NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM

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

CITY, TOWN
Baltimore,

STATE
Maryland

3 CLASSIFICATION
CATEGORY
_-DISTRICT
-X BUILDING(S)
-STRUCTURE
-SITE
-OBJECT

OWNERSHIP
-PUBLIC
-X PRIVATE
-both

STATUS
-X OCCUPIED
-UNOCCUPIED
-WORK IN PROGRESS
-ACCESSIBLE
-IN PROCESS
-BEING CONSIDERED

PRESENT USE
-AGRICULTURE
-MUSEUM
-COMMERCIAL
-PARK
-EDUCATIONAL
-PRIVATE RESIDENCE
-ENTERTAINMENT
-RELIGIOUS
-GOVERNMENT
-SCIENTIFIC
-INDUSTRIAL
-TRANSPORTATION
-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,

STATE
Maryland

5 LOCATION OF LEGAL DESCRIPTION
COURTHOUSE, REGISTRY OF DEEDS, ETC.
Records Office, Room 601

STREET & NUMBER
Baltimore City Courthouse

CITY, TOWN
Baltimore,

STATE
Maryland

6 REPRESENTATION IN EXISTING SURVEYS
TITLE
Baltimore City Landmark List

DATE
1977

DEPOSITORY FOR SURVEY RECORDS
Maryland Historical Trust

CITY, TOWN
Baltimore,

STATE
Maryland
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, triglyphs 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
Lloyd Street Synagogue
Baltimore City, Maryland
ITEM NUMBER 7    PAGE 1

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 lanterns 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.
## SIGNIFICANCE

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<th>PERIOD</th>
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### SPECIFIC DATES

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<th>1845 with 1860 addition</th>
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<td>Statement of Significance</td>
<td>Robert Cary Long Jr., and William Reasin</td>
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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 Alvernia Episcopal Church was also designed by Mr. Long.

The synagogue cost $20,000 to complete. Messrs, 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 campanile 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
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.
MAJOR BIBLIOGRAPHICAL REFERENCES


GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one acre

UTM REFERENCES

ZONE EASTING NORTHING

ZONE EASTING NORTHING

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
Commission for Historic and Architectural Preservation

DATE 
1976

STREET & NUMBER
100 N. Holliday Street

TELEPHONE
(301) 396-4866

CITY OR TOWN

STATE

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

GPO 892-459
MAJOR BIBLIOGRAPHICAL REFERENCES

GEOGRAPHICAL DATA
ACREAGE OF NOMINATED PROPERTY: less than one acre
UTM REFERENCES
A 1 4. 1 8 1 3. 6 1 9. 4 0 4 . 3 5 . 0 1 0 1 . 0 8
ZONE EASTING NORTHING
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ZONE EASTING NORTHING
VERBAL BOUNDARY DESCRIPTION

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NAME/TITLE
Michele LeFaivre, Planning Assistant
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TITLE
DATE

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

DIRECTOR, OFFICE OF ARCHAEOLOGY AND HISTORIC PRESENTATION
ATTEST:
DATE

KEEPER OF THE NATIONAL REGISTER

OPD 892-450
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 entablature. 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.
B-20
Lloyd Street Synagogue
11 Lloyd Street
Block 1362 Lot 001
Baltimore City
Baltimore East Quad.

GIS data Courtesy of the City of Baltimore, MOIT/EGIS
Lloyd St. Synagogue
Blau Israel
Lloyd & Watson Sts.
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.