

ELEVENTH STREET METHODIST EPISCOPAL CHAPEL (later People's Home Church and Settlement, now The Father's Heart Church), 545-547 East 11th Street, Manhattan

Built, 1867-68; architect, William Field and Son; altered, 1900-1901, Jallade and Barber

Landmark Site: Borough of Borough Tax Map Block 405, Lot 39

On March 23, 2010, the Landmarks Preservation Commission held a public hearing on the proposed designation as a Landmark of the Eleventh Street Methodist Episcopal Chapel (later People's Home Church and Settlement, now The Father's Heart Church) and the proposed designation of the related Landmark Site (Item No. 1). The hearing was duly advertised in accordance with the provisions of law. There were 5 speakers in favor of designation, including the owner of the building, the owner's architect, City Council Member Rosie Mendez, representatives of Lower East Side Preservation Initiative, Historic Districts Council and the Greenwich Village Society for Historic Preservation. There were no speakers in opposition to designation. The Commission received one letter from the Metropolitan Chapter of the Victorian Society in support of the designation.

Summary

The Eleventh Street Methodist Episcopal Chapel (later People's Home Church and Settlement, now The Father's Heart Church) was constructed in 1867-68 to the design of prominent architects William Field and Son. The firm is best known as the architects of affordable apartment houses and this is one of the few known houses of worship that they designed. By the mid-19th century the Gothic Revival style had become the standard for church buildings in the United States. Gothic Revival style features of the church include the window hood moldings with stops and the pointed finials at the roof; however, the squares with stylized flower designs and the pointed arched corbel table of the cornice are decorative, eclectic features that are highly unusual. Architects Jallade and Barber altered the front facade of the church in 1900-01 by moving the entrance from the center bay to the western bay; the new entrance was designed with a then-fashionable Colonial Revival style door surround featuring brick quoins and a stone lintel with splayed keystones and stops. After the alterations, the mission reopened in 1901 with a new name, the People's Home Church and Settlement, and its institutional work was enlarged. The Lower East Side was one of the most densely populated neighborhoods in the city and had a predominately lower-income immigrant population. Mission churches such as the Eleventh Street Methodist Episcopal Chapel provided social services in addition to religious evangelical work. In addition to religious services, prayer meetings and a Sunday school, the settlement had a dispensary, kindergarten, day nursery, fresh air program, gymnasium, baths, industrial classes, music instruction, reading room, penny provident society, and numerous clubs. The church also had an extensive mission to Italian immigrants and there were services, meetings and bible classes conducted in Italian. The Methodist Episcopal Church closed the church in 1930 and sold the building to the Russian Ukrainian Polish Pentecostal Church, the first Slavic Pentecostal church in the country, in 1941. Its successor, The Father's Heart Church, still occupies the premises. The work of the church today, like its 19th century predecessors on the Lower East Side, includes religious and social services.



DESCRIPTION AND ANALYSIS

History of the Tompkins Square Neighborhood¹

The Eleventh Street Methodist Episcopal Chapel is located in a section of the Lower East Side of Manhattan, now known as the East Village, which includes Avenue A east to Avenue D and from 11th Street to Houston Street. The term is used as an umbrella for a number of different neighborhoods with complex, overlapping and interconnected histories. The chapel is located between Avenue A and Avenue B, one block north of Tompkins Square Park, in what has come to be known as the Tompkins Square neighborhood. In the late 18th century, the area east of Second Avenue was the estate of Mangle Minthorn, slave owner and father-in-law of Daniel D. Tompkins (1775-1825), governor of New York and vice president of the United States under President James Monroe. The Commissioner's Plan of 1811, which plotted the layout of streets throughout Manhattan, created Clinton Square, located between Avenues A and B and 7th and 10th Streets, proposed as the site of a farmers' market. Clinton Square was renamed Tompkins Square in 1833, and the following year the city began to have it fenced, graded, and landscaped as a park, in part as an effort to encourage development. During the first half of the 19th century, brick and brownstone residences were developed along the east side of the park and the Tompkins Square area was populated by workers and middle-class shop owners.²

The fashionable heyday of the neighborhood surrounding Tompkins Square was short lived. Beginning with the first construction of tenement buildings in the 1840s, the bulk of the population was made up of Irish Catholics working in the shipbuilding and construction trades. Later in the 19th century, the population became mostly German, a group that dominated the area into the 20th century. The northern section of the Lower East Side, east of the Bowery and north of Division Street, became known as *Kleindeutschland*, Little Germany, Dutchtown, or *Deutschlandle*. From the late 1840s to 1860, "another hundred thousand Germans fleeing land shortages, unemployment, famine, and political and religious oppression" joined their countrymen who had already made it to America.³ The community overflowed the area near City Hall, where they previously lived, and established a new neighborhood whose boundaries expanded north to 18th Street and east to the East River. By 1880, the German-speaking population of *Kleindeutschland* exceeded 250,000 making up approximately one-quarter of the city's population and becoming one of the most densely populated neighborhoods in the world.

In 1904 more than 1,000 of the area's residents died in the burning of the *General Slocum*, an excursion steamboat. (A monument to the victims stands in Tompkins Square.) Following the tragic accident, many of the remaining German residents moved out of the area. Italian, Eastern European, Russian, and Jewish immigrants replaced the German residents and made the neighborhood their own.

Although there has been some recent new construction, many of the 19th and early 20th century masonry row houses and tenements, built for the masses of immigrants then arriving in New York, still line the neighborhood's streets. The remaining late-19th and early-20th century churches and synagogues suggest the historic diversity of the area.

History of the Site⁴

The land on which the Eleventh Street Methodist Episcopal Chapel was built was part of the bowery of Peter Stuyvesant (1602-1687), Director General of the West India Company in New Netherlands. He purchased Bowery #1, on which he situated his home, and part of Bowery #2, which became the nucleus of his holdings, from the West India Company on March 12, 1651. (Bowery is an Anglicization of the old Dutch word for farm). The land that separated the two farms eventually became Stuyvesant Street. 11th Street, between Avenues A and B, was part of Bowery #2. Stuyvesant cultivated large sections of his land, employing the approximately 40 slaves he owned. His property was ultimately bequeathed (including this block), but for a few exceptions, to his great-grandson, Petrus Stuyvesant (1727-1805) who, in the Dutch style of the time, used the Latin form of his name. The block was part of land that Petrus's son, Nicholas William Stuyvesant (1769-1833) inherited. Nicholas William Stuyvesant and his wife Catherine Livingston Reade Stuyvesant conveyed the entire block to Charles Henry Hall and Robert L. Reade in 1825.⁵ The property went through numerous owners before being conveyed by Michael and Ann Lowe to Cyrus W. Loder in 1866.⁶ Cyrus W. Loder and his wife Sarah A. Loder then conveyed the land to the Methodist Episcopal Church in the following year.⁷

History of the Methodism in New York City and the Eleventh Street Methodist Episcopal Chapel

The Methodist Episcopal Church began as a renewal movement within the Anglican Church (Church of England) led by Anglican ministers John Wesley (1703-91) and his brother Charles Wesley (1707-88). The first Methodist congregation in New York City was established in 1766 by Barbara Ruckle Heck (1734-1804) and her cousin Philip Embury (1728-73), Irish immigrant lay persons. Francis Ashbury (1745-1816), considered to be the founder of American Methodism, arrived in this country in 1771 and preached at the Wesley Chapel (constructed in 1768, later known as the John Street Methodist Episcopal Church)⁸ that same year. The Methodist Episcopal Church in America was organized in 1784 in Baltimore. By the end of the 18th century there were five houses of Methodist public worship in New York City: the "old church" (Wesley Chapel); the Bowery; North River Church; Two Mile Stone (two miles from the center of the city, Nassau and Wall Streets, near the present Cooper Union); and the African Church (erected by African-Americans for their own worship at Cross Street between Mulberry and Orange Streets).⁹ The expansion of the Methodist movement in this country during the 19th century was the result of its extensive missionary work.

In 1844 the Ladies Home Missionary Society was formed and through its efforts several urban missions were established including the Five Points Mission, located on the site of the Old Brewery at 63 Park Street. A brick building was erected at the corner of East 9th Street and Avenue B in 1846-47, which became known as the Dry Dock Mission. This mission closed in 1864 because the "the foreign population was rapidly gaining ascendancy in the neighborhood and the congregation became discouraged," but "it was felt that something should be done" for the neighborhood. The building was sold and the proceeds were reserved for future missionary work in the neighborhood.¹⁰ Missionary work in New York City included providing housing, food and clothing, in addition to religious guidance, education and worship.

The New York City Sunday School and Missionary Society of the Methodist Episcopal Church was founded in 1866 to promote churches, missions and Sunday schools in New York City, mostly in Manhattan and the Bronx.¹¹ The Society erected the Eleventh Street Methodist Episcopal Chapel;¹² the cornerstone was laid in October 1867 and the chapel was formally dedicated on January 12, 1868. It was described by the *New York Times* at the time of its dedication as follows: “its style of architecture is modernized Gothic, adapted to the locality and its internal arrangements...The audience room has a front gallery twenty-feet wide, underneath which are two classrooms, nineteen by sixteen feet each, with a passage-way between them from the front door to the audience room.”¹³ The Cornell Reading Room, funded by William W. Cornell, president of the New York City Sunday School and Missionary Society of the Methodist Episcopal Church, opened in the building and had a daily attendance of close to 300 by July.¹⁴ At the second anniversary of the Sabbath (Sunday) school in 1870 it was noted that there were over 300 students and 30 teachers.¹⁵ In 1871, the interior of the church was remodeled.¹⁶ The mission had under a 100 members in 1873-1876 but from 1881 to 1888 there were over 150 members.¹⁷ In May 1890, when the pastor, the Reverend Samuel Richardson, noted in *Aggressive Methodism* that the church had suffered from people moving to Harlem and other places, it had 87 full members. In the January 1894 edition of the publication the services maintained by the church were described as being a large Sunday school, kindergarten, open air meetings, boys brigade, mission services, sewing school and music school.¹⁸

By 1895, the church was sending children to the country for two or three weeks in the summer.¹⁹ The church ran a dispensary from April 1896 until December 1904 that treated people regardless of their religious affiliation. Its object was to afford relief to the sick poor of the surrounding congested tenement house district. If able, the poor recipient paid a small amount for the medicines dispensed, otherwise they are treated gratuitously.²⁰ In 1899, Harry Zeckhausen was the attending physician and 117 patients were treated at the dispensary, 152 prescriptions were dispensed, 39 were treated in their homes.²¹ Dr. Zeckhausen, a Jewish convert to Christianity, was a self-described “Hebrew-Christian medical missionary” who did missionary work under the auspices of the NYC Church Extension and Missionary Society of the Methodist Episcopal Church among Jewish people at the Allen Street Memorial Methodist Episcopal Church at 91 Rivington Street and all the medical work at the Eleventh Street dispensary.²²

In 1899, the church bought the neighboring tenement building at 543 East 11th Street and extensive alterations and additions were made to both building in 1900-1901 by architects Jallade and Barber.²³ The mission reopened in 1901 after the alterations under a new name, The People’s Home Church and Settlement. Its institutional work was enlarged at this time. The Reverend Ernest L. Fox, pastor from 1892 to 1913, was responsible for these changes.²⁴

The modern deaconess movement began in 1836 in Germany. The Methodist Episcopal Church approved the deaconess movement in 1888 and was one of the few American denominations to permit deaconesses. These women were members of the Deaconess Board and had quasi-ministerial status.²⁵ The People’s Home Church had three deaconesses in 1913, Miss Edith L. Scott (deaconess-in-charge), Miss Gertrude E. Resseguie (young people’s work) and Miss Caroline P. Wilson (Italian work).²⁶

The People's Home Church had an extensive mission to Italian immigrants that started in 1900, and in 1914 there were two services, mothers' meetings, prayer meetings and bible classes conducted in Italian. In addition to Miss Wilson, the deaconess, there was an Italian pastor, the Reverend Mario Guggino, who was appointed in 1907. There was also a German language prayer meeting on Sundays evenings.²⁷ In addition to religious services, prayer and class meetings at the church and the Sunday school, the settlement had a kindergarten, day nursery, fresh air program, gymnasium, baths, industrial classes, vocal and instrumental music instruction, reading room, penny provident society, and numerous clubs. The day nursery, organized in 1905, provided care for the children of women who worked outside the home. Numerous nationalities were represented and admittance was not conditioned on church or Sunday school attendance.²⁸

In a 1923 book, *The World Service of the Methodist Episcopal Church*, it was noted that there were 52 Methodist Episcopal churches in New York City evangelizing to the 3,000,000 people who lived in the Manhattan and the Bronx, "where every 3rd person is Roman Catholic, every 4th person is Jewish and every 100th person is Methodist." It was further noted that the greater New York City area had a population of 5,620,000 but only 140 Methodist Episcopal churches. The church at 11th Street was described as follows:

A Church of Many Nations – situated in a single city block in which dwell over 2,500 men, women and children, who speak 20 different languages, is the People's Home Church and Settlement. No other work is so intensive in its character. From the children who fill the surrounding tenements and swarm into the streets after school hours, the church takes boys and girls and builds them into Christian citizens.²⁹

The 1927 New York East Conference Minutes of the Methodist Episcopal Church noted that the congregation was almost entirely of foreign extraction with Italians predominating and a Slavic group including Russian and Ukrainians.³⁰ In the conference minutes for the following year, the pastor, the Reverend Earl C. Heck, reported that the population in the community was changing very rapidly from Jewish to Russian, Polish and Ukrainian. The minutes noted the possibility that future work in foreign languages other than Italian may be needed in order to best serve the community.³¹ The People's Home Church and Settlement closed in 1930 although the building continued to be owned by the Methodist Episcopal Church until 1941.

Architects³²

The Eleventh Street Methodist Episcopal Chapel was designed by the architectural firm of William Field and Son not long after the firm was founded. William Field (1816-91) was born in Massachusetts and moved to New York City in 1837. He is first listed in directories in 1844, with an office at 157 Rivington Street on the Lower East Side. During the first half of the 1850s, he was associated with John Correja, Jr. Field and Correja were responsible for several designated New York City Landmarks, including 359 Broadway (1852) at Worth Street, Fireman's Hall (1855, part of the SoHo Cast-Iron Historic District) on Mercer Street, and 284 Clinton Avenue (c. 1854, part of the Clinton Hill Historic District). In 1856 he left Correja and formed a partnership with his son, William Field Jr. The firm name was used until 1892 one year after the death of

William Field Sr. Of the many and various projects designed by the firm, Field is probably best known for the Home (1877), Tower (1879) and Riverside (1890) apartment buildings in the Cobble Hill and Brooklyn Heights Historic Districts. These limited-profit buildings are notable for pioneering the development of affordable housing in the United States. All three were commissioned by Alfred T. White, a Brooklyn businessman who was interested in housing reform. The firms do not appear to have designed many houses of worship. Two other known examples are the second synagogue for the Congregation B'nei Jeshurun on Greene Street in Manhattan designed by Field and Correja in 1850-51³³ and Unity Chapel at the corner of Classon Avenue and Lefferts Street in Brooklyn designed by William Field and Son in 1868.³⁴ Both of these Gothic Revival style buildings have been demolished.

Louis E. Jallade (1876-1957) and Joel D. Barber (1876-1952) were partners early in their careers in 1900.³⁵ Jallade was educated at the New York Latin School (1892), Metropolitan (1892-96) and Beaux-Arts Society Architectural Ateliers, New York (1896-99) prior to forming a partnership with Barber. In 1901, he left New York for Paris to study at the Ecole des Beaux-Arts (1901-03). While his later practice included a variety of different building types, he became known as a specialist in the design of YMCAs. One of his most notable buildings is the Thomson Meter Company Building (1908-09, 100-119 Bridge Street, Brooklyn, a designated New York City Landmark). Joel D. Barber designed the South Norwalk City Hall (1912) and South Norwalk Central Fire Station (1912) in Connecticut with his then-partner, Frank Bissell. Barber later worked in Raymond Hood's office.³⁶

Design and Construction

John Wesley wanted church architecture to be suitable for worship as he envisioned it and, in 1770, he set forth the architectural principles that he thought were appropriate for Methodism: the building should be plain and unadorned; seating should be simple and box pews should be avoided; adequate lighting and ventilation should be provided; and the ideal shape was an octagon with seating on both the floor and galleries above so all can hear and see. The building should not be too large so that all members of the congregation could be as close as possible to the leader of the services. In this country most purpose-built Methodist buildings followed Wesley's instruction that they be simple and unadorned. In the first half of the 19th century the Book of Discipline of the Methodist Episcopal Church dictated that buildings for worship should be "plain and decent." The Gothic Revival style and its popularity for church architecture beginning in the middle of the 19th century affected the design of Methodist churches.³⁷

By the mid-19th century in America, most people believed that "Gothic architecture is, in the highest sense, the only Christian architecture."³⁸ Whether based on English, French, German or Italian precedents, Gothic forms had become the standard for church building in the United States. This came about due to a confluence of several trends, most notably the popular writings of a group of Anglican religious leaders at Oxford University who formed the Cambridge Camden Society. Writing as part of the Ecclesiological Movement in England in the 1830s, this group advocated "a reform movement in the Anglican Church which called for a return to traditional medieval forms both in ritual and church building" as a response to an increasing secularism within society.³⁹ In design this meant that anything associated with the previous (18th century)

classic period was rejected in favor of nostalgia for an earlier, simpler, and “truer” time, the medieval era, including buildings and furniture in the Gothic style. According to these theorists, the art and architecture of a particular period became associated with the society that created it, such that the “architecture of an age illustrates its inner nature, strengths and weaknesses, and that the architect may influence, for good or bad, the lives of those around him.”⁴⁰ Thus art and architecture came to have associations over and above their basic function and these symbolic values took on a dominant role. Roman designs could be acceptable for civic buildings and Greek architecture could be used for courthouses and other buildings associated with democratic institutions; Egyptian designs suggested permanence and were used for jails and Gothic architecture was for religious buildings.

These ideas traveled rapidly across the Atlantic, where they were immediately accepted. Between 1840 and 1845, of the 10 major churches constructed in the United States, nine were in the Gothic Revival style, including Richard Upjohn’s Church of the Ascension (1840-41, 36-38 Fifth Avenue, located within the Greenwich Village Historic District), Christ Church, (1840-41, corner of Clinton and Kane Streets, Brooklyn, located within the Cobble Hill Historic District) and Trinity Church (1839-46, Broadway at Wall Street, a designated New York City Landmark). While many of these churches (including Trinity) reflected the Ecclesiologist’s ideal of the English parish church, James Renwick’s Grace Episcopal Church was an elaborate expression of the later, Decorated Gothic period and showed the influence of the writings of English architect A.W.N. Pugin.⁴¹ Trinity and Grace Churches were extremely influential on subsequent church design and helped promote the English doctrine. Both Upjohn and Renwick were prolific architects, who designed many churches in variations of the Gothic Revival style, and whose work was widely known and emulated.

A description of the Eleventh Street Methodist Episcopal Chapel in 1892 referred to it as being built in the “simple Gothic style.” The cost of construction was \$25,000, of which \$9,697.50 was provided by the proceeds of the old 9th Street mission (Dry Dock Mission) and an amount equal to \$5,000 had been raised. Subscriptions amounting to \$9,000 were obtained on the day of its dedication and J. B. Cornell became responsible for the rest.⁴² The symmetrical design of the facade by William Field and Son was simple but elegant and dignified, in keeping with early Methodist principles about architecture. Its design has the modest and unpretentious qualities found in early English Gothic parish churches. Gothic Revival style features include the window hood moldings with stops and the pointed finials at the roof; however, the squares with stylized flower designs and a pointed arched corbel table of the cornice are decorative, eclectic features that are highly unusual.

In 1874 a one-story rear-yard brick addition designed by George T. Powell was constructed for use as a Sunday school and lecture room.⁴³ During the 1900-1901 alterations by architects Jallade and Barber, the entrance was moved from the center bay to the western bay. The original door surround had a triangular pediment with triangular-headed pinnacles or niches on either side of the pediment between the first and second stories. It had a paneled door and there was a stoop with an iron railing on either side surrounding the areaways. The windows appear to have paired triangular-headed sash.⁴⁴ When the door was moved to the western bay, the center bay was altered into a window opening that matched the other window openings. The new door opening was designed

in the then-fashionable Colonial Revival style with brick quoins and a stone lintel with splayed keystones and stops. An interior door from the chapel to 543 East 11th Street was constructed at the first story. The 1899 plans show a workshop at the front and unexcavated rear at the basement; a hallway at the west behind the entrance door, a library at the east front and an auditorium at the east rear at the first story; and a gallery at the west and a church parlor with a fireplace at the east at the second story.⁴⁵

Subsequent History of the Building⁴⁶

After the People's Home Church and Settlement closed, the building was reopened as a Russian church late in 1931 through the aid of the New York City Mission Society. The *New York East Conference Journal of the Methodist Episcopal Church* noted that "through this cooperative and interdenominational venture, the community is served adequately as ever before and an opportunity is afforded to test the values of interdenominationalism."⁴⁷ A Russian-born Dutch Reform/Presbyterian minister, the Reverend Nicholas Motin, lived at 543 East 11th Street, the neighboring building that the church purchased in 1899, from 1932-1937.⁴⁸ The 1935 Minutes of the General Assembly, Presbyterian Church in the U.S.A. record him as a city missionary at this location.⁴⁹ The Reverend Albert A. Mangiacapra, an Italian-born Presbyterian minister, lived at 543 East 11th Street from 1938-40.⁵⁰

The Methodist Episcopal Church sold the building and its neighbor at 543 East 11th Street to the Russian Ukrainian Polish Pentecostal Church in 1941.⁵¹ This church had its roots in the Russian Baptist Church and became the first Slavic Pentecostal Church in this country. The church was established on July 1, 1919 by Ivan Efimovich Voronaeff, a Russian-born minister who converted from Baptism to Pentecostalism.⁵² On February 15, 1925, it was incorporated as The Russian Ukrainian and Polish Pentecostal Church. When Voronaeff went back to Russia to continue his ministry there,⁵³ he was succeeded by Demian A. Matysuk. The church used the facilities of the Emmanuel Presbyterian Church on Sixth Street until it purchased the two buildings on 11th Street. At that time it had over 300 members. The church engaged in missionary work among Slavic-speaking people around the world. A Ukrainian-language church and a Polish-language church were established and moved to other buildings in the neighborhood. The Russian-language congregation remained in the 11th Street buildings. The Reverend Ann Scirmont became the first English-language pastor and services were conducted separately in Russian and English until 1988. The Russian and English-speaking congregations changed the name of the church to the Evangelical Christian Church in 1983. In 1998, The Father's Heart Ministries, founded by Chuck and Carol Vedral, and the church joined and formed The Father's Heart Ministry Center. The work of the church today includes a hunger prevention program, family crises prevention and recovery program, educational classes including English as a second language, literacy and general education development (GED), job training, bible instruction and children's and youth ministries.

Description

Front Facade: The two-story and basement, three-bay-wide front (south) facade has a front-facing gable roof. It has a brownstone basement and is constructed of red brick at the first and second stories with stone trim. There are two basement window openings

and two light wells in the areaway that have been sealed with concrete. The entrance is located in the western-most bay and has a brick quoined door surround and stone (or possibly terra-cotta) rectangular door hood molding with keystones and stops. The entrance has a double-leaf wood-paneled-and-glass door with transom. The wood-and-glass transom has been removed or is covered by a panel that has the inscription “The Father’s Heart Ministry Center.” The stoop has bluestone steps and stepped brick cheek walls with stone (appears to be bluestone) coping. The five windows have triangular stone hood moldings with stops and molded stone sills. There are four star ties between the first and second stories. A decorative plaque is located above the center second story window. The elaborate cornice has three large pointed finials, squares with stylized flower designs and a pointed arched corbel table, all of which appear to be made of metal.

The front facade has been altered by the infilling of the basement windows and areaway light wells, the replacement of triangular-headed window sash with square-headed metal window sash, the removal of round ornaments from the finials at the cornice, the removal of an inscription (“11th St. M. E. Chapel”) from the decorative plaque above the center window at the second story, the removal of some of the squares with stylized flower designs and some of the pendants of the corbel table at the cornice, the replacement of a bracket sign at the second story that had been installed during the 1930s with a new neon bracket sign,⁵⁴ the installation of a through-the-wall air conditioner at the first story, the painting of the stone details, the installation of a signage box⁵⁵ to the east of the entrance door, and the possible removal of the transom above the entrance door.⁵⁶

The front concrete and bluestone areaway has a wrought-iron fence set on a painted brownstone curb that was installed prior to 1930, and a metal stoop gate that was installed after 1939.⁵⁷ The bluestone is located around the light wells that have been covered with concrete. The areaway to the west of the entrance is at the basement level and there is a door opening to the basement underneath the stoop. The bottom of the stoop landing has a brick arch that is visible from the west.

East Facade: The east facade is partially visible from East 11th Street and is constructed of red brick. There are two red brick chimney stacks with metal vents attached to the east facade that appear to belong to the neighboring property.

West Facade: The west facade is partially visible from the Joseph C. Sauer Park on East 12th Street and is resurfaced with stucco.

North Facade: The north (rear) facade is partially visible from the Joseph C. Sauer Park on East 12th Street. The facade is resurfaced with stucco and there are two windows with metal replacement sash at the second story. There are two metal leaders. The facade has two rear yard additions. One is a two-story addition at the center of the facade that is not full height or full width; it is covered with stucco and has a shed roof. The second one is a one-story red brick addition that is almost full-width, but does not extend to the eastern lot line. The top of the addition is covered with what appears to be painted stucco or metal. There is a chain link fence above this addition at the western lot line. The eastern facade of this addition is constructed of red brick and has one metal leader. At the eastern lot line, there is a small concrete sloped walkway with a metal railing along side the one-story addition leading to the rear facade of the building; the walkway is covered at the end closest to the building.

Report prepared by
Cynthia Danza
Research Department

NOTES

¹ This section is taken almost in its entirety from Landmarks Preservation Commission, *(former) Public School 64 Designation Report* (LP-2189) (New York: City of New York, 2006), prepared by Virginia Kurshan, 3.

² Tompkins Square itself has been the site of major public demonstrations and a nexus of civil disobedience since its opening. From the 1849 Astor Place Opera House Riot (a conflict between Tammany Hall Democrats and Whigs) through a 1988 demonstration against a park curfew, this has been the scene of numerous “Tompkins Square riots.”

³ Stanley Nadel, “Germans,” in Kenneth T. Jackson, ed., *The Encyclopedia of New York City* (New Haven: Yale University Press, 1995), 463.

⁴ This section is taken almost in its entirety from LPC, *St. Mark’s Historic District* (LP-0250) (New York: City of New York, 1969), 1, except for the information about this particular block and lot.

⁵ New York County, Office of the Register, Liber Deeds and Conveyances, deed recorded August 11, 1825, Liber 197, page 77.

⁶ Deed recorded May 10, 1866, Liber 975, page 424. Lots 39 and 40 (now lot 39) were conveyed by this deed.

⁷ Declaration recorded May 29, 1866 from Cyrus W. Loder in trust for the Bowery Village Methodist Episcopal Church in 7th Street, Liber 970, page 553; Deed recorded December 20, 1867 from Cyrus W. and Sarah A. Loder, Bowery Village Methodist Episcopal Church of the East Circuit to New York City Sunday School Missionary Society of the Methodist Episcopal Church, Liber 1034, page 341. Lots 39 and 40 (now lot 39) were conveyed by this deed.

⁸ Welsey Chapel was located on the site of the present-day John Street United Methodist Church, the present structure is a New York City Landmark

⁹ The history of the Methodist Episcopal Church is based on Samuel A. Seaman, *Annals of the New York Methodism: Being a History of the Methodist Episcopal Church in New York City From A.D. 1766 to A.D. 1890* (New York: Hunt & Eaton, 1892); Charles Yrigoyen, Jr., “Methodism,” in *The Encyclopedia of New York City*, 753-754; and Kenneth Cracknell and Susan J. White, *An Introduction to World Methodism* (New York: Cambridge University Press, 2005), 195-196. The African Church became a separate denomination in 1821 and was named the African Methodist Episcopal Zion Church in 1848.

¹⁰ Seaman, 338-9.

¹¹ In 1871, its name changed to the New York City Church Extension and Missionary Society of the Methodist Episcopal Church.

¹² New York City Department of Buildings, Borough of Manhattan, new buildings (NB) and alterations (ALT) files, NB 834-67.

¹³ “Religious Services: Dedication to a New Methodist Episcopal Chapel – Interesting Exercises,” *New York Times*, January 13, 1868, 8.

¹⁴ “New-York City Sunday-school and Missionary Society of the Methodist Episcopal Church,” *New York Times*, July 18, 1868, 8; “The Cornell Reading Room,” *New York Times*, March 27, 1869, 4.

¹⁵ “Methodist Mission School Anniversary,” *New York Times*, January 17, 1870, 5.

¹⁶ “Reopening of the Eleventh-Street M. E. Church,” *New York Times*, June 19, 1871, 5.

¹⁷ Seaman, 340.

¹⁸ For the quarter ending December 31, 1894, there were 62 conversions, 30 on probation, 76 still on probation, 49 full members, average attendance of 133 at morning preaching, 183 at evening preaching, 53 at prayer meetings and 583 students at the Sunday school of the Eleventh Street Methodist Episcopal Chapel. *Aggressive Methodism* I, 3 (May 1890); VI, 1 (January 1894). *Aggressive Methodism* was published by the New York City Church Extension and Missionary Society of the Methodist Episcopal Church from 1889 to 1894. It was a quarterly publication that was devoted to city evangelization and was continued by *The Christian City*, which ceased publication in 1916.

¹⁹ “City and Vicinity,” *New York Times*, May 21, 1895, 8 (The Reverend Fox requesting gifts of second-hand clothing for the children); *Annual Report for the People’s Home Church*, April 1913-May 1914.

²⁰ *Annual Report of the New York State Department of Social Welfare* (New York: Board of Public Charities, 1906), 1049.

²¹ *New York State Department of Social Welfare* (New York: New York State Commission of Public Charities, 1899), 516.

²² *Salvation: a New Evangelical Monthly* IV (1902), 122.

²³ Deed recorded December 29, 1899 from Jochaim and Marie Bendfeldt to NYC Church Extension and Missionary Society of the Methodist Episcopal Church, Liber 75, page 134; ALT 2796-99.

²⁴ *Annual Report of the People’s Home Church and Settlement of the Methodist Episcopal Church* (April 1913-May 1914); William S. Pelletreau, *Historic Homes and Institutions and Genealogical and Family History of New York* (New York: The Lewis Publishing Company, 1907), vol. 3, 219-221.

²⁵ Frederick A. Norwood, *The Story of American Methodism* (Nashville: Abingdon Press, 1974), 334.

²⁶ Letterhead of letters dated June 13, 1913 and June 14, 1914 in the Methodist Records (New York City) collection at the New York Public Library, Manuscript and Archives Division.

²⁷ Letterhead of letters dated June 13, 1913 and June 14, 1914 and Annual Report for the People’s Home Church (April 1913 – May 1914) in the Methodist Records (New York City) collection at the New York Public Library, Manuscript and Archives Division. Religious services were first held in German in 1871, but the German minister and his charge were later moved to 10th Street between First Avenue and Avenue A.

²⁸ *Annual Report for the People’s Home Church*, April 1913-May 1914. These mothers worked outside the home because they were widows or “deserted” mothers, or because their husbands were disabled or could not earn sufficient money to support the family.

²⁹ Ralph E. Diffendorfer, ed., *The World Service of the Methodist Episcopal Church* (Chicago: The Methodist Book Concern, 1923), 261-62.

³⁰ *New York East Conference Minutes of the Methodist Episcopal Church*, 1927, page 434, information provided by Mary Robison, archivist of the New York Conference Archives.

³¹ *New York East Conference Minutes of the Methodist Episcopal Church*, 1928, page 601, information provided by Mary Robison, archivist of the New York Conference Archives.

³² This section relating to William Field and Son is taken almost in its entirety from LPC, *New York and Long Island Coignet Stone Company Building, later the Office of the Brooklyn Improvement Company, Designation Report* (LP-2202) (New York: City of New York, 2006), prepared by Matthew A. Postal, 5-6.

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- ³³ David W. Dunlap, *Abyssinian to Zion: A Guide to Manhattan's Houses of Worship* (New York: Columbia University Press, 2004), 29. The synagogue was designed in the Perpendicular Gothic Revival style.
- ³⁴ "Church Dedication," *Brooklyn Eagle*, December 10, 1868, 2. The church is noted to be designed in the early English Gothic Revival style.
- ³⁵ Dennis Steadman Francis, *Architects in Practice New York City 1840-1900* (New York: Committee for the Preservation of Architectural Records, 1979), 13, 44; James Ward, *Architects in Practice New York City 1900-1940* (Union, NJ: J & D Associates, 1989), 40. Information about Louis E. Jallade is taken from LPC, *Thomson Meter Company Building (later New York Eskimo Pie Corporation Building) Designation Report* (LP-2139) (New York: City of New York, 2004), prepared by Jay Shockley, 3-4.
- ³⁶ The Norwalk Museum website (norwalkct.org).
- ³⁷ Cracknell and White, 195-196.
- ³⁸ Phoebe B. Stanton, *The Gothic Revival and American Church Architecture, An Episode of Taste* (Baltimore: The Johns Hopkins Press, 1968), 83. This section on the Gothic Revival style is taken almost in its entirety from from LPC, *Church of All Saints (Roman Catholic), Parish and School Designation Report* (LP-2165) (New York: City of New York, 2006), prepared by Virginia Kurshan, 4.
- ³⁹ William H. Pierson, Jr., *American Architects and Their Buildings, Technology and The Picturesque, the Corporate and the Early Gothic Styles* (New York: Doubleday, 1978), 152.
- ⁴⁰ Stanton, 5-7.
- ⁴¹ Augustus W. N. Pugin, an English designer who converted to Roman Catholicism. His large body of work as well as his writings in the 1830s and 40s, including *Contrasts*, *Apology* and *True Principles*, had a huge effect on church designs of the period. He promoted Gothic design as the only proper one for Christian architects, denigrating anything deriving from the Italian or Renaissance tradition. He was the first writer to associate the feelings and ideas of the Gothic period with its architecture and wanted to see buildings that would express their structure, rather than disguising it.
- ⁴² Seaman, 339.
- ⁴³ ALT 412-74. The rear yard extension replaced an existing one-story rear extension and the estimated cost was \$2,500.
- ⁴⁴ An illustration of the church building prior to the alterations is reproduced in the 1914 Annual Report of the church. The sash may have been diamond shaped leaded glass.
- ⁴⁵ ALT 2976-99. The proposed church gallery was not built. The plans submitted for No. 543 East 11th Street, the neighboring building, show a gymnasium, physical director's office, locker room and baths at the basement; office, boys club room and men's club room at the first story; women's club room, girls club room and club room at the second story; dining room, kitchen, pantry and bedrooms at the third story; study, dining room, kitchen and chambers at the fourth story; and study and bedrooms at the fifth story. A proposed four-story rear yard addition at 543 East 11th Street was not approved by DOB and a one-story extension was built.
- ⁴⁶ The portions in this section about The Father's Heart Church is based on information contained on their website, www.fathersheartnyc.org/church/history.htm.
- ⁴⁷ *New York East Conference Journal*, 1932, page 634, information provided by Mary Robison, archivist of the New York Conference Archives.
- ⁴⁸ New York City Telephone Address Directories; 1920 and 1930 U.S. Census.
- ⁴⁹ 1935 General Assembly Minutes, Presbyterian Church in the U.S.A., information provided by Eileen Meyer Sklar, Reference Archivist for the Presbyterian Historical Society.

⁵⁰ New York City Telephone Address Directories; 1930 U.S. Census; The *Index of Presbyterian Ministers in New York City Pre-1949* lists him as being associated with the American International Church from 1920-43.

⁵¹ Deed recorded February 26, 1941, Liber 4095, page 267. A quit claim deed for lot 42 (539-541 East 11th Street) is recorded at page 265.

⁵² Roman Lunkin, "Traditional Pentecostals in Russia" *East-West Church and Ministry Report*, XII, 3 (Summer 2004). His last name also appears as Voronaev.

⁵³ Lunkin. Voronaeff established the first Pentecostal church in the Soviet Union and by the end of the 1920s, he claimed to have more than 350 congregations and 17,000 followers in the Ukraine. After being arrested several times, he died in a Soviet prison in the 1940s.

⁵⁴ A bracket sign was installed between 1930 and c. 1939, see the 1930 photograph taken by P. L. Speer in the collection of the New York Public Library and the c. 1939 NYC tax photo.

⁵⁵ The signage box was installed 2009-10.

⁵⁶ These alterations occurred after c. 1939 except as noted.

⁵⁷ See the 1930 photograph taken by P. L. Speer in the collection of the New York Public Library and the c. 1939 NYC tax photo.

FINDINGS AND DESIGNATION

On the basis of a careful consideration of the history, the architecture, and the other features of this building, the Landmarks Preservation Commission finds that the Eleventh Street Methodist Episcopal Chapel (later People's Home Church and Settlement, now The Father's Heart Church) has a special character and a special historical and aesthetic interest and value as part of the development, heritage, and culture characteristics of New York City.

The Commission further finds that, among its important qualities, the Eleventh Street Methodist Episcopal Chapel (later People's Home Church and Settlement, now The Father's Heart Church) was constructed in 1867-68 to the design of prominent architects William Field and Son; that the firm is best known as the architects of affordable apartment houses and this is one of the few known houses of worship that they designed; that by the mid-19th century the Gothic Revival style had become the standard for church buildings in the United States; that Gothic Revival style features of the church include the window hood moldings with stops and the pointed finials at the roof; that the squares with stylized flower designs and the pointed arched corbel table of the cornice are decorative, eclectic features that are highly unusual; that architects Jallade and Barber altered the front facade of the church in 1900-01 by moving the entrance from the center bay to the western bay; that the new entrance was designed with a then-fashionable Colonial Revival style door surround featuring brick quoins and a stone lintel with splayed keystones and stops; that after the alterations, the mission reopened in 1901 with a new name, the People's Home Church and Settlement, and its institutional work was enlarged; that the Lower East Side was one of the most densely populated neighborhoods in the city and had a predominately lower-income immigrant population; that mission churches such as the Eleventh Street Methodist Episcopal Chapel provided social services in addition to religious evangelical work; that, in addition to religious services, prayer meetings and a Sunday school, the settlement had a dispensary, kindergarten, day nursery, fresh air program, gymnasium, baths, industrial classes, music instruction, reading room, penny provident society, and numerous clubs; that the church also had an extensive mission to Italian immigrants and there were services, meetings, and bible classes conducted in Italian; that the Methodist Episcopal Church closed the church in 1930 and sold the building to the Russian Ukrainian Polish Pentecostal Church, the first Slavic Pentecostal church in the country, in 1941; that its successor, the Father's Heart Church, still occupies the premises; and that the work of the church today, like its 19th century predecessors on the Lower East Side, includes religious and social services.

Accordingly, pursuant to the provisions of Chapter 74, Section 3020 of the Charter of the City of New York and Chapter 3 of Title 25 of the Administrative Code of the City of New York, the Landmarks Preservation Commission designates as a Landmark the Eleventh Street Methodist Episcopal Chapel (later People's Home Church and Settlement, now The Father's Heart Church), 545-547 East 11th Street, Manhattan, and designates Borough of Manhattan Tax Map Block 405, Lot 39, as its Landmark Site.

Robert B. Tierney, Chair

Pablo E. Vengoechea, Vice-Chair

Frederick Bland, Stephen F. Byrns, Joan Gerner, Roberta Brandes Gratz,

Margery Perlmutter, Elizabeth Ryan, Commissioners



Eleventh Street Methodist Episcopal Chapel (later People's Home Church and Settlement,
now The Father's Heart Church)
545-547 East 11th Street, Manhattan
Block: 405/ Lot: 39
Photo: Christopher D. Brazee, 2010



Eleventh Street Methodist Episcopal Chapel
Door and stoop detail
Photo: Cynthia Danza, 2010



Eleventh Street Methodist Episcopal Chapel
Window and decorative plaque detail
Photo: Christopher D. Brazee, 2009

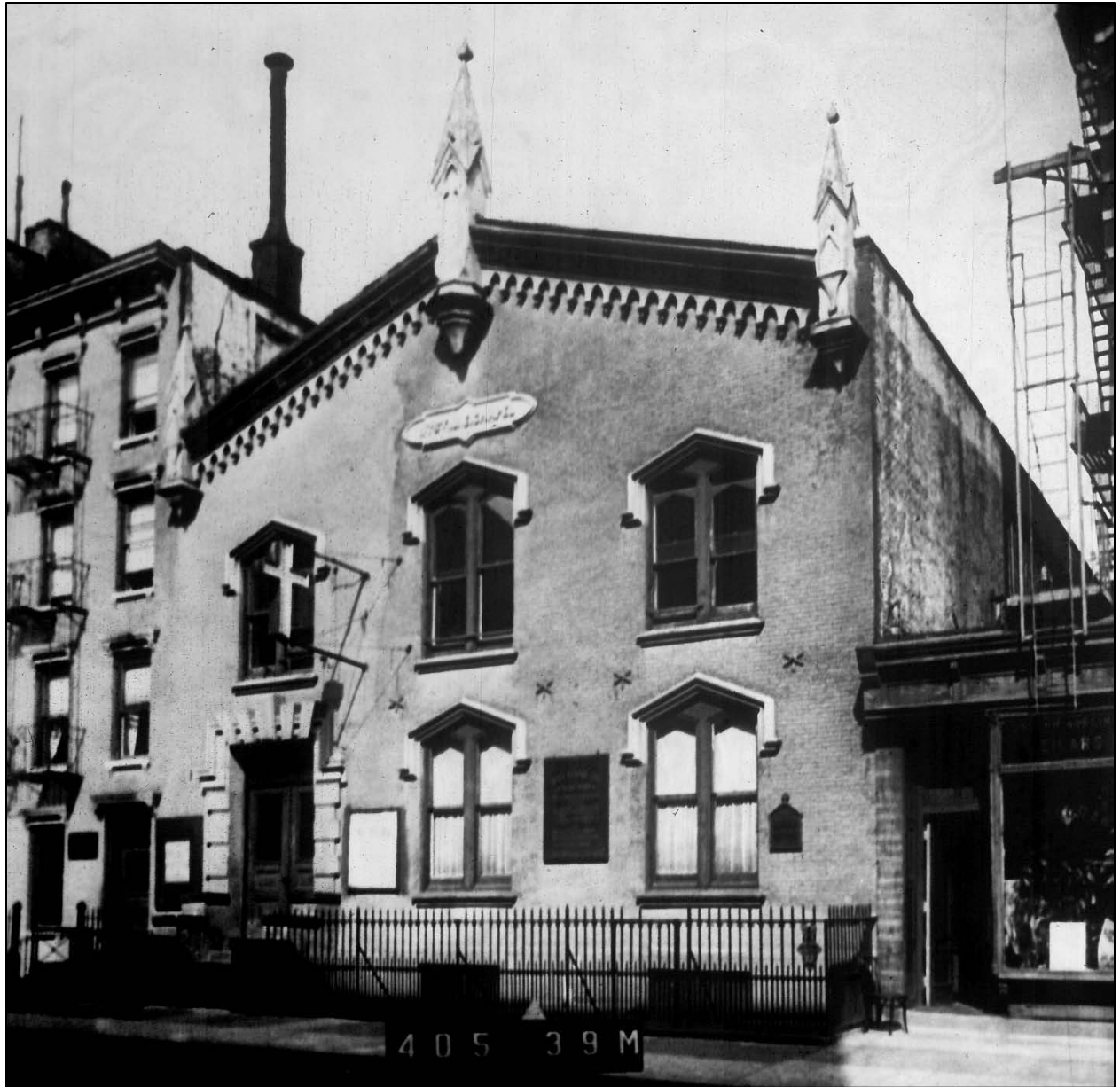


Eleventh Street Methodist Episcopal Chapel
Cornice detail
Photo: Christopher D. Brazee, 2009



Eleventh Street Methodist Episcopal Chapel
Cornice finial detail

Photo: Christopher D. Brazee, 2009



Eleventh Street Methodist Episcopal Chapel
New York City Department of Taxes Photograph, c. 1939
Source: NYC, Department of Records and Information Service, Municipal Archives



Eleventh Street Methodist Episcopal Chapel

Photo: Percy Loomis Sperr, July 24, 1930

Source: The Lionel Pincus and Princess Firyal Map Division, The New York Public Library, Astor, Lenox and Tilden Foundations

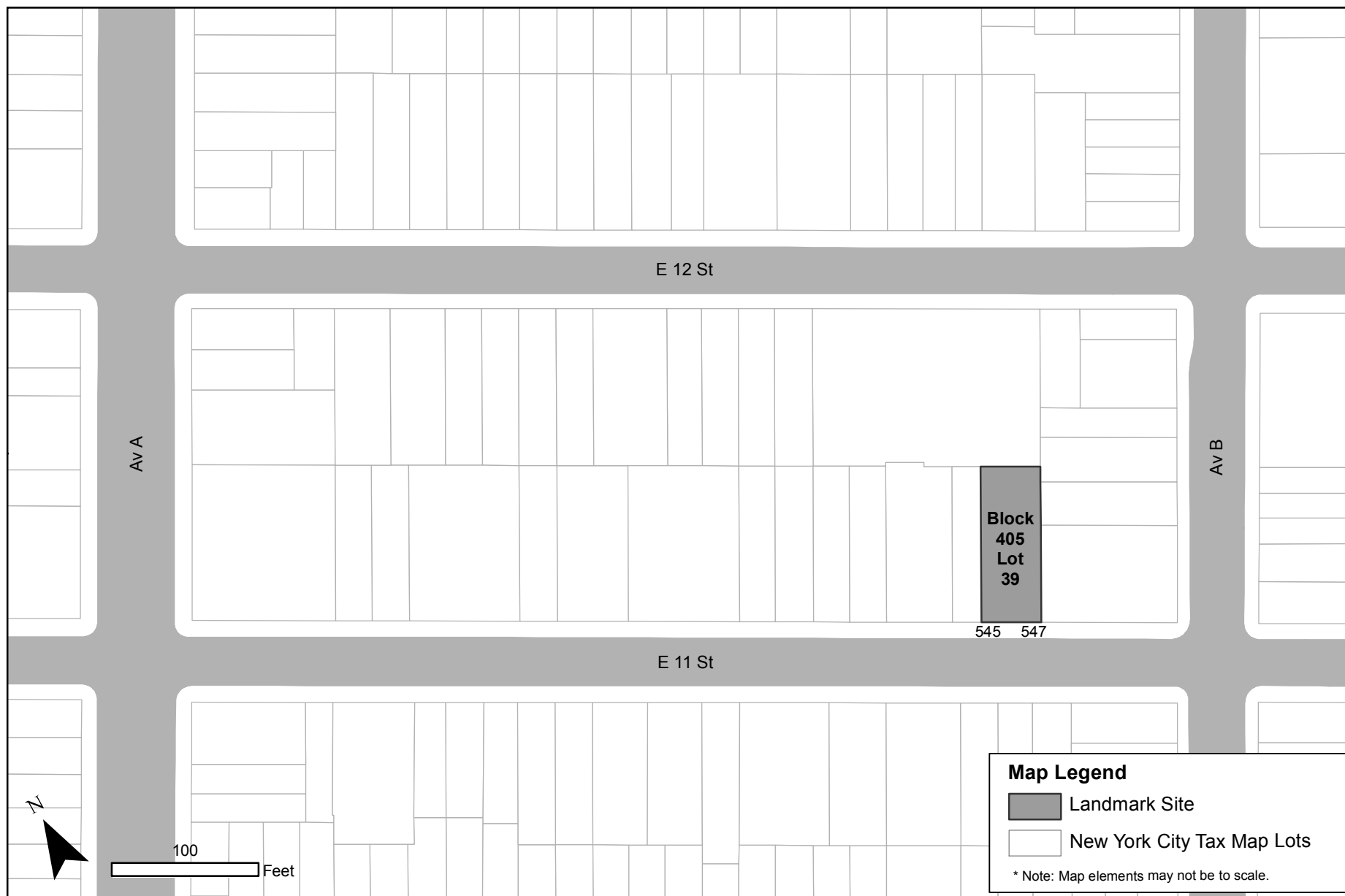
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Eleventh Street Methodist Episcopal Chapel

Illustration of the church prior to the 1901 alterations reproduced in the 1914 People's Home Church Annual Report

Source: The Manuscripts and Archives Division, The New York Public Library, Astor, Lenox and Tilden Foundations



ELEVENTH STREET METHODIST EPISCOPAL CHAPEL (LATER PEOPLE'S HOME CHURCH AND SETTLEMENT, NOW THE FATHER'S HEART CHURCH) (LP-2398), 545-547 East 11th Street.
 Landmark Site: Borough of Manhattan, Tax Map Block 405, Lots 39.

Designated: September 14, 2010