MARYLAND HISTORICAL TRUST
DETERMINATION OF ELIGIBILITY FORM

NR Eligible: yes ___
no ___

Property Name: Beth Tfiloh Synagogue Inventory Number: B-5179

Address: 3200 W. Garrison Boulevard City: Baltimore Zip Code: 21216

County: Baltimore USGS Topographic Map: Baltimore West

Owner: Wayland Baptist Church Is the property being evaluated a district? ____yes

Tax Parcel Number: N/A Tax Map Number: 15 Tax Account ID Number: 022741A001

Project: BWI-590D Agency: FCC

Site visit by MHT Staff: X no ___yes Name: _____ Date: _____

Is the property located within a historic district? ____yes X no

If the property is within a district District Inventory Number: _____

NR-listed district ____yes Eligible district ____yes District Name: _____

Preparer's Recommendation: Contributing resource ___yes ___no Non-contributing but eligible in another context ____

If the property is not within a district (or the property is a district)

Preparer's Recommendation: Eligible X yes ____no

Criteria: X A ___B X C ___D Considerations: ____A ___B ___C ___D ___E ___F ___G ___None

Documentation on the property/district is presented in:

Description of Property and Eligibility Determination: *(Use continuation sheet if necessary and attach map and photo)*

Description of Property

The Beth Tfiloh Synagogue is located at 3200 W. Garrison Blvd. in the northwest section of Baltimore, Maryland. Originally built in 1927 as a Jewish temple, the building has been the home of the congregation of the Wayland Baptist Church since the 1960s. The building occupies a large parcel at the northwest corner of W. Garrison Boulevard and Fairview Avenue and continues to be used for religious purposes.

The building was completed and dedicated on March 6, 1927 and was designed in the Byzantine Revival style. The architect for the synagogue is unknown. Queries to the Beth Tfiloh congregation, the Baltimore Landmarks Historic Preservation staff and the AIA Maryland Chapter were not successful in identifying the name of the architect or firm that constructed the building. In addition to the main synagogue the property also includes an attached educational building completed in 1941.

MARYLAND HISTORICAL TRUST REVIEW

Eligibility recommended X **Eligibility not recommended** ____

Criteria: X **A** ___**B** X **C** ___**D** **Considerations:** ___**A** ___**B** ___**C** ___**D** ___**E** ___**F** ___**G** ___**None**

Comments: _____

Amanda R. Asbie 1/14/10

Reviewer, Office of Preservation Services **Date**

1/14/10

Reviewer, NR Program **Date**

200904994

During the 1920s, the Byzantine Revival style was widely used for religious buildings and was inspired by medieval churches built in Eastern Europe and Turkey. [1] Byzantine Revival churches and synagogues were generally designed with arched entrances and rich ornamentation on the main façade. Some churches and synagogues in this style were designed with large central domes while others were built with prominent gable roofs flanked by domed corner towers. The Beth Tfiloh synagogue falls into this latter category in its overall form and plan.

The sanctuary was completed in 1927 and is two-stories in height with corner hexagonal towers with copper domed roofs. The main (east) façade has a recessed portico with two concrete columns and Ionic capitals connected by ashlar finish Romanesque arches. The exterior of the sanctuary is of coursed granite and rests on a concrete foundation. The building has a gable roof of asphalt shingles.

The main façade has a concrete and granite staircase leading to the main entrance, which has ca. 1970 paired glass and wood doors with inset crosses. Above the entrance is an original multi-light steel and glass, hinged window with an arched transom designed in a Star of David. Windows flanking the entrance bay repeat this pattern. Above the window and entrance bays are second story windows with paired arched leaded glass windows divided by engaged columns with cushion capitals.

Flanking the entrance are stairs leading to secondary entrances into the sanctuary with original twelve-panel wood doors. The tower bays have original twenty-over-twenty leaded glass windows divided by engaged columns with cushion capitals. The first floor windows are rectangular and the second floor windows are arched. The towers have crenellated parapets with narrow arched leaded glass windows.

The south elevation of the building has a similar exterior of coursed granite. At the roofline are cornices with modillion blocks. The windows of the sanctuary are paired stained glass design added ca. 1968 by the present congregation. These windows are set within arches and are divided by engaged columns with cushion capitals. Other window openings on this elevation have ca. 1980 one-over-one vinyl sash windows, some of which have applied six-over-six muntins. The second story windows on this façade originally had arched lights or transoms but these have been enclosed with vinyl panels.

This elevation has three basement entry bays. The west bay has original paired three-panel doors. The central entrance bay has ca. 1970 aluminum and glass double doors and transom. The east entrance bay to the basement has original three-paneled wood doors, and a concrete walkway with stone retaining walls leads to the door. A staircase on this façade is of random course stone and concrete and leads to a first floor secondary entrance into the sanctuary. The stairs terminate at an open porch with stone arches and concrete columns with cushion capitals. The entrance into the sanctuary from the porch has ca. 1990 aluminum and glass double doors with stained glass transoms above. At the roofline of the porch is a crenellated parapet.

The rear (west) elevation of the sanctuary has a random stone and concrete exterior. Windows are ca. 1980 one-over-one vinyl sash with applied muntin bars, original concrete sills and lintels. At the roofline of this elevation is an original sheet metal cornice with modillion blocks.

The north elevation of the sanctuary has an exterior wall surface and arched stained glass windows similar to those on the south elevation. In 1941, this elevation was connected to a Hebrew School erected in that year. The cornerstone of this building says "Beth Tfiloh Congregation 1941 Hebrew School." The main (east) façade of the building is of coursed granite built to match the granite exterior of the 1927 sanctuary. This building is two-stories in height with a full basement. The main entrance is set within an arched opening with a stone keystone. The original door was replaced ca. 1990 with aluminum and glass double doors. The façade has three window bays with the second story windows set within rounded arches with keystones. Windows on this façade are ca. 1990 one-over-one vinyl sash with six-over-six applied muntin bars. The north and west elevations of the building are of five-

[1] Jeffery Howe, Houses of Worship, An Identification Guide to the History and Styles of American Religious Architecture, (San Diego: Thunder Bay Press, 2003), 270.

course common bond brick. Windows on these elevations are original six-light, steel sash design with three-light lower hopper panels.

The 1927 building was designed with a large sanctuary on the first floor and with a rear lateral wing containing a secondary auditorium and a woman's balcony overlooking the sanctuary. The basement level of the lateral wing was designed with a gymnasium/kitchen and classrooms were added in the basement beneath the sanctuary.

The interior of the sanctuary was designed with the seating facing the east towards Jerusalem in keeping with Jewish synagogue tradition. The Beth Tfiloh synagogue was Orthodox and had a separate woman's balcony (or gallery), overlooking the sanctuary where the men worshipped. The focal point of the sanctuary originally was the raised platform known as a "bimah" on which the Torah Ark was placed. When the Torah was not in use it was kept within a curtained area which is framed by a Palladian arch supported by paired Ionic engaged columns. When the synagogue was converted into the Wayland Baptist Church in the 1960s the Jewish symbols were removed but the overall original design was retained by the Baptist congregation.

The interior of the sanctuary has added carpet and pews, but the side aisles seating areas have original paneled railings with inset arches. The doors leading to the interior of the sanctuary are original multi-light, paneled, and fifteen-light design. The arches in the sanctuary are wood with original painted marbeling and Ionic capitals. The stained glass windows in the sanctuary were added ca, 1968 and replaced the clear glass windows of the synagogue. Light fixtures are original copper and brass with inset Star of David designs. An original staircase connects the sanctuary with the woman's balcony and has original wainscoting. The balcony is divided by original paneled wood railings and has original seats.

The gymnasium and kitchen area in the lateral wing have original wood floors, plaster walls and plaster ceilings. The basement area beneath the sanctuary has classrooms with concrete floors and plaster walls and ceilings. (These areas are currently used for social outreach programs and no photographs were taken of these spaces at the request of the church).

The 1941 Hebrew School is currently used as Sunday School rooms, meeting rooms and offices of the Wayland Baptist Church. This building has concrete floors, tile and plaster walls and acoustical tile ceilings. The doors leading into the classrooms are original, nine-light glass and wood design and ca. 1968, single-light glass and wood design. Most classrooms were remodeled ca. 1968 with added carpet, acoustical tile ceilings, and paneled walls. There are original ceiling light fixtures in the hallway.

The Beth Tfiloh Synagogue retains much of its original design and plan. The primary alterations to the building have been the removal of the original clear glass windows in the sanctuary and their replacement with stained glass, the removal of original wood sash windows in some sections of both the sanctuary and the school and their replacement with modern vinyl sash, and the interior remodeling of classrooms in the school. The primary interior features of the building such as the sanctuary, balcony, auditorium, and gymnasium have not been subdivided or otherwise significantly altered and reflect their original design and detailing.

Eligibility Determination

Summary

The Beth Tfiloh Synagogue meets National Register criteria A and C and criteria consideration A for its local significance in Jewish religious history and its architectural design. The property's period of significance is from 1927 to 1966 when the Beth Tfiloh congregation occupied the synagogue and adjacent Hebrew School. Under criterion A the Beth Tfiloh Synagogue is significant in religious history as housing Baltimore's primary Orthodox congregation during these years and it was the largest Orthodox congregation on the east coast south of New York City. The synagogue is also significant in religious history as the city's first and largest "synagogue-center" which was an important movement in American Jewish history in the early 20th century. Synagogue-centers provided Jews with religious, social and community support as congregations expanded and moved out of inner-city neighborhoods during these decades.

The Beth Tfiloh Synagogue is also significant under criterion C for its architectural design. The building is a representative example of the Byzantine Revival Style and retains much of its original form and plan. This design includes an arcaded portico with Ionic columns on the main façade and corner domed towers. Of particular significance is the building's design as a synagogue-center which included not only a sanctuary for worship but also a large auditorium, gymnasium, library, classrooms and meeting spaces for social activities. The Beth Tfiloh Synagogue was the first synagogue-center in Baltimore and was one of the largest in the country. Its overall floor plan and design have not been extensively altered since its construction and it retains much of its architectural integrity. The proposed boundary of the property includes the entire parcel on which the original sanctuary and school are sited.

Ordinarily religious buildings are not considered eligible for the National Register unless they have particular architectural or historical significance under criteria consideration A. The Beth Tfiloh Synagogue meets National Register criteria consideration A because of its significance as the city's first and largest synagogue-center, an important architectural and historical development in Jewish religious history. The congregation's Byzantine Revival synagogue was designed specifically to be a social and cultural center as well as a house of worship. The original plan and form of the synagogue remains intact and is an important building in Baltimore Jewish history.

Additional Information

By the early 1900s, Baltimore was the center of a vibrant community of approximately 60,000 Jews. Jews were among the earliest settlers in Baltimore in the 18th century and by the time of the Civil War there were four organized congregations in the city.[2] The majority of the Jewish population lived in East Baltimore during these years with others living in the south and west sections of the city. With the rise of the automobile and growth of the city's suburbs to the northwest, Jewish residents followed this expansion, especially into the Forest Park, Walbrook and Windsor Hills subdivisions. By 1921, a sufficiently large number of Jews had moved into these neighborhoods to warrant the need for an organized congregation.[3]

The Beth Tfiloh Congregation was chartered on December 16, 1921 and the religious character of the Congregation was outlined as:

> "The form of prayer shall forever be according to the Orthodox custom of the Hebrews and said customs shall not be changed or any other form of prayer adopted without the consent of the entire congregation." [4]

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[2] Beth Fishman and Eric Levi, eds. From Strength to Strength, 1921-1981 - The Beth Tfiloh Congregation. (Baltimore: Private Printing, 1981) 7.

[3] Isaac M. Fein, The Making of an American Jewish Community – The History of Baltimore Jewry from 1773 to 1920. (Philadelphia: Jewish Publication Society, 1971), 179.

[4] Fishman and Levi, Strength to Strength, 7.

Extreme Jewish Orthodoxy has always had a strong national position in Baltimore and the center of this Orthodoxy has been the Beth Tfiloh congregation.[5] This Orthodoxy is associated both with the synagogue and also the Jewish day school which was founded in 1917.

Orthodox Judaism views itself as the continuation of the beliefs and practices of normative Judaism, as accepted by the Jewish nation at Mt. Sinai and codified in successive generations. Orthodox Judaism is a formulation of Judaism that adheres to a relatively strict interpretation and application of the laws and ethics first canonized in the Talmudic texts ("Oral Torah") and as subsequently developed and applied by later authorities. Orthodoxy is characterized by belief that the Torah and its laws are Divine, were transmitted by God to Moses, are eternal, and are unalterable. Orthodox Judaism is not a unified movement with a single governing body, but many different movements adhering to common principles. All of the Orthodox movements are very similar in their observance and beliefs, differing only in the details that are emphasized. They all share one key feature: a dedication to Torah, both written and oral.

The first worship services of the congregation were held in a house on Garrison Blvd. while money was raised to build the synagogue. A Hebrew School for children was also formed which first met in September of 1922.[6] Over the next several years the congregation met in various locations as capital was accumulated for the construction of the synagogue. Construction began in 1926 and the sanctuary was formally dedicated on March 6, 1927. The first Rabbi selected to serve the congregation was Dr. Samuel Rosenblatt.[7]

The design of the Beth Tfiloh Synagogue was in the Byzantine Revival style which was popular for synagogue construction in the early 20th century. The exterior of the building is of coursed limestone and the synagogue's main façade displays three large arches supported by Ionic columns. At the corners of the façade are hexagonal towers with copper domes. The interior of the synagogue was designed in a basilica plan with a central nave, side aisles and simple rectangular apse. The side aisles were defined by arches supported by Ionic columns. The interior design also featured a women's balcony, also known as a gallery, in keeping with the Orthodox tradition of separate seating areas for male and female during worship.[8]

The Beth Tfiloh Synagogue was built during the second phase of East European synagogue development in the early 1920s when the first American-born generation founded congregations across the country. Many of these building projects resulted in what became known as "synagogue-centers." In the years after World War I, the synagogue-center replaced the classic Reform temple as the prototypical American synagogue.[9] This type of religious building developed as Jews left the inner city for the suburbs taking with them the desire for community, fellowship, and schools for their children. Synagogue-centers were built not only to provide religious services but also to strengthen Jewish social life through providing meeting rooms, athletics, libraries and educational instruction.
Beth Tfiloh was one of the nation's first synagogue-centers and it was built with a large gymnasium, auditorium, and classrooms.[10]

In Beth Tfiloh, the worship area was supplemented by the large auditorium at the rear of the sanctuary which was an essential component of synagogue-center architectural design of the period.[11] This auditorium provided the congregation with a multipurpose meeting space for receptions and dinners as well as supplementing the seating

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[5] Philip Kahn, Jr. Uncommon Threads, Threads that Wove the Fabric of Baltimore Jewish Life, (Baltimore: Pecan Publications, 1996), 233.

[6] Fishman and Levi, Strength to Strength, 8.

[7] Ibid, 9.

[8] Samuel D. Gruber, American Synagogues, A Century of Architecture and Jewish Community, (New York: Rizzoli Publications, 2003), 19.

[9] Abraham J. Karp, "Overview: The Synagogue in America – A Historical Typology," in The American Synagogue, A Sanctuary Transformed, ed. Jack Wertheimer (Hanover, New Hampshire: University Press of New England, 1987), 23.

[10] www.jewishvirtuallibrary.org.

[11] Gruber, American Synagogues, 81.

area for worship. Beneath the auditorium in the basement is a large gymnasium/kitchen to serve as an additional community and fellowship space in addition to athletics. In the basement beneath the sanctuary are numerous classrooms and meeting spaces.

The construction of synagogue-centers across the country was due to a number of factors. One of these was the large increase in America's Jewish population in the 1910s and 1920s when 300,000 immigrant Jews entered the United States.[12] As the country's Jewish population rose so did the overall prosperity of Jews leading to a real estate boom and a new generation of builders and developers. This newfound creative capacity to acquire properties and plan subdivisions "was translated by Jewish builders into the "spiritual" endeavor of erecting monuments to Judaism and Jewish life – the synagogue-center."[13]

The synagogue-center was embraced by many Jewish congregations. It provided a center of worship for Jewish families, schools for their children, gymnasiums for physical fitness and meeting space for socialization. As one scholar noted,

> "The American Jew in the postwar decades chose to live a largely secular life, free of religious discipline, but at the same time demanded that American Jewry maintain a communal religious identity. For him this was the American way of life – to esteem established religion and its institutions but to live free of its restraints. The synagogue-center was the institution that served him well in this choice. To the world outside, it was a synagogue, a religious institution. For him it was a center for Jewish fellowship; even the religious services and the cultural and educational activities served that function for the great majority of synagogue members."[14]

The Beth Tfiloh congregation was founded on these principles and it provided a wide range of services for the Jewish population of northwest Baltimore.

Soon after its construction, membership in the synagogue grew quickly and Beth Tfiloh became Baltimore's largest Orthodox Congregation as well as the largest Orthodox synagogue on the east coast south of New York.[15] At its peak on High Holidays as many as 3,000 men, women and children attended four different services.[16] As the Congregation grew, it purchased 22 acres on Windsor Mill Road for its cemetery and chapel. The basement of the sanctuary was used for various classes during the week and by the late 1930s attendance at the Hebrew School was so great that a new school building was planned. Constructed of similar design next to the sanctuary, the Hebrew School was dedicated on September 28, 1941.[17]

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[12] David Kaufman, Shul With A Pool, The "Synagogue-Center" in American Jewish History, (Hanover, New Hampshire: University Press of New England, 1999), 243.

[13] Ibid. 245.

[14] Karp, "Overview: The Synagogue in America – A Historical Typology," 27.

[15] Kahn, Jr. Uncommon Threads, 173.

[16] Fishman and Levi, Strength to Strength, 11.

[17] Ibid. 13.

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Dr. Samuel Rosenblatt

PUBLIC TESTIMONIAL

BETH TFILOH SYNAGOGUE

Thursday, June 3rd, 8:15 p. m.

OCCASION—PUBLICATION OF DR. SAMUEL ROSENBLATT'S TRANSLATION OF SAADIA GAON'S

"BOOK OF BELIEFS AND OPINIONS"

ALL MEMBERS, THEIR FAMILIES AND FRIENDS ARE CORDIALLY INVITED

REFRESHMENTS BY THE SISTERHOOD

Newspaper articles on file at the Enoch Pratt Public Library in Baltimore reflect the various social and religious aspects of the congregation of the Beth Tfiloh Synagogue.

In 1946 the Beth Tfiloh Congregation was described as the largest Orthodox Congregation on the east coast and its facilities included the synagogue, Hebrew
School and a playground.[18] The Congregation celebrated its 25th anniversary that year and the ceremony was attended by Maryland Governor Herbert 0'Conor and Baltimore Mayor Theodore McKeldin. This ceremony also marked the final payment on the synagogue property and a "burning of the mortgage."

The late 1940s and 1950s were the peak years of the synagogue in terms of membership and activity. Rabbi Rosenblatt continued to serve the congregation and Cantor Max Kotlowitz also played a prominent role in worship. During these years Beth Tfiloh was a busy social center supporting a library, various clubs, a day camp for youth and regular dinners. The Beth Tfiloh Sisterhood of women congregants reached a peak of over 1,000 members in the 1950s and the congregation also sponsored Brotherhood Donor Dinners and active bowling leagues. [19] The Beth Hamidrash (House of Study) for weekday services was located in the basement of the synagogue and was widely used by many study groups while enrollment in the Hebrew School included hundreds of youth.

As suburban Baltimore expanded in the early 1960s many of the members moved away from the area. As more and more of its congregants relocated to modern subdivisions, synagogue leaders purchased property on Old Court Road for the construction of a new building. Ground breaking was held on the property on June 15, 1964. The Congregation continued to meet at the synagogue until 1966 when a large new campus for the congregation was completed and occupied.[20] The original property on Garrison Avenue was then sold to the Wayland Baptist Church. The Beth Tfiloh Congregation has continued to be a dominant force in Judaism over the past several decades and in 2009 was the largest Modern Orthodox Congregation in America with over 1,400 members.[21]

The Beth Tfiloh Synagogue is significant in Baltimore Jewish history as the city's main Orthodox congregation and as an exemplary example of a synagogue-center of the early 20th century. Built in 1927, the synagogue was the home to over 3,000 Orthodox congregants at its peak years in the 1950s and was the largest congregation of its type on the east coast outside of New York. The congregation was a religious and social focal point of Orthodox Jews in Baltimore for almost forty years.

The synagogue has also been noted as Baltimore's first large synagogue-centers and one of the first in the country. The creation of the synagogue-center exemplified the synthesis of Jewish social and religious tendencies that has been maintained throughout Jewish history. The synagogue center was developed in the early 20th century to be a house of worship, house of study and house of assembly all under one roof. As one author noted "The combination of those disparate activities may seem mundane to us today. But when placed within the context of the social-religious duality of Judaism, the rise of the synagogue-center proves to be of major significance to the history of Jewish life."[22] The Beth Tfiloh Synagogue combined these religious and social activities for its thousands of congregants in its sanctuary, meeting spaces, school and gymnasium. The Beth Tfiloh Synagogue has not been extensively altered in recent decades and possesses sufficient historical and architectural significance as well as integrity to meet National Register criteria.

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[18] *Baltimore Evening Sun*, April 25, 1946.
[19] Fishman and Levi, Strength to Strength, 17.
[20] Kahn, Jr. Uncommon Threads, 173.
[21] www.bethtfiloh.org.
[22] Kaufman, Shul With A Pool, 9.

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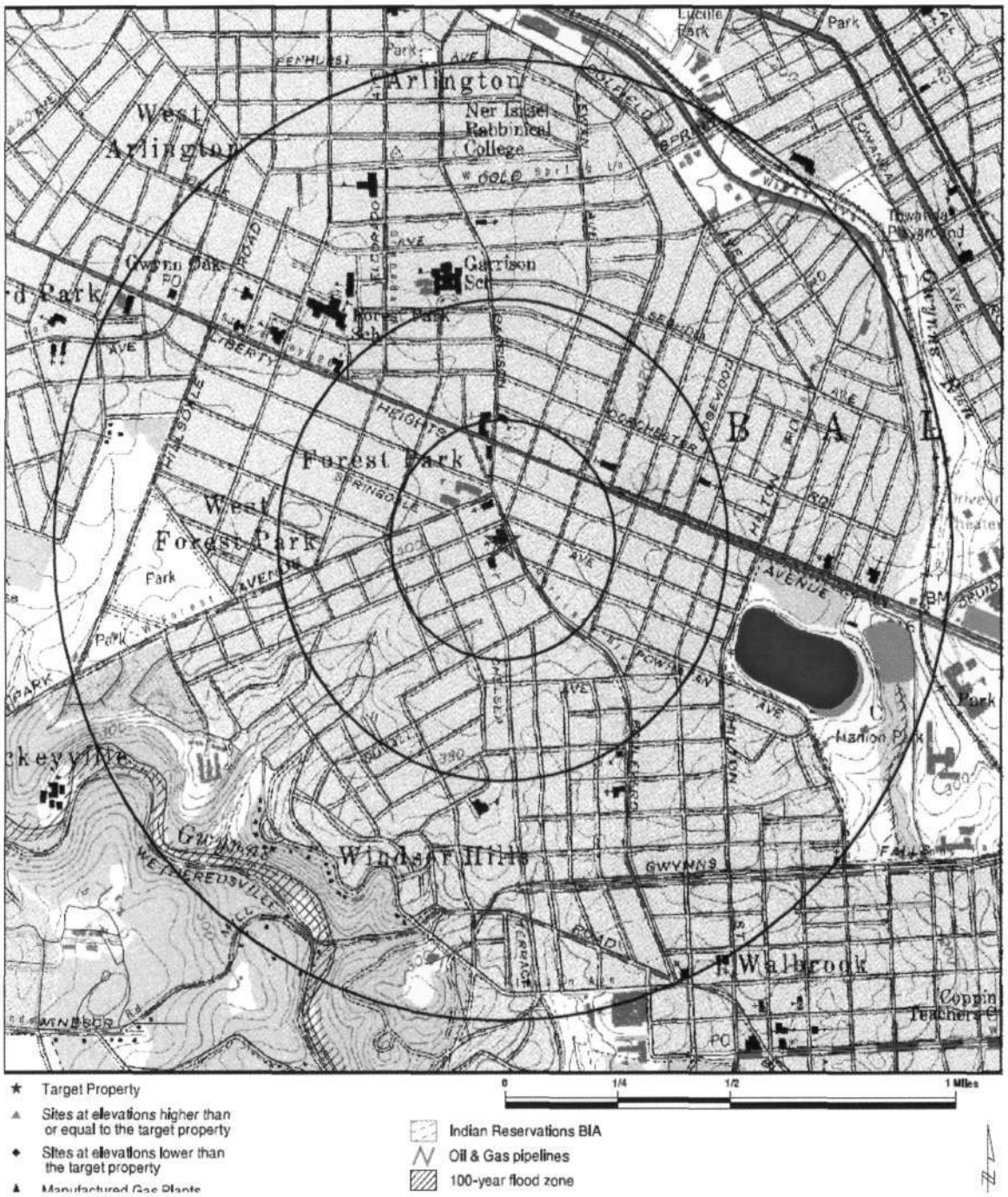
www.bethtfiloh.org.

www.jewishvirtuallibrary.org

Prepared by: Thomason and Associates Date Prepared: 12/2/09



Location of the Beth Tfiloh Synagogue (MIHP # B-5179) at 3200 W. Garrison Avenue in Baltimore. The property is located on the Baltimore West Quadrangle.

B-5179

Photo Log for Beth Tfiloh Synagogue

1. B-5179_2009-07-24_01, Synagogue, view to west
2. B-5179_2009-07-24_02, Synagogue and Hebrew School, view to southwest
3. B-5179_2009-07-24_03, Main façade Hebrew School, view to west
4. B-5179_2009-07-24_04, North elevation of Hebrew School, view to west
5. B-5179_2009-07-24_05, Rear elevation of synagogue, view to northeast
6. B-5179_2009-07-24_06, South elevation of sanctuary, view to north
7. B-5179_2009-07-24_07, Detail of main façade portico
8. B-5179_2009-07-24_08, Detail of main entrance
9. B-5179_2009-07-24_09, Detail of secondary entrance on south elevation
10. B-5179_2009-07-24_10, Ten commandments panel on main façade
11. B-5179_2009-07-24_11, Date stone of sanctuary
12. B-5179_2009-07-24_12, Date stone of Hebrew School
13. B-5179_2009-07-24_13, Added date stone of Wayland Baptist Church
14. B-5179_2009-07-24_14, General interior view of sanctuary
15. B-5179_2009-07-24_15, seating area and secondary stage
16. B-5179_2009-07-24_16, Detail of arching on side aisle of sanctuary
17. B-5179_2009-07-24_17, original railing along side aisles
18. B-5179_2009-07-24_18, Original light fixture in sanctuary
19. B-5179_2009-07-24_19, Staircase to balcony
20. B-5179_2009-07-24_20, Detail of column capital
21. B-5179_2009-07-24_21, Detail of altar
22. B-5179_2009-07-24_22, Original seats in balcony
23. B-5179_2009-07-24_23, Original panel railing in balcony
24. B-5179_2009-07-24_24, Hallway in Hebrew School

Prints are on HP Premium Plus High Gloss Photo Paper using HP 110 Tri-color Print Cartridge CB304A. On Delkin Devices' Archival Gold "300 year disc" CD-R with phthalocyanine dye type.

B-5179_2009-07-24_01

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

1927 Section, view to west

1 of 24

B-5179_2009-07-24_02
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
View to SW, main facade Hebrew School + Synagogue
2 of 24

B-5179_2009-07-24_03

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomoson

7/24/09

MD SHPO

Hebrew School view to W.

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B-5179_2009-07-24_04
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
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North elevation of Hebrew School
4 of 24

B-5179_2009-07-24_05

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

Rear (west) elevation, view to NE

5/24

B-5179_2009-07-24_06
Beth Tifloh Synagogue
Baltimore County, Baltimore, MD
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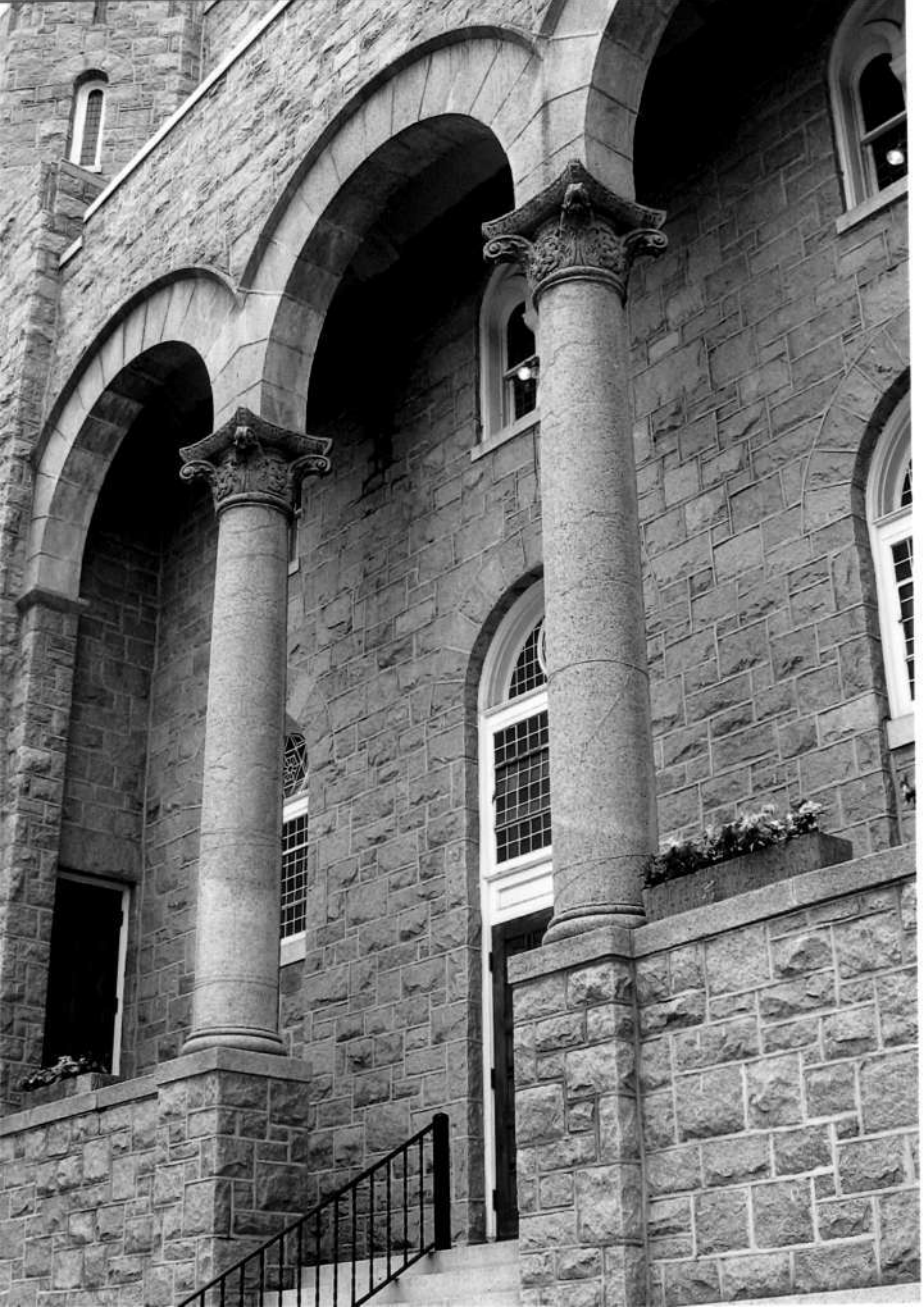
MD SHPO
South elevation of sanctuary. View to N.
6 of 24



B-5179_2009-07-24_07
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
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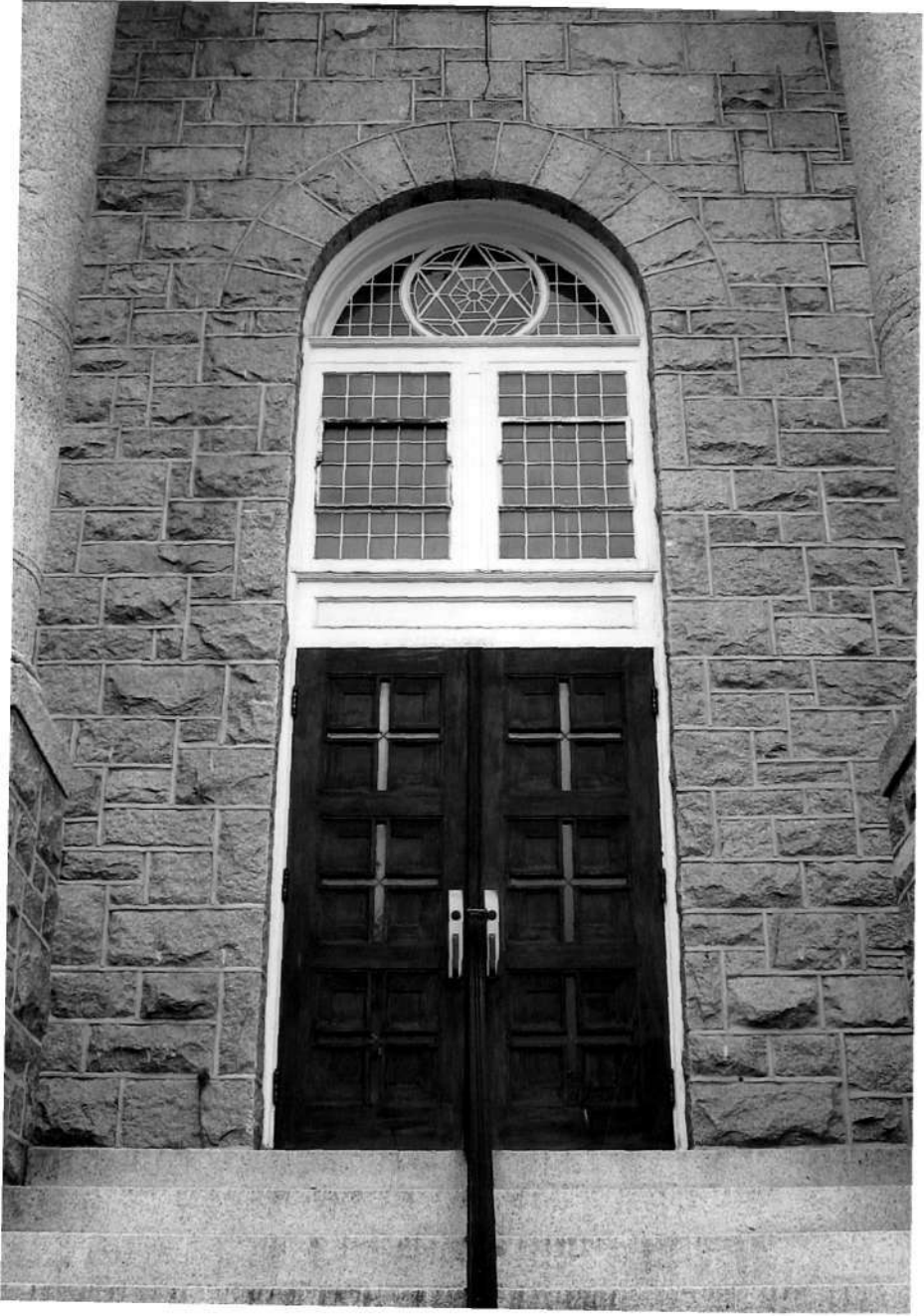
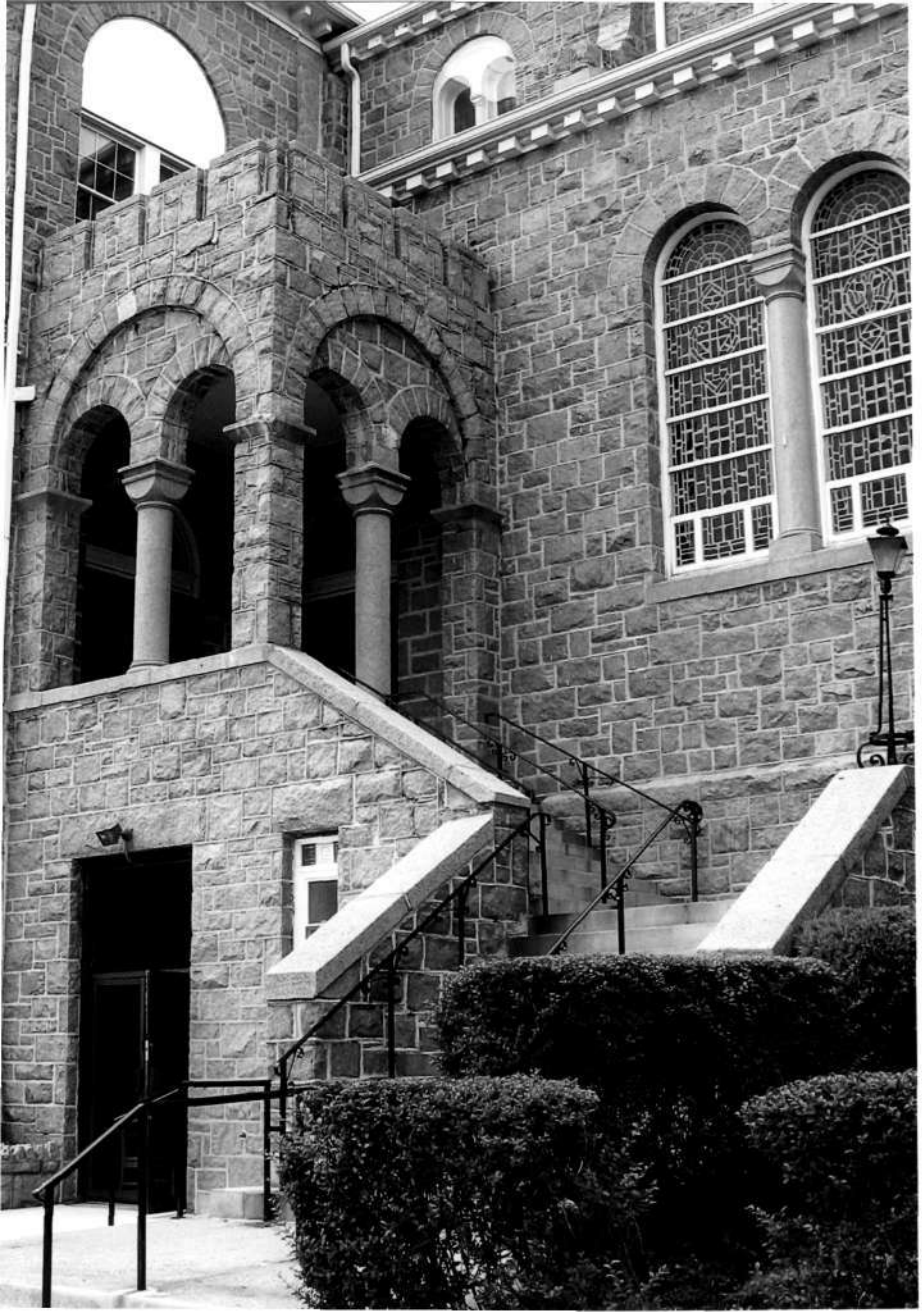
Detail of Columns on main facade
7 of 24



B-5179_2009-07-24_08
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
Main Entrance
8 of 24



B-5179_2009-07-24_09

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

First floor entrance on S. elevation

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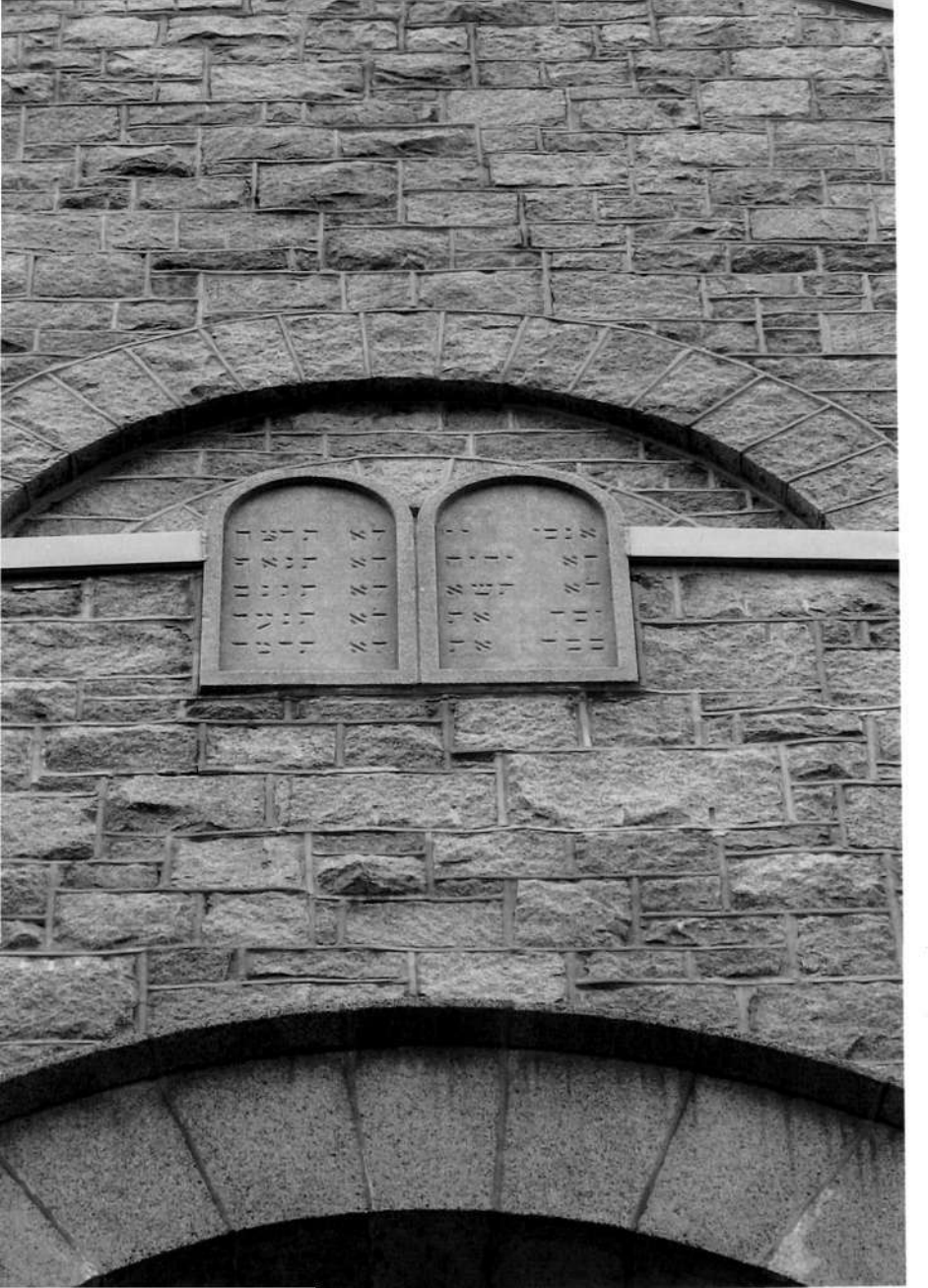

B-5179_2009-07-24_10

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

10 Commandments panel on facade

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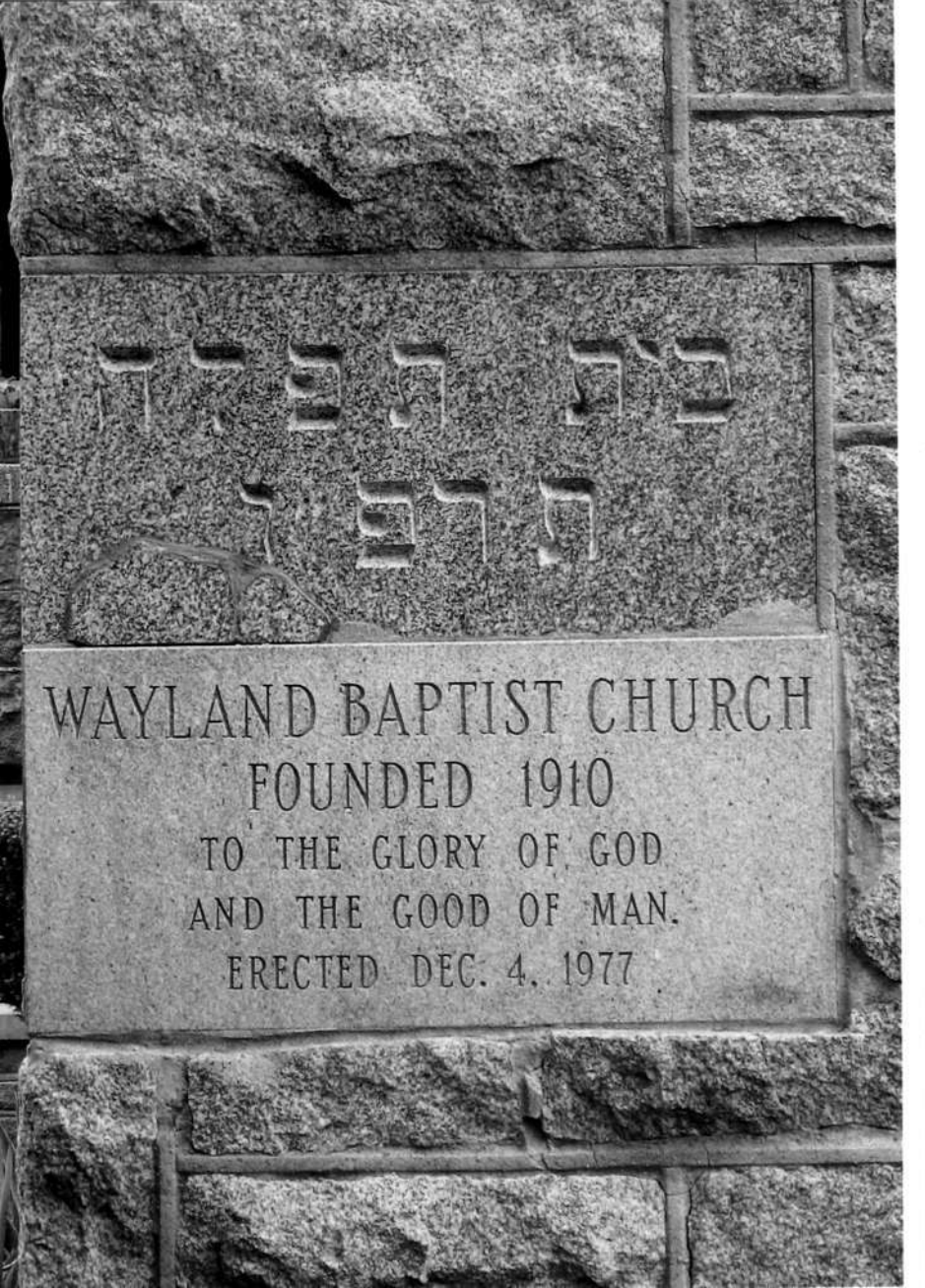
5684

B-5179_2009-07-24_11
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
Original datestone
11 of 24

בית תפלה
BETH TEFILOH
SOCIETY
HEBREW
SCHOOL

B-5179_2009-07-24_12
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
1941 date stone (Hebrew School)
12 of 24


WAYLAND BAPTIST CHURCH
FOUNDED 1910
TO THE GLORY OF GOD
AND THE GOOD OF MAN.
ERECTED DEC. 4, 1977

B-5179_2009-07-24_13
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
Wayland Church datestone
13 of 24

FOEI FOEI FOEI

B-5179_2009-07-24_14
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
View of Sanctuary interior
14 of 24

B-5179_2009-07-24_15
Beth Tfiloh Synagogue
Baltimore County, Baltimore MD
Phil Thomason
7/24/09
MD SHPO
Seating area + secondary stage
15 of 24

HP Advanced

EXIT

B-5179_2009-07-24_16

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

Interior arches on side aisle of sanctuary

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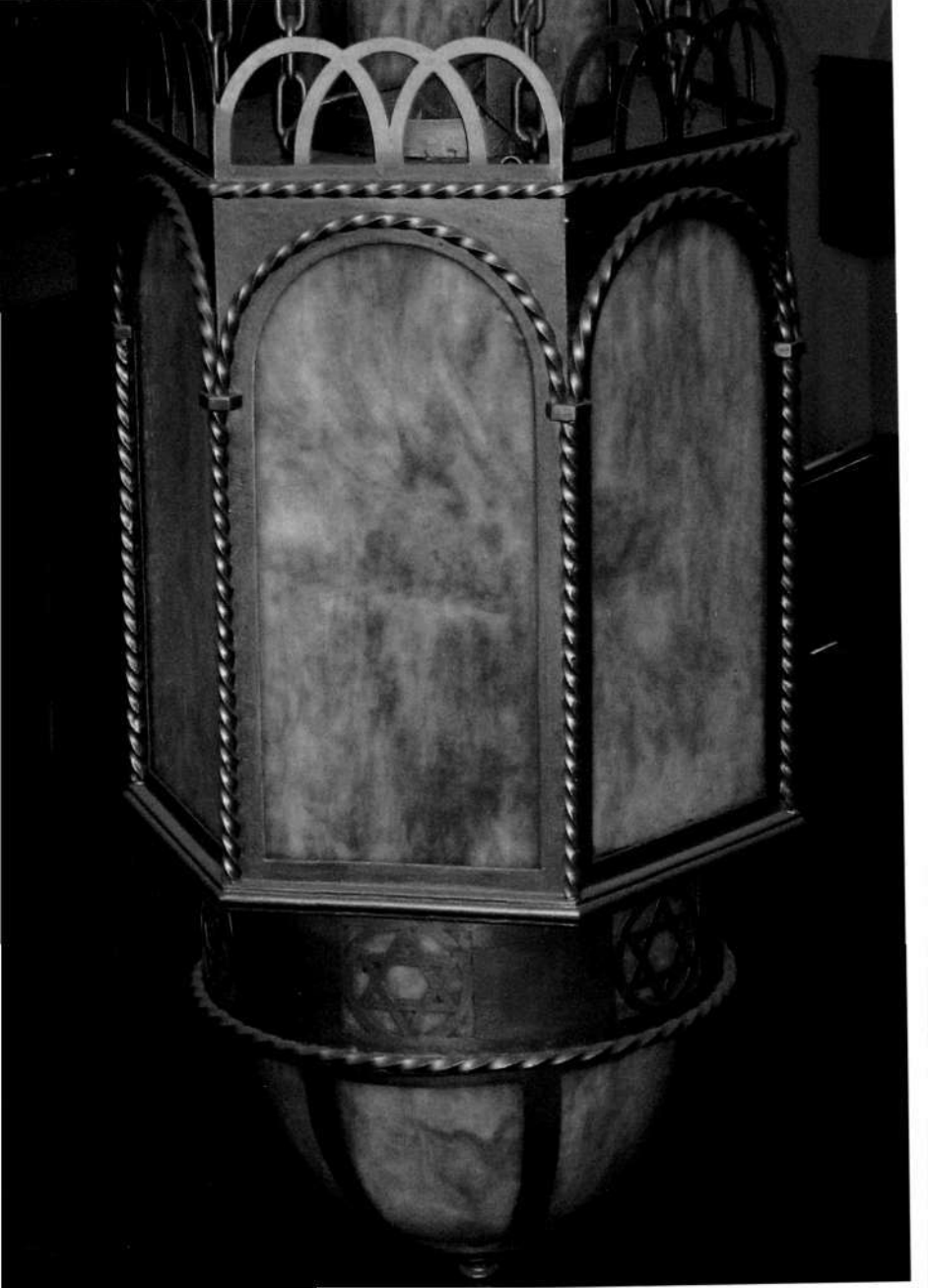

B-5179_2009-07-24_18

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

Original Light fixture
in sanctuary

18 of 24

B-5179_2009-07-24_17
Beth Tfiloh Synagogue
Baltimore County, Baltimore MD

Phil Thomason
7/24/09

MD SHPO
Original railing in sanctuary
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B-5179_2009-07-24_19

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason
7/24/09

MD SHPO

Staircase to balcony

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B-5179_2009-07-24_20

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

MD SHPO

Capitol of column

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FOLI · FOLI · FOLI

B-5179_2009-07-24_21

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

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Altar

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B-5179_2009-07-24_22

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

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Original balcony seats

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B-5179_2009-07-24_23
Beth Tfiloh Synagogue
Baltimore County, Baltimore, MD
Phil Thomason
7/24/09
MD SHPO
Paneled railing in balcony
23 of 24

LOUNGE

B-5179_2009-07-24_24

Beth Tfiloh Synagogue

Baltimore County, Baltimore, MD

Phil Thomason

7/24/09

Hallway in 1941 section (Hebrew School)

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