

**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 Emanuel

Other names/site number: _____

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: 1201 East Highland Avenue

City or town: Ponca City State: Oklahoma County: Kay

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X 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 X meets ___ does not meet 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:

___ A ___ B X C ___ D

_____ Signature of certifying official/Title:	_____ Date
_____ 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:) _____

Signature of the Keeper

Date of Action

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>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>0</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

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.)

Summary Paragraph

Just a few hundred feet west of Ponca City's memorial to the pioneer spirit, a very small, very modern house of worship has long been the home of a less well-known group of early Oklahomans. Since the 1960s, Temple Emanuel has stood on East Highland Avenue, adjacent to the Pioneer Woman (NRIS# 78002238), where commercial and residential properties intermingle on the north side of this important oil community. The site is surrounded by mature trees, with residential development to the north and south and a mixture of commercial and residential development to the east and west along Highland Road and Lake Road as well as to the northeast and southeast along Highway 77. The predominantly brick-clad building encloses over 2,700 square feet. A two-story parabolic brick structure anchors the massing and visual attention for this building from every angle by prominently featuring the tablets of the Ten Commandments on a smooth stucco finished façade wall between the parabolic two-story tall brick walls on the north and south side elevations.

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Narrative Description

Site, Setting, and General Building Characteristics

Temple Emanuel is set well back from East Highland Avenue and accessed from the lesser side street, Poplar Avenue. The site is a mostly level piece of land. A line of trees obscures the west facing facade from the main road, East Highland Avenue. The northern property boundary is parallel with and defined by Poplar Avenue. An asphalt finished driveway is U-shaped and has both its entrance and egress by way of Poplar Avenue. The driveway passes under a concrete-roofed porte cochere. A gravel parking lot is located to the northwest of the temple.

The building faces west along Poplar Avenue. It has two different flat roof heights: the one-story and the two-story section, which is reserved for the double height worship space at the heart of the building. The two-story section approximates an oval due to the parabolic brick-clad walls on the north and south sides. The parabolic brick walls have parapets. On the north and south sides of the brick parapet walls, the roofline drops to one story tall. The roof of the temple is flat on all three sections. All windows are aluminum framed.

Façade

This sacred building has a west-facing façade. The two-story tall parabolic brick structure contains the temple sanctuary and anchors the massing and visual attention from every angle of this slightly larger than 2,700 square foot building. The roof is flat with two brick parapets extending about two feet above and flanking a flat two-story stucco wall section with a flat roof. The stucco wall is slightly inset from the ends of the parabolic brick walls and has a relief of the Moses tablets (Ten Commandments). South of the two-story is a one-story brick-clad, 'S' curved wall with a flat roof. The north end of the wall curves back, allowing for an entrance/exit from the south side of the sanctuary. The roof overhangs the north and south portions of the façade by a few feet and the roof is nearly aligned with the face of the parabolic brick walls. Thus, the north and south portions of the building are inset from the brick ends of the two-story sanctuary by a few feet. North of the sanctuary is a one-story wall that balances the width and height of the wall to the south. The flat roof overhangs the wall and matches the overhang on the south end. Centered on this north section of the one-story wall is a single window opening accommodating two shallow, fixed, single-light windows that share a brick rowlock window sill. The windows are set up high at only six inches below the roof soffit and are about two feet tall.

The porte cochere maintains the same roof level as the one-story walls and extends out toward the west, perpendicular to the other walls. It is a simple structure with a painted, board soffit. The west end is supported by two pipe columns extending up from a concrete curb to the north and south ends of the porte cochere roof. Just west of the pipe columns, and very nearly touching them, is the length of an otherwise freestanding parabolic brick wall that extends past the pipe columns on the north and south. The 'U'-shaped asphalt driveway from Poplar Avenue passes

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under the porte cochere. All of the one-story tall flat roofs have a painted wood fascia about one foot thick. The top of the fascia is covered by a metal edge. Below the porte cochere, the north one-story wall continues toward the north and the porte cochere roof overhangs the northwest building corner by a couple of feet to the north. Nearly centered under the porte cochere on the façade wall is a stained wood slab door as the primary entrance to the building combined with a full height sidelight to the north and a transom.

North Elevation

The two-story parabolic brick-clad mass of the sanctuary extends two-stories tall over the single-story northern section. While well setback from the other north building faces, the parabolic temple sanctuary wall is a significant visual feature of the north side elevation.

The entire length of the porte cochere and roof are clearly visible on this elevation. On the west side of the port cochere are the two, pipe column supports for the porte cochere roof and the narrow width of the parabolic brick screen wall. Because of the curve of the wall, only one painted metal column is visible. The same porte cochere roof covers the narrow width of the northwest portion of the building, which is clearly visible on the north elevation. The roof has a painted wood fascia with an unfinished metal cap. The narrow, west side of the one-story northwest portion of the building has a single window opening accommodating two shallow metal-framed windows that share a brick rowlock window sill. The opening is nearly centered on this north section of the one-story wall and accommodates two, fixed, single light windows. They are set up high at only one foot below the roof soffit and are about two feet tall.

The remainder of the north elevation, to the east, recesses toward the two-story projecting section by about ten feet. This section has three regularly spaced window openings. The two westernmost window openings each accommodate a pair of hung, one-over-one, windows with one brick rowlock sill per pair of windows. The easternmost window opening accommodates a single, hung, one-over-one window with a brick rowlock sill. The head of each window is about one foot below the roof overhang soffit. The paired windows are about three feet tall and the single window is about 4.5 feet tall.

East Elevation

The two-story parabolic brick clad mass of the sanctuary is centered on the east (back) elevation and extends two-stories tall over the single-story building sections to the north and south. The northwest portion of the building is set back far enough that is it barely visible as part of the elevational composition. The east face of this part of the building is solid brick with no openings or appurtenances. The roofs are all flat with the parapets of the two, brick clad parabolic walls extending about two feet above the roof and the east facing stucco wall section framed by the parabolic brick walls. The stucco wall section has a relief of the Moses tablets (Ten Commandments). The north and south single-story building sections appear to be of equal size. The north side of the elevation has a metal slab door with a concrete landing and three steps to a

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sidewalk at grade. There is a painted metal pipe railing on the edges of the landing and the steps. The south side is solid brick with no openings or appurtenances. The facias of the one-story roofs are nearly aligned with the edges of the parabolic brick walls. The north and south portions of the elevation are inset by a few feet to accommodate the depth of the one-story roof overhang.

South Elevation

The tall, parabolic, brick-clad mass of the sanctuary extends two-stories high over the single-story southern part of the building. While setback from the south building face, the parabolic temple sanctuary wall is a significant visual feature of the south building elevation.

The one-story flat roof overhangs the building face by about two feet. The nearly one-foot tall painted wood fascia has a painted metal cap. There are five window openings regularly spaced across the length of the south face of the one-story, southern part of the building. The window heads are about one foot below the roof soffit, and the window units are about three feet tall. Each window opening has a brick header course sill. The westernmost two window openings each contain a hung, one-over-one window unit. To the east of these two windows are three window openings; each with a pair of hung, one-over-one window units. Each pair of window units share a metal mullion between them.

Interior

Temple Emanuel was designed to serve multiple purposes. The sanctuary space is flexible and has few fixed components such as seating. The floor area dedicated to the altar is minimal and is elevated above the rest of the sanctuary by two steps. The walls between the worship space and the fellowship spaces to the north and south (one-story parts of the building) have bi-fold doors or folding partitions, which allows the space to be even more flexible and serve the needs of the community functions held there.

Alterations

Other than repairing damage or deterioration, the building has been untouched and unaltered. Any repairs have been done sympathetically, sparing no expense to make sure that any replacement is as much like the original as possible.

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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

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Areas of Significance

(Enter categories from instructions.)

Architecture

Period of Significance

1964

Significant Dates

1964

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

G. Harold Kanady, Architect

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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.)

Temple Emanuel was designed by Ponca City architect G. Harold Kanady and was constructed in 1964. The temple represented the structural center of worship for a small, but thriving, Jewish community in Ponca City and the surrounding area by the mid-twentieth century. Minimal and simple in its design, Temple Emanuel has become a local landmark in large part due to the two-story-tall parabolic brick structure situated at its center, which indicates the location of the temple sanctuary. Because it is an outstanding local example of the Modern Movement style, this religious facility is eligible for listing in the National Register of Historic Places under Criterion C. Criteria Consideration A is applicable as this is a religious institution.

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

Ponca City is located in southeastern Kay County, just south of the Kansas state line in north central Oklahoma. Ponca City and Kay County were part of the “Cherokee Outlet” the area of land guaranteed to the Cherokee Nation by the federal government to provide access to their ancestral hunting grounds in the west. The land was also home to other Native American tribes, including the Tonkawa and the Ponca, peoples forcibly removed to the area in the 1800s. The land was desirable for grazing purposes during the era of the great cattle drives. Initially, ranchers grazed their herds without compensating the tribes, but eventually, a price per head rental was paid. In 1873, the Cherokee Strip Cattlemen’s Association was formed and the entire area was leased by the Association from the tribes. Although it had been given in perpetuity, increasing pressure from white settlers in the 1880s led to the opening of the Cherokee Outlet for settlement in 1893. Prior to the opening, the land was surveyed and broken into seven, lettered counties. Kay County was initially “K” county. Settlers could claim 160 acres, a quarter section.¹

In the months leading to the run, potential settlers from across the country and even around the world flocked to Arkansas City, just across the Kansas state line. Among those settlers was B.S. Barnes, a Michigan businessman looking to make it rich in real estate. His idea was to subdivide whatever 160 acres he claimed into a new town. The federal government had already surveyed and staked off numerous towns, but there was little opportunity to make money from selling lots in a government-controlled township. B.S. Barnes traveled the Strip, looking for an additional, better townsite, eventually stumbling across a spring just outside of the Ponca Reservation. The site was near the current railroad line and the water in the natural spring was potable and abundant. Barnes brought in surveyors to plat the area and returned to Arkansas City, promoting

¹ Alvin O. Turner, “Cherokee Outlet Opening,” *Encyclopedia of Oklahoma History and Culture*, <http://digital.library.okstate.edu/encyclopedia> (accessed June 24, 2013); Louis Seymour Barnes, “The Founding of Ponca City,” *Chronicles of Oklahoma* 35 (Summer 1957): 154-162.

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his new town and forming the Ponca City Townsite Company. His company sold city lots for \$2.00 each and lots were to be distributed through a drawing.²

On the day of the opening, B.S. Barnes participated with thousands of others. He arrived at his “town” and staked his claim, but others claimed the quarter section as well. Eventually, Barnes was able to negotiate with other claimants and his plans for distribution of the lots was carried out. On September 21, 1893, a drawing was held in the new town and over 2,000 lots were awarded to individuals who had purchased tickets. The city was incorporated in December 1893.³

The new town grew overnight as settlers began building frame businesses and residences. Initially, though, the town’s potential was hampered by problems with transporting water from the spring and with access to the railroad. The government platted town of Cross was located within a mile of the Ponca City townsite and the Santa Fe Railroad stop was there. Barnes and other Ponca City residents attempted to convince the Santa Fe to add a stop at Ponca City but their efforts were initially unsuccessful. It was not until 1894 that service to Ponca City began, with a boxcar depot serving the needs of the community. Initially, the railroad and the postal service insisted on referring to the new community as New Ponca. Ponca Station was located at the community of White Eagle, several miles away. It took several years for the name Ponca City to become officially recognized. Cross and Ponca City continued to compete until B.S. Barnes convinced the Santa Fe station master in Cross to move to Ponca City. With that defection, other Cross residents and businesses moved, literally, to nearby Ponca City. Eventually, the Cross community would be annexed into Ponca City.⁴

Ponca City quickly became a commercial center, the principal city of Kay County and north central Oklahoma. It was a trading post for Native Americans and farmers. Wheat was the major crop and ranching continued to be an important industry. By 1894, the city had its first flour mill and electric lights. Telephones arrived in 1896.

The first recorded Jewish residents of Ponca City were Louis and Carrie Buchheimer. The Buchheimers were German Jewish immigrants who moved to the area in 1898, opening a general store. The Buchheimer’s traded with local tribes and eventually opened a dry goods store. By 1899, Jewish residents in the area began holding religious services in family homes, a practice that would continue for the next sixty-five (65) years.⁵

In 1900, the first phase of Ponca City’s City Hall was complete. In that same year, a massive fire on Grand Avenue destroyed many of the original frame businesses. As they rebuilt, business owners chose to construct more permanent brick structures. In 1901, the city laid the first brick

² Barnes, *ibid.*

³ Paula Carmack Denson, “Ponca City,” *Oklahoma Encyclopedia of History and Culture*” <http://digital.library.okstate.edu/encyclopedia>, (accessed June 24, 2013).

⁴ *Ibid.*; Barnes, 154-162.

⁵ “Local Jewish Community and Temple Emanuel,” *Ponca City News* 28 June 2017.

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sidewalks. In 1909, the city received \$6,500 for the construction of a public library from the Carnegie Foundation. By 1910, Ponca City's population had reached approximately 4,000 and the city boasted a waterworks, public sewers, an iron works, ice cream factory, and three grain elevators.⁶ By 1910, even more Jewish families had moved into the area. For example, the Lee family opened Sam Lee's Menswear on Grand Avenue. The business remained in operation for the next eighty-four (84) years. Shortly thereafter, Sam's two brothers joined the family in Ponca City, also opening clothing stores on Grand Avenue.⁷

In 1905, natural gas was discovered near Ponca City and the city's history would forever be altered. Large-scale exploration for oil and natural gas in Kay County began with the arrival of E.W. Marland in 1908. Marland's first well, which was located on lands belonging to the Millers on the 101 Ranch (NRIS # 73001560), was unsuccessful. A second well in the same area, however, produced natural gas by 1910. Marland's ninth well struck oil and the 101 Ranch Oil Company was formed. With Marland's eventual success, oil and gas exploration in Ponca City became a major industry. The first major field was opened at Mervine in 1913, followed by the North Newkirk in 1916, and the Three Sands Field in 1921. Typical of other boomtowns, Ponca City soon resembled a Wild West community, with gun fights, cattle rustlers, prostitutes, and an overall sense of lawlessness despite the sudden prosperity. The discovery of oil and natural gas resulted in a dramatic population increase in Ponca City and surrounding areas of Kay County, and it prompted a shift to oil-related economic activities within the community.⁸

In 1915, E.W. Marland established a refinery for his oil at Ponca City, also adding a research center to develop new and better petroleum products. His company was now known as Marland Oil. By 1922, Marland would control one-tenth of the world's oil reserves and more than one-third of Ponca City's population would be employed by Marland Oil. Marland rewarded his employees generously and also gave lavishly to the local community, helping to build churches and other public facilities. Marland brought in architect John Duncan Forsyth to design private and business-related facilities throughout Ponca City.⁹

In 1923, Jewish families in Ponca City opened the community's first Jewish "Sunday School," held in the offices of the local Chamber of Commerce. As the number of Jewish families in the area increased, services were held not only in homes but also in public meeting halls in Ponca City, Tonkawa, Blackwell, and even Arkansas City.¹⁰

⁶ Barnes; *Ponca City News*, "History of Ponca City," <http://poncacity.com/centennial/index.htm> (accessed June 2013).

⁷ Ibid.

⁸ John Joseph Mathews, *Life and Death of an Oilman: the Career of E.W. Marland* (Norman: University of Oklahoma Press, 1951); Bobby D. Weaver, "Marland Oil Company," *Encyclopedia of Oklahoma History and Culture*, <http://digital.library.okstate.edu/encyclopedia> (accessed June 2013).

⁹ John Joseph Mathews, *Life and Death of an Oilman: the Career of E.W. Marland* (Norman: University of Oklahoma Press, 1951); Bobby D. Weaver, "Marland Oil Company," *Encyclopedia of Oklahoma History and Culture*, <http://digital.library.okstate.edu/encyclopedia> (accessed June 2013).

¹⁰ "Local Jewish Community and Temple Emanuel," *Ponca City News* 28 June 2017.

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In 1928, Marland Oil Company became part of Continental Oil (Conoco), as a result of a hostile takeover by J.P. Morgan. Conoco continued exploration and research and development in the Ponca City area, bringing new jobs and construction projects. No longer in control of the oil company he'd built, E.W. Marland chose to become involved in state politics, although he also started to rebuild Marland Oil. As governor, Marland was instrumental in bringing WPA projects to Oklahoma during the Great Depression and in establishing the Interstate Oil Compact.

Ponca City was very active during the preparations for impending war as well as during the combat phase of World War II. The expanding war effort in Europe and preparations on the home front resulted in tremendous demand for petroleum and petroleum products in the late 1930s and early 1940s. This led to increased exploration and drilling across the state.¹¹ At the same time, British Royal Air Force and U.S. Army Air Corps pilots attended flight school at Darr School of Aeronautics located northwest of Ponca City.¹² The Jewish population in Ponca City increased during World War II and even after the war. Some of the newcomers included Holocaust survivors, Meyer and Manya Kornblit, whose relocation was sponsored by local Jewish families. The Kornblits eventually opened a small restaurant, the Dixie Dog.¹³

By the early 1960s, Jewish families began to discuss the possibility of building their own worship space in Ponca City. Dr. J.B. Smith, a Conoco scientist, was instrumental in spearheading the effort.¹⁴ In 1962, twenty-seven Jewish families scattered between Ponca City, Tonkawa, Blackwell, and Stillwater formally organized Temple Emanuel. They subsequently began planning to build a multi-purpose meeting space. The land for the temple was acquired from Gerald Edward Cooley in approximately January 1962.¹⁵ Temple Emanuel took out a mortgage for the project from Ponca City Savings and Loan.¹⁶ The group selected local architect, G. Harold Kanady, a partner in the firm of Timberlake and Kanady, to design the building. A groundbreaking ceremony was held on May 24, 1964 and construction was completed in September 1964. The facility was dedicated on the first night of Chanukah in November 1964, and a community open house was held on December 6, 1964.¹⁷ Funds for the facility came from Jewish families and outside sources. Member Joe Goldenstern was responsible for fundraising, and he solicited donations throughout the community. Almost every church in Ponca City

¹¹ Kenny A Franks, "Petroleum Industry," *Encyclopedia of Oklahoma History and Culture*, www.okhistory.org, accessed April 2018.

¹² Paula Carmack Denson, "Ponca City," *Encyclopedia of Oklahoma History and Culture*, www.okhistory.org, accessed April 2018.

¹³ "Ponca City: Historical Overview," ISJL Oklahoma West Encyclopedia – Goldring/Woldenberg Institute of Southern Jewish Life, available online at www.isjl.org/oklahoma-ponca-city-encyclopedia.html, accessed April 2018.

¹⁴ Ibid.

¹⁵ 1962 Warranty Deed from Cooley to Temple Emanuel, Kay County Clerk, Book 230, Page 79; Gerald Edward Cooley had acquired the land from John Edward Cooley who had acquired a larger tract from the Marland Estate in order to plat the Cooley Addition after 1947; Kay County Clerk, Book 164, Page 112, Book 210, Page 313, and Book 230, Page 79.

¹⁶ Kay County Clerk, Book 334, Page 277.

¹⁷ "Local Jewish Community and Temple Emanuel," *Ponca City News* 28 June 2017.

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contributed something. Because of the success of the fundraising drive, the facility was paid for in full by Passover in 1967.

Architectural Significance

In 2012, Dr. Mary Jane Warde conducted an Intensive-Level Survey of Ponca City's historic religious facilities on behalf of the City of Ponca City's Certified Local Government program. The focus of the survey was extant buildings built before 1967. A total of thirty-six resources were inventoried, with Warde determining that six structures were eligible for the National Register of Historic Places. Temple Emanuel is among those structures eligible because of its historic integrity and distinctly Modern Movement style architecture.

Though diverse in its forms and variations, Modern Movement style architecture represents a reinterpretation or a wholesale rejection of traditional styles. It emphasized simplicity, minimalism, and universal appeal. A low-pitched or flat roof with wide eave overhangs, along with the incorporation of smooth wall surfaces comprised of brick, concrete, steel, or glass (or any combination thereof) remain the most distinguishing characteristics of Modern Movement. Decorative forms were kept at a minimum and often served functional purposes.¹⁸

In her survey, Warde classified fifteen churches built in Ponca City between 1950 and 1967 as loosely belonging to the Modern Movement. However, as Warde writes, the changes associated with the Modern Movement "came somewhat slowly to Ponca City," and most churches built during this period embraced previous architectural styles, most notably Late Gothic Revival, and incorporated relatively few modern elements.¹⁹ Of the fifteen churches from this period, only three wholeheartedly embraced Modern Movement style architecture: Woodlands Christian Church at 14th Street and East Hartford Avenue, the Church of God in Christ at 1100 West Grand Avenue, and Temple Emmanuel. Of these three facilities, only Temple Emmanuel retains sufficient historic integrity to be listed in the National Register of Historic Places.²⁰

Temple Emanuel was designed by a local architect named G. Harold Kanady. Born in Lawrenceville, Illinois, in 1913, Kanady attended Texas Christian University as a freshman in 1930, followed by a course in architecture at Oklahoma State University, where he was a senior in 1935. He married in Oklahoma City in 1936 and then went to work as a mining engineer in Arkansas, where he remained until at least the outbreak of World War II, when he registered for

¹⁸ Virginia Savage McAlester, *A Field Guide to American Houses: The Definitive Guide to Identifying and Understanding America's Domestic Architecture*, rev. ed. (New York: Knopf, 2015), 10-12.

¹⁹ Mary Jane Warde, "Report on the Intensive Level Survey of the Historic Churches in Ponca City," City of Ponca City Certified Local Governments Program (2012), 14-15

²⁰ *Ibid.*, 17. Warde associates Temple Emanuel with Post-Modernism, an architectural style that rejected the austerity of modernism but is difficult to classify and rare in church buildings. For the purposes of this nomination, however, the authors believe that it is more accurate to classify Temple Emanuel within Modern Movement-styled architecture. According to Warde's survey, Woodlands Christian Church was built in 1957 with significant additions/alterations in 1967 and in 2001-2002. The Church of God in Christ was built in 1958, with a significant addition in 1975.

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the draft in Arkansas.²¹ A 1948 City Directory for Oklahoma City shows his family living in Oklahoma City, where he was employed by the architectural firm of Parr and Aderhold. By 1952, G. Harold Kanady was living at 33 Hillcrest Drive in Ponca City and employed at the architectural firm of Timberlake and Kanady.²² He continued to live and work in Ponca City until his death in 1985.²³ The firm of Timberlake and Kanady was responsible for a number of local commissions, including dormitories at Northern Oklahoma College in Tonkawa, the Pioneer Woman Museum, some of the buildings at the Lake Ponca Duck Pond, as well as a district headquarters for Oklahoma Natural Gas.

As architectural historian Susan G. Solomon writes, “A synagogue exists anywhere that a minyan (a quorum of ten people) comes together.”²⁴ Jewish families in Ponca City and the surrounding area had been meeting within their own homes or in public meeting halls for decades, but the construction of a permanent meeting place was of profound importance among Jewish-American communities across the United States following World War II. As Solomon argues, “Synagogue construction could show that Jews had a secure place at home.”²⁵ Whether he realized it or not, Kanady assumed an important responsibility when the congregants of Temple Emanuel selected him to design and construct their permanent meeting space. Such construction assured Jewish Americans a place within Ponca City’s religious landscape.

The challenge for Kanady lay in designing a building that effectively designated public space from sacred space. Kanady’s success in defining both spaces is evident from the building’s exterior, which is characterized by two flat roof heights. A one-story flat roof, situated primarily on the north and south elevations, displays extensive eave overhangs commonly seen in Modern Movement style architecture and designates the location of public spaces such as the foyer and classrooms. Meanwhile, a two-story tall parabolic brick structure—which commands visual attention from any angle—is situated in the center of the building and denotes the location of the sanctuary in the heart of the temple. As Warde notes in her intensive-level survey, a glance at the tall, curving appearance of the two-story-tall brick structure from the exterior conveys the appearance that worshippers are “cupped in God’s hands” upon entering the sanctuary.²⁶ In addition to designating the functions of public space and private space, Temple Emanuel’s exterior embraces the principles of minimalism and universal appeal. Stucco walls accent the

²¹ 1920 Census records indicate that the Kanady family was living and working in Albuquerque, New Mexico. 1930 Census records show G. Harold was living in Fort Worth, Texas and the 1930 Horned Frog yearbook indicates he attended Texas Christian University for at least his freshman year. The 1935 Oklahoma State University yearbook shows G. Harold Kannady as a senior studying architecture. In 1936, Oklahoma County Marriage records indicate that he married Miss Cornelia (Connie) White in Oklahoma City. A 1936 City Directory from Fort Worth Texas shows the couple living in Fort Worth where G. Harold is employed as a draftsman. However, the 1940 City Directory shows them living in Murfreesboro Pike, Arkansas where G. Harold is employed as a mining engineer for the Big Six Mining Company; World War II Draft Card; 1940 City Directory for Murfreesboro Pike, Arkansas.

²² 1948 City Directory for Oklahoma City; 1952 City Directory for Ponca City.

²³ “G. Harold Kanady.” U.S. Social Security Death Index, 1935-2014.

²⁴ Susan G. Solomon, *Louis I. Kahn’s Jewish Architecture: Mikveh Israel and the Midcentury American Synagogue* (Waltham, MA: Brandeis University Press, 2009), 5.

²⁵ *Ibid.*, 1.

²⁶ Warde, *Report*, 18.

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west-facing façade and east elevation. Slightly inset from the ends of the two-story parabolic brick walls, each stucco wall prominently displays a relief of the Ten Commandments. Represented in Hebrew, these reliefs of the Ten Commandments offer the only outward indication of Temple Emanuel being a house of worship. All other aspects of the building's exterior adhere to the Modern Movement's emphasis on universal appeal and minimal decorative form.

The membership of Temple Emanuel has aged and declined since Kanady completed his building in 1964. By 2012, only fourteen total members remained. Sources indicate that this decrease in membership is linked to a broader downturn in the region's economy, specifically the moving of Conoco's headquarters to Houston in 2002 and, with it, the relocation or elimination of many scientific and executive positions in Ponca City.²⁷ Yet a recent downturn in the local economy should not take away from the overall longevity of Ponca City's Jewish community. As of 2017, members of Temple Emanuel remain "the only Jewish community outside of Tulsa or Oklahoma City" who own their own building and hold services regularly.²⁸ Such continuity in the face of change is a testament to their success in creating a uniquely modern and permanent space for worship, celebration, reflection, and fellowship.

²⁷ ISJL Oklahoma West Encyclopedia – Goldring/Woldenberg Institute of Southern Jewish Life.

²⁸ "Local Jewish Community and Temple Emanuel," *The Ponca City News*, June 28, 2017, p. 7-F.

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9. Major Bibliographical References

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"History of Ponca City," <http://poncacity.com/centennial/index.htm> (accessed June 2013).
"Local Jewish Community and Temple Emanuel," 28 June 2017.

"Ponca City: Historical Overview," ISJL Oklahoma West Encyclopedia – Goldring/Woldenberg Institute of Southern Jewish Life, available online at www.isjl.org/oklahoma-ponca-city-encyclopedia.html, accessed April 2018.

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Solomon, Susan G. *Louis I. Kahn's Jewish Architecture: Mikveh Israel and the Midcentury American Synagogue*. Waltham, MA: Brandeis University Press, 2009.

"U.S., School Yearbooks, 1880-2012"; Yearbook Title: *The Horned Frog*; Year: 1930.

"U.S., School Yearbooks, 1880-2012"; Yearbook Title: *Redskin*; Year: 1935.

Warde, Mary Jane. "Report on the Intensive Level Survey of the Historic Churches in Ponca City." City of Ponca City Certified Local Governments Program, 2012.

Year: 1920; Census Place: *Albuquerque Ward 2, Bernalillo, New Mexico*; Roll: *T625_1074*; Page: *12A*; Enumeration District: *15*

Year: 1930; Census Place: Fort Worth, Tarrant, Texas; Page: 17A; Enumeration District: 0065.

Year: 1940; Census Place: Murfreesboro, Pike, Arkansas; Roll: m-t0627-00161; Page: 6A; Enumeration District: 55-18.

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 # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

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10. Geographical Data

Acreage of Property 1.45 acres

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: 36.709975 Longitude: -97.069345

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

SE ¼ of Section 22 Township 26N Range 2E.

(Described by the Kay County Assessor as: P C-TRS 22-26-2E PT SE/4 IRREG TR IN SW/C OF TR-7 S OF DRAIN DITCH 266.6' E BDRY 208.04' S BDRY W BDRY 332.3')

Boundary Justification (Explain why the boundaries were selected.)

The boundaries are described by the Kay County Assessor and contain the property historically and currently associated with Temple Emanuel.

11. Form Prepared By

name/title: C. Montgomery AIA, President; K. Gaston, Architectural Historian; K. Molina, Environmental Historian; M. Pearce, PhD., Historian

organization: Preservation and Design Studio, PLLC

street & number: 616 NW 21st Street

city or town: Oklahoma City state: Oklahoma zip code: 73103

e-mail: cm@PandDstudio.com

telephone: 405-501-6814

date: August 31, 2018

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 Emanuel
City or Vicinity: Ponca City
County: Kay County State: Oklahoma
Photographer: Preservation and Design Studio, S. Werneke
Date Photographed: January 2018

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

Number	Subject	Direction
0001	West-facing façade (left) and south side elevation (right)	Northeast
0002	Closer view of west-facing façade and south side elevation	Northeast
0003	North side elevation (left) and west-facing façade (right)	Southeast
0004	North side elevation	South
0005	North side elevation (right) with east (back) elevation (left)	Southwest
0006	East (back) elevation	West
0007	South side elevation (left) and east (back) elevation (right)	Northwest
0008	South side elevation	North
0009	Interior sanctuary.	East
0010	Entrance to interior sanctuary	West

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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Location Map

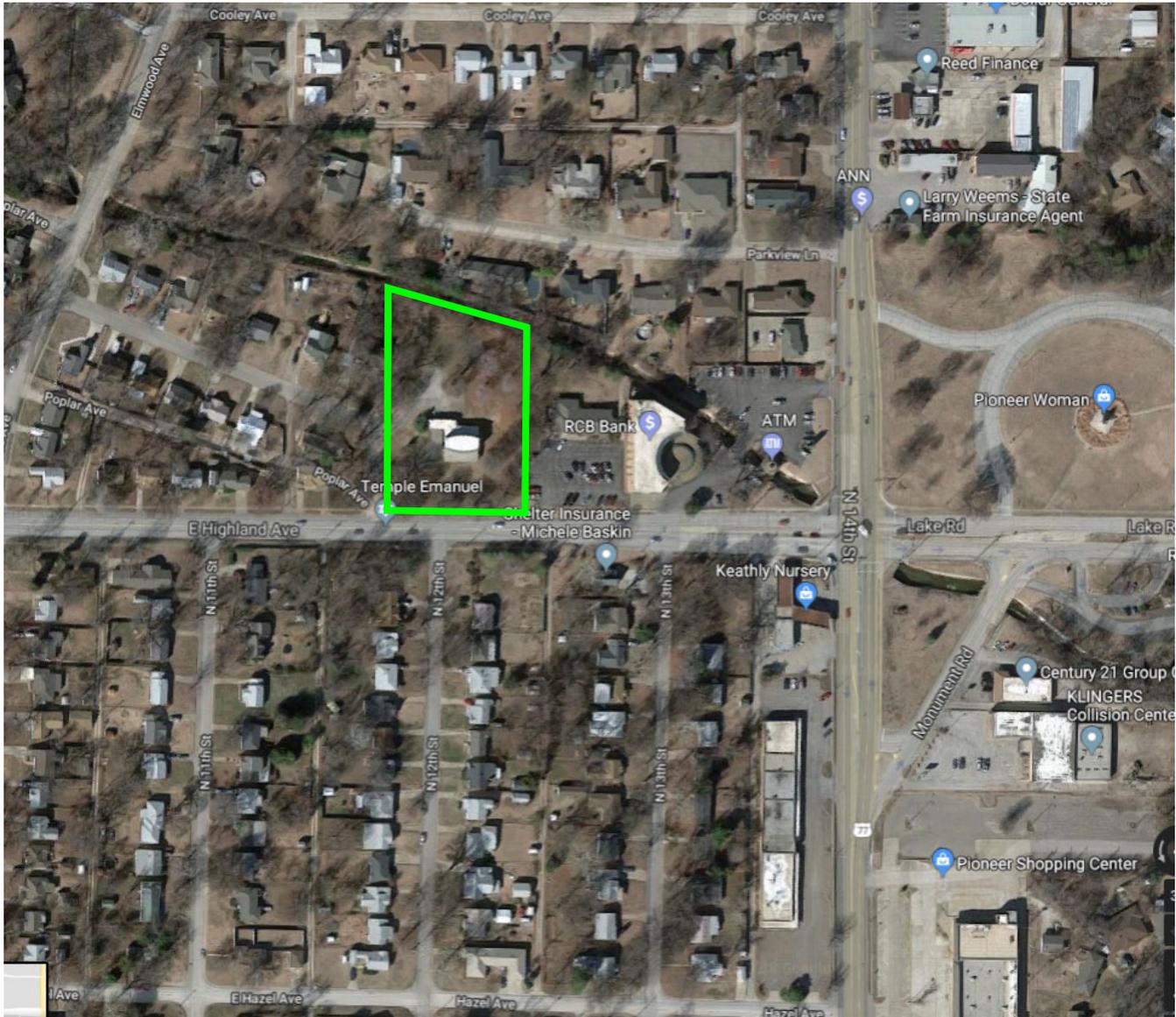


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The Big Picture: Ponca City Aerial

Google Earth 2018



Current aerial imagery indicates that Temple Emanuel is located at the southwest corner of East Highland Avenue and Poplar Avenue. The Temple is west of the Pioneer Woman Museum and northeast of City Hall in downtown Ponca City.

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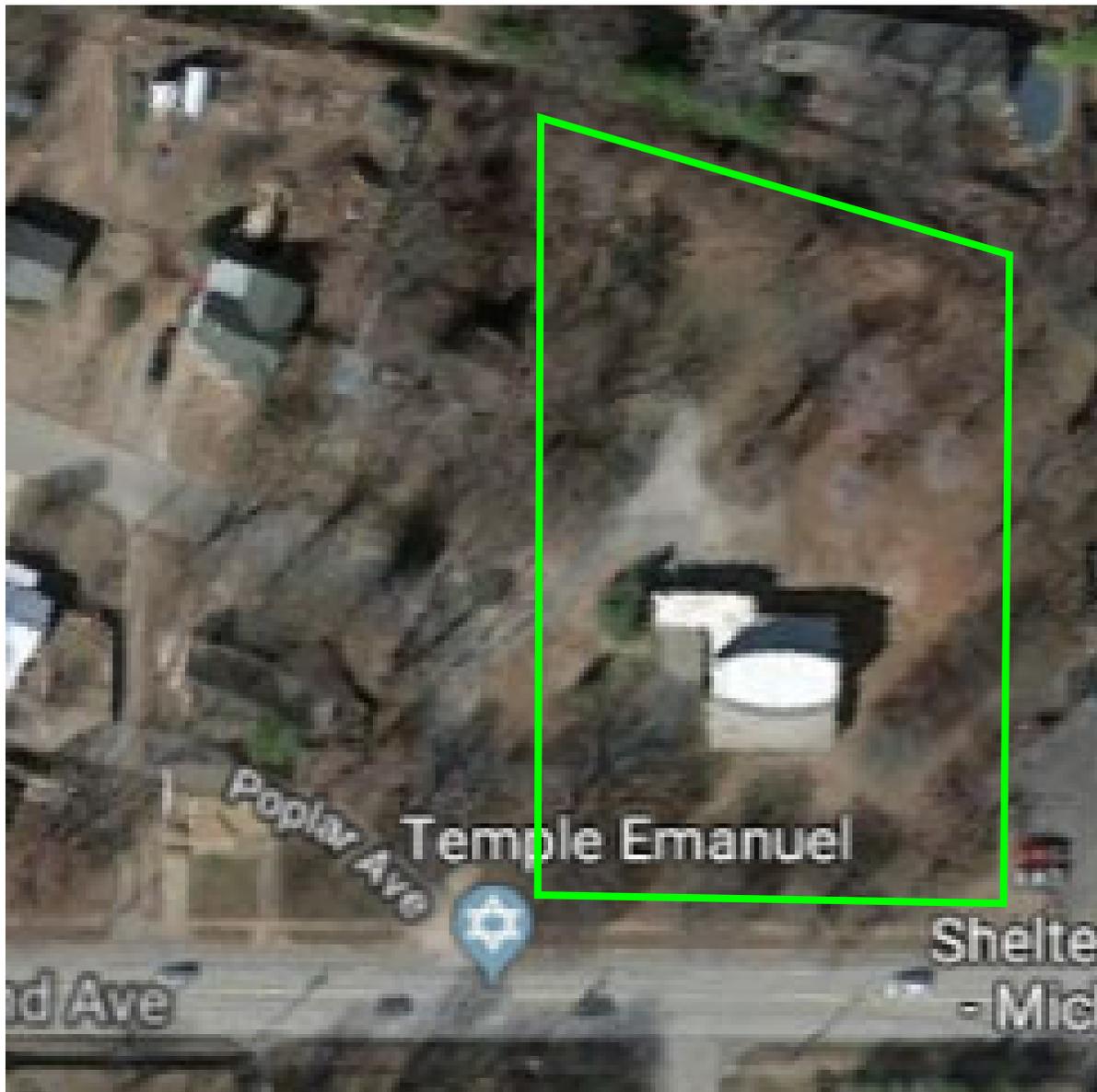
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Close Up: Ponca City Aerial
Google Earth 2018



The Temple has a west-facing façade. A ‘U’ shaped driveway passes under a porte-cochere on the northwest corner of the building. The two-story tall center of the building has two parabolic brick clad walls connected by a flat roof. The building portions to the north and south of the center space are one-story tall with flat roofs.

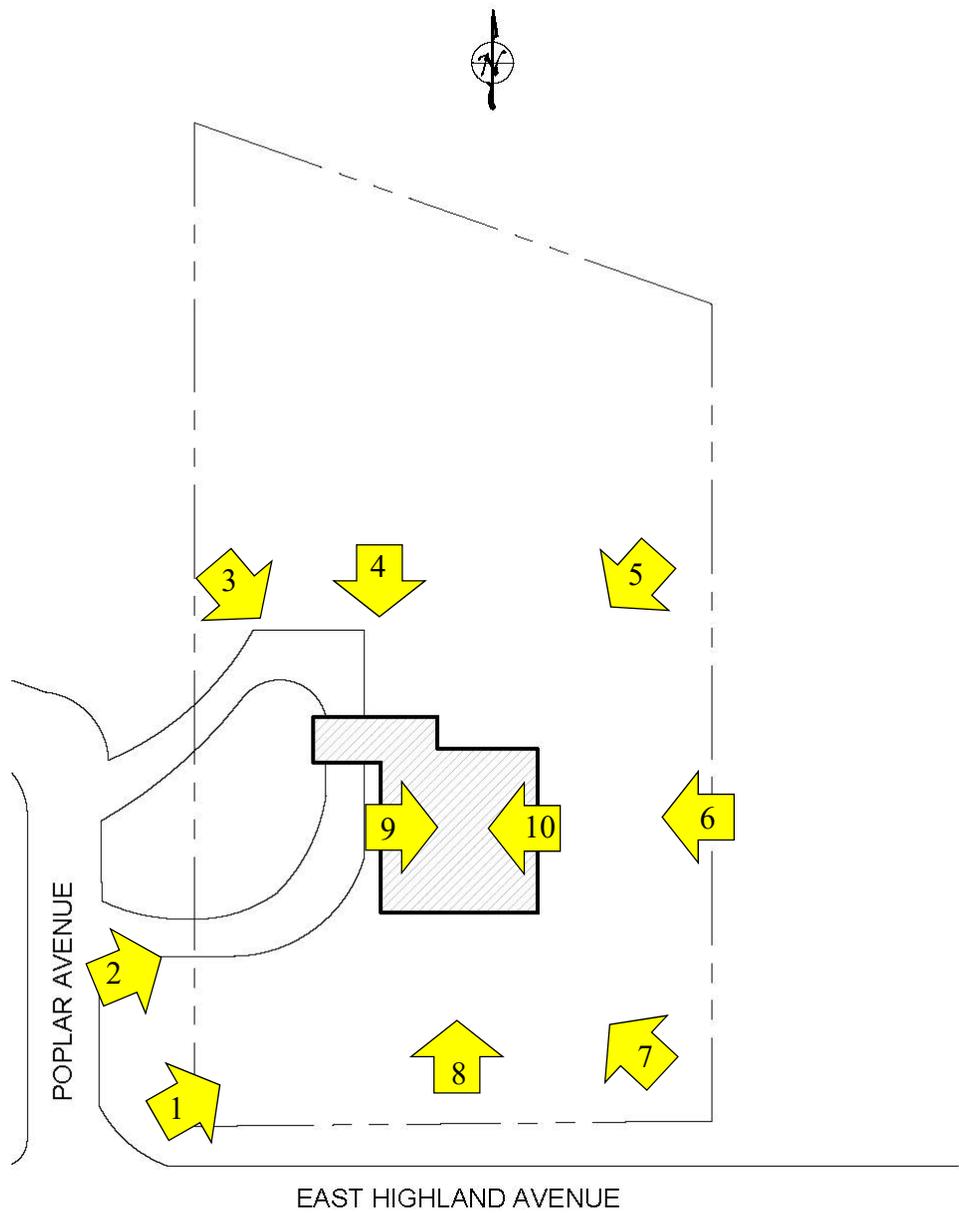
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Key for Photographs



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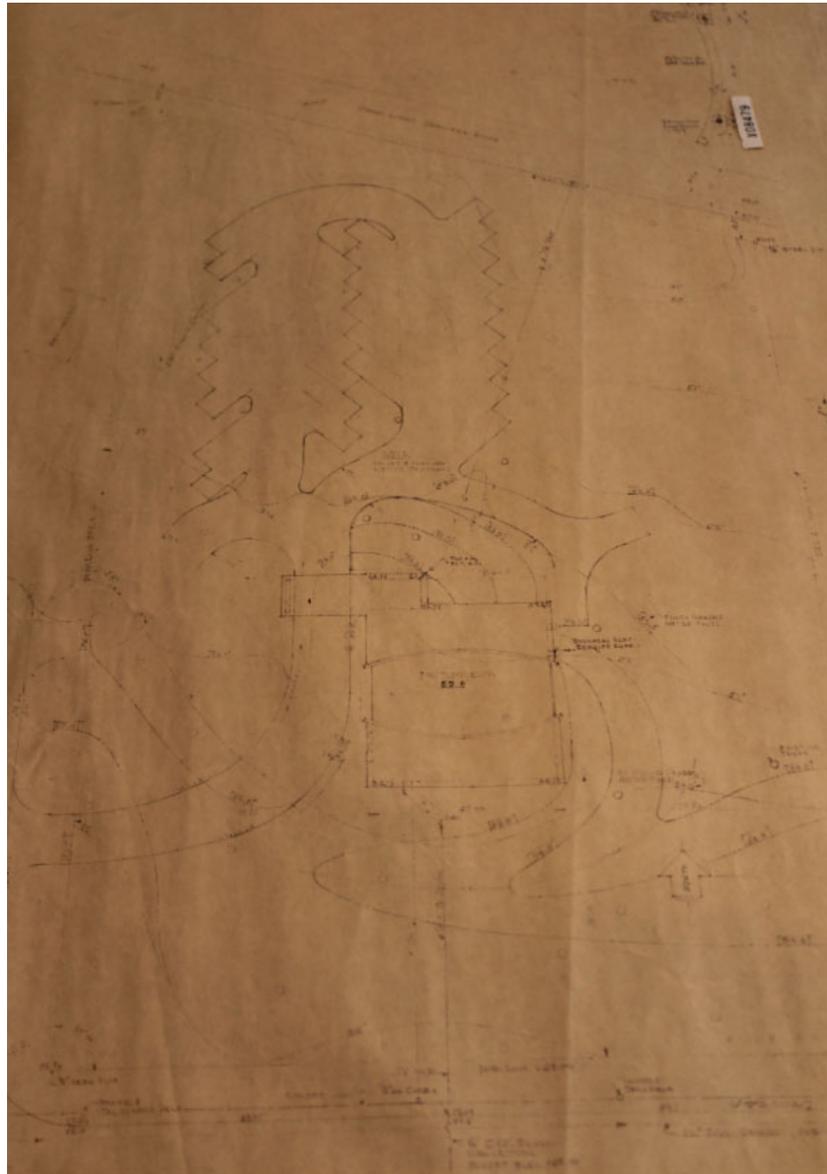
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Original Drawing #1: Site Plan

Courtesy of Temple Emanuel



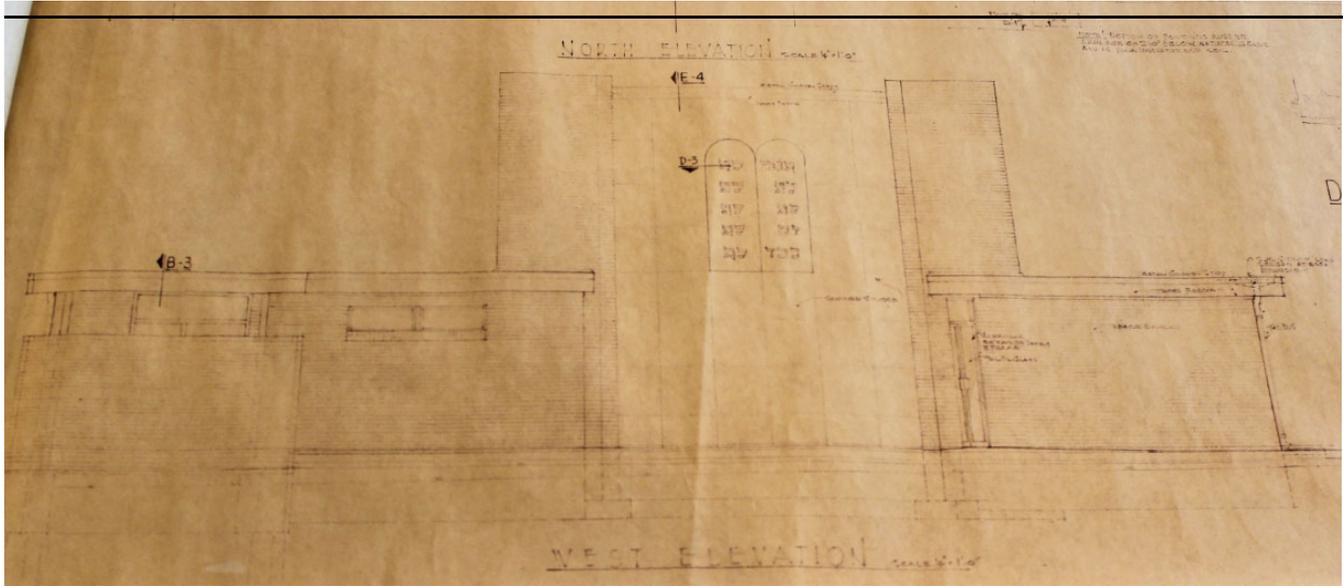
The original site plan illustrates that the overall existing building and site remains as originally designed and constructed. The curved driveway passes under the porte-cochere.

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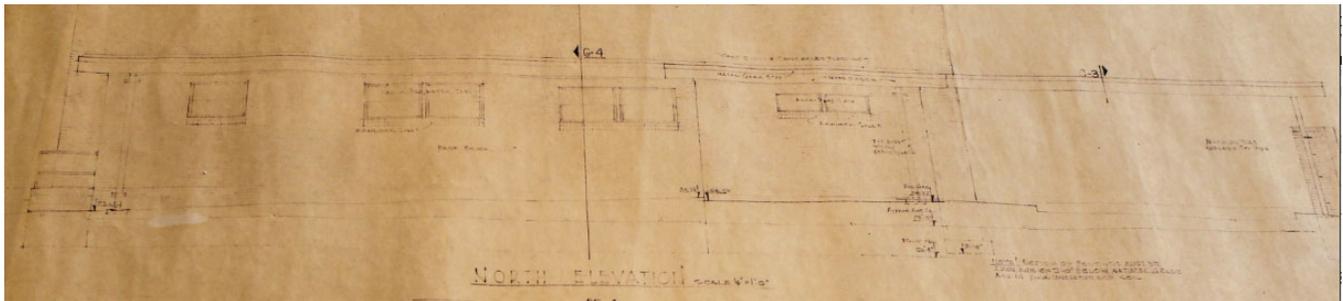
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Original Drawing #2: West Elevation
Courtesy of Temple Emanuel



Original Drawing #3: North Elevation
Courtesy of Temple Emanuel

The original elevation drawings for the west-facing façade (Original Drawing #2) and the north side elevation (Original Drawing # 3) illustrate the existing elevations remain as originally designed and constructed. The Ten Commandments relief demonstrates that this feature was originally planned for the existing location. The windows, steps, and roofing remain consistent with the Temple appearance at the time of this NRHP nomination.

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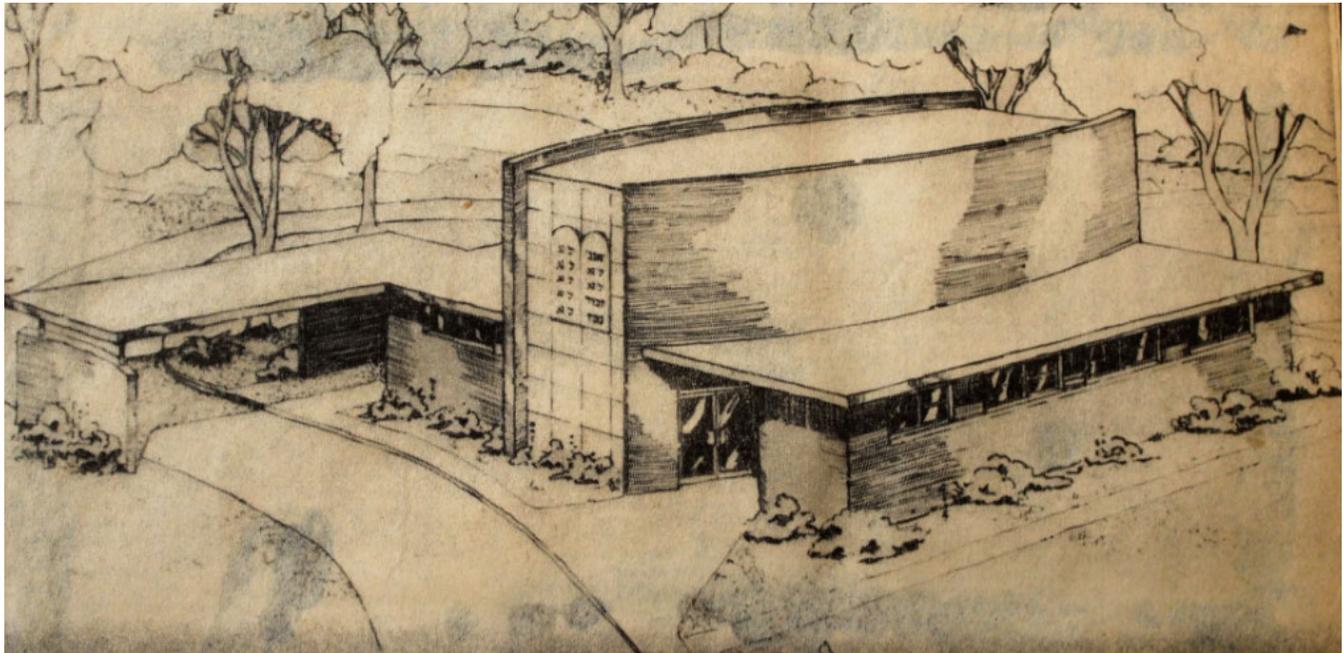
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Rendering: Ponca City News (May 22, 1964)
Courtesy the Ponca City News, from the Temple Emanuel

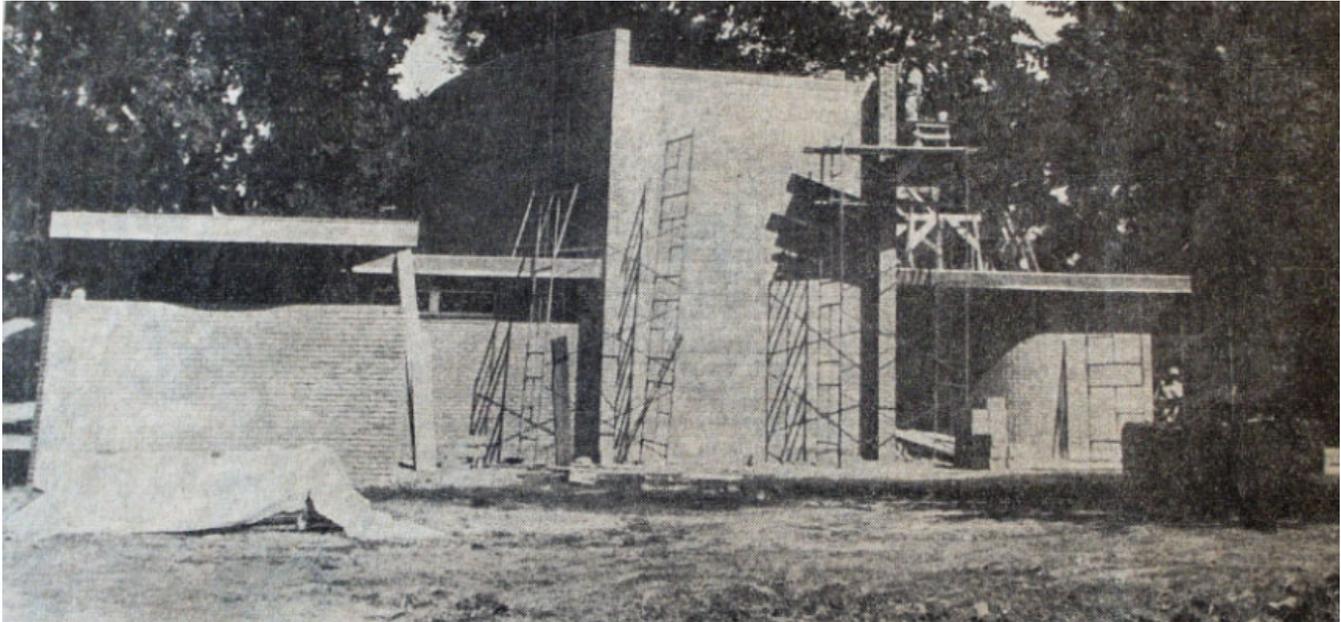
This artist's rendering of the proposed Temple Emanuel is consistent with the building's current appearance. The rendering was used on Temple brochures and letterheads.

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Historic Image #1: Circa 1964

Courtesy of the Temple Emanuel

This photo depicts the Temple Emanuel under construction and was published in a *Ponca City News* article.

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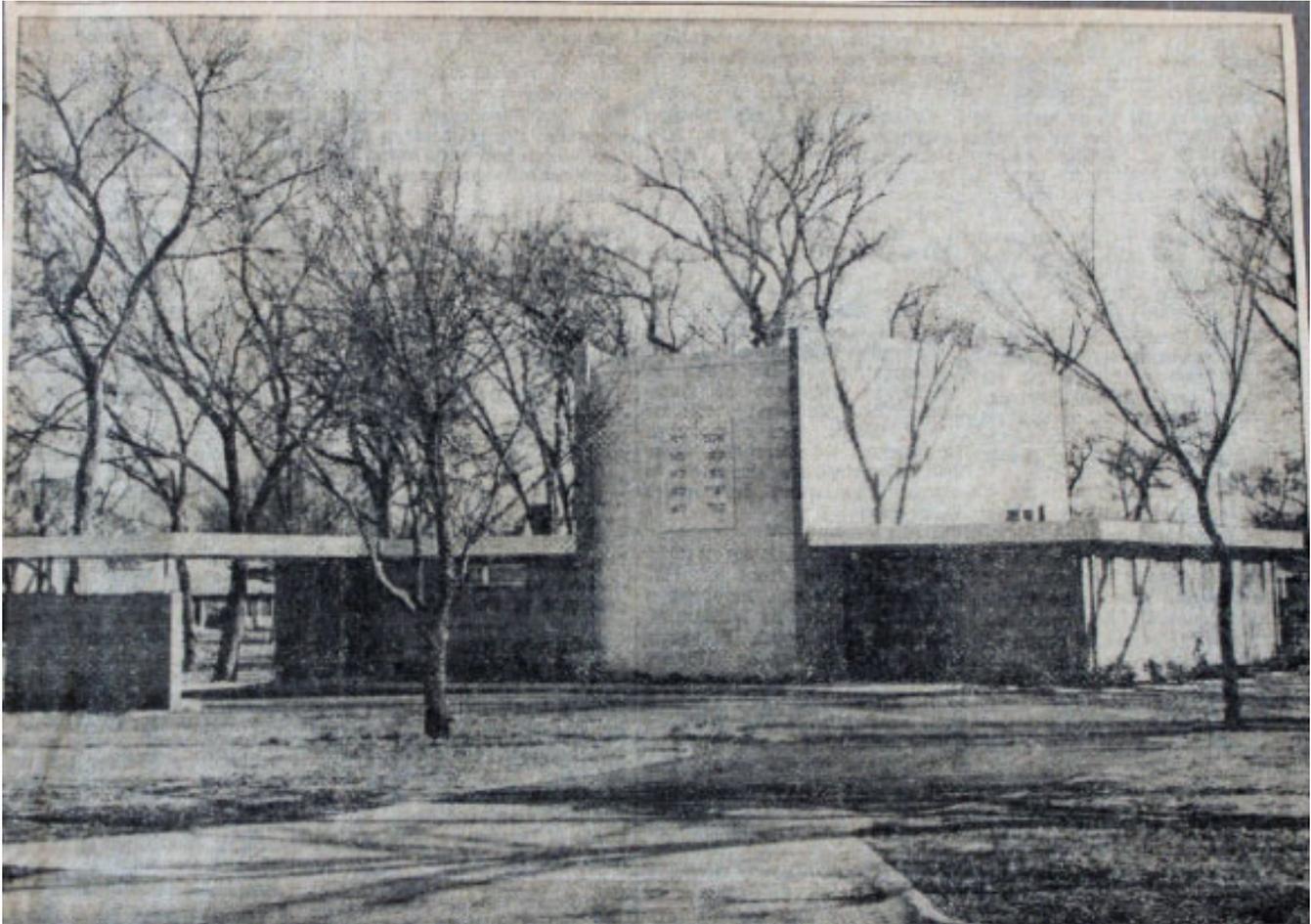
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Historic Image #2: November 29, 1964

Courtesy Temple Emanuel

This image shows a completed Temple Emanuel. The camera is pointing northeast; capturing a clear view of the west-facing façade (left), the south side elevation (right), and the porte-cochere on the northwest building corner (far left).

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Historic Image #3: December 2, 1964

Courtesy of Temple Emanuel

The newly completed interior of the temple sanctuary includes wood paneling frequently used for interiors in the 1960s. The newspaper clipping identifies the numerous religious iconography present in a typical temple sanctuary including an Ark and the seven branched light recalling the Temple of Solomon.

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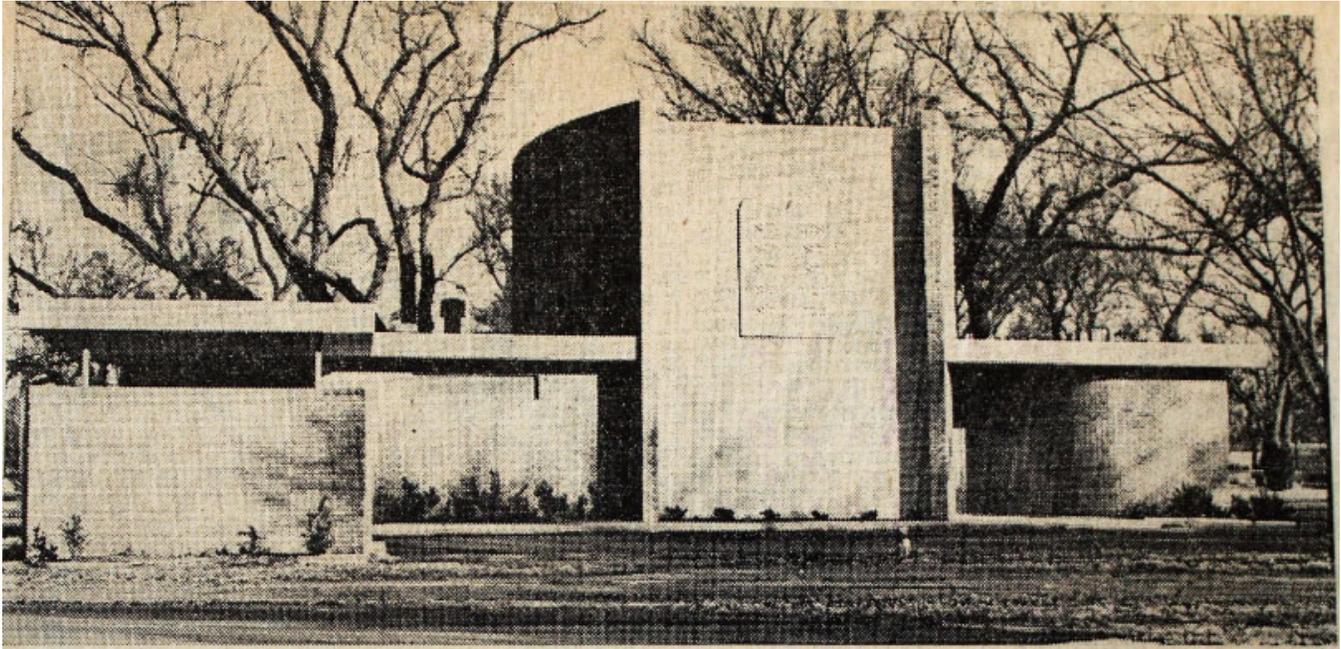
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Historic Image #4: January 3, 1965
Courtesy of the Temple Emanuel

The recently completed building is a close match to the intended design.

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Historic Image #5: 1965
Oklahoma Historical Society

The recently completed building is a close match to the intended design. This image is a companion to Historic Image #4. It offers a clearer view of the photo used in newspapers and showing the west-facing façade.