

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

## 1. Name of Property

Historic name: Temple B'nai Israel

Other names/site number: N/A

Name of related multiple property listing:

N/A

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

## 2. Location

Street & number: 901 Mamie Street

City or town: Hattiesburg State: MS County: Forrest

Not For Publication: N/A

Vicinity: N/A

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, 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    the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

   national    statewide   X   local

Applicable National Register Criteria:

  X   A    B    C    D

Kate Blount

Nov. 21, 2017

Signature of certifying official/Title:

Date

SHPO

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official:

Date

Title :

State or Federal agency/bureau  
or Tribal Government

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#### 4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register  
☐ determined eligible for the National Register  
☐ determined not eligible for the National Register  
☐ removed from the National Register  
☐ other (explain:) \_\_\_\_\_

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Signature of the Keeper

Date of Action

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#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

- Private: ☒
- Public – Local ☐
- Public – State ☐
- Public – Federal ☐

##### Category of Property

(Check only **one** box.)

- Building(s) ☒
- District ☐
- Site ☐
- Structure ☐
- Object ☐

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**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>                    </u>	buildings
<u>                    </u>	<u>                    </u>	sites
<u>                    </u>	<u>                    </u>	structures
<u>                    </u>	<u>                    </u>	objects
<u>1</u>	<u>                    </u>	Total

Number of contributing resources previously listed in the National Register 0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION: religious facility

**Current Functions**

(Enter categories from instructions.)

RELIGION: religious facility

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

Modern Movement: Stripped Classic

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: Brick

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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#### Summary Paragraph

Temple B'nai Israel is a single story (with choir loft), early modern contemporary, mid-century synagogue. The construction is wood-framed walls with brick veneer on a concrete slab foundation. Designed by architects from the Landry and Matthes group, the building was constructed in 1945 by TM Massengale and GS Oden. It has been used continuously since construction by Congregation B'nai Israel, and is still in use by an active Jewish population in Hattiesburg today. The congregation recently celebrated its 100th anniversary. It is one of only 10 active synagogues in the state, and is the only Jewish sanctuary within a sixty-mile radius of its current location.

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#### Narrative Description

Temple B'nai Israel stands on a 115 by 216-foot lot, on the corner of Mamie Street and 12th Avenue in a residential district of Hattiesburg. The building was constructed with the front of the sanctuary, where the sacred ark is located, facing east. This is done to comply with the Jewish tradition of having the Torah Ark on the east wall, facing Jerusalem. The synagogue is in the central part of Hattiesburg, right outside the border of the residential *Oaks Historic District*. The Oaks Historic District, listed on the National Register of Historic Places in 1993, is

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significant as an identifiable and cohesive historic district which has architectural integrity and serves as a tangible link to Hattiesburg's growth around the turn of the 20<sup>th</sup> century into the regional center of southeast Mississippi. The district's area of significance is architectural, as the 230 contributing elements reflect a continuity of design style, type, period, and method of construction from 1900 through 1942. The majority of houses in The *Oaks Historic District* were built for middle-class families. The Synagogue was constructed and conforms with other buildings of this time period.

The exterior of the building has not been significantly altered since its construction in the mid-twentieth century. This is supported by photographic evidence from the 1940s. The building is multi-purpose, serving as place of worship, religious school, and social hall complete with kitchen facilities.

**Architectural Style:** Other than the Star of David in the south-facing gable, the synagogue is not identifiable as a Jewish building. Its Stripped Classic style reflects the transitional period of the 1940s, with traditional/classical massing, scale, and fenestration, but minimal, functional ornament in the gridded lattice of the front porch and the horizontal lines of the window panes.

**South façade.** The exterior veneer is red scratch brick, with a large 8-foot diameter cast concrete Star of David placed within the wall to the west of the entranceway. There are three identical 15-foot high double-hung 4/4 wood sash windows with 3-light transoms below the Star of David. The glass is original, and is a semi-opaque textured glass. The main entrance, which sits west of center on the south façade, is marked by a square latticework white painted wood portico. Above the double door entrance way is a transom window with the gold painted inscription: "My house shall be called a house of prayer for all people-Isaiah 56:7". To the east of the entrance lies the sanctuary. The south wall of the sanctuary contains four identical three-part, double hung 4/4 wooden sash 15-foot high windows with 3-light transoms. The glass was replaced in 2004, and is an untextured UV protected transparent glass. Further to the east of the Sanctuary is the Rabbi's study/office, accessed by an exterior wood and glass door that is reached by a brick staircase. There is also a single double hung 1/2 wood sash window next to the doorway. The roof was replaced in 2005 with grey asphalt shingles.

**North façade.** The rear of the building has entranceways to the Rabbi's study, kitchen and religious school. Similar to the front of the building, there is an entrance to the Rabbi's study with a wood and glass doorway. There is the Sanctuary with four identical double hung 3/4 wooden sash 15-foot windows on the north wall. The entrance to the kitchen is marked by a walkway covered by an aluminum canopy (added at unknown date). There are four 2/2 double hung textured semi-opaque glass windows that are part of the north wall of the religious school. Finally, there is a metal door on the west corner of the north façade that is an entrance to the religious school from the rear courtyard. In the rear yard there is a red particle-wood shed constructed in 1983 for additional storage.

**East façade.** The building has much greater dimension on the north and south façades. It is only 25 feet wide, consisting of the outer wall of the Rabbi's study and has no openings.

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**West façade.** Similar to the east, is small in dimension and otherwise consistent with the rest of the exterior. There are four 2/2 double hung textured semi-opaque glass windows that mark the west wall of the religious school.

### Interior.

**Foyer.** The interior layout of the synagogue consists of an entry vestibule with a social hall to the left and the Sanctuary to the right. The vestibule floor is covered with purple, blue and grey patterned carpet. The ceiling is a drop ceiling with 12x12 inch fiberboard tiles with featured directional fissures. On the north wall of the foyer is the Tree of Life with multiple bronze plaque leaves, listing significant events to the congregation.<sup>1</sup> To the north-east is a stairwell that leads to a small choir loft, with an organ. To the east, oak swing-hinged double-doors lead into the sanctuary. To the south west, oak double-doors lead to the social hall.

**The Sanctuary.** The main area of prayer is a rectangular 62 by 31-foot room, with a twenty-foot vaulted ceiling. The ceiling consists of 12x12 inch fiberboard tiles without any features. The walls are beige painted drywall. The floor throughout is tan carpet, and was replaced in 2004. The floor gently slopes from the entrance on the west wall to the altar on the east. This goes with tradition, that the temple floor be lower than the entrance. The altar or *bima*, sits on the eastern most edge elevated on a platform. The altar has a white marble podium (or *teva*) for unrolling and reading the Torah (old testament bible written on sheep skin scrolls). Directly behind the podium sits the Ark. The Ark houses two Torah scrolls, *keter* (elaborate silver crowns to adorn the scrolls), and a *yad* (the pointer used when reading the Torah). Each Torah has a *meil*, an elaborately embroidered mantle, and a sterling silver *tas*, plaque or breastplate. The Ark is enclosed by 2 five-foot multi-colored stained-glass pocket doors. The stained glass has alternating Star of David and diamond shapes. The top of the ark has oak wood scroll work and a representation of the ten commandments with gold lettering in Hebrew. Above the Ark is the *Ner Tamid*, or the eternal light. The rest of the walls of the altar, which occupies an elevated stage, are covered with lightly stained three-foot square pine paneling. On either side of the *bima* sits the American and Israeli flags. The sanctuary houses 32 oak pews, covered with crimson upholstered bench seating. The lighting fixtures, which are original, are hexagonal bronze chandeliers with yellow glass and a Star of David on top.

**Social Hall.** To the west of the foyer is the social hall. Early in the history of the temple, this area was used as a sanctuary for the more religious Jews (Orthodox) in the Hattiesburg community. There are photos from the 1940s that show it was also used as a social gathering place, to celebrate major holidays with the whole community. The floors are carpet, continuing the same pattern as in the foyer. The twenty-foot ceiling has the same 12x12 inch fiberboard tiles with directional fissure pattern. There are six 1x4 double hung 15-foot wood sashed windows on the south and west walls. The lighting is a series of bronze fixtures with five grooved globes per fixture. At the north end of the social hall is an elevated stage. The stage

<sup>1</sup> The Tree of Life is made of soldered brass and is a common wall hanging in many synagogues. According to oral history, the Tree was placed in the lobby sometime in the mid-1990s and was purchased from a catalog of Judaica from a firm in Chicago.

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floor is 2-inch pine planks. The stage is also marked by a retractable brown curtain. The stage has been used for many forms of entertainment. In the social hall's northeast corner is a doorway to the kitchen. In the northwest corner is an entranceway to the religious school.

Kitchen. The kitchen floor was redone in 2001 with 16x16 inch brown ceramic tile. There is a Vulcan stove, from the late 1940s, on the west wall. There are custom-made white painted pine cabinets with white Formica counter tops.

Religious School. The religious school consists of five separate small classrooms. The entire school has 12x12 inch beige linoleum tile. The walls are covered with 4-inch slatted pine board, painted seafoam green. Each schoolroom has two 2/2 double hung wood framed windows.

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## 8. Statement of Significance

### Applicable National Register Criteria

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

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

### Areas of Significance

(Enter categories from instructions.)

Social History

Ethnic Heritage: Other

### Period of Significance

1945-1967



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**Significant Dates**

1945

**Significant Person**

(Complete only if Criterion B is marked above.)

**Cultural Affiliation**

N/A

**Architect/Builder**

Architect: Landry and Matthes

Builder: T.M. Massengale and G.S. Oden

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

As the center of Hattiesburg's Jewish community, Temple B'nai Israel is being nominated for its local significance under Criterion A: Social History.

**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

*This section is informed by the "Hattiesburg, Mississippi" entry in the online Encyclopedia of Southern Jewish Communities (<http://www.isjl.org/mississippi-hattiesburg-encyclopedia.html>).*

Founded in 1882 by pioneer lumberman and civil engineer William H. Hardy, the City of Hattiesburg was named in honor of Hardy's wife Hattie. The town grew as a stop on the railroad

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between Meridian and New Orleans. It became a commercial center of the regional timber industry, and was incorporated in 1884 with a population of 250.<sup>2</sup>

The first Jews arrived in Hattiesburg a few years later. According to one account, Maurice Dreyfus (d. 1937) was the first Jew to settle in Hattiesburg, moving from Brookhaven, MS, to Hattiesburg in 1890 to operate a saw mill.<sup>3</sup> In the same year, other Jewish immigrants joined Dreyfus due to the town's growing economic potential, and they began to conduct regular religious services at the home of Maurice Dreyfus. This small nucleus of Jews, formed over 120 years ago, was the beginning of B'nai Israel Congregation.<sup>4</sup>

One of these earliest Jewish settlers was Sam Shemper (1858-1946) who, in 1905, established the well-known Sam Shemper & Company, a scrap iron, raw material and hide business. Until recently, when it was sold, the business continued to be owned and managed by Jerry, Marvin, and Sam Shemper. The Shemper family descendants are still prominent members of the temple.<sup>5</sup>

Another settler was Frank Rubenstein (1884-1953.) He first came to Hattiesburg in 1906 at the age of 22 and later opened a store called "The Hub." Rubenstein also owned a store in Sumrall, MS, managed by his brother-in-law. In 1919, the Hattiesburg *American* newspaper called Rubenstein "one of the leading merchants of the city" and reported that he was planning on expanding his store by buying a larger building in downtown Hattiesburg for \$31,000. Upon purchasing the building, he transformed the four existing businesses into one store, creating one of the largest department stores in Hattiesburg.<sup>6</sup>

Many of the early Jews in Hattiesburg owned retail stores. By 1919, many Jewish-owned stores were advertising their closing for the High Holy Days in the local newspaper. These stores included The Globe, The Leader Family Outfitters, L. Rubenstein & Co., Adler Dry Goods, and S & H Katz. Interestingly, all of these stores closed for two days for Rosh Hashanah (The Jewish New Year), showing they were traditional in observance, but were reopened on Saturday, which

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<sup>2</sup> Hattiesburg, A History of the Hub City p.81

<sup>3</sup> Ibid.

<sup>4</sup> Turitz, Rabbi Leo E. and Evelyn. Jews in Early Mississippi. Jackson: University Press of Mississippi, 1983.

<sup>5</sup> The City of Hattiesburg 1884-2009, Challenges and Growth, Historic past and Brilliant future, p. 195.

<sup>6</sup> Blount, Hattiesburg *American* 2010, p. 33

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reflects the compromises that even observant Jews had to make to thrive as retail merchants in Hattiesburg.<sup>7</sup>

A major figure in the retail business in Hattiesburg was Louis Buchalter (d.1986), a well-loved tailor. A native of Jablonow, Poland, Buchalter came to New York in 1911, following his Aunt Fannie, who had arrived several years before. Upon arrival in New York, he found himself working a 12-hour day for only one dollar per day. After hearing of a job opening, he moved to Natchez, MS, where he also met his wife Jennie Saltzman. After they married, the couple moved to Hattiesburg with only \$75 in their possession. Buchalter soon opened his own tailor shop called Louis Tailoring Co. in 1915. It was in this store that Buchalter became an important figure in the town. He took great care and pride in his suits, tailoring for fifteen years without the aid of a sewing machine. Even after he purchased a sewing machine, it was used only for alterations. Though originally all of the suits from Louis Tailoring Co. were hand sewn, as the demand for Buchalter's work grew, he had to begin buying ready-made suits, limiting his hand-sewn suits to special occasions only. In 1982, after 68 years of business in the same location on East Pine Street, Buchalter closed the store due to his declining health.<sup>8</sup>

In 1908, fifteen Jewish men had founded a local chapter of B'nai B'rith (The Children of the Covenant, a charity organization), and met in the Oddfellow building in downtown Hattiesburg.<sup>9</sup> Then in 1915, the Jews of Hattiesburg organized their community under the name "Congregation B'nai Israel" (The Children of Israel) as the city's first and only Jewish congregation. In 1939, the Jewish women in Hattiesburg founded a chapter of Hadassah (the largest Zionist organization of Jewish women, supporting medical training, research, and education). Originally founded as an Orthodox congregation, B'nai Israel switched its affiliation to the Reform movement in the 1930s, and soon after engaged Rabbi Arthur Brodey as its first rabbi.<sup>10</sup>

The opening of Camp Shelby fifteen miles south of Hattiesburg in 1917 had a significant impact on the community.<sup>11</sup> The base helped make Hattiesburg into one of the largest cities in the state. Many Jewish soldiers from the North were stationed at the camp during wartime. Members of the Hattiesburg Jewish community often hosted them for Passover Seders and other events. Hattiesburg Jews were also active in World War I, World War II, and the Vietnam War. B'nai

<sup>7</sup> Hattiesburg, A History of the Hub City, p 80.

<sup>8</sup> Blount, Hattiesburg American, 2010, p 33.

<sup>9</sup> Hattiesburg, A History of the Hub City, p 69.

<sup>10</sup> (B'nai Israel Minutes, Special Collection McCain Library, 1950-65)

<sup>11</sup> A History of the early Hattiesburg Mississippi Area, p 105.

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Israel's cemetery commemorates five members who fought in World War I, four who fought in World War II, and one who fought in the Vietnam War.<sup>12</sup>

In 1900 the congregation occupied the top floor of the Odd Fellows Building downtown as its new place of worship and assembly.<sup>13</sup> In 1920 it purchased old army barracks and used the lumber to build its first permanent structure at the intersection of Hardy and West Pine Streets, where Bancorp South's main office stands now. Its current synagogue at the corner of Mamie Street and 12th Avenue South was built in 1946.

The building follows traditional prescriptions for Temple-building: "Early synagogues represented the Temple in Jerusalem...always rectangular, and of great simplicity. At the eastern end was located the holy ark or sanctuary in which were deposited the scrolls of the law. The Ark was placed on a raised platform reached by steps with seats for elders in the front or at the sides, and before it hung a perpetual lamp."<sup>14</sup> It was supposed to be desirable to have the temple floor at a lower level than the entrance and vestibules. Sturgis's turn-of-the-20<sup>th</sup> century Architectural Dictionary notes that synagogues followed the traditional forms in that they: had rectangular plans; placed the Ark in the same position; and avoided transepts and ornate decoration (including representations of human faces). In 1945, Temple B'nai Israel was still following these traditional design prescriptions. Its compliance with temple forms, and its importance as the primary built symbol of the local Jewish community in the mid-20<sup>th</sup> Century makes a significant contribution to the architecture of Hattiesburg. It is a link in the chain of evidence of the value of the Jewish community to the development of post-Civil War commerce in the Pine Belt Region of Mississippi.

This small congregation has played a role in the history of female rabbis in Mississippi.

According to the *Encyclopedia of Southern Jewish Communities*:

"In 1969, B'nai Israel was divided over the issue of whether or not to accept a female student rabbi when Sally Priesand was appointed to serve the congregation. . . .

Eventually, B'nai Israel accepted Priesand, who later made history as the first female rabbi ordained in the United States. Twenty years later, B'nai Israel became the first

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<sup>12</sup> Ibid.

<sup>13</sup> Hattiesburg, History of the Hub City, p 69.

<sup>14</sup> Brunner, Arnold and Sturgis, Dictionary of Architecture, pp.704-705.

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Mississippi synagogue to hire a female full-time rabbi when Judith Bluestein led the congregation.”<sup>15</sup>

The congregation maintains a small cemetery in northwest Hattiesburg, adjacent to Highland Cemetery off of Beverly Hills Road. The first burial was Jacob London (born 1861) in 1935. Hattiesburg has maintained a relatively small but stable Jewish community, but the Jewish population has declined since the construction of the temple. In 1937, 215 Jews lived here. In 1984, 180 Jews still lived in Hattiesburg, and by 2011, this figure stood at 95 adults and children.

While retail business ownership was almost universal among Hattiesburg Jews in the early 20th century, today, only one, Sacks Outdoors, owned by David Sackler, remains.<sup>16</sup> In the past 25 years, a growing number of Temple B'nai Israel's members moved to town from other states and have been engaged in professional work such as medicine, law, and academia.<sup>17</sup> Throughout the period of significance Temple B'nai Israel was the center of the Jewish community in Hattiesburg. Not only did it serve as the place of worship, it was also the center of social gatherings. As the building most closely associated with the Jewish community in the city, the synagogue represents the history and the identity of this social group.

In addition to its role in Hattiesburg's Jewish community, the building has since 2010 served the community at large as a venue for musicians as part of Festival South, an annual celebration of the arts in Hattiesburg.

### **Criterion A Consideration:**

Ordinarily, properties associated with religious groups are not eligible for listing on the National Register. However, Temple B'nai Israel meets Criterion A because of its significance as a historical property most closely associated with the social history of the Jewish community in Hattiesburg.

<sup>15</sup> *Encyclopedia of Southern Jewish Communities*. Goldring/Woldenberg Institute of Southern Jewish Life, 2017. <http://www.isjl.org/mississippi-hattiesburg-encyclopedia.html>

<sup>16</sup> *Encyclopedia of Southern Jewish Communities*. <http://www.isjl.org/mississippi-hattiesburg-encyclopedia.html>

<sup>17</sup> Shemper, A History of the first 100 years, 2014.

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## 9. Major Bibliographical References

**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)

- Blount, Mike. "Temple B'nai Israel Celebrates 120 years." *Hattiesburg American*. November 25, 2010. P33
- B'nai Israel Minutes, 1950-1965, Special Collections McCain Library, University of Southern Mississippi.
- Brunner, Arnold W. "Synagogue", a description in Sturgis, Russell. *A Dictionary of Architecture...& Building*. New York: McMillan & Co., 1902
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- Olderr, Mark. *The City of Hattiesburg 1884-2009: Challenges and Growth, Historic Past and Brilliant Future*. Hattiesburg: M&M publishing, 2009.
- Rockoff, Stuart. "Jews in Mississippi." Mississippi History Now. Mississippi Historical Society. November 2006. Web June 6, 2017.
- Shemper, Linda. "A History of the First 100 years of the B'nai Israel Temple." Unpublished manuscript 2014, in keeping of B'nai Israel Temple, Hattiesburg, MS.
- Turitz, Rabbi Leo E and Evelyn. *Jews in Early Mississippi*. Jackson: University Press of Mississippi, 1983

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### 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 # \_\_\_\_\_
- ☐ recorded by Historic American Landscape Survey # \_\_\_\_\_

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**Primary location of additional data:**

☒ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☐ Local government

☒ University

☐ Other

Name of repository: McCain Library, Special Collection, University of Southern Mississippi, Hattiesburg, MS

**Historic Resources Survey Number (if assigned):** 035-HAT-2329

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**10. Geographical Data**

**Acreage of Property** less than one acre

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

1. Latitude: 31.319736

Longitude: -89.308543

**Verbal Boundary Description** (Describe the boundaries of the property.)

Lot eight (8) in block fifteen (15) of the Hattiesburg Heights Proper Survey of the City of Hattiesburg, County of Forrest, State of Mississippi, as per the map or plat thereof on file in the office of the chancery clerk of Forrest County. The property is a rectangular parcel measuring 112.8 feet by 216.9 feet meeting at the corner of 12<sup>th</sup> Avenue and Maime Street.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundaries are the historical lines of the original lot purchased for the construction of B'nai Israel Temple.

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### 11. Form Prepared By

name/title: Brian Rifkin, Congregation President  
organization: Temple B'nai Israel  
street & number: 901 Maime Street  
city or town: Hattiesburg state: MS zip code: 39401  
e-mail bnaiisrael901@gmail.com  
telephone: 601-543-7192  
date: 6/27/17

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### Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

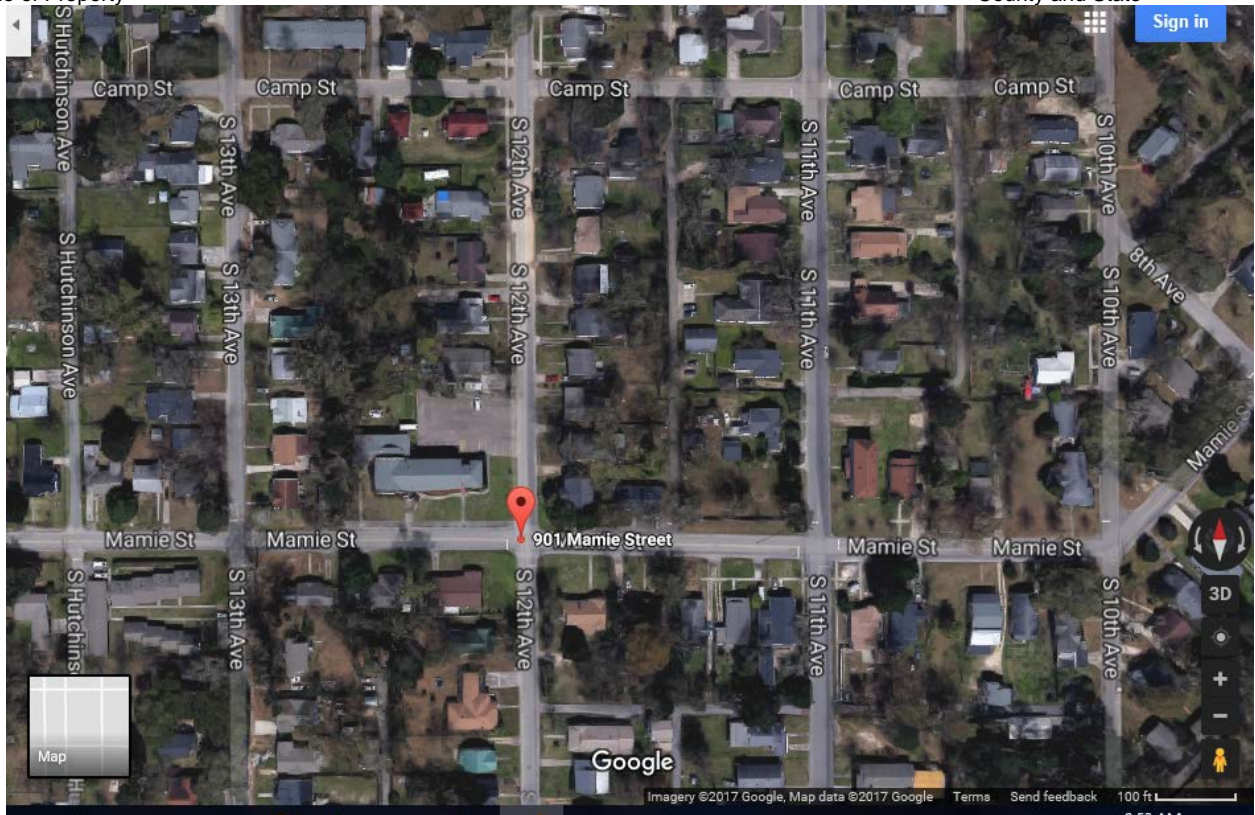


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### Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

### Photo Log

Name of Property: Temple B'nai Israel

City or Vicinity: Hattiesburg

County: Forrest

State: MS

Photographer: Brian Rifkin

Date Photographed: 6/13/17

Description of Photograph(s) and number, include description of view indicating direction of camera:

1. South façade, view to NE
2. South façade entrance, view to N
3. South façade entrance detail, view to N
4. South façade and east elevation, view to northwest
5. North (rear) and east elevations, view to WSW
6. North (rear)/kitchen elevation, view to SW
7. Cornerstone south façade
8. Foyer, view to north wall
9. Sanctuary, view to east wall
10. Sanctuary altar, ark, view to east wall
11. Sanctuary, view to west wall
12. Rabbi's office, view to south wall
13. Choir loft, with sanctuary beyond, view to E
14. Social hall stage, view to north wall
15. Kitchen, view to north wall
16. Classroom 2, view to east wall
17. Classroom 4, view to west wall

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.





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B'NAI ISRAEL CONGREGATION

901

ביתו בית חפלה יקרא לכל העמים  
"My house shall be called a house of prayer for all peoples"





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Temple D'nai Israel  
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B'NAI ISRAEL CONGREGATION

FOUNDED 1915



ERECTED 1946

MICHAEL I. GINSBERG

PRESIDENT

DAVID ADLER

DAVID E. LEVINE

HERMAN KATZ

TREASURER

VICE-PRES.

SECRETARY

BUILDING COMMITTEE

SAM MILLER CHAIRMAN

THEO. F. DREYFUS

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**Classroom Guidelines**  
Through the school year we will expect you to follow these guidelines to help you be successful in our classroom.

- 1. Listen when the teacher is speaking.
- 2. Follow directions the first time you hear them.
- 3. Be respectful to others.
- 4. Be responsible for your work.
- 5. Be a good friend.
- 6. Be a good student.
- 7. Be a good citizen.
- 8. Be a good person.



**Class Rules**

- 1. Listen
- 2. Follow
- 3. Respect
- 4. Responsibility
- 5. Effort
- 6. Kindness



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