

## Map Corner

### Synagogues of the “Kraków Suburb” of Lemberg

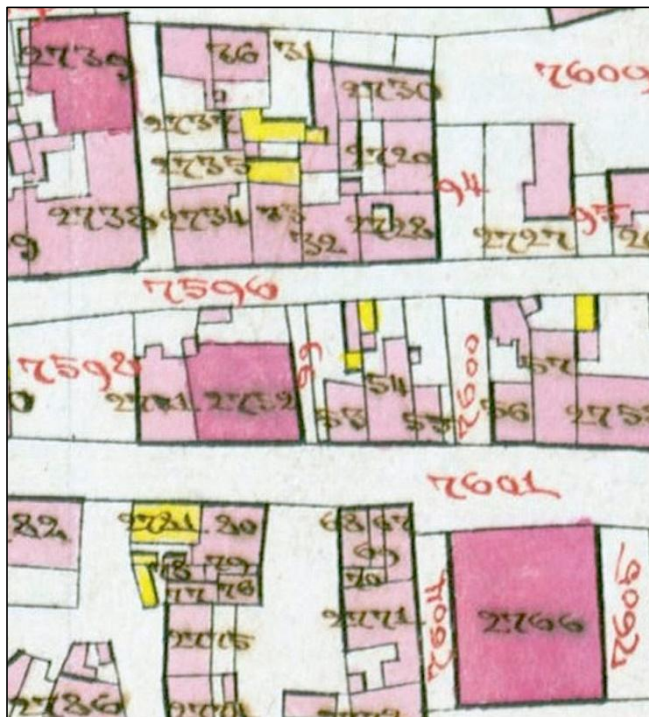
by Jay Osborn

Gesher Galicia Digital Map Manager

**IN PAST ISSUES OF THE GALITZIANER**, we have featured the Jewish-built heritage of Lemberg (Lwów, Lviv, and לעמבערג). For example, the historic Jewish Hospital was featured in September 2016, and the synagogue complex of the town center in March 2016. A fascinating article by Julian Bussgang in the current issue introduces the Progressive Synagogue of the *Krakauer Vorstadt* (“Kraków suburb”). On these pages, we highlight the density of Jewish religious buildings in that neighborhood.

The image on the next page is a small excerpt from the large and detailed **1853 cadastral map of Lemberg** that is posted online in Gesher Galicia’s digital Map Room. The excerpt shows the near portion of the suburb northwest of the city center, ranging from the university and the grand theater at the center’s edge, to the prison complex and the Cattle Market further north. It was an area filled with religious buildings reflecting the multicultural city: Polish Catholic, Jewish, Ukrainian, and Armenian. There was no single “Jewish quarter” in Lemberg; outside the city center, this area housed many of the city’s Jews.

The synagogues are among the most prominent buildings of the area, especially just east of the partially covered River Poltwa (Pelten, Peltew, Poltva).



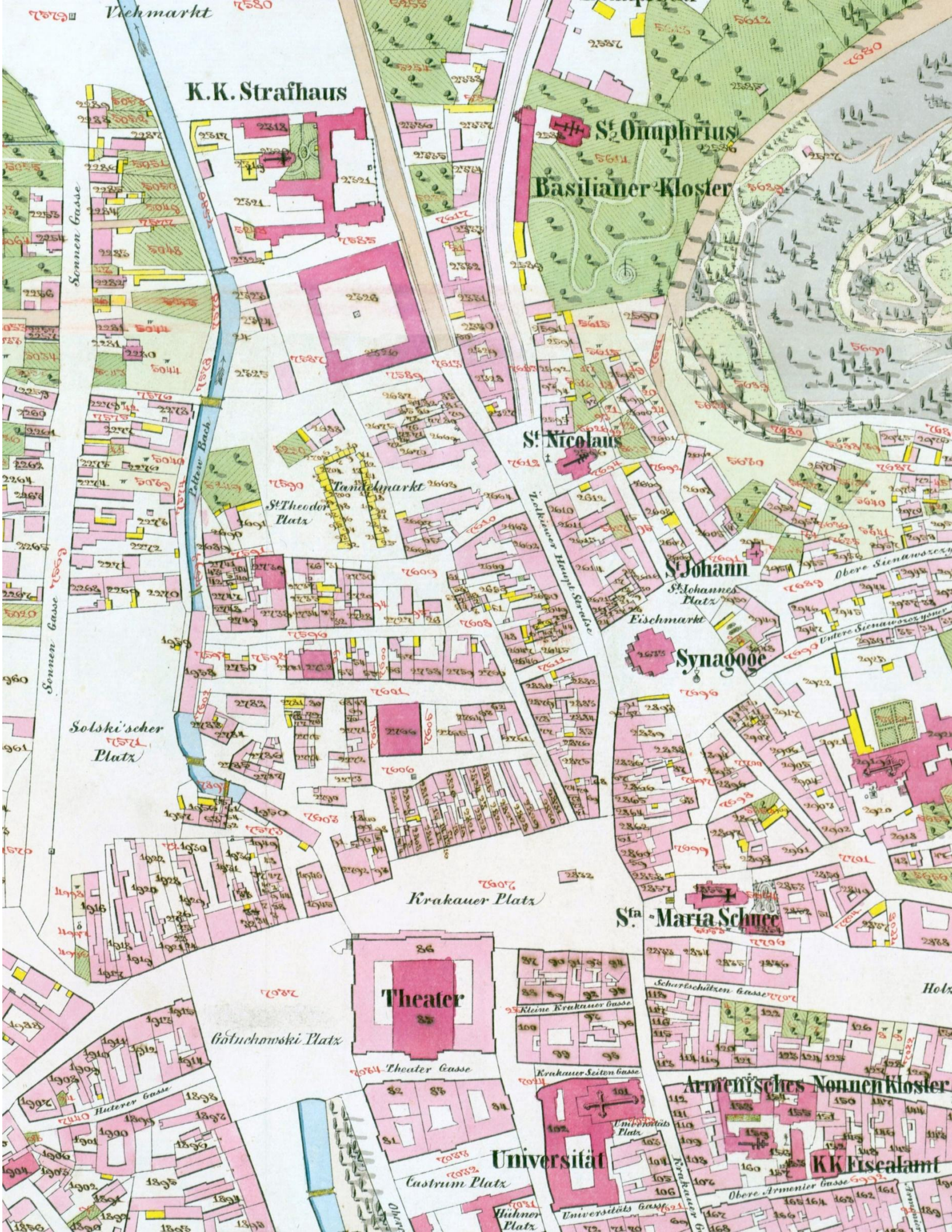
*Three prominent Jewish stone or brick buildings highlighted in red on the 1853 cadastral map*

At number 2766 is the huge seventeenth century Great Suburban synagogue, which had been revised several times already. At number 2752 is the *beit hamidrash* from the late eighteenth century, a religious school for the same community. Nearby at number 2739 is the Jakob Glanzer synagogue, then only five years old.

Further east of these buildings on the map, and standing apart at number 2633 in the Fish Market, is Lemberg’s German-Israelite Prayer House, also called the Tempel and later the Progressive Synagogue. Its large size and atypical architecture may explain the rare *synagoge* label on the map for this newly completed building.

**Next page:** *An excerpt from the 1853 cadastral map of Lemberg; the map was provided by the Central State Historical Archives of Ukraine in Lviv (TsDIAL).*





Viehmarkt

K.K. Strafhaus

S<sup>t</sup> Onuphrius

Basilianer Kloster

S<sup>t</sup> Nicolaus

S<sup>t</sup> Theodor Platz

S<sup>t</sup> Johann

S<sup>t</sup> Johannes Platz

Fischmarkt

Synagoge

S<sup>t</sup> Maria Schnee

Theater

Gatuchowski Platz

Universität

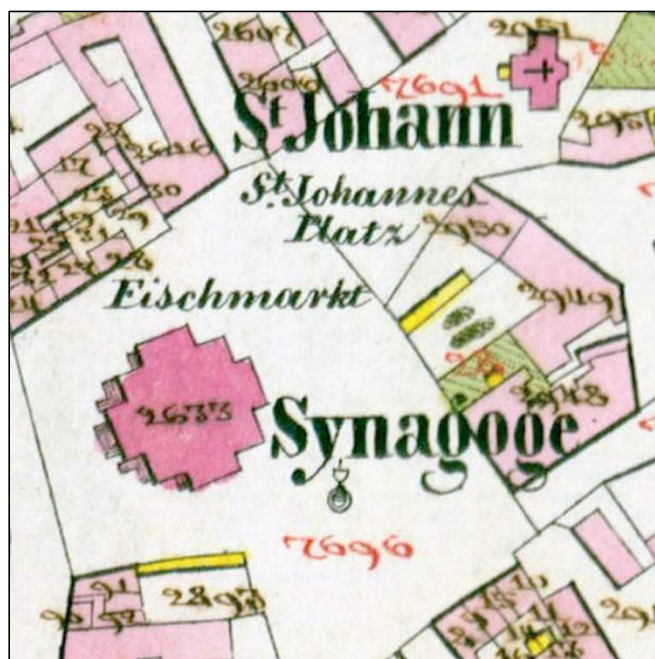
Armenisches Nonnen Kloster

KK Fiscalamt



The neo-classical architecture of the synagogue, partly modeled on the *Stadttempel* of Vienna, included a round prayer hall topped by a monumental centralized dome, and four axial annexes with gabled facades that formed an equal-armed cross—a design feature which angered Jewish traditionalists. [Sergey Kravtsov, *The Progressive Synagogue in Lemberg/Lwów/Lviv: Architecture and Community*; in *Jews and Slavs, Volume 23: Galicia, Bukovina and Other Borderlands in Eastern and Central Europe*; Moskovich, Mnich and Tarasiuk, eds.; Jerusalem-Siedlice 2013; pp. 195-196.]

As for the several churches shown on this same map excerpt, and typical of the precision of Austrian cadastral maps, the footprint of the Progressive Synagogue is accurately captured in its drawn shape; the outline is even embellished with lines which probably represent the steps leading to the building's west entrance.

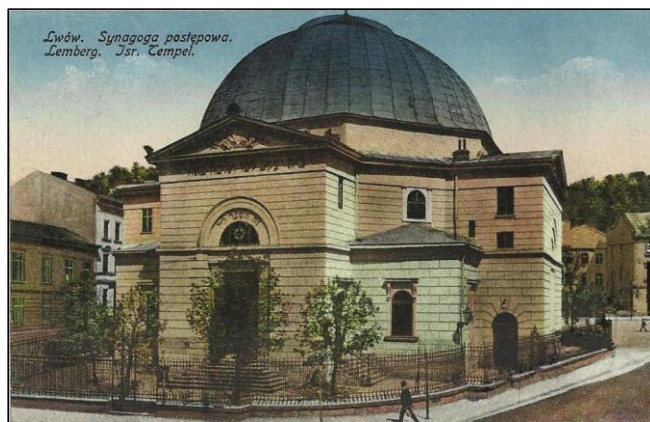


*The Progressive Synagogue on the 1853 cadastral map*

The synagogue helped to revitalize the old market area, a key Lwów/Lemberg urban hub from the fourteenth century which by the nineteenth century had become a run-down

square of cheap stores, inns, and brothels. After four years of construction, the synagogue's opening in 1846 "was an event to watch; the military provided ceremonial grenadiers and a cavalry unit, which stood at attention in the square. ... regardless of motive the military presence added to the splendor of the day." [Andrew Zalewski, *Galician Portraits: In Search of Jewish Roots*; Thelzo Press 2014; p. 118.]

Changing ideas in the decades following this map brought pressure on the Progressive Synagogue and its community to update and expand the design of the building; ultimately, only minor changes were made [Kravtsov, *ibid.*, pp. 203-211].



*The Progressive Synagogue as it appeared on a postcard from about 1917*

The number of Jewish religious buildings in Lemberg/Lwów continued to grow in the nineteenth and twentieth centuries. By the start of World War II, there were at least ten synagogues, *shuls*, and *beit hamidrash* buildings in the map excerpt area shown here, serving each of the evolving movements of Jewish religious practice. All but one of the buildings were destroyed during the war and shortly after. The current Jewish community of Lviv, the Lviv city government, and several other institutions are now working to recover and preserve the Jewish history of this area.