

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

DRAFT

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. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name St. Paul's Methodist Episcopal Church

other names/site number St. Paul's United Methodist Church/ St. Paul's Methodist Unitarian

name of related multiple property listing _____

Location

street & number 7558 Amboy Road ☐ not for publication

city or town Staten Island ☐ vicinity

state NY code NY county Richmond code 08501 zip code 10307

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

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 _____

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 _____

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Name of Property

Richmond, NY

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5. Classification

Ownership of Property

(Check as many boxes as apply.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

Category of Property

(Check only **one** box.)

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	1	structures
0	0	objects
1	1	Total

Name of related multiple property listing

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

N/A

**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

7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and 20th Century Revivals:

Romanesque Revival Ecclesiastic

Materials

(Enter categories from instructions.)

foundation: Brick

walls: Brick, Plaster

roof: Slate

other: Wood/Lead

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

St. Paul's Methodist Episcopal Church, known today as St. Paul’s United Methodist Church, constructed 1859-1862, is located at 7558 Amboy Road, in the Tottenville neighborhood of Staten Island, Richmond County, New York.¹ The church is located at the southeast corner of the intersection of Amboy Road and Swinnerton Street. The primary elevation faces north on Amboy Road, and the west elevation faces Swinnerton Street. The boundaries of the property are described as Staten Island Tax Block 7915, Lot 1.²

Tottenville is located at the southern and western end of Staten Island, adjacent to the shore, and is the Southernmost point of New York state, facing New Jersey to its west. The surrounding Tottenville neighborhood is highly residential and until the early 1900s was characterized by relative isolation and large landholdings. Tottenville is home to historic early twentieth century homes along Amboy Road, Arthur Kill Road, Sleight Avenue, and Satterlee Street.³ St. Paul's Church is surrounded by residential blocks of mostly late twentieth century single-family homes, with early twentieth century homes along Amboy Road. The church is located one block west of Main Street, which has an active commercial corridor running north. Additional commercial properties are found to the east on Amboy Road.

St. Paul’s Methodist Episcopal Church was built in three building campaigns: The original sanctuary now known as the social hall (center) in 1859, the north sanctuary addition in 1862, and the south classroom/office building addition in 1961. The building exterior is comprised primarily of brick with plaster and Formstone or Permastone detailing and an asphalt shingles gable roof. The church was designed by an unknown architect in the Romanesque Revival ecclesiastical style and builder T. Kilpatrick.⁴ The nominated property includes the church building and a non-contributing detached bell tower, constructed in 2000.

Narrative Description

Site

The church site is rectangular with the length running north-south. The site takes up half of the frontage (100 feet) on Amboy Road and between one third and one half of the frontage on Swinnerton Street (3314 feet). The entire rectangular building takes up roughly two thirds of the site at the northern end of the plot and has an area of approximately 11,000 square feet. The 1862 north sanctuary takes up approximately seventy-seven feet of the length, the 1859 social hall takes up approximately sixty feet in the middle, and the 1961 south addition takes up approximately forty-five feet of the length. The remaining balance of the site is comprised of a non-

¹ The current name of the church is St. Paul's United Methodist church. For the purposes of this nomination, I will refer to the church by its historical name, "St. Paul's Methodist Episcopal Church," or "St. Paul's" for shorthand.

² New York City Department of Finance, Property Details: 7558 Amboy Road - Staten Island 10307, <https://propertyinformationportal.nyc.gov/parcels/parcel/5079150001>.

³ Richard Dickenson, ed., *Holden’s Staten Island: The History of Richmond County* (Center for Migration Studies, U.S., 2003), p. 454.

⁴ St. Paul’s Methodist Episcopal Church, Building-Structure Inventory Form, NYS Office of Parks, Recreation & Historic Preservation, Division for Historic Preservation, October 1985. Though no records speak to the architect and builder of the 1961 addition, one congregation member stated that the project was undertaken by Bacci Building company.

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contributing detached tower built in 2000 at the northeast corner of the church, an ample parking space (roughly 9,500 square feet) at the rear (south), and multiple landscaped and grass areas including the front (north) garden, the east side yard, and narrow landscaping flanking the west elevation and parking lot.⁵

Building Description

**St. Paul’s Church, constructed 1859, 1862, 1961
Contributing building**

St. Paul’s is a Romanesque Revival style church with a narrow, rectangular footprint comprised of brick exterior with plaster detailing, asphalt gable roof, and a combination of tall round-arched stained-glass windows and flat-headed windows. St. Paul’s is comprised of three building campaigns.⁶ The first construction of 1859 corresponds to the center section of the building. It is a modest rectangular hall-type structure which could accommodate approximately four hundred people.⁷ It was built to house the original sanctuary with the altar at the north end but functioned as a social hall from 1862 on.

The north section, or sanctuary, was built in 1862 and attached to the north side of the 1859 building. This two-story, three-bay by six-bay addition was built to house a significantly more ample sanctuary for a growing membership. The primary elevation faces Amboy Road and is an excellent representation of Romanesque revival style with its imposing straight gables, tall round-arched and stained-glass windows, linear bays with setbacks, and a clear contrast of bright red brick and plaster detailing. The intricate contrast of the façade is distinguished from the relatively unadorned middle and rear sections of the building, which are both of a darker red brick. The 1859 campaign features flat-headed stained-glass windows and a portico with formstone or permastone parging added in 1961 on the west (side) elevation. The rear third section of the building was added in 1961 to meet functional needs such as classrooms and offices. It is the least adorned section and has flat-headed windows.

Apart from the contrast of the primary elevation, which stands out for its ornamentation, the main distinguishing factor between the three sections of the buildings is the roof line. The front gable roofs of each section have matching slopes but drop, or telescope, from north to south, concealing the middle and rear roofs from Amboy Road. The walls that separate the three sections are double thick due to an additional wall of brick incorporated during each addition. The building’s brick foundation was laid on a bed of natural granite that was chiseled out to form the basement, which is currently not in use.⁸

North Elevation

The primary (north) elevation is designed in a rich and ornate Romanesque Revival style (Photographs 1-6). Its bright red hue brick and white plaster design contrasts with the more muted red brick on the side and rear elevations of the building. The prominent front gable roof has overhanging eaves with eave returns. On the front

⁵ Until 2024, there was a small clapboard building (approximately 700 square feet) a few feet behind the church building, but it has since been demolished. The modest one-story clapboard was moved to the site from another location in 1937 and was used as a Scout Shack for Boy Scouts. This free-standing building was demolished in 2024.

⁶ These sections may be considered "buildings" that have been added on to the original "building." But together they form sections of one building.

⁷ St. Paul’s Methodist Episcopal Church, Building-Structure Inventory Form, NYS Office of Parks, Recreation & Historic Preservation, Division for Historic Preservation, October 1985.

⁸ Interview with congregation member, by Vasken Markarian, July 16, 2024.

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gable and a portion of the east and west walls immediately flanking it, the gable cornice and returns are supported on arched corbel tables, which are a characteristic feature of the Romanesque Revival style.⁹

At center, the eave returns and overall pediment shape are broken by a large, triple-recessed brick blind arch that extends from the base of the structure up into the gable and contains planar recessions accentuated by contrasting coursing in the brick layout. The triple recessed blind arch frames a full-height wood panel that features a pair of bifurcated round-arched multi-part wood and stained-glass windows surmounted by an oculus-shaped window. The windows are supported by an engaged balustrade below. The entrance below is framed by a round-arched portal flanked by pilasters and topped by an entablature under the engaged balustrade. A pair of raised-panel wood doors form a round arch for the entrance. The ensemble forms an impressive entranceway. The flanking bays contain tall round-arched windows that are similarly stepped and articulated.

The red brick on the primary elevation and the flanking bays is brighter and contrasts with the more muted red brick of the main sanctuary and the remainder of the building.

Originally, the primary elevation had a central functioning bell tower with a steeple at the peak of the gable, and the entrance had a projecting porch, but these features were removed in 1924 due to structural instability.

West Elevation

The west (side) elevation can be divided by the three building campaigns: 1) The sanctuary, or 1862 addition; 2) The social hall, or 1859 section; 3) The office and classrooms, or 1961 addition (Photographs 7-11). The north sanctuary addition of the west elevation is six bays wide. The arched corbel tables and bright red brick of the primary elevation wrap around and extend to the first bay of the side elevations before transitioning into a more modest design in the eave return and the augmented red brick. The remaining bays feature five round-arched stained-glass windows set within recessed rectangular panels that extend to just below the eave returns. These windows are marginally shorter than the windows of the primary elevation. All stained-glass windows are covered in thermal pane glass to offer efficiency and protection.¹⁰

A narrow chimney extends to the highest point of the roof at the rear of the sanctuary section. Beyond the sanctuary, the gable roof line drops a half a story to transition to the 1859 social hall. The social hall was the original home of the altar from 1859 to 1862. It features slightly more modest eave returns and similarly muted red brick. From left to right, a pair of rectangular stained-glass windows dating to the 1870s light the social hall, followed by a side entrance which contains a portico and Formstone or Permastone parging on the wall surrounding it. The portico was added in 1961 at the time of the school and office addition to the rear (south).

The 1961 rear (south) addition serves as a school and office area. The roof line again drops to a regular one-story height but continues the modest eave return and brick design. There are three, tri-part rectangular windows lighting the offices and classrooms. A strip of landscaped garden flanks the west elevation of the rear addition.

When viewed from the west elevation, the transition between the three sections of the building is evidenced by a roughly half-story drop in height of an otherwise consistent gable roof. From north to south, the roof telescopes from two-stories to one-and-a-half stories, to one story. For each transition, the brick wall underneath the higher gable meets the new gable below. The brickwork above the transition from the sanctuary to the social

⁹ “Landmarks Under Consideration, New York City: St. Paul’s Methodist Episcopal Church, Staten Island.” Six To Celebrate. Oct 1991. <https://6tocelebrate.org/site/st-pauls-methodist-episcopal-church-staten-island/>.

¹⁰ Interview with congregation member, by Vasken Markarian, July 16, 2024. The window restoration took place sometime in 2017.

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hall reveals the patchwork from the time of the addition.

South Elevation

The south (rear) elevation contains the lower gable end of the modest 1961 addition for the classrooms and offices (Photograph 14). It contains a single rear entrance, surrounded by rectangular windows that have been boarded up, and a louver above in the attic area. The brick on the lower half of the rear wall is painted red. A modest wood frame Scout building from the early twentieth century obscured the rear elevation until 2024 when it was demolished (Photographs 35 and 26).

East Elevation

The side (east) elevation parallels the west elevation but without the addition of the 1961 portico side entrance (Photographs 16-20). The middle 1859 section includes a modest single door entrance reached by three steps.

Interior

The church interior is divided into two primary levels: the primary ground level, which includes the sanctuary, social hall, and classrooms and offices, and a basement level, which is not in use. There is also a balcony in the sanctuary in deteriorated condition.

The primary entrance leads to a rectangular vestibule with plaster walls, a stucco ceiling, wainscotting, and wooden doors. Bronze-colored light fixtures are installed on the ceiling.¹¹ The door on the west leads to a closet. The door on the east end leads to a staircase which provides access to the basement as well as the sanctuary balcony. A pair of round-arched double doors lead from the vestibule to the sanctuary. The rounded arch is also visible on the opposite side of the doors from inside the sanctuary.

Sanctuary

The sanctuary is a large, open two-story space with two narrow rows of pews surrounding the main aisle, a rear balcony, and an altar that is open and slightly elevated (Photographs 22-28).

The sanctuary retains many of its original features but has undergone renovation over the years, including a recent renovation in the summer of 2023. The 2023 renovations to the sanctuary involved gutting the sanctuary interior except for the windows, adding new footings to hold up the church, reinforcing the floor, adding new carpet (except for the choir loft where the original floor remains visible), installing a new heating system, replastering the walls, cleaning and polishing the pews, installing the new altar stage, adding caddy closets to the sides of the altar, and reinforcing the pit that was created in the 1950s for the organ. The sanctuary was originally painted blue but was repainted cream and beige. The walls still feature the historic wood wainscotting, which is painted beige. Air conditioning was added in the late 2010s.

Prior to recent renovations, the sanctuary had a dropped ceiling that was added at an unknown period in the church's history. The dropped ceiling went to the top of the arches of the stained-glass windows. As a restoration project, the dropped ceiling was removed to reveal the original venetian plaster coved ceiling with trim. This

¹¹ Interview with congregation member, by Vasken Markarian, July 16, 2024. It is not clear whether these are original, nor what material they are made of.

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ceiling was subsequently preserved and repainted. The ceiling is unique in that its interior trim and crown moldings are composed of venetian plaster rather than the typical millwork of church ceilings.¹² Venetian plaster chandelier medallions on the ceiling are also original, although the lights are modern.

The sanctuary features two double-rows of dark-stained wooden pews, which may have been installed in 1868, when records indicate that the first church pews were rented.¹³ Each long row consists of two rows adjoined at center by a separator and handrail. The pews are distinctive in that they curve inward toward the center. The side boards contain intricate foliate carvings at top of the backrest, at the handrails and at the knee, and a design of paired, round-arch trefoil windows at the base.

The rear wall of the sanctuary is one-story high and is surmounted by an intricate wooden entablature that supports a balcony above. The entablature features carved horizontal rectangular lines and oculi. The rear balcony wall features the stained-glass windows of the north elevation. The original wood flooring and pews of the balcony were not included in recent restorations. The east and west corners of the rear sanctuary wall are setback twice, with the upper half set back once, curving outward to meet the wooden entablature of the balcony above.

The south end of the sanctuary features the altar, which is raised in steps and carpeted (Photograph 28). The altar was modified considerably in the 1970s. The stage was elevated and a pit for the organist was removed. A two-foot wooden balustrade surrounds the altar, which is accessible by steps at the sides and at the front. There are standard balustrades with iron railings at the sides of the upper altar. Immediately to the east and west of the altar are single wooden doors that lead to the auditorium hall. These doors contain a decorative round arched molding that extends up beyond the doors.

Pipe Organ

According to one congregant, the current church organ is a "Felgemaker" that was purchased in a used state from Germany in 1971 (Photographs 29-31). It was restored and converted to electronic circuit board in the 1970s. Some of the components of the prior Estey organ were used for the new organ. The organ features 200-300 pipes, hidden wood panels which enclose the inside of the organ, and an air compressor for the organ that is in the adjacent 1859 building, just beyond the altar wall. The organ underwent a second renovation in 2023 to clean and repair its pipes and the wood paneling.¹⁴

Stained Glass Windows

The east and west side walls of the nave each feature five long, narrow, round-arch stained-glass windows (Photographs 32-33). The base of the windows meets the edge of the wainscotting below. The round-arched stained-glass windows are not original to 1862 but the opening, frame, leading, and moldings are.¹⁵ The stained-glass windows, which may have been added in the mid 1860s, are intricately designed with individual panes of leaded glass and hues of blue, green, red, orange, and yellow. The windows feature biblical allegories from the

¹² Interview with congregation member, by Vasken Markarian, July 16, 2024.

¹³ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 100-101.

¹⁴ Interview with congregation member, by Vasken Markarian, July 16, 2024.

¹⁵ According to historians whom the congregation consulted, the original windows may have had clear glass panes, and the stained-glass windows may have been installed a few years later around the mid-1860s, as donations came in from congregants. Interview with congregation member, by Vasken Markarian, July 16, 2024.

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Methodist Church, and symbols of the Freemasons. Each of the windows of the nave contains a tall round-arch shape surmounted by an oculus with a trefoil inside it. Freemason symbols include the Star of David, the compass, and Solomon's temple. The base of each window contains the pillars of Solomon's tomb. Christian symbols include the Bible and the Cross.

The windows were restored in 2023, and thermal pane glass was installed on the exterior to protect them. The thermal pane glass allows for the natural light to reflect the true tone of the stained glass.

1859 Central Section (Graham Christopher Hall)

The middle section of the building, built in 1859, was the original home of the sanctuary, located at the north end. The foundation was tilted slightly to give the altar the appearance of being higher. From 1862 on, the central building served as a social hall and auditorium and was renamed the Graham Christopher Hall in 1983, in honor of a prominent and wealthy congregation member. The entrance to the social hall is on the west end, on Swinnerton Street. There is a stage at the north end where the old altar would have been. A kitchen was installed later in 1961 at the southeast corner of the hall in the same year that the rear addition was added (Photograph 36).

The 1859 social hall contains a dropped down ceiling that conceals additional footage of space and original moldings in deteriorated condition (Photographs 34-25). At the southeast corner of the hall, just above the kitchen, is a more substantial upper portion, or second floor, that is concealed and accessible from a hatch. This area may have been used by the local masonic temple for meetings in the nineteenth century. A partially concealed arch appears in the ceiling on the south wall of the hall before it transitions into the 1961 addition. This arch is also visible when looking north from inside the attic of the 1961 addition. The arch hints that there was an arched entrance to the original 1859 sanctuary on the south end.

The social hall features rectangular stained-glass windows with lancet shapes. They are not as ornate or tall as the sanctuary windows, and they do not have masonic imagery. They were not original to the 1859 construction and are estimated to be from the 1870s.¹⁶

Sunday School and Offices

The rear section of the building was constructed in 1961 to house classrooms and offices (Photograph 38). Despite its more recent construction date, this portion of the building reveals clues about the construction history. The north wall of the northwest office is double thick where the rear addition was added to the original 1859 building. The bricks have been painted over. The attic of the 1961 addition is accessible and reveals a uniquely strong and complex roof truss system (Photograph 39). Thick wood beams form a compass-like pattern and may have been designed by members of the local freemason lodge.¹⁷ Looking north from the attic reveals the original brickwork of the 1859 building. Just before the attic floor, there is an arch pattern in the brick wall which may have been the original location of a door or window.

Detached Bell Tower, constructed 2000

Non-contributing structure

¹⁶ Interview with congregation member, by Vasken Markarian, July 16, 2024.

¹⁷ Interview with congregation member, by Vasken Markarian, July 16, 2024. According to the congregation member, the unique design of the 1961 roof with its compass-like shape may be a result of designs by freemasons who have historically been associated with the church and who assisted in the construction of the 1859 and 1862 buildings.

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A modern freestanding rectangular belltower erected in 2000 sits directly adjacent to the east (side) elevation and appears to the left (east) of the primary elevation. The fifty-five-foot brick and fiberglass tower enclose the original bell from the belltower that was removed in 1924 and is functional.¹⁸ The new tower's ornate design and brickwork mirror that of the primary façade and feature narrow, round-arch, and full height fenestration with clear glazing. The corners of the tower feature intricate layers of stylized buttress-like ornamentation.

Integrity

St. Paul's Methodist Episcopal Church retains historic integrity to convey its significance as a prominent example of Romanesque Revival ecclesiastical style, and a place of worship for a burgeoning Methodist congregation in Tottenville, Staten Island. Constructed in three separate building campaigns (1859, 1862, and 1961), the 1862 campaign best exemplifies the design, materials, and workmanship associated with Romanesque Revival ecclesiastical design. Imposing straight gables, linear bays with setbacks, and a clear contrast of deep red brick and white plaster convey its historic design. Despite various changes over time, including the loss of its tower and cupola in 1924, renovations to the altar in the 1970s, and recent renovations to the interior of the sanctuary in 2023, the church retains evidence of workmanship, design, and materials in its Romanesque Revival features, including an arched corbel table, round-arched multi-part stained-glass windows, triple-recessed brick blind arch and balustrade over the main entrance. In addition, the 2023 renovation restored the original, higher, flat ceiling of the sanctuary, with its ornate crown molding. The 1859 section of the building, which was the first sanctuary before the 1862 construction, is significant for its signs of change over time, including the appearance of an arch on the south end of the social hall which may have marked the original south entrance, and the dropped ceiling which conceals a second-floor space which may have been used as a meeting space. The church also remains on its original site, and the setting is still characterized by residential blocks of single-family homes. Though many surrounding homes are from the late twentieth century, a few date to the early twentieth century, including those along Amboy Road.

¹⁸ “Landmarks Under Consideration, New York City: St. Paul’s Methodist Episcopal Church, Staten Island.” Six To Celebrate. Oct 1991. <https://6tocelebrate.org/site/st-pauls-methodist-episcopal-church-staten-island/>.

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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.)

Property is:

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

Areas of Significance

(Enter categories from instructions.)

Social History

Architecture

Period of Significance

1859-1975

Significant Dates

1859, 1861-2, 1874, 1882-83, 1886, 1874,
1918, 1924, 1949, 1961

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

T. Kilpatrick (builder)

Period of Significance (justification)

Criteria Considerations (explanation, if necessary)

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Statement of Significance Summary Paragraph

(Provide a summary paragraph that includes level of significance and applicable criteria.)

St. Paul’s Methodist Episcopal Church, at 7588 Amboy Rd, in the Tottenville neighborhood of the Borough of Staten Island, is locally significant under **Criterion A** in the area of **Social History** for its connection to the early important phase of growth of Methodism in Staten Island and for its continuous growth as a hometown church that fostered a strong sense of community and altruism in Tottenville. Among the earliest Methodist church on Staten Island was Bethel Methodist Episcopal Church, built in 1841 on land donated by John Totten. St. Paul’s church split off from Bethel to form its own congregation in 1856 to have a church closer to residents. St. Paul’s thus formed part of a historically related ensemble of early surviving Methodist churches which suggests the predominance of the Methodist community in the nineteenth century in the southern third of Staten Island.¹⁹ Throughout its history, the congregation members organized fundraisers, fostered youth education, and worked selflessly to improve the church building. Congregants had a large input in the growth and decision-making of the church, adding to its strong sense of community.

St. Paul’s is also locally significant under **Criterion C** in the area of **Architecture** as an example of Romanesque Revival ecclesiastical style. The Romanesque Revival style had been utilized for Methodist Churches constructed in more cosmopolitan areas at the time, as well as Roman Catholic church designs of New York, but was somewhat rare for Lutheran churches. St. Paul’s church also stands out for its brick design, where most Methodist churches were constructed of wood. This brick masonry construction may owe to the presence of freemasons in the congregation who helped design and build the church, as well as the proximity to the historic company town of Kreischerville in northwest Staten Island, which manufactured bricks.²⁰ St. Paul’s also stands out for the artistic features of its stained-glass windows with Masonic symbolism that represent the Freemasons that existed in the congregation and that utilized the church for meetings in the nineteenth century, as well as the rare and elaborate Felgemaker pipe organ from Germany installed in the sanctuary.

Constructed in three separate building campaign (1859, 1862, and 1961), St. Paul’s Methodist Church was designed by an unknown architect and builder T. Kilpatrick as a new home for previous members of the Bethel Church who needed a worship space closer to their homes in Tottenville. The property derives its primary significance from its social history and architectural design, and thus satisfactorily meets **Criteria Consideration A** (Religious Properties).

Narrative Statement of Significance

Early Settlement in Tottenville, Staten Island

Tottenville is a town in the southwest portion of Staten Island. The island was historically inhabited by different tribes of the indigenous Lenap Nation, who had lived there as far back as 10,000 B.C., mostly on the western shore. In the sixteenth and seventeenth century, the natives were involved in complex wars prompted mainly by the Dutch, leading to bloodshed on both sides. Early trade between the Lenapes and Dutch often led to disputes

¹⁹ St. Paul’s Methodist Episcopal Church, Building-Structure Inventory Form, NYS Office of Parks, Recreation & Historic Preservation, Division for Historic Preservation, October 1985.

²⁰ See; Lisa M. Santos, "The Boom and Bust of Kreischerville, Staten Island's Lost Company Town," *Curbed New York*, June 29, 2016. <https://ny.curbed.com/2016/6/29/12059896/kreischerville-staten-island-nyc-history>.

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and misunderstandings until the 1800s. By the 1670s most Lenape people had left the Island, moving westward.²¹ European colonists began settling in Tottenville while other parts of Staten Island were being settled. In the latter 1700s, families were chiefly descendants of Huguenots, Dutch, and English settlers. With the increase and diversity of populations came the growth of many church organizations.²²

Tottenville’s history is characterized by large land ownership by prosperous settlers. The early settlement plot of Tottenville was spaced out and explains the ampleness of St. Paul’s plot. The land directly to the east of the church was historically a wooded field extending all the way to Main Street but has since been occupied by residential homes.²³ The overall ampleness of St. Paul’s plot speaks to a history of large land ownership in the town of Tottenville, which typically hindered adjacent development until well into the 20th century. Many of the early congregants were descendants of the first colonial settlers, including the Totten family.²⁴ Tottenville's population in 1897 was 2,500.²⁵ In the early years of St. Paul’s congregation, there was a lack of accessible roads or modern transportation.

Early Congregation History

Methodism first took root in the general area of Staten Island following Bishop Francis Asbury’s visit to Rossville in 1771. In 1806, Bishop Asbury also went on a preaching mission in Tottenville.²⁶ In the early 1800s, Woodrow Methodist Church, considered the "mother of Methodism on Staten Island" was constructed.²⁷ Bethel Methodist Episcopal Church followed and was erected in 1841 on land donated by John Totten.²⁸ Woodrow Methodist Episcopal Church was the mother church of Bethel, which itself was the mother church of St. Paul's, making Woodrow Methodist the grandmother church of St. Paul's.²⁹ In the nineteenth century, Methodist Episcopal churches formed a part of a small but significant continuum that represented the establishing of Methodism in Staten Island. These churches belonged to the Newark Annual Conference and hosted meetings of the annual conference in subsequent years.³⁰ St. Paul’s is thus part of an important historical lineage and is one of the oldest churches on Staten Island. Until the mid-twentieth century, St. Paul’s Church was the only church in its neighborhood of Tottenville.

²¹ Jan Somma-Hammel, "Staten Island’s Native American Ancestors: Then and Now." SIlive.com. Nov. 19, 2021.

<https://www.silive.com/entertainment/2021/11/staten-islands-native-american-ancestors-then-and-now.html>

²² Richard Dickenson, ed., *Holden’s Staten Island: The History of Richmond County* (Center for Migration Studies, U.S., 2003), p. 54.

²³ A NYC Department of Finance Tax Map from 1978 reveals that the plot directly to the east of the church extending all the way to Main Street used to belong to St. Paul's but this plot became a separate plot in the recent Tax Maps from the 2010s.

²⁴ “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

²⁵ Dickenson, *Holden’s Staten Island*, 306, 454.

²⁶ “Landmarks Under Consideration, New York City: St. Paul’s Methodist Episcopal Church, Staten Island.” Six To Celebrate. Oct 1991. <https://6tocelebrate.org/site/st-pauls-methodist-episcopal-church-staten-island/>.

²⁷ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 27.

²⁸ St. Paul’s Methodist Episcopal Church, Building-Structure Inventory Form, NYS Office of Parks, Recreation & Historic Preservation, Division for Historic Preservation, October 1985.

²⁹ Leng, Charles W., and William T. Davis, *Staten Island and Its People: A History, 1609-1929*, vol. 1 (New York: Lewis Historical Publishing Company, Inc., 1930), pp. 29, 476; In the early part of the 1800s, services were typically held at the houses of different members of the Woodrow Church residing in the same area of Tottenville. In 1822, a plain wooden building, called “The Tabernacle” was erected in Richmond Valley. In 1841, on a lot given by John Totten, the First Bethel Church built a brick structure, 40X50 and was dedicated. After this building burned in a fire in 1886, Bethel Church was rebuilt and dedicated in 1886.

³⁰ A. Y. Hubbell, *History of Methodism*, 100.

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St. Paul’s began as an outgrowth of Bethel Church during the 1840s and 1850s when a portion of Bethel members living in Tottenville desired a more convenient place of worship. In 1856, while Rev. John I. Morrow was pastor of Bethel, members of Bethel living in the village of Tottenville held a meeting to discuss their desire for a new chapel closer to their homes.³¹ At the time, good roads were scarce, as was modern transportation, and a walk from Bethel to St. Paul’s could be inconvenient, especially during harsher weather.³²

These members voted unanimously to raise funds to erect a new church or chapel as soon as possible. At the time, the decision was a practical matter, and the members did not see the chapel as a separate church or congregation. Yet, they put great effort into the project by organizing fairs, festivals, and a “sinking fund subscription.”³³ The first funds were collected from a fourth of July festival in 1856. These efforts helped to raise enough funds to erect the church within about a year. In August of 1857, the congregation purchased a 100-by-250-foot lot for four-hundred dollars from Parkinson estate. In November of 1857 they purchased 135,000 bricks at three dollars per thousand.³⁴

In 1858, during the pastorate of Rev. C. S. Coit, the first board of trustees was elected for St. Paul’s Church and was tasked with overseeing the property and construction of the church. The board included Abram Sprague, president; Win. H. Totten, secretary; David Joline, treasurer; W.n. H. Rutan, James Batler, Jitnes W. Sprague, James M. Riitaii, William Laraond and David Van Name. The trustees made plans to build a chapel of twenty-five-by-fifty-feet in the rear of the lot and furnished the materials for it.³⁵

The contract for the project was awarded to carpenter W. J. Shea, and mason W. Burbank in June 1859 and on October 16, 1859, a formal dedication was made for the new chapel. Rev. Mr. Swaim pronounced in his sermon, “I will glorify the House of my Glory.” Rev. Swaim would serve as pastor in the morning service at St. Paul’s and in the afternoon service at Bethel.³⁶

Soon, the question arose of creating a separate congregation from Bethel church. The initial point of impetus was the law required a separate congregation to allow the board of trustees to continue. Three trustees must be elected annually by members of the congregation. While the trustees went by “Trustees of the St. Paul’s M. E. Church,” they did not technically have any “members” since they were under the old congregation of Bethel. The Rev Mr. Swaim at the time asked for advice from other pastors who suggested branching off into St. Paul’s Methodist Episcopal church. Sixty-nine members voted for this direction.³⁷

The members of St. Paul’s congregation also did not want to remain financially dependent on Bethel church. In 1859, the congregation applied to the presiding elder of the annual conference, to become financially independent in property, which Bethel Church opposed. In a resolution from Dec 21, 1859, Bethel’s board of trustees stated:

Resolved, that we, the trustees of this Bethel M. E. Church, holding said church and parsonage in trust,

³¹ “St Paul’s Older Than It Claims,” *Staten Island Advance*, September 28, 1949, Churches - New York - Staten Island (St. Paul’s Methodist), Staten Island Historical Society.

³² “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

³³ A sinking fund refers to the practice of setting aside revenue over a period of time to fund future expenses or debt repayment.

³⁴ A. Y. Hubbell, *History of Methodism*, 91-92.

³⁵ St. Paul’s Church Records, 1898, MS 89 - Misc. Churches - Methodist Churches- Notebook of Methodist Church Records, Misc.

³⁶ A. Y. Hubbell, *History of Methodism*, 93-94.

³⁷ A. Y. Hubbell, *History of Methodism*, 93.

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do hereby agree unanimously to refuse to transfer or relinquish all or any part of the said church and parsonage to the trustees of St. Paul’s Church, or any other such board, under any circumstances.³⁸

A large component of the conflict was a disagreement about property rights. The members coming from Bethel claimed that “as they had helped to build Bethel Church and parsonage, St. Paul’s Church should receive a pro rata share of the value of the church property.” The congregation and trustees of Bethel Church refused to admit this claim, and the issue was brought before the annual conference. The conference body decided that the church remained the sole property of Bethel congregation, but the parsonage property should be divided pro rata, according to the membership.” A meeting of all trustees on June 11, 1860, settled the amount “based upon the membership of the two churches.” Bethel at the time had 203 members, and St. Paul’s had 126 members. An appointed committee went over the matters of property and indebtedness and settled on an amount of \$665.01 due to St. Paul’s Church. With this decision, the trustees of St. Paul’s released all claims to Bethel property.³⁹

Bethel congregations was also not happy about pastor Rev. Swaim doing "double charge" at each church. “Before the close of the year, this arrangement gave "offense to some of the members of the Bethel society.” In 1860, Bethel congregation met and applied to the conference for a preacher to serve Bethel only. St. Paul’s had no choice and on March 12th, 1860, unanimously decided to present a petition to the bishop to be made a separate charge. During a later conference in New Jersey in April of 1860, the appointment was formalized and Rev. Swaim formally returned to St. Paul’s as their preacher and stated, “I am Sure that when I Come to You, I shall Come in the Fullness of the Blessings of the Gospel of Christ.”⁴⁰

Despite the early turbulence, St. Paul’s maintained a cooperative relationship with Bethel M.E. Church. For example, when Bethel church experienced a fire in 1886, St. Paul’s congregation unanimously passed a resolution that “they feel sorry for Bethel because of the fire,” and that “the congregation is invited to come to St. Paul’s,” and “the pews of St. Paul’s are hereby declared free.”⁴¹

An 1876 article in *The Staten Island Review* elaborated on the relationship between the two congregations:

The world sometimes charged the churches with being hostile to each other, but he did not believe such a feeling existed in this place. At least he had never found any one ready to admit that they indulged it, and hence he concluded that it either did not exist, or those who indulged it were ashamed to own it.⁴²

In 1952, journalist John Concevitch of *The Staten Island Review* reflected again on the relationship when he wrote:

Naturally, there is a little friendly rivalry between constituents of the two churches; but it’s carried on in a spirit of Christian enterprise...There is very little overlapping in membership, with most of the parishioners living closest to the church they attend...It has been said that, after attending a service in the

³⁸ A. Y. Hubbell, *History of Methodism*, 93-94.

³⁹ A. Y. Hubbell, *History of Methodism*, 65, 96-97.

⁴⁰ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 94.

⁴¹ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 71.

⁴² *The Staten Island Review*, Vol. 2, Tottenville, February 1876, MS 89 - Misc. Churches - Box 3, Staten Island Historical Society, Staten Island, NY.

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other Methodist church, members will say, "my, that was a fine service and time of fellowship, but I’m glad I’m a member of St. Paul’s or Bethel," as the case may be.⁴³

In 1940, the St. Paul's Methodist Episcopal Church filed a certificate of name change in the office of the Clerk of the County of Richmond. The name St. Paul’s Methodist Episcopal Church was formally changed to Saint Paul’s Methodist Church in keeping with the nation-wide consolidation of the three branches of the Methodist Church into one united church.⁴⁴

1862 Sanctuary Addition

By 1860, St. Paul’s established its office of stewards and a preacher salary of \$600 which was raised to \$800 the following year. Having a pastor of its own, a full board of trustees and stewards, and a convenient place of worship, St. Paul’s had made a significant growth in little time thanks to the industrious efforts of its members.⁴⁵

However, as is usual with fast growing congregations, the congregation outgrew its building due to rapid growth, which owed in part to the success of Rev. John S. Swaim as an eloquent preacher. The masses were crowded to capacity and the congregation soon decided it needed a larger building. Owing perhaps to foresight, the initial chapel was built on the rear of the lot, making it possible to envision a larger building at the front side. Many of the congregants proposed building a large sanctuary directly in front of their original one, which is the main block today. The new church plans took place under a new Rev. Charles Larew, who succeeded Mr. Swaim in 1861. During a meeting in May of that year, members unanimously agreed to authorize trustees to begin the work immediately and appointed a committee. They soon chose a model for the church at the 37th street New York Church.⁴⁶ The church which they chose as the model was likely “Thirty-seventh Street Methodist Episcopal Church,” which was dedicated in 1859 and disbanded in 1911. The church no longer exists.⁴⁷

Part of the congregation’s industriousness involved being savvy about building materials. They had a large quantity of bricks left over from the earlier chapel. They also purchased other materials as necessary. According to one congregation member, during the period in which the church was constructed, the neighboring company town of Kreischerville where all the bricks were manufactured, and thus bricks could be transported more easily by horse and buggy.⁴⁸ St. Paul's employed builder T. Kilpatrick, of New Jersey, to erect the building. The new church was forty-five- by-sixty-feet with a seating capacity of 400. The work began in the summer of 1861 and the church was dedicated on June 15, 1862. The subscription on the dedication day amounted to \$212.18.⁴⁹

⁴³ “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

⁴⁴ “St. Paul’s Methodist Church: Ninetieth Anniversary: 1859-1949,” 1949, Churches - New York - Staten Island (St. Paul’s Methodist), Staten Island Historical Society, Staten Island, NY.

⁴⁵ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 97-98.

⁴⁶ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 98-99.

⁴⁷ “Manhattan - Thirty-seventh Street Methodist Episcopal Church - Murray Hill,” The New York City Chapter of the American Guild of Organists, 2024. <https://nycago.org/venues/manhattan-thirty-seventh-street-methodist-episcopal-church-methodist-murray-hill/>

⁴⁸ Interview with congregation member, by Vasken Markarian, July 16, 2024

⁴⁹ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 98-99.

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Financial Burden

In the ensuing years, St. Paul's made several additions and improvements on its property. The first category of expenses relates to internal expenses and additions to the sanctuary, including the organ, pews, windows, and pastor's salary. In 1866, the congregation purchased and installed a Mason & Hamlin organ for \$750, and a bell for the original belltower for \$275.⁵⁰ In 1868, the church rented out pews at a rate of \$1,334, and the following year, \$1,536. In 1868, they congregation established a liberal salary for the pastorate at a rate of \$1,300.

The second category of expenses relates to external purchase of additional land and construction at the rear of the plot. In November 1866, the trustees purchased a lot from Charles Drake for \$700 and constructed a “very suitable and commodious building” the next year for \$3,033.38, which served as a parsonage. “The work was done by Isaac S. Slaight and R. T. Hill, the trustees furnishing all the material.” The next external improvement to the church property was the addition of a strip of land of 100 by 250 feet in the rear of the church, for \$1000 from Mr. Aspinwall, who offered to accept one-half the price of appraisal. This transaction was delayed until 1874.⁵¹

Due to the additions that St. Paul’s Church made in its early life, the church faced the challenge of a large quantity of debt from its inception. By 1869, the debt of the church was \$6,837, including mortgages of \$5000 on the church and parsonage. This debt led many of St. Paul’s congregants to dig deep to find solutions to pay it off, contributing their own funds or setting up fundraisers. The industriousness of St. Paul’s church members was on display on subsequent efforts to raise funds for the debt of building the new church. Women set up a large tent on the grounds to sell refreshments for visitors. Through these efforts, they added \$269.68 in 1861 and \$404.40 in 1862.⁵²

By the 1870s, things started to turn around financially for St. Paul’s due to the industrious nature of congregation members. The indebtedness of the church had quickly and considerably diminished by the 1870s. In 1874, the treasurer reports claimed that all debts had been paid, except for two mortgages amounting to \$4,500. At the time, the church and parsonage were valued at \$15,000. The remaining debt continued until 1881 when “a sainted mother of the church, Mrs. Mary Wood” contributed \$1,100 and urged the board of trustees to free themselves of the debt. In addition, the church received “a legacy of \$1,953.55 from the estate of the late O. A. Wood.”⁵³ Others soon came forward to give financial aid and in 1882, the church was free of the 20 years of debt that had been hanging over it.⁵⁴

The general improvements throughout the churches history also owed largely to its organizations, including The Ladies’ Aid Society, founded in 1886, which went further in their efforts to reduce the indebtedness of the church and raise funds for repairs. According to A. Y. Hubbell, the Ladies Aid Society was “one of the most successful financial aids to the church, and in the last few years has raised large sums of money.”⁵⁵

⁵⁰ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 100-101. The Mason & Hamlin organ was used until 1924

⁵¹ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 100-101.

⁵² A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island*, 99-101.

⁵³ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island*, pp. 101, 104.

⁵⁴ “St. Paul’s Methodist Church Unique as Congregational Community Organization,” by Vernon B. Hampton, August 18, 1928, Churches - New York - Staten Island (St. Paul’s Methodist), Staten Island Historical Society, Staten Island, NY.

⁵⁵ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island*, 103.

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General Improvements after 1882

Despite its freedom from debt in 1882, improvements and additions continued after this period largely due to the success of the church and its Sunday School. Sunday classes took place in the rear section of the 1859 building until 1961, when the rear addition was built specifically for classrooms.

As church attendance increased in St. Paul’s Church, its Sunday School experienced a remarkable growth throughout the late-nineteenth century. The attendance for the school was at full capacity and more students were asking to enroll. In 1883, David C. Butler, the superintendent of the Sunday School, proposed enlarging the school portion of the building. Butler offered to be responsible for the expenses and the congregation offered him the privilege of making the desired alterations. The decision was made to tear down an old chapel at the rear and erect an entirely new one, seventy-five-by-fifty-feet.⁵⁶ The work was done by Henry L. Sprague and James L. Bedell at a cost of \$3,800. According to A. Y. Hubbell, the new Sunday School building “was considered, at that time, by the presiding elder of the district, to be the most beautiful and most convenient Sunday-school room in the Newark conference. The ventilation was through the ceiling, which was twenty feet high.” It accommodated forty students. The cost of the Sunday school in 1883 was paid off within one year, thanks to the “hard work and perseverance on the part of the Sunday School.”⁵⁷

Starting in the late 1880s through the 1890s, the congregation also made significant improvements to preserve the church and make mass more enjoyable for members. In 1887, the congregation hired Messrs. Wolff & Son, of Stapleton to replace an old and unsightly board walk with more massive and substantial concrete walks, at a cost of \$400. Inside the sanctuary the congregation had the church decorated and frescoed and purchased new lamps. In 1890, the congregation voted to purchase a new pipe organ from Messrs. Jardine & Sons of New York, \$2,200. They also spent \$300 to enlarge a space in the pulpit platform for the organ and build a suitable place for the choir. They also contracted Wm. H. Daggett to install a new slate roof for \$700. In 1895, they contracted John B Wood to install J. L. Mott system of steam heaters in place of the old stoves.⁵⁸ A steam-heated system was installed in the church in 1895, and both the church and parsonage were redecorated two years later in 1897. In 1904, St. Paul’s initiated further redecorating by installing new pews, carpet, and art glass windows (many of them memorials) at a cost of over \$5,000.⁵⁹

In October of 1918, the building experienced an unfortunate incident when a series of explosions of ammunition occurred in the government magazines at Morgan, New Jersey. The blast wave extended into Tottenville, and St. Paul’s church and parsonage were severely damaged. According to the history of the church, “much plaster was loosened in the church and the windows were seriously damaged.” Fortunately, the cost for repairs and redecoration, between \$6,000 and \$8,000 was paid by the government.⁶⁰

From Word War I through mid-century, a few structural changes were made to the church and property. The

⁵⁶ Since the current rear section of the building was erected in 1961, it is more likely that there existed a chapel in the rear of the 1859 addition, and that this chapel was torn down to build a 75 by 50 foot Sunday school there. The Sunday school would have presumably been torn down for the current rear classroom and office building, added 78 years later in 1961.

⁵⁷ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island*, 100-103;

⁵⁸ A. Y. Hubbell, *History of Methodism and the Methodist Churches of Staten Island*, 103-104.

⁵⁹ “St. Paul’s Methodist Church: Ninetieth Anniversary: 1859-1949,” 1949, Churches - New York - Staten Island (St. Paul’s Methodist), Staten Island Historical Society, Staten Island, NY; This article does not specify which windows were installed in 1904 but may refer to the windows of the 1859 section or social hall.

⁶⁰ “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

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front entrance of the church was modernized in the early 1920s, including the addition of a flagpole, which is no longer extant.⁶¹ In 1924, the original bell tower and belfry, which had called people to worship for sixty years, was removed. After the 1918 explosion, it posed a safety concern for the tower. In 1932, a newer and larger kitchen was installed at the rear of the chapel. In 1937, a Scout shack was added to the south of the building, and the entrance to the chapel was improved shortly thereafter. During this period, the church and chapel underwent several redecorations, including new carpet in the sanctuary, a new furnace, and the exterior of the building was put in first-class condition. These improvements owed in part to memorial gifts.⁶² The building was also equipped to serve as a disaster center by stocking emergency equipment such as gas masks and rations.⁶³

From 1949 to 1959, St. Paul’s experienced another decided period of growth. In 1949, as the membership grew, the spiritual life of the church strengthened. That year, for the first time in many, a young member of the congregation, Ernest S. Frerichs, dedicated his life to becoming an ordained minister in the Newark Conference.⁶⁴ In 1950, the church purchased the fifty-by-ninety-foot lot adjoining the church property on the northeast. In 1954, the interior of the parsonage was completely redecorated and modernized. Seeing a need for more extensive repairs to the sanctuary and chapel, the congregation banded together in 1958 to pledge \$50,000 over three years to provide additions and renovations.⁶⁵

Sometime in the early to mid 1900s, the congregation purchased and installed a large, rare organ from Europe, which helped to enhance worship service for members. In 1971, the organ was digitized, and pipes and compressors were restored thanks to contributions by church member, J. Graham Christopher, in memory of his loved ones. The organ “digitization” was a massive and rare undertaking due to the size and complexity of the organ, but the result allowed for the organ to play more accurately, and it attracted many enthusiasts to the Church. The organ was renovated again in 2023 to clean and restore the parts of the organ. That year, the congregation held a “Service of Dedication of the Restored and Modernized Organ.” They thanked members who offered their assistance and who formed an organ committee. During the dedication, the congregation thanked Chester A. Raymond, Inc., of Princeton, N.J, who designed and built the instrument.⁶⁶

In 1999, architect Wallace Kubec of Port Richmond firm Diffendale & Kubec designed a new bell tower for St. Paul’s 140th anniversary. It was erected circa 2000 directly adjacent to the east (side) elevation and appears to the left (east) of the primary elevation. The fifty-five-foot-high brick and fiberglass tower incorporates the original bell that was removed from the façade in 1924. The project was funded by the family of former congregation member Anna Kovalsky in her memory to “honor a woman they all loved, and the church that she loved.”⁶⁷

⁶¹ “St. Paul’s Methodist Church: Ninetieth Anniversary.”

⁶² “St. Paul’s Methodist Church: Ninetieth Anniversary.”

⁶³ “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

⁶⁴ “St. Paul’s Methodist Church: Centennial, 1859-1959,” July 1959, MS 89 - Misc. Churches - Box 3, Staten Island Historical Society, Staten Island, NY.

⁶⁵ “St. Paul’s Methodist Church: Centennial, 1859-1959.”

⁶⁶ “St. Paul’s Methodist Church Unique as Congregational Community Organization,” by Vernon B. Hampton, August 18, 1928, Churches - New York - Staten Island (St. Paul’s Methodist), Staten Island Historical Society, Staten Island, NY; According to a church member, the organ dates to the 1800s and was from the Black Forest region of Germany.

⁶⁷ “In Memory of Anna,” by Leslie Palma-Simoncek, *Advance Religion Editor*, 1999, Churches - New York - Staten Island (St. Paul’s Methodist), Staten Island Historical Society.

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Congregation Members

Many of the early congregants were descendants of the first European colonial settlers, including the Totten family. By 1952, both Bethel and St. Paul’s had a combined membership of more than 1,000. Individual members of the congregation were often described as honest, industrious, and hardworking. Some were more prominent businessmen such as W. Earle Laing, member of the board of trustees and Vice President of the Staten Island National Bank and Trust Company. As journalist John Concevitch stated in 1952, “businessmen can also give time to their church and still earn their bread and butter.” But most members were average middle-class residents who escaped headlines. They included Sunday School teachers and industrious laymen and women. Many made the long journey into Manhattan every day for work. Others worked in Tottenville.⁶⁸

According to journalist John Concevitch, St. Paul’s church, exemplifies the friendliness and warm-heartedness and *hometownism* of Tottenville. The congregation is often described as having a community spirit and selflessness of attitudes and service. In 1952, Rev. Edward D. Conklin stated, “I have a good group of laymen in my church who don’t leave everything up to a minister.” The congregation has done community work for the Red Cross, and helped establish a blood bank at Richmond Memorials Hospital which was a vital hospital for the South Shore of Staten Island.⁶⁹ They have also worked with orphanages and refugees.⁷⁰

St. Paul’s sense of community was evident in the internal operations of the congregation. Records show that business matters were often decided by congregational vote, instead of being left to the attention of the trustees and official boards, as is generally customary among Methodist Churches. For example, the 1861 decision to build the new edifice to supplant the small chapel was decided by congregational meeting and vote. Similar meetings influenced the 1868 decision to rent pews by a vote, and the 1883 decision to enlarge and modernize the Sunday School building, and the 1890 vote to use legacy funds for a new pipe organ and other improvements.⁷¹

The church’s community spirit and selflessness were also evident in its numerous organizations and clubs, which included men’s and women’s clubs, scout groups, the Women’s Society of Christian Service, the Yiton Society, the Woman’s Bible Society, and three choirs. Women’s organizations in particular played a pivotal role over the years in helping raise funds. For example, in 1889, the Ladies Aid Society raised money to buy the pipe organ.⁷² Another highlight of women’s activity was the annual St. Paul’s Bazaar which the Ladies Aid Society had conducted.⁷³ In 1940, by order of the Annual Conference, all women’s orgs of the church were combined into one moving force known as the Woman’s Society of Christian Service.⁷⁴ One well remembered female member was Anna Kovalsky. Kovalsky was known as “the lady who rode the train” for her weekly trips to the church aboard the Staten Island railway.⁷⁵

⁶⁸ “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

⁶⁹ “Bethel, St. Paul’s Add Much to Tottenville Community Life.”

⁷⁰ Invitation to Near East Dinner, St. Paul’s Church, MS. 98 Misc. Churches, St. Paul’s Methodist Episcopal, Staten Island Historical Society, Staten Island, NY.

⁷¹ “St. Paul’s Methodist Church Unique as Congregational Community Organization.”

⁷² “The Social Union Gazette in Aid of The Organ Fund: St. Paul’s Church,” 1880, St. Paul’s ME Church Tottenville, MS 89 - Misc. Churches - Box 3, Staten Island Historical Society, Staten Island, NY.

⁷³ “St. Paul’s Methodist Church Unique as Congregational Community Organization.”

⁷⁴ “St. Paul’s Methodist Church: Ninetieth Anniversary.”

⁷⁵ “In Memory of Anna.”

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Pastors of St. Paul’s also foregrounded youth work and emphasized the importance of converting youth. They spoke of the issues of infidelity, skepticism, fatalism, and the deterioration of "family government."⁷⁶ The church was well known for its robust Sunday School, with an excellent teaching record. In 1883, they erected an entirely new building with modern equipment such as stationary blackboards and a seating capacity of 450 to accommodate rising demand for enrollment.⁷⁷ St. Paul’s was also known for its Boys and Girls Scouts organizations. The smaller building to the rear of the site was used as a scout building.⁷⁸

St. Paul’s often opened its parish hall to external community organizations, including the Conference House Association, The Philemon Literary Society, the South Shore Protective Association. In 1891, St. Paul’s sponsored its own Epworth League, and a Junior Epworth League soon followed.⁷⁹ St. Paul’s was also unique for its close ties with the Freemasons. The Huguenot Lodge, F. And A. M., held its meetings at St. Paul’s regularly for over twenty-five years. On June 23, 1895, a Rev. J. B. Taylor preached a special sermon to the Masonic fraternity in St. Paul’s church.⁸⁰ St. Paul’s members often participated in these clubs and organizations. For example, David Fleming Coleman, a member of St. Paul’s, worked as an instructor of chemistry and was part of the Masons Lodge No. 381, the Delta Upsilon Fraternity, and the Delta Theta Phi Law Fraternity.⁸¹ Women too participated in organization, such as ... One Anna Cole Van Name was a member of St. Paul’s and participated in the “Daughters of the American Revolution, and the Philemon Literary Society.”⁸²

Freemasons

Freemasonry in Staten Island has a long and at times contentious history. Earlier efforts to by the British to establish freemason lodges in Staten Island failed, and there was a popular prejudice against Freemasonry for its character as a secret society, as well as occasional Anti-Masonry meetings to object to their influence. The first recorded freemasonry meeting in Staten Island was by the Richmond Lodge on July 6, 1825. The Richmond Lodge experienced hurdles throughout the first half of the nineteenth century. But after its reorganization in 1851, the Richmond Lodge would go on an upward trend of growth. In 1897, a Masonic Hall was erected in Port Richmond, and in 1926, a Masonic Temple was erected on Anderson Avenue, Port Richmond. There was also a Masonic Hall in Tompkinsville. These were all in northern Staten Island.⁸³

While freemasonry was establishing itself in the north and east of Staten Island, it had a marked presence in Tottenville, associated with early Methodists who settled there. An 1855 newspaper source refers to the Huguenot Lodge, No. 381, which included members associated with the settlement of Tottenville. They included John Totten and W. H. Totten. This Lodge had established their first meeting place in Odd Fellow’s Hall in 1855. In 1859, they occupied a room in St. Paul’s Methodist Episcopal Church, in 1883, they occupied a room over Fisher’s drug store, and in 1901 they met in the Knights in Pythias Hall. In 1909, perhaps with more

⁷⁶ *The Staten Island Review*, Vol. 2, Tottenville, February 1876, MS 89 - Misc. Churches - Box 3, Staten Island Historical Society, Staten Island, NY.

⁷⁷ “St. Paul’s Methodist Church Unique as Congregational Community Organization.”

⁷⁸ “Bethel, St. Paul’s Add Much to Tottenville Community Life,” *Staten Island Advance*, October 01, 1952.

⁷⁹ “St. Paul’s Methodist Church Unique as Congregational Community Organization.”

⁸⁰ “Long Island Nyack Staten Island,” *New York Tribune*, June 15, 1895.

⁸¹ Charles W. Leng, and William T. Davis, *Staten Island and Its People: A History, 1609-1929*, vol. 3 (New York: Lewis Historical Publishing Company, Inc., 1930), 142-143.

⁸² Leng and Davis, *Staten Island and Its People*, 205.

⁸³ Leng and Davis, *Staten Island and Its People*, 769-770.

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financial flexibility, the lodge had erected a Masonic Hall on Main Street, Tottenville.⁸⁴

The Huguenot lodge, F. & A. M found its home in St. Paul’s upon the erection of the first chapel in 1859. During the proposed plans for the original chapel in 1859, St. Paul’s received an offer from Huguenot lodge, F. & A. M. that if they made it two stories, the lodge would rent out upper level for five years at \$75/year. The Masons would retain the room for nearly twenty-five years until in remodeling the building for a Sunday school room, the second floor was closed off.⁸⁵ The southeast section of the 1859 social hall has a pronounced dropped down ceiling which is accessible through a hatch. This is possibly the area the local masonic temple rented for meetings in the nineteenth century.

According to one congregation member, the freemasons were early members of St. Paul's congregation and took part in building the church. They likely influenced the design choice of the sanctuary ceiling, with its ornate crown molding, as well as the masonic imagery of the stained-glass windows. The sanctuary windows, which contains symbols of the freemasons were influenced by them.

Architectural Significance: Late Victorian Romanesque Revival Style

Romanesque Revival Architecture

Romanesque revival architecture began in the mid-nineteenth century and had its roots in the round-arched style of the Medieval era in Europe that preceded the pointed-arch Gothic style. Romanesque Revival is characterized by a massive quality, thick walls, round arches with arcaded corbel tables, sturdy pillars, barrel vaults, and large towers. Buildings typically have clearly defined forms, often symmetrical plans, and give an appearance of simplicity when compared to Gothic. Semicircular arches are used for all openings and sometimes where there are no openings as form to enrich walls. What distinguishes this round-arch style from others are the use of "under stringcourses and eaves," including raking eaves of the gables. Buttresses are normally of slighter projection than in Gothic style. Towers may be finished off with parapets or topped with pyramidal roof with spires. Massing can be symmetrical or asymmetrical. The wheel window which also appears in Gothic design but have precedents in late Romanesque Italy, are common. Walls surfaces are often broad and smooth.⁸⁶

St. Paul's period of construction coincided with the rising popularity of Romanesque Revival style. The style's success in the 1850s and 1860s led to new churches and public buildings being more frequently Romanesque than Gothic. The First two American architects of Romanesque were Richard Upjohn and James Renwick.⁸⁷ But the style’s popularity in the United States in the later nineteenth century owes in large part to architect Henry Hobson Richardson. Richardson's version of this style would be dubbed Richardsonian Romanesque and his most influential example was Trinity Episcopal Church in Boston built in 1873-77. Richardsonian Romanesque is distinguishable from the earlier Romanesque Revival by being wholly or in part of rock-faced masonry, often with a rougher surface, while arches, lintels, and other structural features are often emphasized by being of different stone form than the walls, thus creating a sense of weight and massiveness.⁸⁸

⁸⁴ Leng and Davis, *Staten Island and Its People*, 770-73.

⁸⁵ Hubbell, *History of Methodism*, 92.

⁸⁶ Marcus Whiffen, *American Architecture since 1780: A Guide to the Styles* (MIT Press, 1992), 61.

⁸⁷ Whiffen, *American Architecture since 1780*, 61-63.

⁸⁸ Whiffen, *American Architecture since 1780*, 133.

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Thanks to the popularity of Richardson’s design, the 1880s and early 1890s saw a growth in Romanesque Revival styles among Episcopal churches, which began to rival Gothic Revival iterations. During the Late Victorian era in the U.S., Romanesque ecclesiastic building in New York City typically belonged to Roman Catholic churches and Methodist churches. They were also confined to more cosmopolitan areas. St. Paul’s pre-dates this era of popularity, and in that sense, is set apart.⁸⁹ St. Paul’s also contrasts with other Methodist churches in Staten Island which typically utilizes wood construction as opposed to brick.

St. Paul’s date of construction (1859-1862) places it more accurately in the tail end of the "age of architectural revival" in the U.S. This period was a point of transition in which churches, namely Methodist churches, moved away from the simplicity of the earlier Greek Revival inspired buildings and more toward decorative Romanesque and Gothic Revival styles. Increasingly knowledgeable clients and a more formally trained architects produced designs with higher degrees of architectural accuracy than before.⁹⁰ Though no documentation has been found about the architect of St. Paul’s, they may have belonged to this cohort of architects with an academic background in replicating historical styles.

St. Paul’s Methodist Episcopal Church

St. Paul’s Methodist Episcopal Church is an example of Late Victorian Romanesque Revival Ecclesiastic building designed by an unknown architect and built by T. Kilpatrick in 1859-60, with an additional more modest rear addition added in 1961.

The north 1862 addition of St. Paul’s most clearly exemplifies the Romanesque Revival style. Features such as its prominent gable roof with raking eaves and eave returns, tall round-arched windows, and triple-recessed brick blind arch give the primary elevation a quality of vertical mass, thickness, and weight especially compared to the middle 1859 section and rear (south) 1961 addition. St. Paul’s church has a clearly defined form, regular and symmetrical plan, and overall appearance of simplicity. Romanesque features include the thick brick walls and pillars, triple-recessed blind arches, arched corbel tables, tall round-arched stained-glass windows, and the use of an entablature and balustrade above a rounded double-door entryway. Inside the sanctuary, the original flat ceiling with its elaborate plaster crown molding gives St. Paul’s a unique quality and is more characteristic of a civil building or courthouse than a church, which typically utilizes vaulted ceilings. Its overall design owes in large part to the influence of early congregation members who were also Freemasons.

St. Paul’s design can also be described as an urban-oriented model of church design with its emphasis on the façade and its focus on functionality, efficient space utilization, and the integration of infrastructure to support a growing congregation living in a growing suburb. It’s brick exterior also sets it apart from most Methodist churches, which were typically made of wood, and indicates the connection to the historic company town of Kreischerville in northwest Staten Island, which manufactured bricks.⁹¹ The church’s location of Tottenville at the southwest corner of Staten Island also meant that it was a destination to and from nearby New Jersey. The 1862 sanctuary was directly correlated with the need for more space and was built as an addition to the 1859 building rather than a replacement for it so that the former could be repurposed for secondary functions important to a growing congregation such as an event space and kitchen. Though the church plot and plan are

⁸⁹ St. Bartholomew’s Protestant Episcopal Church and Rectory - NR 1980.

⁹⁰ Leland M. Roth, ed. *American Architecture: A History*, (Boulder: Westview Press, 2001) 108.

⁹¹ See; Lisa M. Santos, "The Boom and Bust of Kreischerville, Staten Island’s Lost Company Town," *Curbed New York*, June 29, 2016. <https://ny.curbed.com/2016/6/29/12059896/kreischerville-staten-island-nyc-history>.

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limited in overall size, the emphasis on the facade aimed to create a quality of mass and thickness, providing a visually stimulating structure that contributed to the identity of Tottenville and its congregation members, who included wealthy and prominent Tottenville residents, many of whom were Freemasons.

One of St. Paul's contemporaries was **St. Patrick's R.C. Church** (1860-1862) of historic Richmond Town, Staten Island. St. Patrick's represents the early Romanesque Revival style with its beautiful brick building and round-topped window openings. Its centrally located brick tower is extremely tall and projects out from the plane of the facade, adding to the overall sense of mass. The tower's narrow verticality is more in keeping with Gothic Revival style. At the base of the tower, vertical round arched entrance double doors are recessed in a round-arched bay.

Both St. Paul's and St. Patrick's utilize corner buttresses and a stepped arch corbel under the main gable roof as decorative features, and for St. Patrick's, this pattern is repeated as the horizontal band at the base of the belfry. For St. Paul's, arch corbel tables also extend horizontally, this time from the corner eaves of the gable, and stop where the central triple-recessed arch is. Compared to St. Patrick's church, St. Paul's features are more compact, adding to the visually stimulating facade.

St. Patrick's pleasant appearance is not from an elaborate design concentrated in the facade like St. Paul's is, but rather from structural projections, sharply defined and expressive outlines and proportions, and an "interesting play of light and shadows on the surface of the plain, brick walls."⁹² Like with St. Paul's each flanking bay of the facade contain well-proportioned round-arched stained-glass windows, but St. Patrick's central bay tower with a window surmounted by a blind oculus within a sunken panel in brickwork is more subdued compared to the St. Paul's triple-recessed arch, tall round-arched stained-glass windows with oculus, and balustrade.

Calvary Presbyterian Church, constructed in 1894, is another comparable example of Romanesque Revival design located in West New Brighton Staten Island. The stone, brick, and decorative half-timbering church is a mix Tudor Revival and Romanesque Revival style within an irregularly massed building with little applied ornamentation. Its base of dark bluestone ashlar set in brown mortar and projecting brownstone belt course are key characteristics of Romanesque Revival style. But the steeply pitched gable and pyramidal roof with slightly flared boxed-in eaves are more in keeping with Tudor Revival style.

In addition to the asymmetrical form, the Romanesque derived features on Calvary Presbyterian church are much more subdued. The primary elevation has a corner tower, a central pavilion, and corner parish hall. The arched main entrance is in the corner tower, is setback, and is framed by brownstone blocks. A pair of small, modest windows halfway up the tower are flat-arched with brownstone sills and above is a small single round-arched window. The belfry of the tower features three tall arches on all four sides enclosed by wood louvers.

Calvary's design is more picturesque than reflective of an urban model. The use of dark wood and simple tracery on the central bay contrast with the starker interplay of red brick and intricate plaster arch corbel tables on St. Paul's facade. Its front-gable central pavilion is ironspot brick with three large stained-glass windows. A wide, early English-style arch contains the three round-arched windows, each set in a wood frame. The curved line of the outer slope of each windows' arch continues in dark wood to create a simple design in wood tracery.

⁹² "St. Patrick's Church," Landmarks Preservation Commission, 1968.

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The spaces between the wood tracery are ivory-colored stucco.⁹³

Conclusion

St. Paul's Methodist Episcopal Church, constructed in three phases (1859, 1862, and 1961) is a prominent Methodist church that exemplifies the prominence of Methodism in the southern and west portion of Staten Island since the 19th century. Throughout its history, St. Paul's served as a hometown church that fostered a strong sense of community and altruism in Tottenville, and its members exemplified the qualities of community spirit and selflessness as they worked to continuously improve their church. The church was designed by an unknown architect, and builder T. Kilpatrick, in the Romanesque Revival style. St. Paul's design is especially evident in its ornate primary elevation with its clearly defined form, thickness, ornate detailing, and overall appearance of simplicity. Romanesque derived details include the large round-arched stained-glass windows, raking eaves and eave returns, entablature with Romanesque-derived corbeling, triple-recessed brick blind arch, and prominent red brick exterior. Although the Romanesque Revival elements are less pronounced in the middle section, and absent in the rear (south) section, the overall story of the building campaigns speaks to its functionality, efficient space utilization, and the integration of infrastructure to support a growing congregation living in a growing suburb. St. Paul's Methodist Episcopal Church is nominated to the National Register of Historic Places at the local level of significance under **Criterion A** in the area of **Social History** and **Criterion C** in the area of **Architecture**. The period of significance begins in 1859 and ends in 1975, the fifty-year threshold for listing in the National Register. The property derives its primary significance from its design, materials, and workmanship, and thus satisfactorily meets **Criteria Consideration A** (Religious Properties).

⁹³ Kathleen Howe, "Calvary Presbyterian Church," National Register of Historic Places Nomination Form (Washington, DC: US Department of the Interior, National Park Service, 2002).

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Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67 has been requested)
☐ previously listed in the National Register
☐ previously determined eligible by the National Register
☐ designated a National Historic Landmark
☐ recorded by Historic American Buildings Survey # _____
☐ recorded by Historic American Engineering Record # _____
☐ recorded by Historic American Landscape Survey # _____

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 0.73

(Do not include previously listed resource acreage.)

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

1. Latitude: 40.508510

Longitude: -74.247390

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

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes all resources historically and presently associated with the nominated property.

11. Form Prepared By

name/title Vasken Markarian, Historian [edited by Jeff Iovannone, PhD, NYSHPO]

organization New York Landmarks Conservancy

date 08/07/25

street & number 1 Whitehall Street

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city or town New York

state NY

zip code 10004

e-mail vgmarkarian@gmail.com

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1:12,000

0 500 1000 ft



St. Paul's Methodist Episcopal Church



New York State
Parks, Recreation and
Historic Preservation

Projection: WGS 1984 UTM Zone 18N

Mapped 07/14/2025 by Matthew W. Shepherd, NYSHPO

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1:1,200

0 50 100 ft

Projection: WGS 1984 UTM Zone 18N



Nomination Boundary (0.73 ac)

New York State Orthoimagery Year: 2023



New York State
Parks, Recreation and
Historic Preservation

Mapped 07/14/2025 by Matthew W. Shepherd, NYSHPO

DRAFT – St. Paul’s Methodist Episcopal Church

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County and State



1:1,200

0 50 100 ft

Projection: WGS 1984 UTM Zone 18N



Nomination Boundary (0.73 ac)



Tax Parcels

Richmond County Parcel Year: 2024



New York State
Parks, Recreation and
Historic Preservation

Mapped 07/14/2025 by Matthew W. Shepherd, NYSHPO

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: St. Paul's Methodist Episcopal Church

City or Vicinity: Staten Island

County: Richmond County

State: NY

Photographer: Vasken Markarian

Date Photographed: 07/16/2024

Description of Photograph(s) and number:

- 0001 of 0039: Primary (north) elevation, facing south.
- 0002 of 0039: Primary (north) elevation, facing south.
- 0003 of 0039: North elevation round arched windows, balustrade, and entablature.
- 0004 of 0039: North elevation bell tower, facing south.
- 0005 of 0039: Oblique view of north elevation, facing southwest.
- 0006 of 0039: Oblique view of north elevation, facing southeast
- 0007 of 0039: West elevation, facing east.
- 0008 of 0039: Sanctuary window on west elevation, facing east.
- 0009 of 0039: West elevation of transition between 1862 building and 1859 building, facing east.
- 0010 of 0039: Gable entrance on west elevation of 1859 building, facing east.
- 0011 of 0039: West elevation of 1961 rear addition, facing east.
- 0012 of 0039: Oblique view, facing northeast.
- 0013 of 0039: Parking lot, facing southeast.
- 0014 of 0039: South elevation of 1961 rear addition, facing west.
- 0015 of 0039: Oblique view of south and east elevation, facing northwest.
- 0016 of 0039: East elevation of 1961 rear addition, looking west.
- 0017 of 0039: East elevation of 1859 building, looking west.
- 0018 of 0039: East elevation of 1859 building, looking west.
- 0019 of 0039: East elevation of sanctuary, looking west.
- 0020 of 0039: East elevation of sanctuary, looking west, with belltower to the right.
- 0021 of 0039: Entrance vestibule, facing east.
- 0022 of 0039: Front of sanctuary, facing south.
- 0023 of 0039: Nave, facing east.
- 0024 of 0039: Nave, facing west.
- 0025 of 0039: Rear sanctuary, facing north.
- 0026 of 0039: Rear west corner of sanctuary, facing north.
- 0027 of 0039: Wooden pews.
- 0028 of 0039: Oblique of altar, facing southeast.
- 0029 of 0039: Pipe organ.
- 0030 of 0039: Interior of pipe organ.
- 0031 of 0039: Interior of pipe organ.

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0032 of 0039: Sanctuary nave windows.

0033 of 0039: Sanctuary nave windows.

0034 of 0039: Social hall, facing east.

0035 of 0039: Social hall and hidden arch, facing south.

0036 of 0039: Outside of kitchen, and upper area concealed by dropped ceiling, facing west.

0037 of 0039: Rear 1961 addition, facing south.

0038 of 0039: Office in 1961 addition, with original wall of 1859 building, facing northeast

0039 of 0039: Roof structure of 1961 addition, facing north.

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Figures

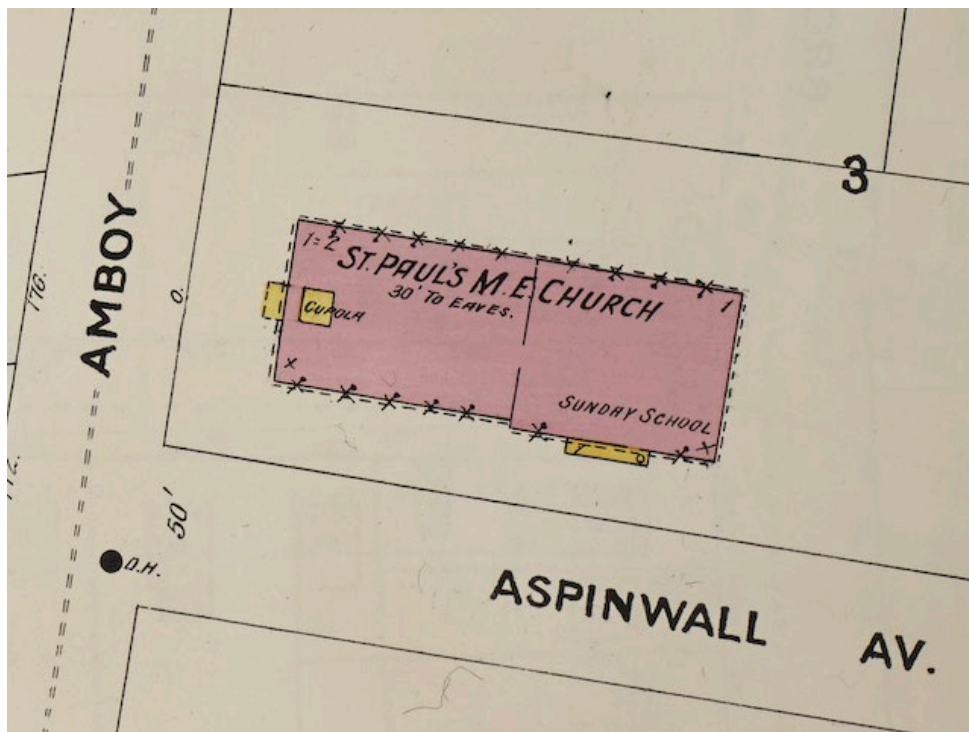


Figure 1. Sanborn map, 1898. St. Paul's Methodist Episcopal Church.

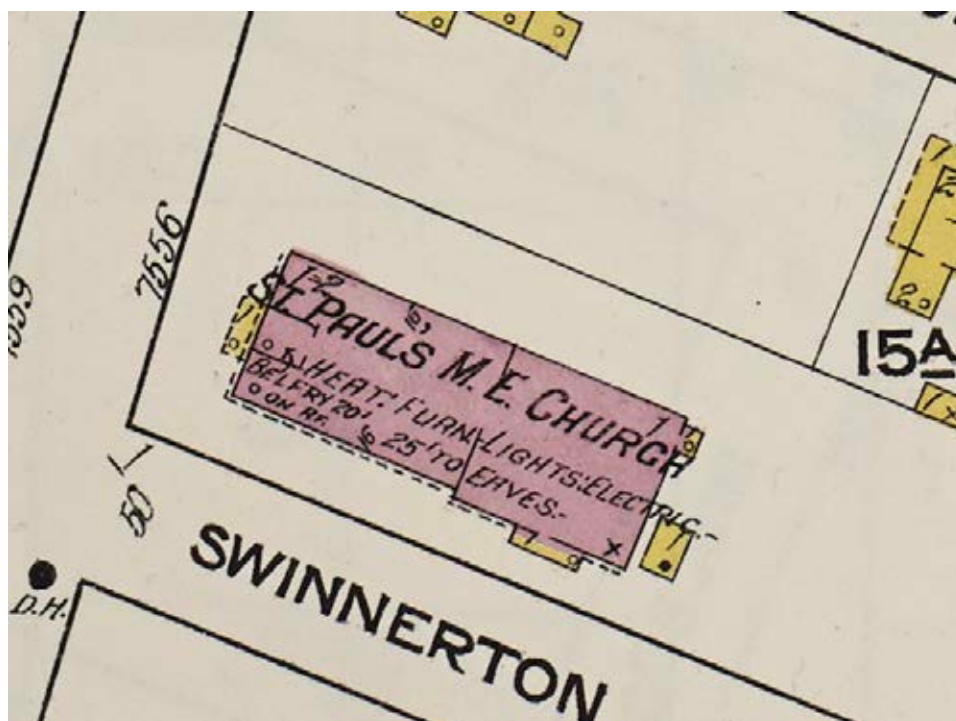


Figure 2. Sanborn map, 1917. St. Paul's Methodist Episcopal Church.

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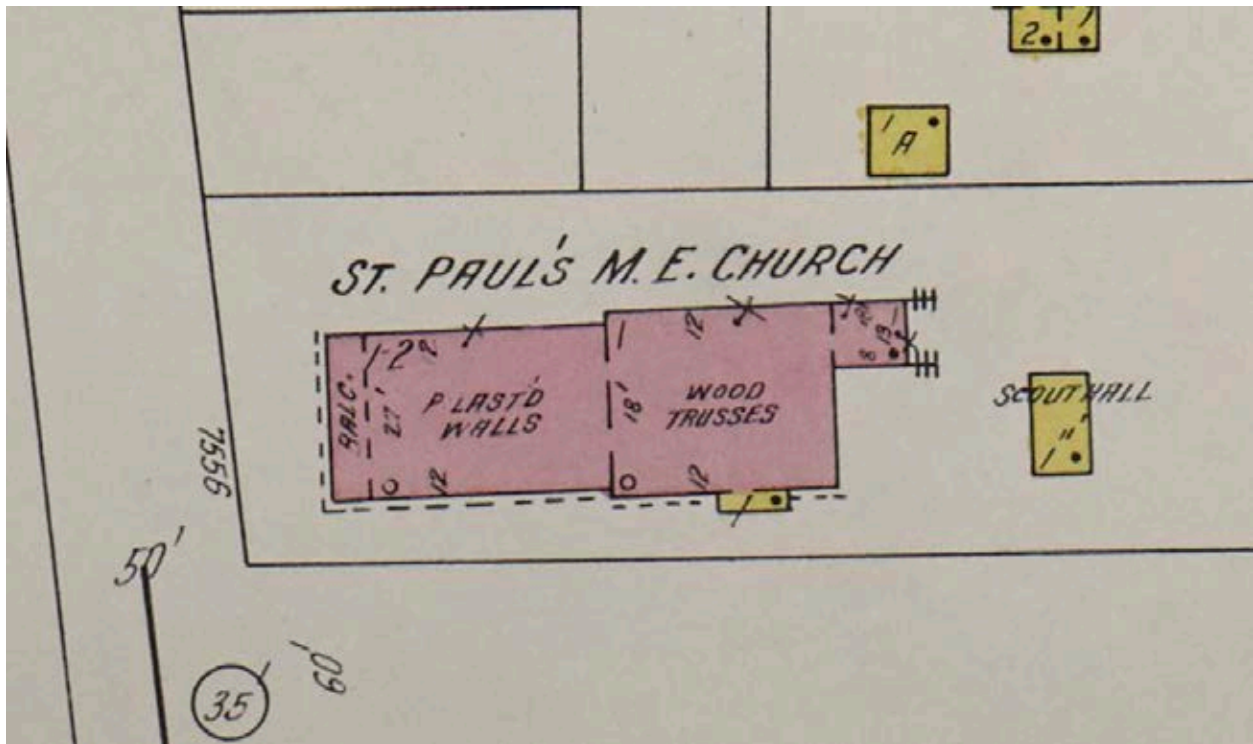


Figure 3. Sanborn map, 1937-38. St. Paul's Methodist Episcopal Church

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**ST. PAUL'S M. E. CHURCH,
Tottenville.**

Figure 5. Historic photo (1898 or earlier) of St. Paul's Methodist Episcopal church with belfry at the peak of the roof (removed in 1924 due to 1918 munitions explosion). Source: A. Y. Hubbell, *A History of Methodism and the Methodist Churches of Staten Island* (New York: Richmond Publishing Company, 1898), 90.

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Figure 6. Historic photo from 1940s. https://1940s.nyc/map/photo/nynyma_rec0040_5_07915_0001#15.68/40.505213/-74.247833.

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Photographs

St. Paul's United Methodist Church

7558 Amboy Rd, Staten Island, Richmond County, New York 10307

Photographed by Vasken Markarian, July 16, 2024 (except as noted)



Photo 1. Primary (north) façade, facing south

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Photo 2. Primary (north) façade, facing south.

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Photo 3. North façade round arched windows, balustrade, and entablature.

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Photo 4. North Façade Bell tower, facing south.

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Photo 5. Oblique view of north façade, facing southwest.



Photo 6. Oblique view of north façade, facing southeast

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Photo 7. west façade, facing east.

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Photo 8. Sanctuary window on west façade, facing east.

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Photo 9. West façade of transition between 1862 building and 1859 building, facing east.



Photo 10. Gable entrance on west façade of 1859 building, facing east.

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Photo 11. West façade of 1961 rear addition, facing east.



Photo 12. Oblique view, facing northeast.

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Photo 13. Parking lot, facing southeast.



Photo 14. South façade of 1961 rear addition, facing west.

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Photo 15. Oblique view of south and east façade, facing northwest.



Photo 16. East façade of 1961 rear addition, looking west.

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Photo 17. East façade of 1859 building, looking west.



Photo 18. East Façade of 1859 building, looking west.

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Photo 19. East Façade of sanctuary, looking west.



Photo 20. East Façade of sanctuary, looking west, with belltower to the right.

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St. Paul's Methodist Episcopal Church (Interior)



Photo 21. Entrance vestibule, facing east.

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Photo 22. Front of sanctuary, facing south.



Photo 23. Nave, facing east.



Photo 24. Nave, facing west.

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Photo 25. Rear sanctuary, facing north.

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Photo 26. Rear west corner of sanctuary, facing north.

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Photo 27. Wooden pews.

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Photo 28. Oblique of altar, facing southeast.

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Photo 29. Pipe organ.

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Photos 30 Inside of Pipe organ.



Photos 31. Inside of pipe organ.

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Photos 32 & 33. Sanctuary nave windows.



Photo 34. Social hall, facing east.

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Photo 35. Social hall and hidden arch, facing south.



Photo 36. Outside of kitchen, and upper area concealed by dropped ceiling. Facing west.

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Photo 37. Rear 1961 addition, facing south.

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Photo 38. Office in 1961 addition, with original wall of 1859 building, facing northeast

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Photo 39. Roof structure of 1961 addition, facing north.