



HISTORIC RESOURCE INVENTORY FORM

NYS OFFICE OF PARKS, RECREATION
& HISTORIC PRESERVATION
P.O. BOX 189, WATERFORD, NY 12188
(518) 237-8643

OFFICE USE ONLY

USN:

IDENTIFICATION

Property name (if any) Hope United Presbyterian Church (First Korean Methodist Church of New York)
Address or Street Location 500 South Broadway
County West Chester Town/City _____ Village/Hamlet: Tarrytown
First Korean Methodist Church of
Owner New York Address 500 South Broadway, Tarrytown, New York
Original use Religious Current use Religious
Architect/Builder, if known _____ Date of construction, if known 1931

DESCRIPTION

Materials – please check those materials that are visible

Exterior Walls:	<input type="checkbox"/> wood clapboard	<input type="checkbox"/> wood shingle	<input type="checkbox"/> vertical boards	<input type="checkbox"/> plywood
	<input type="checkbox"/> stone	<input checked="" type="checkbox"/> brick	<input type="checkbox"/> poured concrete	<input type="checkbox"/> concrete block
	<input type="checkbox"/> vinyl siding	<input type="checkbox"/> aluminum siding	<input type="checkbox"/> cement-asbestos	<input type="checkbox"/> other: _____
Roof:	<input type="checkbox"/> asphalt, shingle	<input type="checkbox"/> asphalt, roll	<input type="checkbox"/> wood shingle	<input type="checkbox"/> metal <input checked="" type="checkbox"/> slate
Foundation:	<input type="checkbox"/> stone	<input type="checkbox"/> brick	<input checked="" type="checkbox"/> poured concrete	<input type="checkbox"/> concrete block

Other materials and their location: Stone window sills; copper gutters and downspouts; wood window surrounds and doors

Alterations, if known: _____ Date: _____

Condition: excellent good fair deteriorated

Photos

Provide several clear, original photographs of the property proposed for nomination. Submitted views should represent the property as a whole. For buildings or structures, this includes exterior and interior views, general setting, outbuildings and landscape features. Color prints are acceptable for initial submissions.

Please staple one photograph providing a complete view of the structure or property to the front of this sheet. Additional views should be submitted in a separate envelope or stapled to a continuation sheet.

Maps

Attach a printed or drawn locational map indicating the location of the property in relationship to streets, intersections or other widely recognized features so that the property can be accurately positioned. Show a north arrow. Include a scale or estimate distances where possible.

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(See Reverse)

PLEASE PROVIDE THE FOLLOWING INFORMATION

IF YOU ARE PREPARING A NATIONAL REGISTER NOMINATION, PLEASE REFER TO THE ATTACHED INSTRUCTIONS

Narrative Description of Property: Briefly describe the property and its setting. Include a verbal description of the location (e.g. north side of NY 17, west of Jones Road; a general description of the building structure or feature including such items as architectural style (if known) number of stories type and shape of roof (flat gabled mansard shed or other) materials and landscape features. Identify and describe any associated buildings, structures or features on the property such as garages silos privies pools gravesites. Identify any known exterior and interior alterations such as additions replacement windows aluminum or vinyl siding or changes in plan. Include dates of construction and alteration if know. Attach additional sheets as needed.

See Continuation Sheet

Narrative Description of Significance: Briefly describe those characteristics by which this property may be considered historically significant. Significance may include, but is not limited to, a structure being an intact representative of an architectural or engineering type or style (e.g., Gothic Revival style cottage, Pratt through-truss bridge); association with historic events or broad patterns of local, state or national history (e.g., a cotton mill from a period of growth in local industry, a seaside cottage representing a locale's history as a resort community, a structure associated with activities of the "underground railroad."); or by association with persons or organizations significant at a local, state or national level. Simply put, why is this property important to you and the community. Attach additional sheets as needed.

See Continuation Sheet

First Korean Methodist Church of New York (Hope United Presbyterian Church)

Physical Description

Constructed in 1931, The Hope United Presbyterian Church (now the First Korean Methodist Church of New York) is located at 500 South Broadway (US Route 9) on the east side of the road. It is bound to the north by Walter Street, the south by wooded land and Lakeview Drive, the east by property associated with 8 Walter Street, and the west by South Broadway. It is located approximately 500 feet south of the New York State Thruway (Interstate [I]-87/287) which is situated in a shallow cut (see Location Map). The church is screened from the Thruway by residential development and intermittent sound walls that flank the Thruway to the south.

The property consists of the church, attached social hall, and a modern frame shed, and is set back from the edge of South Broadway. Flat lawns are located east and west of the building. Asphalt sidewalks provide access to the church and social hall from South Broadway, respectively. Copses of mature trees are located north, south, and west of the buildings. A historic low stone wall flanks the southern portion of the property at its western edge along South Broadway.

Church

The L-shaped, Tudor Revival-style church is constructed of brick laid in common bond, and is situated close to South Broadway. It is a one-and-a-half story building that sits atop a concrete foundation and raised basement. It is capped by an intersecting-gable roof sheathed in slate with copper gutters and downspouts.

The stem of the L-plan building on the west (principal) façade is four bays wide marked by three lancet windows set within brick surrounds with stone sills and a single door. The windows are protected by Plexiglas which obscures their details. The door is located at the northwest corner of the façade. It is a modern carved wood-panel door topped by a triangular wood tympanum that features a carving of a religious figure in a niche. The door features cast metal handles and is set within a recessed, brick pointed-arch surround with three rows of brick headers, topped by a row of brick stretchers. The stretchers extend from the spring point to the pinnacle of the arch. The door is accessed by a flight of five flagstone-clad steps flanked by a modern closed brick balustrade with metal pipe handrails. The door provides access to a vestibule that is one bay wide, illuminated by lancet windows on its north and south sides. The west façade of the base of the L is two bays long, marked by lancet windows commonly found throughout the building. A decorative diamond-shaped brick pattern occurs in the gable end of the base of this section, which also features the present name of the church in gold-colored metal letters: The First Korean Methodist Church of New York.

The juncture of the L is marked by a two-story brick bell tower that features three-sided bays at the four corners of the second story, illuminated by slot windows. The north, south, east, and west facades of the second story feature openings with decorative metal work, layered with modern crucifixes. The cornice of the bell tower features stepped parapets and decorative brick work. The bell tower is capped by a pyramidal roof sheathed in seamed metal panels.

The north façade is five bays long. The basement level is illuminated by triple twelve-over-twelve double-hung sash set within wood surrounds, topped by a brick lintel. The first story features five lancet windows

similar to those on the west façade. The top half-story is pierced by a large diamond-shaped window protected by Plexiglas. The window is set within a brick surround. A brick end-wall chimney is situated at the northeast corner of the façade.

The south façade is one bay wide. The basement level is illuminated by modern, triple, double-hung sash. The top half-story features a diamond-shaped window similar to the window on the north façade. The east and west corners of the façade are accented by buttresses. A carved stone cornerstone at the southwest corner of the façade indicates that the church was erected in 1931. The east façade is four bays long. The first story features four lancet windows similar to those found on the west façade. The tower is also evident on the east façade. It features a lancet window on the first story, and slot windows and decorative brickwork on the second story.

Attached Social Hall

A one-and-a-half-story, L-plan, Tudor Revival-style social hall is situated southeast of the church. The social hall is connected to the church by a single-story hyphen capped by a front-gable roof sheathed in slate. The social hall and hyphen are constructed of brick laid in common bond. The hyphen is accessed by a flight of four brick steps flanked by iron railings. A timber door with a colored glass window panel is located on its south façade.

The social hall rests on a concrete foundation, and is capped by a front-gable roof sheathed in slate. The roof is pierced by two interior brick chimneys. The west façade is four bays long with a central timber door set within a recessed, brick, pointed-arch surround with three rows of brick headers topped by a row of brick stretchers. The stretchers extend from the spring point to the pinnacle of the arch. The door is accessed by a flight of six brick stairs with flagstone-clad steps. The stairs are flanked by metal rails. Windows are located north and south of the door. Windows north of the door include a multi-pane sash with colored panes set within a wood surround with brick lintels and sills. A three-sided bay window is also situated north of the door, illuminated by similar single and paired multi-pane sash. Paired multi-pane sash are located south of the door. The top half-story above the door is illuminated by three multi-pane slot windows set in wood surrounds with brick lintels and sills.

The south façade is six bays long. Modern multi-pane sash set within aluminum surrounds are at the basement level. The southwestern bay of the first story is marked by a three-sided bay window similar to the bay window on the west façade. Moving east across the first story, four bays are marked by modern multi-pane sash set within front-gable surrounds with brick sills. The fifth bay at the southeast corner is marked by a small modern multi-pane sash set within an aluminum surround with brick lintels and sills. The roofline is emphasized two rows of header bricks.

The east façade is two bays long. Two modern multi-pane sash pierce the basement level and first story. The windows are accented by brick lintels and sills. A slot-type ventilator is situated in the top half-story, below the clipped gable. The roof line is accented by copper cornice returns. A single-story, rectangular-plan addition is appended to southeast corner of the façade.

The north façade is four bays long with a one-bay-by-one-bay L addition at the northwest corner. The northeastern corner features a single-story, one-bay-by-one-bay addition, capped by a half-gable roof sheathed in slate. The addition is pierced by modern multi-pane sash set within aluminum surrounds with brick lintels and sills and modern double-metal doors. The main portion of the north façade features single and paired modern multi-pane sash, and a modern metal door on the first story. Modern multi-pane sash occur in the top half-story, set within front-gable surrounds. Like the majority of social hall windows, windows on the north façade are set within aluminum surrounds with brick lintels and sills. The

roof line is emphasized by two rows of header bricks, topped by a copper gutter box appended to one aluminum and one copper downspout.

The L addition at the northwest corner is one bay long and one bay wide. The east façade features modern, triple, multi-pane sash on the first story, and paired multi-pane sash on the second story and a modern metal door on the second story. The door is accessed by a metal fire escape. The roofline is emphasized by two rows of header bricks, topped by a copper box appended to two aluminum downspouts. The north façade also features modern multi-pane sash similar to those found throughout the chapel. The roofline is emphasized by copper cornice returns.

A modern frame shed is located east of the church and social hall at the rear of the lot. The shed is capped by a side-gable roof.

Historic Context

Tarrytown in the 19th Century

The First Korean Methodist Church of New York, originally known as the Hope United Presbyterian Church is located in the Pennybridge section of the Village of Tarrytown, New York. Legend has it that Pennybridge got its name from a penny toll bridge over Sheldon Brook. In the early-19th century, Colonel Henry S. Sheldon owned much property in the vicinity of Pennybridge, hence the brook's name (Beers, 1872). The penny toll bridge over Sheldon Brook had been the only route through Tarrytown to drive cattle to market in New York City. Pennybridge is bound to the north by White Plains Road, the south by Glenwolde Park, the east by Meadow Street, and the west by South Broadway (Canning & Buxton, 1975).

By 1800, Tarrytown had 3,000 residents. With the invention of the steamboat by Robert Fulton in 1807, transportation on the Hudson River greatly increased. By 1824, regular freight and passenger steamboat service had been established between New York City and Albany, despite initial tense opposition from many Tarrytown residents who feared for the continued economic viability of their sail-powered sloops and schooners (Canning & Buxton, 1975).

Increasingly, wealthy industrialists and prominent citizens began to appreciate the beauty of the Hudson River Valley which, by the 1830s, served as an inspiration for many painters, writers, and architects. In 1838, William Paulding, a Tarrytown native who served as mayor of New York City from 1824-29, commissioned architect A.J. Davis to design a country villa overlooking the Hudson River, naming it Lyndhurst. The estate was just one of many being constructed along its bluffs between New York City and Albany (National Trust for Historic Preservation, n.d.).

Tarrytown was also subject to industrial development and infrastructure improvement during the 19th century. In 1837, New York City commenced construction of the Croton Aqueduct between the Croton River north of Tarrytown, and New York City to the south. The aqueduct was the first of its kind to carry clean drinking water into the city, and the subsurface pipe passed through Tarrytown, flanking South Broadway to the east and west. The aqueduct was finally completed in the late 1840s, and many workers who helped construct it settled in Tarrytown (Canning & Buxton, 1975).

In 1849, the Hudson River Railroad pushed its way north from New York City toward Albany, and tracks were laid along the east bank of the Hudson River through Tarrytown. The railroad initially consisted of a single track, but eventually, increased passenger and freight demand required construction of three other sets of mainline rails, in addition to a railroad depot in the central portion of Tarrytown. The railroad

ushered the region into the industrial age, and facilitated the establishment of many industries (Canning & Buxton, 1975).

By the advent of the Civil War (1861-65), a large proportion of Tarrytown's population was employed in factories, stores, and offices, in addition to agriculture. Farmland had also been developed as country estates similar to Lyndhurst, which, by the 1860s, had been purchased and enlarged by George Merritt, a prominent Tarrytown landowner (National Trust for Historic Preservation, n.d.). In 1870, Tarrytown voted to incorporate itself as a village governed by a board of trustees (Canning & Buxton, 1975).

Other settlers who came to Tarrytown, and specifically Pennybridge, during the mid-19th century included Irish, Dutch, and German immigrants who worked on the estates of the wealthy. With the growing population in Pennybridge, the Irvington Presbyterian Church, located in the Village of Irvington south of Tarrytown, organized the Hope Mission Sunday School. Founded in June of 1867, the mission offered Sunday school classes in a one-room schoolhouse in Pennybridge. The mission eventually expanded to conduct modest church services (Canning & Buxton, 1975).

The mission quickly became a popular religious neighborhood center, so much so that William Hoge donated land on South Broadway near Sheldon Avenue for a chapel. Hoge was a wealthy New York City banker who had purchased a country estate overlooking the Hudson River near Pennybridge.

Construction of the chapel was funded by the generous support of wealthy Tarrytown residents. Ground was broken for the chapel in 1871, and the chapel was dedicated on September 10, 1871. The Reverend Dr. Rollin A. Sawyer was its first pastor (Canning & Buxton, 1975).

Tarrytown in the 20th Century

At the turn of the century, Tarrytown was poised to grow substantially. In 1899, the Mobile Company of USA, an automobile manufacturing company, was established in the Village of North Tarrytown. Shortly thereafter, the company was replaced by the Maxwell-Briscoe Motor Company, who developed a 20-acre plant on Beekman Avenue. In 1915, the Chevrolet Motor Company, which became part of General Motors in 1918, acquired the plant. *The New York Times* reported that "the occupancy of these plants would give new life to the Village of Tarrytown" (*New York Times*, March 21, 1915).

The Hope Chapel community flourished along with Tarrytown. In 1916, the mission, with the help of the general community, purchased Anton Lechner's saloon on the corner of Walter Street and South Broadway, and converted it into the Pennybridge Community House. During the 19th century, laborers on the large estates in Tarrytown had visited the saloon to receive a pail of beer while on break. The community house functioned as an interfaith social center, and supported numerous community-outreach organizations and neighborhood associations (Canning & Buxton, 1975).

By 1927 it became apparent that Hope chapel and the aging Pennybridge Community House were slowly becoming insufficient to support the thriving congregation. At that time, Irvington Presbyterian Church pastor, Reverend George M. Whitmore, contacted John D. Rockefeller to help finance a study to determine the congregation's needs. Rockefeller had a vested interest in the Tarrytown area because his country estate, Kykuit, was constructed from 1907-13 on a hill just north of central Tarrytown. The study concluded that a new building complex was necessary and fund raisers were begun (Canning & Buxton, 1975).

Since its establishment, Hope Chapel had remained under the auspices of the Irvington Presbyterian Church. But while Hope Chapel had prospered in Tarrytown, its parent church in Irvington had fallen into debt. The idea of expanding Hope Chapel quickly became a controversial topic within the Irvington

congregation, starting an eight-month-long battle. Central to the argument was the fate of a building trust fund to provide Pennybridge with a new community house. Complicating the issue was the recent announcement by John D. Rockefeller, Jr., son of John D. Rockefeller, to donate \$25,000 towards the expansion of Hope Chapel if the chapel raised \$50,000. The debate became so heated that accusations of embezzlement, untruthfulness, and unchristian attitudes were made at a session of the Irvington Presbyterian Church board of trustees (*New York Times*, May 15, 1930).

The issue was resolved after discussion and arbitration by a special committee of the Westchester Presbytery, which decided that Hope Chapel should become an independent congregation (*New York Times*, August 17, 1930). Accordingly, Irvington Presbyterian Church released 46 members to create Hope United Presbyterian Church. The parent church also transferred the trust fund, land, chapel building, and an additional \$5,900 to the new congregation. With the gifts from Irvington Presbyterian Church, Hope United Presbyterian Church won the \$25,000 construction grant from John D. Rockefeller, Jr. (*New York Times*, October 28, 1930; Canning & Buxton, 1975).

With funding in place, construction on Hope United Presbyterian Church and associated social hall began. The church and social hall were designed in the Tudor Revival style, which was particularly popular during the 1920s and early 1930s. The Tudor Revival style is characterized by the steeply pitched gable roofs, prominent cross gables, narrow windows, and brick cladding (McAlester and McAlester, 1991). It is evident in the massing and detailing of the building, especially in the cross gable on the west façade which features the primary entrance and bell tower. The cornerstone for the church was laid in June 1931, and the church and social hall equipped with bowling lanes from Kykuit, the Rockefeller estate, was completed the following year. Dedication of the church occurred during the week of January 21-31, 1932. The first pastor was Reverend Melvin J. Joachim (Canning & Buxton, 1975).

While the Great Depression (1929-41) negatively impacted Tarrytown and its residents, the village began to thrive as industries geared up for World War II (1941-45), providing employment and a livelihood for many residents in need of jobs. Following World War II, many Tarrytown estates along South Broadway and other roads were further subdivided to accommodate single-family residences and apartment buildings. These dwellings were erected for returning World War II veterans and an increasing number of New York City dwellers who relocated to Westchester County to escape the city in favor of the suburban lifestyle (Canning & Buxton, 1975).

One of the most dramatic changes that would occur in Tarrytown centered around construction of the Tappan Zee Bridge, the Thruway, and the Cross Westchester Expressway (I-287). Prior to World War II, the New York State Assembly began to investigate constructing a bridge between Rockland and Westchester Counties in the vicinity of the Tappan Zee, the second widest point of the Hudson River, located between Nyack and Tarrytown. It was named for the Tappan Indian tribe of Rockland County, and the Dutch term *zee* (open expanse of water or sea). The advent of World War II temporarily defused the bridge plan, and shortly after the conclusion of the war in 1945, the issue was revived (Talley, 1989).

By the 1950s, transport of people and goods via cars and trucks became a necessity of life. Trucks supplanted trains for the transport of goods to and from Tarrytown, just as buses traveling along Broadway and other major thoroughfares supplanted trolley service, which was suspended in 1929. It was in this climate during the early 1950s that the recently formed New York State Thruway Authority (NYSTA) commenced plans to construct a bridge across the Hudson River at the Tappan Zee. Although Tarrytown residents protested the project because of potential traffic increases on local streets, NYSTA opted to construct the bridge between Tarrytown and Nyack in 1950 (Laroff, 2000).

Between 1950-55, multiple buildings were acquired in Tarrytown slightly north and west of Hope United Presbyterian Church to facilitate construction of the Tappan Zee Bridge and the Thruway. The bridge was

completed in 1955 and, in 1956, construction began on the Cross Westchester Expressway that linked the Thruway in Elmsford to I-95 in Port Chester. The expressway was completed in 1960. Completion of this major infrastructure spurred both residential and commercial development along White Plains Road and South Broadway from the 1950s onward.

The Hope United Presbyterian Church occupied the church and social hall until 1996 when the congregation sold the property to the First Korean Methodist Church of New York, which moved to Tarrytown from the Bronx (Mascia, pers. comm., February 24, 2010).

Following the relaxation of immigration restrictions in the 1970s, many South Koreans immigrated to the United States. Difficulties in adjusting to life in a new country drew many South Koreans to churches, which cultivated a sense of familiarity and belonging. In the church setting and without the difficulty of a language barrier, new immigrants could learn about a variety of opportunities, including housing and jobs, from Korean-Americans already established in the community. The churches also provided a way to educate second-generation Korean-Americans in their cultural heritage (Goldman, January 3, 1993).

During the mid-1990s, Korean churches had “come of age” as noted by Reverend Arthur Caliandro, co-chairman of the Partnership for Faith, an interfaith gathering of religious leaders (Goldman, January 3, 1993). More and more congregations raised enough capital to relocate from borrowed or rented spaces, and purchase their own sanctuaries. The first example in Tarrytown was in 1993 when the Korean Church of Westchester was able to purchase a 115-year-old church from the First Reform Church of Tarrytown (Goldman, January 3, 1993). The First Korean Methodist Church of New York moved into Hope United Presbyterian Church three years later in 1996. The congregation celebrated its one year anniversary in May 1997, and has used the church and social hall for religious and social purposes through the present.

National Register Eligibility Statement and Proposed National Register Boundary

The First Korean Methodist Church of New York (Hope United Presbyterian Church) at 500 South Broadway is recommended eligible for listing in the National Register and retains integrity of location, design, setting, materials, workmanship, and feeling. It is significant under Criterion Consideration A, religious properties deriving primary significance from historical importance, and Criterion C, for its design.

In terms of Criterion Consideration A, the original congregation, Hope United Presbyterian Church, began in 1867 as the Hope Mission Sunday School, and was a popular religious-affiliated center in the Pennybridge section of Tarrytown. In 1871, a local landowner donated land for the mission to construct a chapel upon the same parcel currently occupied by the church and social hall. The Hope Chapel congregation flourished, and in 1916 was able to purchase a nearby saloon for use as a community house. By 1927, the congregation had outgrown the chapel and aging community house. A study, funded by John D. Rockefeller who owned a country estate in the vicinity of Tarrytown, confirmed that new facilities were needed. Construction of Hope United Presbyterian Church and the associated social hall was funded in part by John D. Rockefeller, Jr., John D. Rockefeller’s son.

The transfer of church and social hall to the First Korean Methodist Church of New York congregation reflects broader trends in recent history. After immigration laws were relaxed in the 1970s, larger numbers of South Koreans immigrated to the United States. Churches provided gathering places for these new immigrants to learn about housing, jobs, and other opportunities from Korean Americans already established in the community. As the congregations grew, they were able to move out of borrowed or rented spaces and purchase their own religious buildings. Since the 1970s, the number of Korean churches has grown rapidly, as reflected by the acquisition of the Hope United Presbyterian Church by the First Korean Methodist Church of New York in Tarrytown.

In terms of Criterion C, the First Korean Methodist Church of New York is a good example of a Tudor Revival-style ecclesiastical building and social hall in Tarrytown. The buildings embody characteristics of the Tudor Revival style in their massing and steeply pitched gable roof, in addition to the bell tower with the corner bays and slot windows.

The proposed National Register boundary includes the tax parcel occupied by the First Korean Methodist Church of New York. Contributing features include the church, attached social hall, flat lawns with copses of mature trees, the gravel sidewalk leading from South Broadway to the west façade of the church, and the historic stone wall along South Broadway.

References

Books

Canning, Jeff, and Wally Buxton. *History of the Tarrytowns, from Ancient Times to the Present*. Harrison, NY: Harbor Hill Books. 1975.

Laroff, Harold. "The Tappan Zee Bridge: Spanning 70 Years of Controversy." 2000. In Zimmerman, Linda, ed. *Rockland County: A Century of History*. New City, NY: Historical Society of Rockland County. 2002

McAlester, Virginia and Lee McAlester. *A Field Guide to American Houses*. New York, NY: Alfred A. Knopf. 1991.

Talley, Terry. *Oh What a Grand View*. Altus, OK: Altus Printing. 1989.

Articles

Goldman, Ari L. "Out of the Basement, Into the Sanctuary." *New York Times*. January 3, 1993.

New York Times. "250,000 Factory Sale." March 21, 1915.

New York Times. "Irvington Church to Arbitrate Dispute." May 15, 1930.

New York Times. "Tarrytown Chapel Quits Parent Church." August 17, 1930.

New York Times. "Wins Rockefeller Gift." October 28, 1930.

Maps

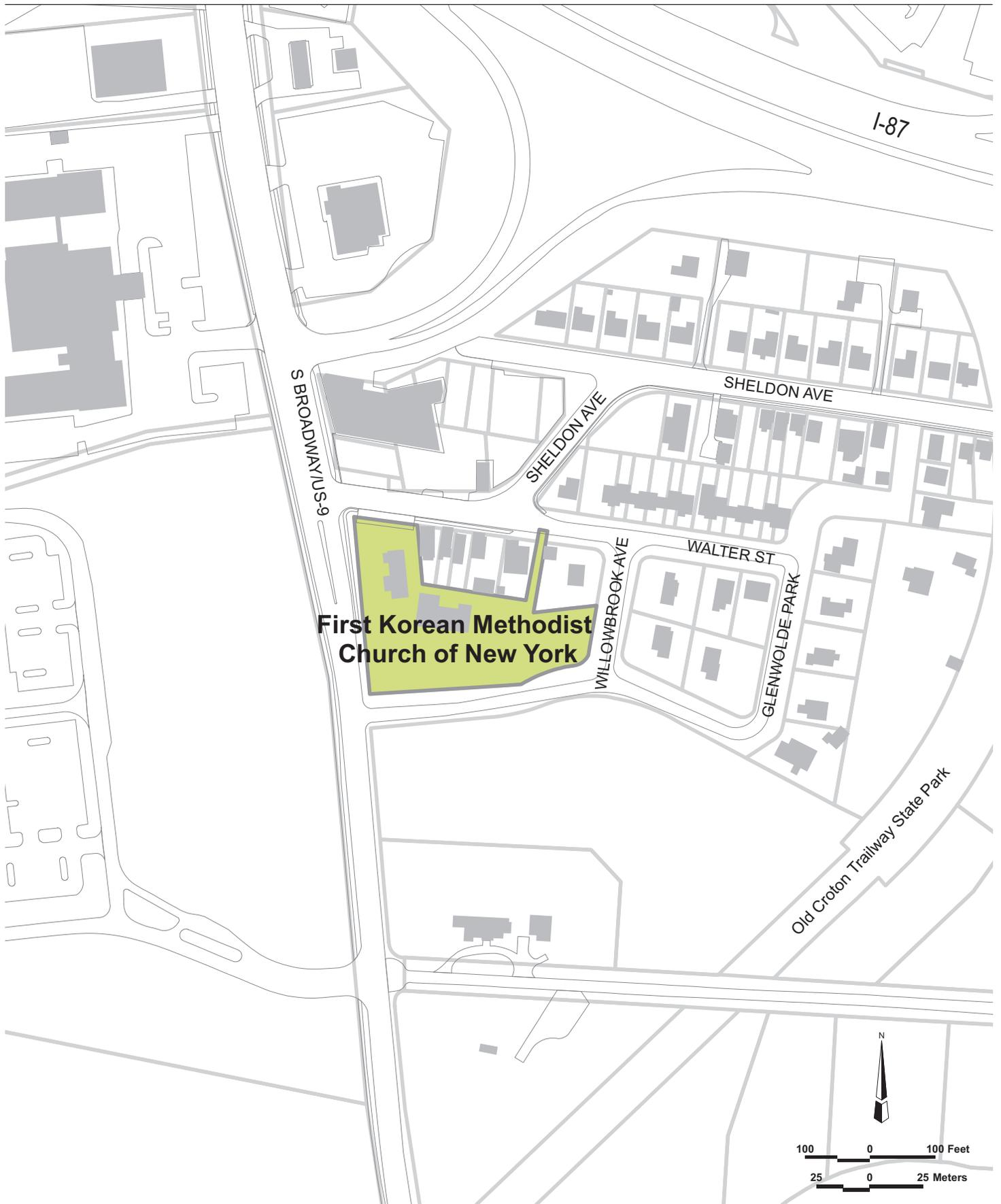
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Interviews

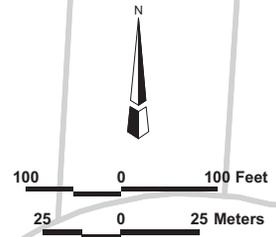
Mascia, Sara, Tarrytown Historical Society Curator. Personal communication with Allison Rachleff, Sr. Architectural Historian, AECOM. February 24, 2010.

Internet

National Trust for Historic Preservation, "A Short History of Lyndhurst," n.d., <<http://www.lyndhurst.org>> (October 3, 2005).



**First Korean Methodist
Church of New York**



	Proposed National Register Boundary
	Property Boundary

***First Korean Methodist Church
of New York
500 South Broadway***



Photo 1. Looking toward north and west façades of First Korean Methodist Church of New York at 500 South Broadway. Note decoration on bell tower, brick diamond pattern in projecting end gable, and primary entrance.

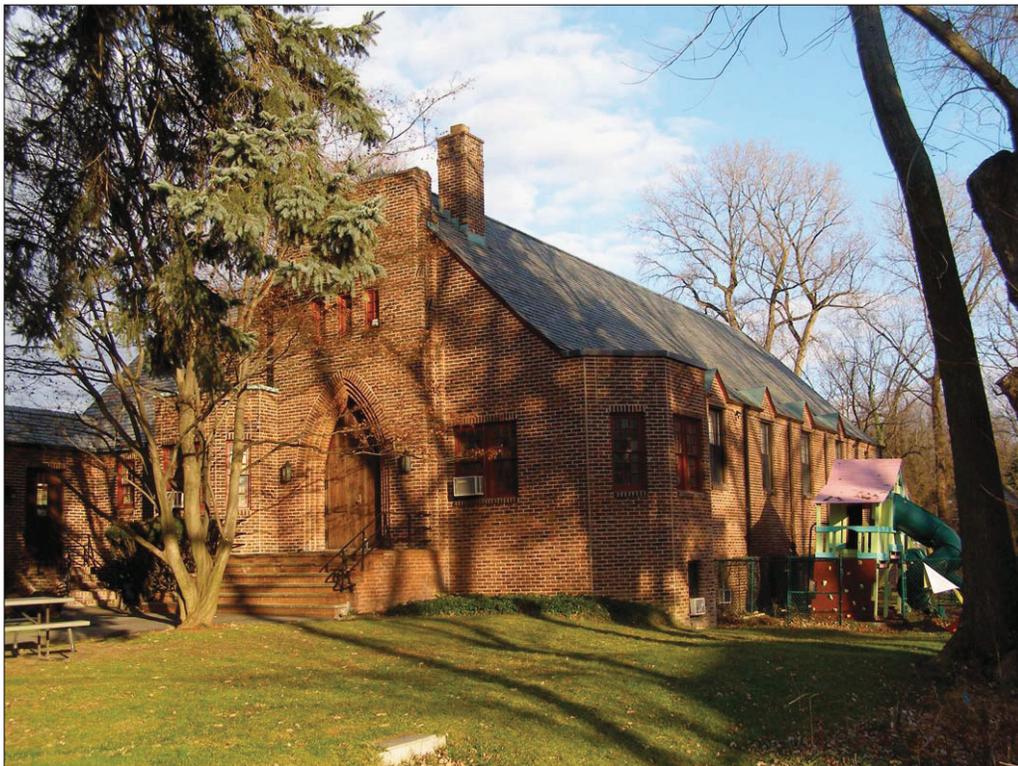


Photo 2. Looking toward west and south façades of First Korean Methodist Church of New York social hall. Note colored glazing in bay windows.



Photo 3. Looking toward south façade of First Korean Methodist Church of New York. Note single-story hyphen that connects church to social hall.



Photo 4. Detailed view of primary entrance on west façade of First Korean Methodist Church of New York. Note carving on tympanum and door.