Byzantine style synagogue designed by Charles L. Carson (National Register, 11/76).

The Lloyd Street Synagogue was sold to a Lithuanian Roman Catholic Congregation and renamed the Church of St. John the Baptist. It was

STATE OF SIGNIFICANCE (continued)

returned to its original use in 1905, when it was purchased by the Jewish congregation of Shomrei Mishmereth Hokodesh, the Guardians of the Sacred Heritage.

This group of new immigrants followed the Sephardic ritual of Hassidism. Their rabbi, Abraham N. Schwartz, was a famed Talmudic scholar who in 1917 founded the Talmudical Academy of Baltimore.

The congregation remained stable until the late 1950's when only a few members remained in the neighborhood. The possible demolition of Lloyd Street, for a parking lot, attracted the attention of Wilber Hunter, director of the Peale Museum. Mr. Hunter was instrumental in alerting the Jewish community of Baltimore, who organized a committee to study the possibility of preserving the building. As a result, the Jewish Historical Society was formed. Guided by Dr. Issac Fein, the Society secured an option to purchase the building. On Sunday, November 8, 1964, the Synagogue was rededicated. The Ark of 1860 was restored and all of the original 1845 interior was retained. The gas chandeliers and balcony lamps were electrified.

The Lloyd Street Synagogue became a Baltimore City Landmark by City Ordinance 971 on January 11, 1971.

The neighborhood surrounding the Synagogue boasts an abundance of historic structures, the Mckim Free School, the Flag House, and the Carroll Mansion, which support the historic and architectural character of the Lloyd Street Synagogue, a symbol of Baltimore's Jewish heritage.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

B-20

Hunter, Wilbur. "Historic American Buildings Survey: Lloyd Street Synagogues." (Baltimore, 1959).

Stanton, Phoebe. The Gothic Revival and American Church Architecture. (Baltimore, 1968).

Tobak, Israel. "The Lloyd Street Synagogue of Baltimore: A National Shrine." (Baltimore, 1964).

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one acre

UTM REFERENCES

	ZONE	EASTING	NORTHING
A	18	361924	4350240
B			
C			
D			

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE
Michele LeFaivre, Planning Assistant

ORGANIZATION
Commission for Historic and Architectural Preservation

DATE
1976

STREET & NUMBER
100 N. Holliday Street

TELEPHONE
(301) 396-4866

CITY OR TOWN

STATE

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL ___ STATE ___ LOCAL ___

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

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

TITLE

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST:

DATE

KEEPER OF THE NATIONAL REGISTER

MAJOR BIBLIOGRAPHICAL REFERENCES

Hunter, Wilbur. "Historic American Buildings Survey: Lloyd Street Synagogues." (Baltimore, 1959).
Stanton, Phoebe. The Gothic Revival and American Church Architecture. (Baltimore, 1968).
Tobak, Israel. "The Lloyd Street Synagogue of Baltimore: A National Shrine." (Baltimore, 1964).

GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one acre

UTM REFERENCES

	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
A	18	361890	4350010	B			
C				D			

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

FORM PREPARED BY

NAME / TITLE
Michele LeFaivre, Planning Assistant

ORGANIZATION — DATE
Commission for Historic and Architectural Preservation — 1976

STREET & NUMBER — TELEPHONE
100 N. Holliday Street — (301) 396-4866

CITY OR TOWN — STATE

STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

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STATE HISTORIC PRESERVATION OFFICER SIGNATURE John N. Pearce 11/30/77

TITLE — DATE

FOR NPS USE ONLY
I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION
ATTEST: DATE

KEEPER OF THE NATIONAL REGISTER

Lloyd Street Synagogue
8-20

Easement

MAGI #040020249
0020

1. STATE Maryland COUNTY Baltimore County TOWN Baltimore City VICINITY STREET NO. Lloyd and Watson Streets 11 Lloyd St. ORIGINAL OWNER Baltimore Hebrew Congregation ORIGINAL USE Religious PRESENT OWNER Jewish Historical Society of Md. PRESENT USE Historical Monument WALL CONSTRUCTION Brick NO. OF STORIES	HISTORIC AMERICAN BUILDINGS SURVEY INVENTORY B-20 2. NAME Lloyd Street Synagogue DATE OR PERIOD 1845 STYLE Classic Revival ARCHITECT R. C. Long BUILDER 3. FOR LIBRARY OF CONGRESS USE

4. NOTABLE FEATURES, HISTORICAL SIGNIFICANCE AND DESCRIPTION — OPEN TO PUBLIC

The Synagogue was the first church of the Hebrew faith built in Maryland and was the third to be built in the United States. The brick building is three bays wide and six bays deep. It rests on a stone foundation and the side elevation windows are within a panel slightly projecting from the wall. Over the three entrance doors is a Doric porch with full entabulature. There is molded stone trim around the doors. On each side of the porch are circular windows which light the balcony. The building has recently been restored to the appearance of 1860. It retains much of its original fence, steps and interior woodwork.

5. PHYSICAL CONDITION OF STRUCTURE Endangered — Interior Very Good — Exterior Very Good

6. LOCATION MAP (Plan Optional)

7. PHOTOGRAPH

8. PUBLISHED SOURCES (Author, Title, Pages)
INTERVIEWS, RECORDS, PHOTOS, ETC.

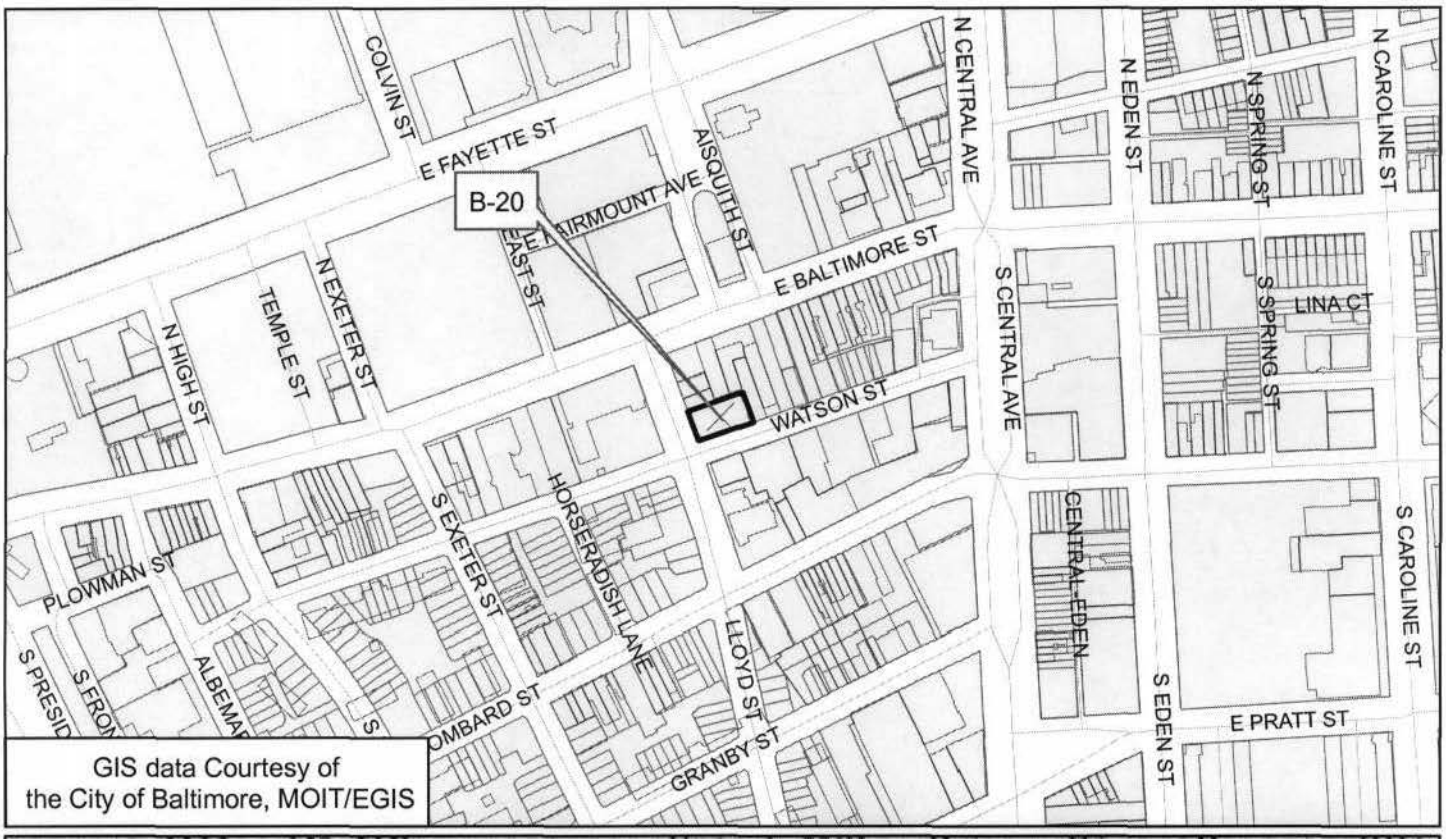
9. NAME, ADDRESS AND TITLE OF RECORDER

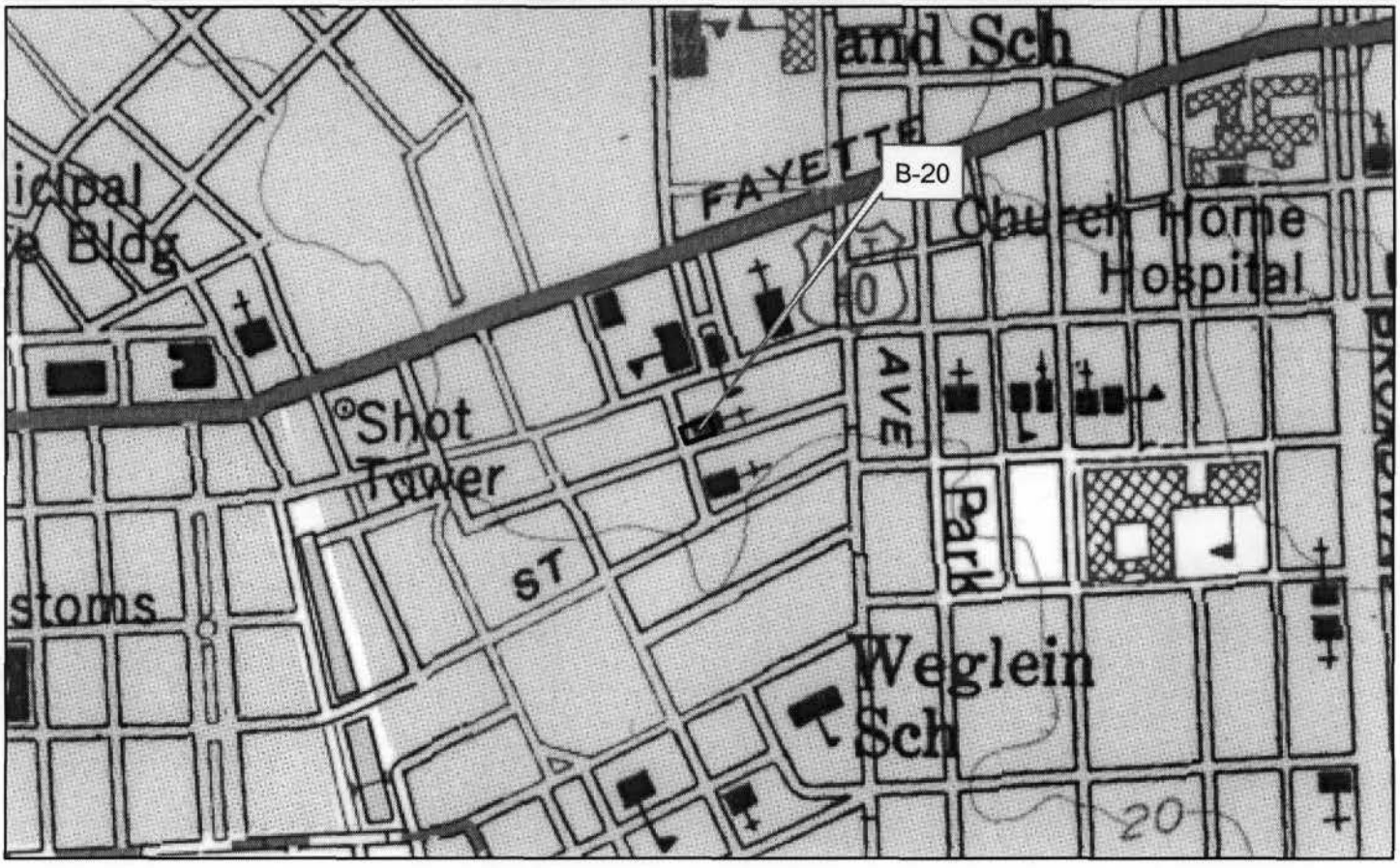
Michael O. Bourne
Maryland Historical Trust

DATE OF RECORD March 19, 1968

SUPPLEMENTAL INFORMATION AND PHOTOGRAPHS MAY BE ADDED ON SHEET OF SAME SIZE

B-20
Lloyd Street Synagogue
11 Lloyd Street
Block 1362 Lot 001
Baltimore City
Baltimore East Quad.





NO
STOPPING
ANY
TIME

LLOYD ST. SYNAGOGUE B-20

~~B'NAI ISRAEL~~

LLOYD & WATSON STS.,

2/77

B-20

LLOYD STREET SYNAGOGUE

11 Lloyd Street 1845 Architect: Robert Cary Long, Jr.

Designed in the Greek Revival style by Robert Cary Long, Jr. and dedicated in 1845, this is the first synagogue erected in Maryland and the third oldest in the country, preceded only by the Touro Synagogue in Newport, Rhode Island and Beth Elohim (1841) in Charleston, South Carolina. As the population shifted, the congregation dwindled and the building was put to other uses. It had a Lithuanian Roman Catholic congregation from 1880 to 1890. When it was about to be demolished in 1960, the Jewish Historical Society purchased and restored the synagogue as a museum. Many of the original features of the building still remain, including the wooden pews, women's balcony, the cast iron fence and the blue and white cuspidors. Ritual baths as well as ovens for baking Passover bread survive in the basement.

Deed ref: JFC 1438/102
Wd: 3 Sec: 3
Blk. 1362 Lot: 1

Lot size: 63'x 100'

Owner: Jewish Historical Society of Maryland, Inc.