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## 7. Description

Inventory No. B-1379-5

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### Condition

excellent       deteriorated  
 good             ruins  
 fair               altered

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Prepare both a one paragraph summary and a comprehensive description of the resource and its various elements as it exists today.

Chizuk Amuno Congregation, now functioning as the Beth Am Synagogue, is a Romanesque style building in excellent condition with a generally high degree of integrity. Constructed from 1920 to 1922, the temple served the Chizuk Amuno Congregation until 1968 when services and activities were moved to a new location in Pikesville, a suburb of Baltimore.

The building was designed by Joseph Evans Sperry, a Baltimore architect, in the Romanesque style. The building is two-and-one-half stories high, seven bays wide, and thirteen bays long. Newspaper articles from the period of construction indicate that the building core is brick with a stone veneer faced exterior though new interior work revealed it to be a concrete core. The modified cruciform plan contains two main spaces: the auditorium on the main level with upper-level galleries and the assembly hall on the lower level. A number of smaller rooms occupy the corners of the building on the main and lower levels.

The building recently underwent a renovation in an effort to update it's systems, provide accessibility and make it more secure for members of the congregation. The funds to conduct this work were received from the Department of Homeland Security.

### *Site*

Beth Am Synagogue is located in the Reservoir Hill neighborhood of the City of Baltimore, which is located just northwest of the central business district. The area is dominated with single family rowhouses and apartment buildings. Three blocks north of the synagogue is Druid Hill Park.

### *Exterior*

The main entrance to the synagogue is located on the southwest side of the building along Eutaw Place. The front entry is accessed via a set of granite stairs leading to a recessed entrance porch under a triple arch entry. Three entries with double wood doors are located in the porch recess. Above each door is an arch faced with brown mosaic tiles with the center doorway containing a mosaic depicting the Ten Commandments. To either side of the porch, the stairhalls jut out from the main bulk of the building; each side features a single lancet window containing stained glass. The main façade of the auditorium recessed behind the porch rises above the entrance. Three recessed arched windows separated by stone columns comprise most of the main building face. At the east and west sides of the auditorium façade, the gallery wings emerge, each face containing a large window at the upper level and smaller windows at the lower level beneath the balconies as well as the lower floor level.

The east and west elevations of the building are nearly identical along the main and upper levels with the lower floor mostly below grade on the west elevation. The front vestibule section of the building contains three mullioned windows on both the main and upper levels. The auditorium section contains three

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Name Chizuk Amuno Congregation

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mullioned windows inset into arched openings at the main level, and three arched windows set into a larger arch and divided by stone columns at the upper level. The rear passage section contains two mullioned windows at the main level and two at the upper level. The lower level along the east side of the building is different from the west due to its positioning along Chauncey Street. At the front vestibule, there are two wide mullioned windows and a single width doorway. Along the assembly room section, three wide mullioned windows are flanked by two smaller mullioned windows. The rear passage section originally had one wide window and a single width entry with double doors. A recent renovation to the building has removed these elements and replaced them with a large, double width entry with glass security doors. Along the west elevation, the lower level is nearly identical to the east except for a few minor discrepancies. The front vestibule section contains three windows and no entry door. The rear passage has two windows instead of the double door configuration recently added to the east elevation.

The north elevation has similar proportions as the main façade but is significantly different in regards to the number of windows as there are only a few. The gallery ends of the elevation have a lancet window at the main level and a small window at the upper level. A single width, steel door is located at the lower level at the northeast corner. A window is located at the lower level at the northwest corner.

### *Interior*

The interior is divided into three spaces: the lower floor assembly hall, the main floor auditorium, and the upper floor galleries. The front vestibule is accessed by way of the front entrance. This space is finished with tile floors and plaster walls. Three double width openings with mullioned lights and arched transoms lead into the auditorium. At the east and west ends of the vestibule, double width doors lead into the stairhalls that access the upper-level galleries. The symmetry has been changed to place a larger code stair to the galleries in the east ante room and an elevator occupies the former stair shaft. The west side remains unchanged with restrooms occupying the west ante chamber. The new half turn staircase feature decorative iron railings, tile mimicking the vaulted main space, and carpet runners.

The auditorium is the most decorative space in the building, its most significant feature a central groin vault composed of Gustavino styled concrete tile. The floors are finished with carpet and the original wood pews are extant. Along the east and west sides, the upper-level gallery walls are finished in paneled mahogany. At the front of the auditorium is a raised wooden platform, which extends from beneath a barrel vault. On the north wall, above the platform is the Ark and the Torah, framed by black marble columns on pedestals. The Ner Tamid hangs from the entablature above. On the east and west walls of this space, there is a single, irregularly shaped opening placed at the upper level. This provides visual access for attendees sitting above. Below these high openings are single width doors that access the rear of the building. On the west side, a short flight of stairs leads to the choir room and a special raised seating area. A half turn staircase leads to

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the lower level. On the east side, a full flight of stairs provides access from the lower level through to the upper gallery level. Tucked into the corner beyond the stairs, is a Robing Room and an additional seating area.

The lower level of the building can be accessed via the front or rear stairhalls. There is also expanded exterior access from the east side of the building. The majority of the lower level is taken up with an assembly room. The front vestibule accesses the staircases as well as a single anteroom to west. There are restrooms under the west stair. The main assembly room has exposed decorative columns, the ceiling is finished with an acoustic tile system and bulkheads to allow room dividers though the whole space can be opened, and the flooring is finished in LVT planking. At the northwest wall, there is an opening that leads to the kitchen and a new fire exit, and larger toilet rooms extend along the north wall. There is a gallery space on the east (Chauncey) side of the main assembly area. Glass walls and doors connect the gallery to the assembly area. At either end of this gallery are doors to access the original front vestibule and the new rear entry.

The upper-level galleries are also accessible by way of the front and rear vestibules. Gallery balconies run along the south, east, and west sides of the space, and are open to the auditorium below. In the southeast and southwest corners, there is a single anteroom. In the northeast and northwest corners, there is a smaller enclosed gallery room with an opening that looks over the raised platform area of the auditorium.

## 8. Significance

Inventory No. B-1379-5

Period	Areas of Significance	Check and justify below		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> health/medicine	<input type="checkbox"/> performing arts
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> archeology	<input type="checkbox"/> education	<input type="checkbox"/> industry	<input type="checkbox"/> philosophy
<input type="checkbox"/> 1800-1899	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> engineering	<input type="checkbox"/> invention	<input type="checkbox"/> politics/government
<input checked="" type="checkbox"/> 1900-1999	<input type="checkbox"/> art	<input type="checkbox"/> entertainment/ recreation	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 2000-	<input type="checkbox"/> commerce	<input type="checkbox"/> ethnic heritage	<input type="checkbox"/> law	<input type="checkbox"/> science
	<input type="checkbox"/> communications	<input type="checkbox"/> exploration/ settlement	<input type="checkbox"/> literature	<input type="checkbox"/> social history
	<input type="checkbox"/> community planning		<input type="checkbox"/> maritime history	<input type="checkbox"/> transportation
	<input type="checkbox"/> conservation		<input type="checkbox"/> military	<input type="checkbox"/> other: _____

**Specific dates** 1920-22 **Architect/Builder** Joseph Evans Sperry

**Construction dates** 1920-22

Evaluation for:

National Register

Maryland Register

not evaluated

Prepare a one-paragraph summary statement of significance addressing applicable criteria, followed by a narrative discussion of the history of the resource and its context. (For compliance projects, complete evaluation on a DOE Form – see manual.)

Chizuk Amuno Congregation Synagogue at 2501 Eutaw Place is a Romanesque Revival building constructed from 1920 to 1921. Designed by Joseph Evans Sperry, a well-known American architect who began practicing in Baltimore in 1871, the synagogue is significant under Criteria C for Architecture as an early twentieth century religious building associated with Judaism. The period of significance is 1920, when construction began, to 1968, when Chizuk Amuno Congregation moved from the building to a new facility in the Baltimore suburb of Pikesville. Soon after, Beth Am Synagogue took possession of the building.

### *Criteria C: Architecture*

Chizuk Amuno Congregation (“the Congregation”) was founded in April 1871 as an Orthodox congregation in Baltimore. The Congregation grew gradually and occupied two different buildings before commissioning the synagogue on Eutaw Place.<sup>1</sup> The Congregation hired Joseph Evans Sperry to design their new synagogue; however, the architect was not unknown to them. In fact, Sperry designed the congregation’s second home on McCulloch Street in 1895.<sup>2</sup> Apparently pleased with his work, the Congregation hired him to design the new, larger synagogue on Eutaw Place. The October 16, 1920 edition of the Baltimore Sun noted his association with the project along with information on the building itself, which was to be constructed of brick and stone and roughly eighty-five by one-hundred-twenty in size.

Joseph Evans Sperry (1854-1930) was nearing the end of his career when he began designing the synagogue in 1920. Sperry was born in Georgetown, South Carolina in 1854 and moved to Baltimore with his family when he was fourteen. Two years later, the sixteen-year-old Sperry listed himself as an architect in the 1871 Baltimore City Directory. The following year, he was hired by E. Francis Baldwin and worked as a

<sup>1</sup> “History & Mission,” *Chizuk Amuno Congregation*, <https://www.chizukamuno.org/about/history-mission/>, accessed March 8, 2021.

<sup>2</sup> “Chizak Emoonah, the McCulloch Street Temple Formally Dedicated,” *Baltimore Sun*, December 21, 1895.

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delineator until 1877 when he ventured out on his own once more. The next year he joined J.B. Noel Wyatt, a graduate of the Ecole des Beaux Arts to form Wyatt & Sperry.<sup>3</sup>

While Sperry primarily designed commercial projects over the course of his career, he did have several commissions to design religious buildings for local Jewish community. Sperry is credited with the design of Temple Oheb Shalom, which was constructed in 1892. This project was located in Reservoir Hill on Eutaw Place, several blocks south of the future Chizuk Amuno synagogue building. Temple Oheb Shalom was modelled on the Great Synagogue in Florence, Italy.<sup>4</sup> The building's distinctive features reflected a tendency to use Mediterranean elements in synagogue design during this time period. The use of Moorish and Byzantine details in the design of synagogues had begun a few decades before, in an effort to differentiate them from churches. Prior to this time, Jewish temples often emulated the design of Christian churches, rarely denoting their use. By the middle of the nineteenth century, many began to worry that synagogues would be mistaken for churches.<sup>5</sup> The success of Sperry's design for Temple Oheb Shalom may have inspired the Chizuk Amuno Congregation to hire him for their McCulloch Street building.<sup>6</sup> This earlier synagogue reflects Sperry's interest in Italian Renaissance architecture. Prior to the completion of Temple Oheb Shalom, Sperry designed the Equitable Building (1891) which was based on significant aspects of Italian palazzo architecture. The McCulloch Street synagogue also takes its design cues from Italian architecture, though it is somewhat of an experiment. Sperry created a recessed porch beneath a pediment roof for the front, which was then tacked onto the form of an early Christian basilica. Sperry may have been trying to use a traditional basilica form as his basis, but the inclusion of elements from different styles and cultures indicates his attempts to differentiate the synagogue from other Christian churches.

Like many architects of the period, Sperry's designs reflect the popularity of Beaux Arts Classicism in the early twentieth century. His work reflects a range of revival styles, from Colonial to Italian Renaissance. Sperry continued to practice independently for the first decade of the twentieth century, though at times he is sometimes associated with the New York firm of York & Sawyer. His most iconic building, the Emerson "Bromo-Seltzer" Tower was completed in 1911 and bore significant resemblance to the Piazza Pubblico tower in Siena, Italy. He would depart from his beloved Italian Renaissance architecture for the Colonial Revival style Maryland Hall at Johns Hopkins University, which was completed in 1914. In 1915, Sperry returned to partnership practice when he was joined by Herbert Crisp. Sperry & Crisp was his first

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<sup>3</sup> Bill Pencek, "James Bosley Noel Wyatt," *Baltimore Architecture Foundation*, <http://baltimorearchitecture.org/biographies/james-bosley-noel-wyatt/>, accessed March 12, 2021.

<sup>4</sup> Ibid.

<sup>5</sup> Kerry Olitzky and Marc Lee Raphael, *The American Synagogue: A Historical Dictionary and Sourcebook* (Westport, CT: Greenwood Press, 1996), 15.

<sup>6</sup> Eli Pousson, "Eutaw Place Temple," *Baltimore Heritage*, <https://explore.baltimoreheritage.org/items/show/100>, accessed March 8, 2021.

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partnership since dissolving Wyatt & Sperry in 1887. James Edmunds, Jr. joined the firm in 1920 whereupon the partnership was re-formed under the name Sperry, Crisp, and Edmunds.<sup>7</sup>

The Chizuk Amuno Congregation came back to Sperry when they decided to build a new synagogue building. This new building would be located in the Reservoir Hill neighborhood of Baltimore, a few blocks from the Temple Oheb Shalom. By the early twentieth century, Reservoir Hill had become the home of many Jews, thus the city's synagogues began relocating to this area. The cornerstone of the new building was laid on June 27, 1921.<sup>8</sup> According to the article in the Baltimore Sun, the Congregation of three hundred planned to begin services in the ground floor assembly room in October, though the remainder of the building would take several more months to complete. The historic plans for the building show that Sperry relied on exotic precedents, designing a domed building reflective of the Hagia Sophia in Istanbul. However, this design did not get built, possibly due to the expense, as indicated in the October 16, 1920 article in the Baltimore Sun. While Sperry's dome was not built, the final building generally adheres to his original plans. In the exterior design, he returned to the Italian Renaissance. The result was a cohesive representation of the Romanesque cathedral. The temple is based around a double height, central auditorium on the first floor, encompassing the nave and transept of the building. In the center of the space is a massive, central groin vault covered with Gustavino tile. Second floor galleries, set into the barrel vaults along the exterior walls, form the crossing arms of the transept. The galleries provided space for female congregants, who were segregated from the men during this period when the temple was first in use.

In designing a synagogue, access to light played a particularly important role. In fact, the Jerusalem Talmud stated "the synagogue should have great light" and cautioned against praying in a windowless room.<sup>9</sup> The design of the Eutaw Place home for Chizuk Amuno conformed with these directives. Though Sperry did not get his dome, there is a small octagonal cupola on the roof that sit above the oculus in the auditorium ceiling below. On bright days, light would have poured in through the circular hole in the ceiling of the main auditorium. This type of structure is common in many synagogues and may recall a time when the *bimah* was located in the center of the auditorium. The light from above would have illuminated this area, which was where much reading is conducted during the service. Lighting the auditorium, even in a time when electricity existed, was important. To this end, there are thirty-five windows in this grand space.

Synagogues required additional space outside of the main sanctuary to support activities important to the congregation. Specifically, space for educating children in the Jewish faith is a primary function for many synagogues. Formal education traditionally begins at the age of 3. At age 5, children were expected to attend Cheder to learn the Torah. By the age of 13, boys and girls were expected to fully observe the

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<sup>7</sup> Ibid.

<sup>8</sup> "Synagogue Cornerstone Laid by Chizuk Amuno with Dedication Service," Baltimore Sun, June 27, 1921.

<sup>9</sup> "The Synagogue," Torah Lab, accessed July 27, 2015, <http://www.torahlab.org/community/article/synagogue/>.

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commandments. This confirmation was eventually celebrated with a bar mitzvah for the boys.<sup>10</sup> In Europe, there were often formal Jewish schools that provided both religious and secular education. But in the United States, secular education is compulsory and so congregations adapted by providing evening and weekend classes for the children.<sup>11</sup> Chizuk Amuno was able to do this; it is likely that these classes were held in the lower-level assembly room. This assembly space with flanking galleries mimics the configuration of the auditorium above, though it is not as grand in its proportions or decoration. The focal point of the room was a raised platform at one end, which would have been used by the rabbi and teachers during classes. The historic plans show that at the corners of this level, there were several smaller rooms including a board room, a rabbi's room, a storage room, and a kitchen and serving room, which was tucked into the corner beyond the stage area.

The grand opening of the new Chizuk Amuno Congregation temple occurred on September 24, 1922, in time for the celebration of Rosh Hashana, the Jewish New Year.<sup>12</sup> Joseph Evans Sperry died in 1930, eight years after the completion of his Chizuk Amuno Congregation building. His unique architectural legacy has been profiled by architectural heritage groups throughout Baltimore as well as the American Institute of Architects, an organization that Sperry was involved with during his career. Chizuk Amuno Congregation would remain in the building until 1968 when they moved to a new location in Pikeville, Maryland, a suburb located on the outskirts of Baltimore, where they remain to this day. This represented a geographic shift in the center of the Baltimore Jewish community, which had begun to relocate to the northwest suburbs following World War II. In 1974, the Beth Am Synagogue took control of the building in an effort to continue providing services to the Jewish residents of the city. They remain in the building to this day, ensuring its continued use in the observance of the Jewish faith.<sup>13</sup>

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<sup>10</sup> "Bar Mitzvah 101," Chabad Lubavitch, accessed July 26, 2015, [http://www.chabad.org/library/article\\_cdo/aid/1912609/jewish/Bar-Mitzvah-101.htm](http://www.chabad.org/library/article_cdo/aid/1912609/jewish/Bar-Mitzvah-101.htm).

<sup>11</sup> "Life of a Synagogue."

<sup>12</sup> "Jews Enter New Year," *Baltimore Sun*, September 25, 1922.

<sup>13</sup> "Our History," *Beth Am*, <https://bethambaltimore.org/whoweare/history/>, accessed March 8, 2021.

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## 9. Major Bibliographical References

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Inventory No. B-1379-5

“Bar Mitzvah 101.” *Chabad Lubavitch*. [http://www.chabad.org/library/article\\_cdo/aid/1912609/jewish/Bar-Mitzvah-101.htm](http://www.chabad.org/library/article_cdo/aid/1912609/jewish/Bar-Mitzvah-101.htm).

“Chizak Emoonah, the McCullogh Street Temple Formally Dedicated.” *Baltimore Sun*. December 21, 1895.

“History & Mission.” *Chizuk Amuno Congregation*. <https://www.chizukamuno.org/about/history-mission/>.

“Jews Enter New Year.” *Baltimore Sun*. September 25, 1922.

Olitzky, Kerry and Marc Lee Raphael. *The American Synagogue: A Historical Dictionary and Sourcebook*. Westport, CT: Greenwood Press, 1996.

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Pousson, Eli. “Eutaw Place Temple.” *Baltimore Heritage*. <https://explore.baltimoreheritage.org/items/show/100>.

“Synagogue Cornerstone Laid by Chizuk Amuno with Dedication Service.” *Baltimore Sun*. June 27, 1921.

“The Synagogue.” *Torah Lab*. <http://www.torahlab.org/community/article/synagogue/>.

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## 10. Geographical Data

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Acreage of surveyed property	<u>0.534</u>		
Acreage of historical setting	<u>0.534</u>		
Quadrangle name	<u>Baltimore West</u>	Quadrangle scale:	<u>1:24 000</u>

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### Verbal boundary description and justification

Chizak Amuno Congregation synagogue is bounded by Eutaw Place at the south, Chauncey Street along the east, a private lot (934 Chauncey Street) along the north elevation, and a private property (2511 Eutaw Place) along the west. The historic property is entirely contained in Baltimore City Tax Parcel # 3463C001.

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## 11. Form Prepared by

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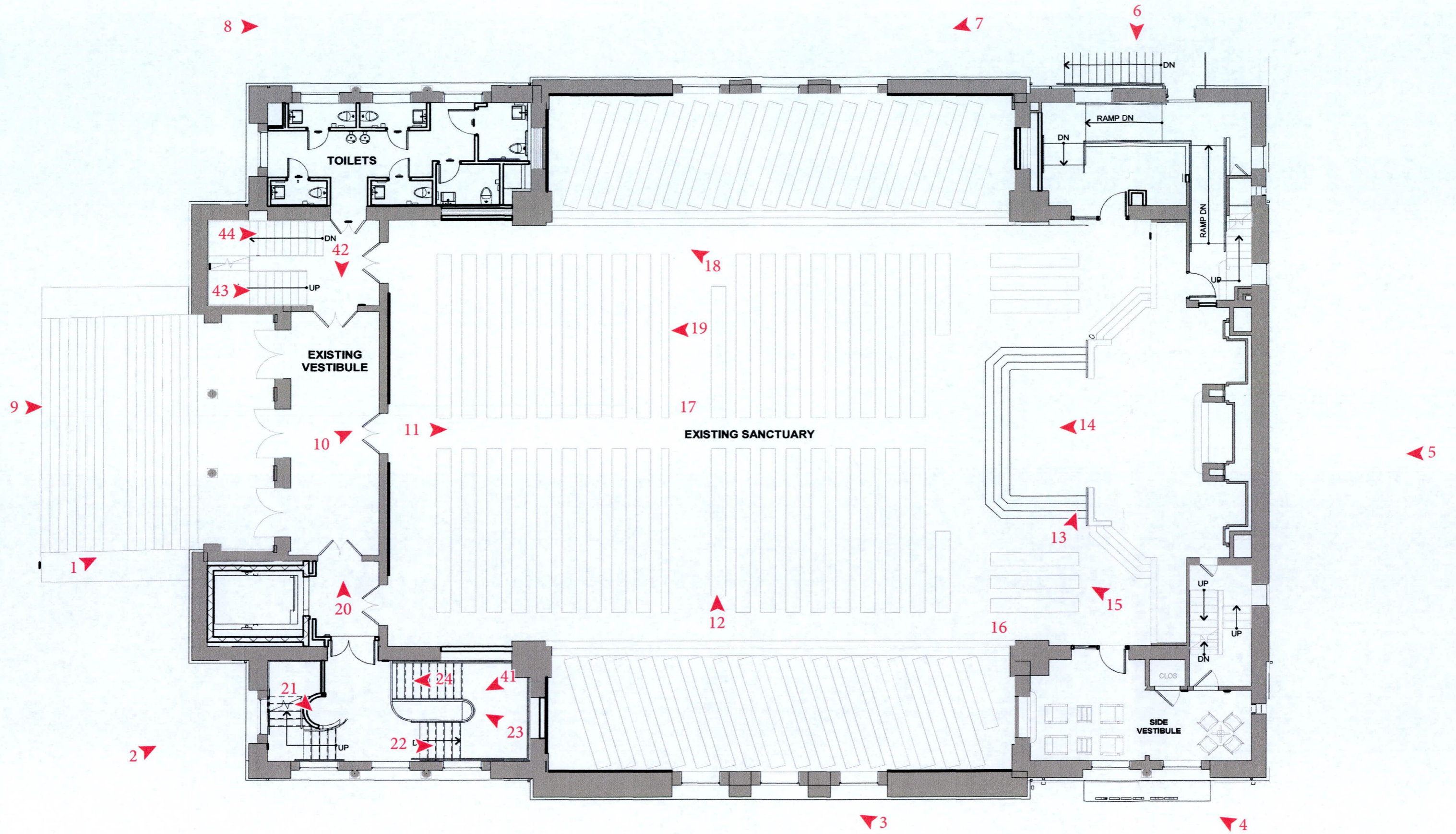
name/title	<u>Caroline Wilson</u>		
organization	<u>MacRostie Historic Advisors</u>	date	<u>3/8/21</u>
street & number	<u>3 Broad Street, Suite 301</u>	telephone	<u>843-779-3629</u>
city or town	<u>Charleston</u>	state	<u>SC</u>

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The Maryland Inventory of Historic Properties was officially created by an Act of the Maryland Legislature to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 supplement.

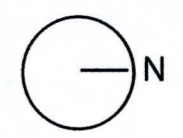
The survey and inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

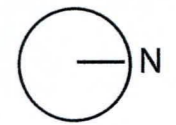
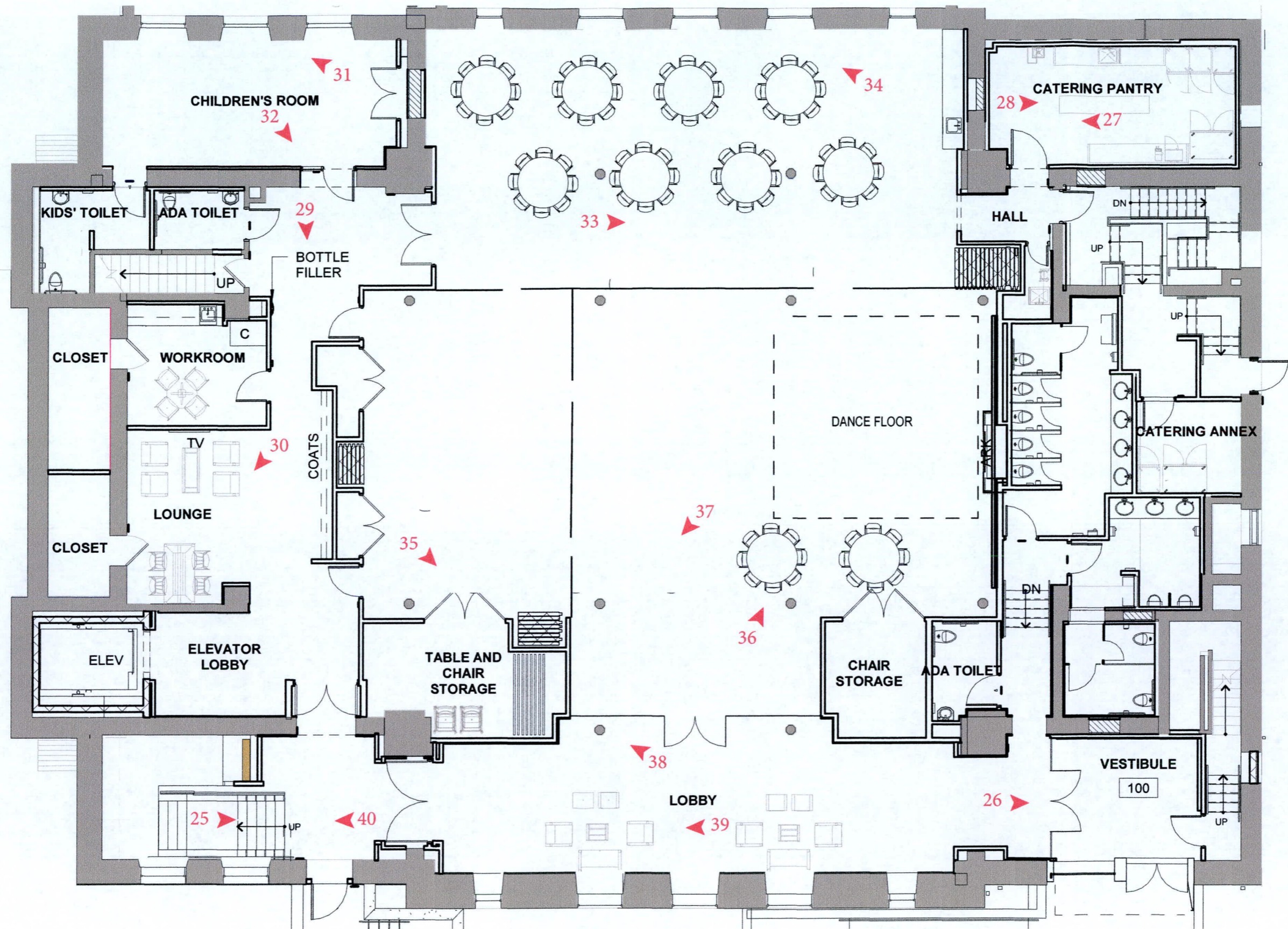
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Maryland Department of Planning  
100 Community Place  
Crownsville, MD 21032-2023  
410-697-9591

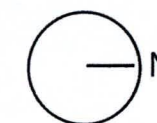
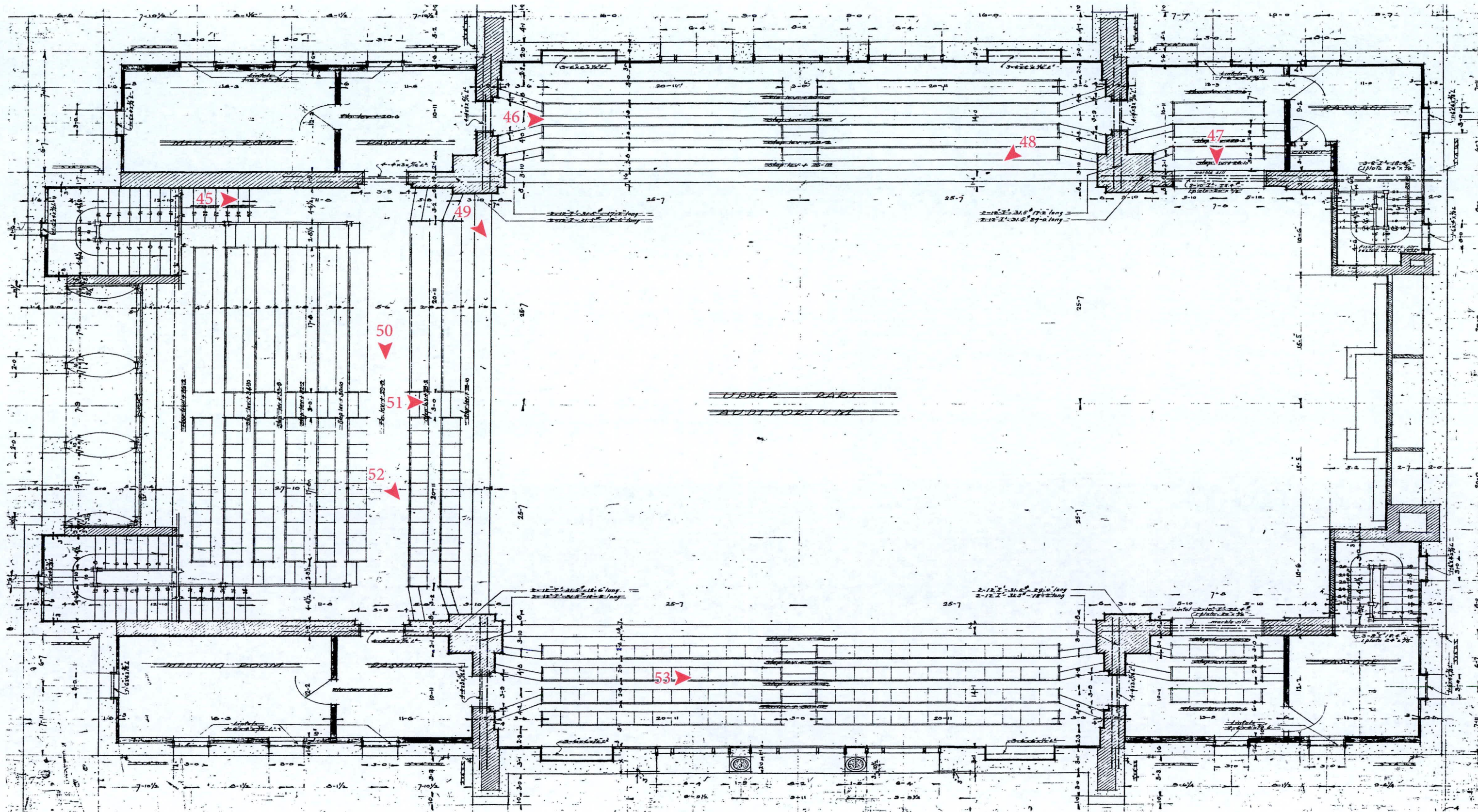


Maryland Inventory of Historic Properties  
 Inventory No. B-13790-5  
 Photo Survey Key

Chizuk Amuno Congregation  
 (Beth Am Synagogue)  
 Main Level







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### PHOTO LOG

**Name of Photographer:** Alexander Design Studio, Beth Am Synagogue

**Date of Photos:** March and April 2021

**Location of Original Digital Files:** MD SHPO

*Photographs inserted on continuation sheets.*

Photo 1 of 53:  
Main (South) Facade, facing northwest  
B-1379-5\_4-28-21\_01.tif

Photo 2 of 53:  
Southeast Corner, facing northwest  
B-1379-5\_4-28-21\_02.tif

Photo 3 of 53:  
East Elevation, facing south  
B-1379-5\_4-28-21\_03.tif

Photo 4 of 53:  
East Elevation, facing southwest  
B-1379-5\_4-28-21\_04.tif

Photo 5 of 53:  
North Elevation, facing south  
B-1379-5\_4-28-21\_05.tif

Photo 6 of 53:  
West Elevation, Emergency Stair, facing northeast  
B-1379-5\_4-28-21\_06.tif

Photo 7 of 53:  
West Elevation, facing southeast  
B-1379-5\_4-28-21\_07.tif

Photo 8 of 53:  
West Elevation, facing north  
B-1379-5\_4-28-21\_08.tif

Photo 9 of 53:  
Main Entrance, facing north  
B-1379-5\_4-28-21\_09.tif

Photo 10 of 53:  
Entry Foyer and Doors to Main Auditorium, Facing northwest  
B-1379-5\_4-28-21\_10.tif

Photo 11 of 53:  
Main Auditorium, facing north  
B-1379-5\_4-28-21\_11.tif

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Photo 12 of 53:  
Main Auditorium Seating, facing west  
B-1379-5\_4-28-21\_12.tif

Photo 13 of 53:  
Main Auditorium, Bimah, facing northwest  
B-1379-5\_4-28-21\_13.tif

Photo 14 of 53:  
Main Auditorium, facing facing south  
B-1379-5\_4-28-21\_14.tif

Photo 15 of 53:  
Main Auditorium, facing southwest  
B-1379-5\_4-28-21\_15.tif

Photo 16 of 53: Main Auditorium, Gallery Ceiling Detail  
B-1379-5\_4-28-21\_16.tif

Photo 17 of 53:  
Main Auditorium, Ceiling Detail  
B-1379-5\_4-28-21\_17.tif

Photo 18 of 53:  
Main Auditorium, West Gallery, facing southwest  
B-1379-5\_4-28-21\_18.tif

Photo 19 of 53:  
Main Auditorium, Seating Detail  
B-1379-5\_4-28-21\_19.tif

Photo 20 of 53:  
East Stairhall, facing west  
B-1379-5\_4-28-21\_20.tif

*Additional digital image files are located at the  
Maryland Historical Trust.*

Photo 21 of 53:  
East Stairhall, Basement View  
B-1379-5\_4-28-21\_21.tif

Photo 22 of 53:  
East Stairhall, facing west  
B-1379-5\_4-28-21\_22.tif

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Photo 23 of 53:  
East Stairhall, facing northeast  
B-1379-5\_4-28-21\_23.tif

Photo 24 of 53:  
East Stairhall, facing east  
B-1379-5\_4-28-21\_24.tif

Photo 25 of 53:  
East Stair, facing west  
B-1379-5\_4-28-21\_25.tif

Photo 26 of 53:  
Lower Level, Lobby, facing north  
B-1379-5\_4-28-21\_26.tif

Photo 27 of 53:  
Lower Level, Catering Pantry, facing south  
B-1379-5\_4-28-21\_27.tif

Photo 28 of 53:  
Lower Level, Catering Pantry, facing north  
B-1379-5\_4-28-21\_28.tif

Photo 29 of 53:  
West Elevation, Facing north  
B-1379-5\_4-28-21\_29.tif

Photo 30 of 53:  
Lower Level, Lounge, facing southeast  
B-1379-5\_4-28-21\_30.tif

Photo 31 of 53:  
Lower Level, Children's Room, facing southwest  
B-1379-5\_4-28-21\_31.tif

Photo 32 of 53:  
Lower Level, Children's Room, facing northeast  
B-1379-5\_4-28-21\_32.tif

Photo 33 of 53:  
Main Room (with operable partitions in place), facing  
north B-1379-5\_4-28-21\_33.tif

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Photo 34 of 53:

Lower Level, Main Room, facing southwest

B-1379-5\_4-28-21\_34.tif

Photo 35 of 53:

Lower Level, Main Room (w/ operable partition), facing northeast

B-1379-5\_4-28-21\_35.tif

Photo 36 of 53:

Lower Level, Main Room, facing northwest

B-1379-5\_4-28-21\_36.tif

Photo 37 of 53:

Lower Level, Main Room, facing southeast

B-1379-5\_4-28-21\_37.tif

Photo 38 of 53:

Lower Level, Lobby, facing southwest

B-1379-5\_4-28-21\_38.tif

Photo 39 of 53:

Lower Level Lobby, facing south

B-1379-5\_4-28-21\_39.tif

Photo 40 of 53:

Lower Level, East Stairhall, facing south

B-1379-5\_4-28-21\_40.tif

Photo 41 of 53:

East Stairhall, facing southeast

B-1379-5\_4-28-21\_41.tif

Photo 42 of 53:

Main Level, West Stairhall, facing east

B-1379-5\_4-28-21\_42.tif

Photo 43 of 53:

Main Level, West Stairhall, facing north

B-1379-5\_4-28-21\_43.tif

# Maryland Historical Trust

## Maryland Inventory of Historic Properties Form

Inventory No. B-1379-5

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Photo 44 of 53:  
Main Level, West Stairhall to Gallery, facing north  
B-1379-5\_4-28-21\_44.tif

Photo 45 of 53:  
Gallery Level, West Stairhall, facing north  
B-1379-5\_4-28-21\_45.tif

Photo 46 of 53:  
West Gallery, facing north  
B-1379-5\_4-28-21\_46.tif

Photo 47 of 53:  
West Gallery Niche, facing east  
B-1379-5\_4-28-21\_47.tif

Photo 48 of 53:  
West Gallery, facing southwest  
B-1379-5\_4-28-21\_48.tif

Photo 49 of 53:  
South Gallery, facing northeast  
B-1379-5\_4-28-21\_49.tif

Photo 50 of 53:  
South Gallery, facing east  
B-1379-5\_4-28-21\_50.tif

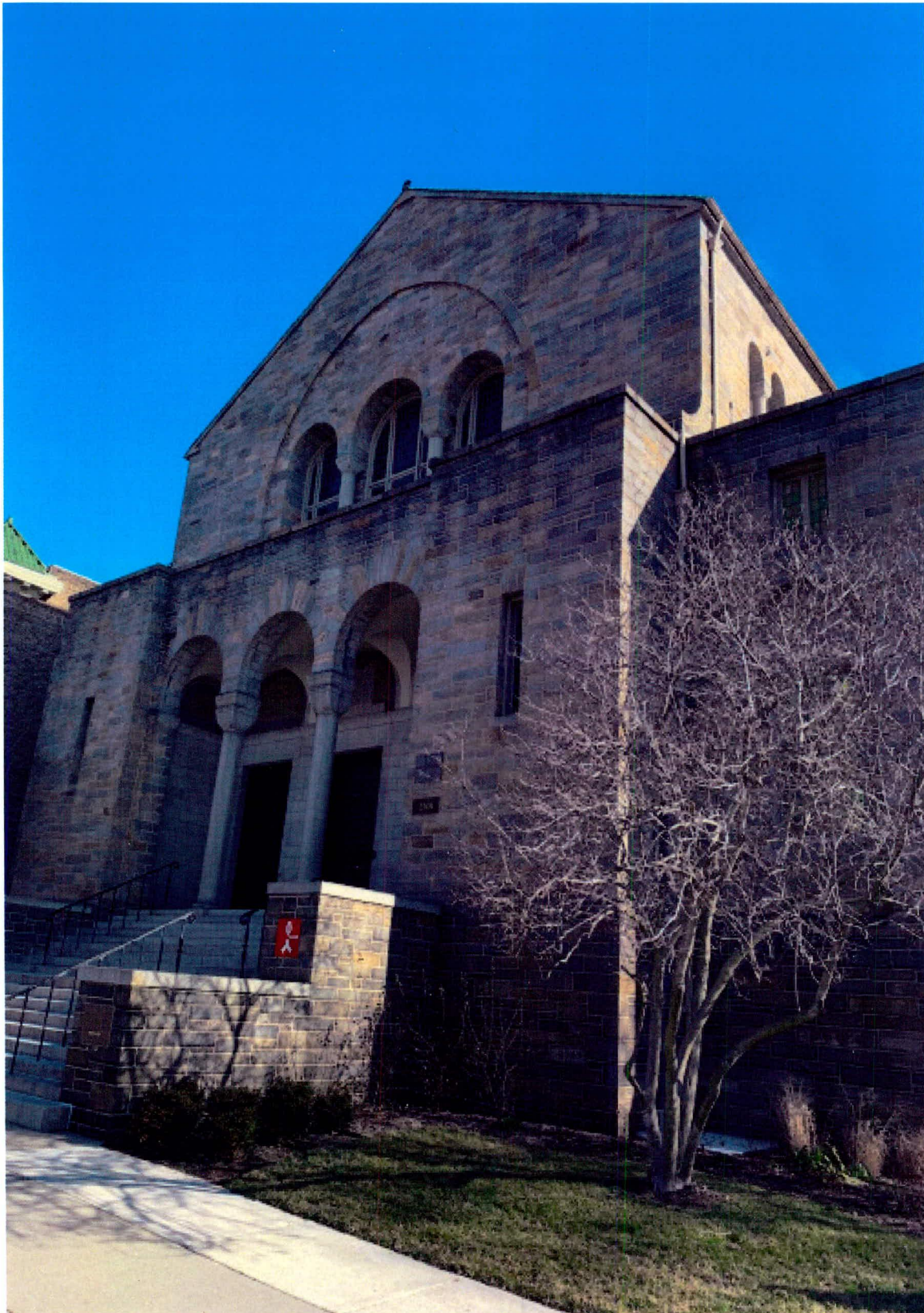
Photo 51 of 53:  
South Gallery, facing north  
B-1379-5\_4-28-21\_51.tif

Photo 52 of 53:  
South Gallery with view of East Gallery, facing northeast  
B-1379-5\_4-28-21\_52.tif

Photo 53 of 53:  
East Gallery, facing northeast  
B-1379-5\_4-28-21\_53.tif

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



1. Chizuk Amuno Congregation/Beth Am Synagogue, Main (South) Facade,  
facing northwest

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



3. Chizuk Amuno/Beth Am Synagogue, East Elevation, facing south



4. Chizuk Amuno/Beth Am Synagogue, East Elevation, facing southwest

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



5. Chizuk Amuno/Beth Am Synagogue, North Elevation, facing south

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



9. Chizuk Amuno/Beth Am Synagogue, Main Entrance, facing north



10. Chizuk Amuno/Beth Am Synagogue, Entry Foyer and Doors to Main Auditorium, Facing northwest

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



11. Chizuk Amuno/Beth Am Synagogue, Main Auditorium, facing north



12. Chizuk Amuno/Beth Am Synagogue, Main Auditorium Seating, facing west

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



13. Chizuk Amuno/Beth Am Synagogue, Main Auditorium, Bimah, facing northwest

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



14. Chizuk Amuno/Beth Am Synagogue, Main Auditorium, facing facing south



15. Chizuk Amuno/Beth Am Synagogue, Main Auditorium, facing southwest

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



20. Chizuk Amuno/Beth Am Synagogue, East Stairhall, facing west



21. Chizuk Amuno/Beth Am Synagogue, East Stairhall, Basement View

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



24. Chizuk Amuno/Beth Am Synagogue, East Stairhall, facing east

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



32. Chizuk Amuno/Beth Am Synagogue, Lower Level, Children's Room, facing northeast



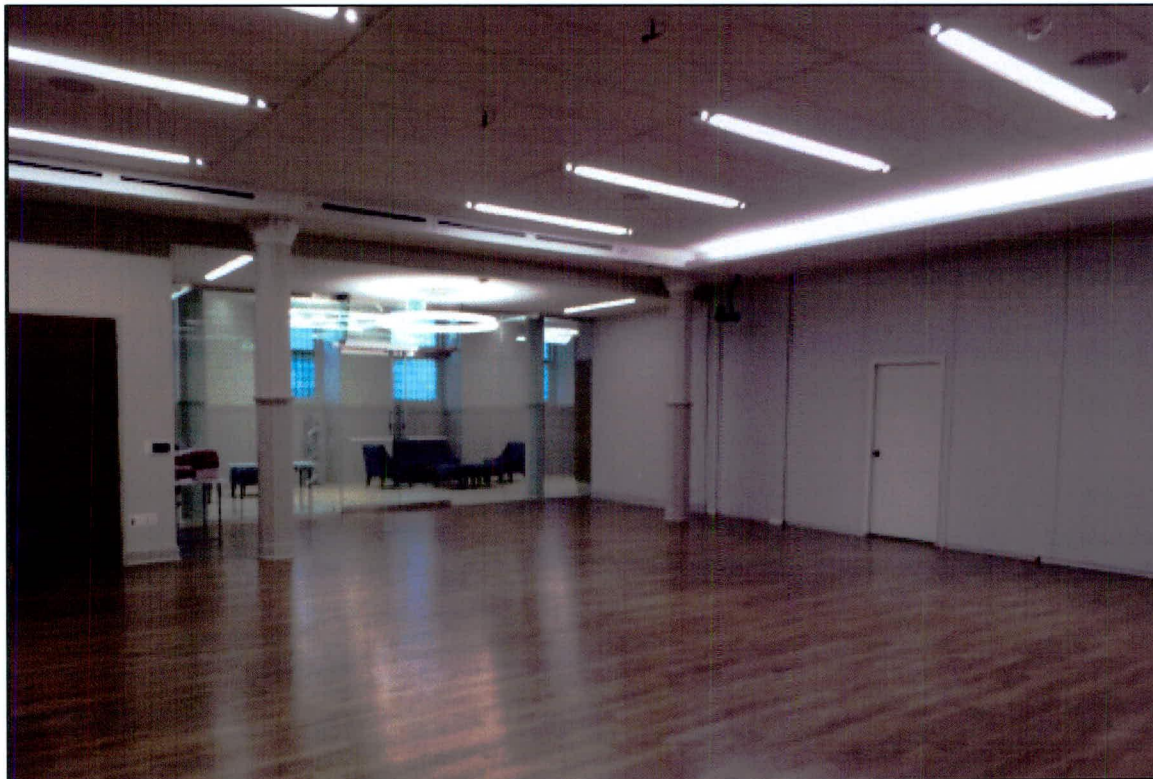
33. Chizuk Amuno/Beth Am Synagogue, Main Room (with operable partitions in place), facing north

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



36. Chizuk Amuno/Beth Am Synagogue, Lower Level, Main Room, facing northwest



37. Chizuk Amuno/Beth Am Synagogue, West Elevation, facing southeast

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



44. Chizuk Amuno/Beth Am Synagogue, Main Level, West Stairhall to Gallery, facing north

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

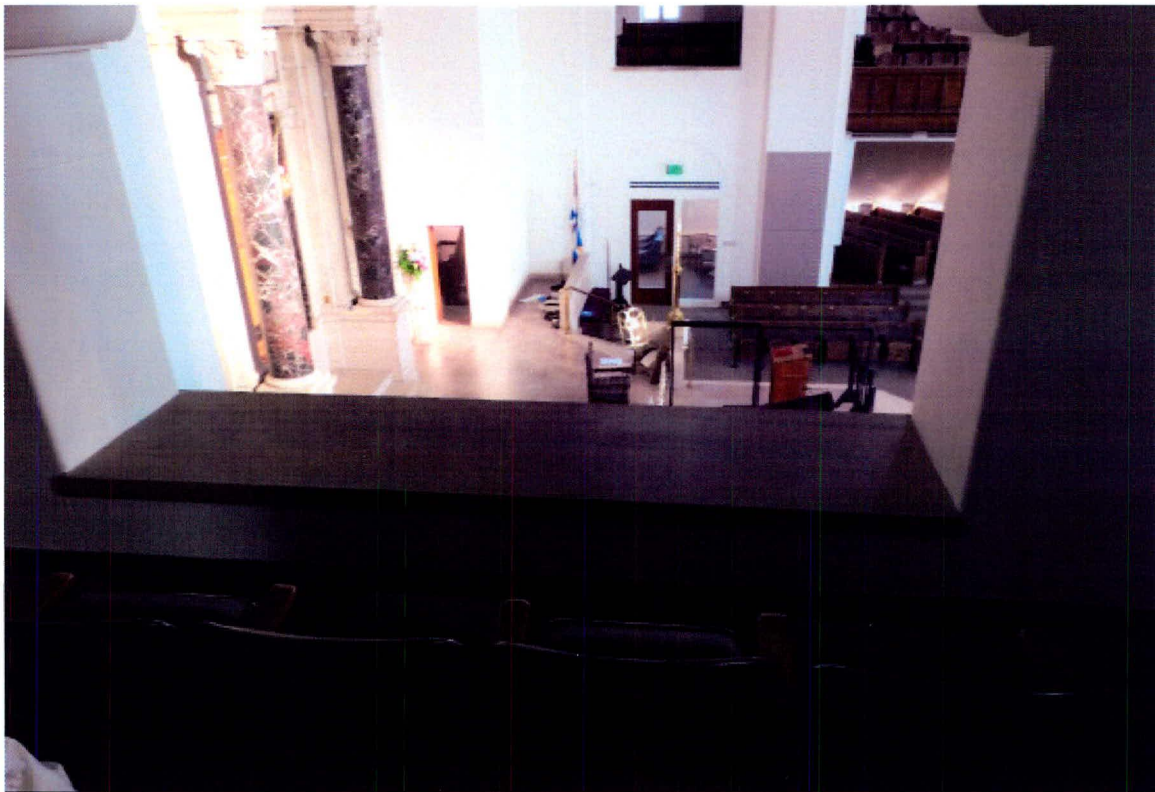
Photos



45. Chizuk Amuno/Beth Am Synagogue, Gallery Level, West Stairhall, facing north

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



47. Chizuk Amuno/Beth Am Synagogue, West Gallery Niche, facing east



48. Chizuk Amuno/Beth Am Synagogue, West Gallery, facing southwest

Name: Chizuk Amuno Congregation (Beth Am Synagogue)  
Continuation Sheet

Photos



51. Chizuk Amuno/Beth Am Synagogue, South Gallery, facing north



52. Chizuk Amuno/Beth Am Synagogue, South Gallery with view of East Gallery, facing northeast

