



October 25, 2017

Hon. Meenakshi Srinivasan, Chair
NYC Landmarks Commission
1 Centre Street, 9th Floor
New York, NY 10007

Re: Request for Evaluation (RFE) for 345 East 4th Street, Manhattan

Dear Chair Srinivasan,

We write to urge consideration of San Isidoro y San Leandro Western Orthodox Catholic Church of the Hispanic Mozarabic Rite at 345 East 4th Street for designation as an individual landmark. This remarkably intact Gothic Revival church was built in 1891-92 by Edward Wenz, and its form, design, details and history reflect the kaleidoscope of immigrants and ethnic groups which called the Lower East Side home and who shaped New York over the last century and a quarter. The building has recently been advertised for sale, thus placing its future in doubt.

Originally this structure was built for the Church of St. Elizabeth of Hungary, catering to the surrounding Slovak and Hungarian immigrant community of the late nineteenth and the early twentieth centuries. The church was the first national Slovak parish for the Slovak and Hungarian Catholics of New York and Brooklyn. Later the building was bought by the Russian Greek Orthodox National Association and became the Carpathian Russian Orthodox Church of St. Nicholas. It served the emerging Russian immigrant community in the early and mid-twentieth century, as evidenced by the royal seal of the Russian Czars located on the church's front gates. After 1975, the church housed San Isidoro y San Leandro Western Orthodox Catholic Church of Hispanic Mozarabic Rite, a highly unusual Western Orthodox Catholic Church – seemingly one of the very few in America, and one of the few or perhaps only to practice the Mozarabic Rite.

Edward Wenz was a successful architect well known for his design of many speculative builders' work, particularly residential structures in upper Manhattan. Born in Germany in 1855, he migrated to the United States and settled in New York City in 1880. It is not clear where Edward Wenz received his architectural education, but it is recorded that he started to practice architectural design as early as 1887. One of his most notable works, the Park View Flats on Central Park West between 103rd and 104th Streets (1893, demolished) was a combination of nine handsome apartment houses that occupied the entire block front facing Central Park. The Real

Estate Record and Builders' Guide described it as among the year's most notable structures along Central Park West.

The Church of St. Elizabeth of Hungary was founded in 1891 for Slovak and Hungarian Catholics of New York. The church's first mass was held on April 26, 1891 in the basement of St. Bridget's Church on East 8th Street and Avenue B and the parish was formally incorporated on November 25, 1891.

The property at 345 East 4th Street was purchased by the church in November of 1891. At the time it was occupied by a three story brick tenement built c. 1837 as a row house. Originally the pastor of the Church of St. Elizabeth, Reverend Frances Jaunscheck, and architect Edward Wenz filed for an alteration permit for a one story addition to the existing structure. Within a few weeks on December 18, 1891 they filed for a new building permit for the site which substituted for the original alteration permit. It was noted in the new building permit that the existing sidewalls at the basement would be used for the new church building. As built on the twenty-five foot wide mid-block lot, the church very much aligns with the original row house in terms of height, fenestration and floor configuration. After the new church building at 345 East 4th Street was completed, the first Mass there was celebrated on August 7, 1892.

The early years of the church were marked by instability and a constantly changing series of pastors and priests. From 1892 to 1895, in merely three years, three different pastors were appointed to replace the previous one. Conflicts between the Slovaks, who originally founded the church, and an increasing number of Hungarians that later became the majority of the congregation, intensified in 1895, resulting in the withdrawal of the Slovaks. In September of that year, the Hungarians managed to have the Slovak priest, John Pollyakovics, removed, and a German priest appointed in his stead. The Slovaks at last chose to leave the church and build another one in the vicinity.

In spite of this instability in its early decades, St. Elizabeth eventually became a leading Hungarian church in the city. In 1905, under the direction of the church pastor Francis C. Denes, who replaced the previous Slovak priest, a Hungarian Catholic Club was established, for which the Hungarian Consul-General served as the chairman. Denes' apartment, which was on the top floor of the church building, hosted the first meeting of the club.

As Central Europeans began to move uptown to neighborhoods like Yorkville, the church of St. Elizabeth also relocated. The building, however, remains an important marker of the once-prominent Hungarian and Slovak immigrant community which dominated this area in the late nineteenth century. The pastor and trustees of St. Elizabeth's found and bought a Lutheran church on East 83rd Street, and the new parish church was established in 1917. As more Eastern Europeans moved into the neighborhood in the late nineteenth and early twentieth centuries, the church was sold to the Russian Greek Orthodox National Association, Inc., in 1918 for \$18,500.

Eastern Orthodoxy is a form of Christianity which diverged from Roman Catholicism in late antiquity and centered in Eastern Europe and in the Eastern Mediterranean. Separate national churches would evolve and these Eastern Orthodox churches would have a major presence in America with the immigration of the Eastern Europeans in the late nineteenth and early twentieth

centuries. The see of the Russian Orthodox Church in America was moved from Alaska to San Francisco by 1880, but with the wave of immigration to New York from Eastern Europe at the end of the nineteenth century, the see was moved to New York City in 1905. Given the density of this immigrant population in the East Village and Lower East Side, Russian Orthodox Churches were established in that area including the Cathedral of the Holy Virgin Protection. Previous to World War I, the Russian Orthodox Church was under the jurisdiction of Russia. In fact the Russian Immigrant Home which served to aid newly-arrived immigrants and was located at 347 East 14th Street was partially subsidized by the Russian Government and was managed by the Russian Christian Immigrant Society. Following World War I and the Russian Revolution, turmoil ensued in the American Russian Church and three separate organizations developed, all headquartered in New York City.

The Russian Orthodox Greek Catholic Church sold the property in 1975 and it became the home to San Isidoro y San Leandro Western Orthodox Catholic Church of the Hispanic Mozarabic Rite. Western Rite Orthodoxy or Western Orthodoxy or Orthodox Western Rite are terms used to describe congregations and groups which are in communion with Eastern Orthodox Churches or Oriental Orthodox Churches using traditional Western liturgies rather than adopting Eastern liturgies such as the Divine Liturgy of St. John Chrysostom.

Saint Isidore of Seville (c.560- April 4, 636) was the Archbishop of Seville for more than thirty years and referred to as ‘the last scholar of the ancient world’; his histories were the basis for medieval history writing of modern day Spain and Portugal. He and his brother Leander of Spain (also canonized) were involved with the conversion of the royal Visigothic Arians to Catholicism. He played a significant role in the Councils of Toledo and Seville and the Visigothic legislation which resulted from these councils is regarded by modern historians as exercising an important influence on the beginnings of representative government.

According to the *Catholic Encyclopedia*:

The name "Mozarabic Rite " is given to the rite used generally in Spain and in what afterwards became Portugal from the earliest times of which we have any information down to the latter part of the eleventh century, and still surviving in the Capilla Muzárabe in Toledo cathedral and in the chapel of San Salvador or Talavera, in the old cathedral of Salamanca. The names Gothic, Toledan, Isidorian, have also been applied to the rite –the first referring to its development during the time of the Visigothic kingdom of Spain, the second to the metropolitan city which was its headquarters, and the third to the idea that it owed, if not its existence, at any rate a considerable revision to St. Isidore of Seville.

Mozarabs were Iberian Christians who were living under Arab rule. While they did not convert to Islam, they did adopt other aspects including language and culture. They were mostly Roman Catholics of the Mozarabic Rite. Some were also members of Islam who converted to Christianity who were known as Mozarabs and either converted en masse at the end of the 11th century or converted gradually between the twelfth and seventeenth centuries. Separate Mozarab enclaves were located in large formerly-Muslim cities such as Toledo and Seville.

With the beginning of the second millennium, the Mozarabic rite was being challenged by the Roman rite due to pressure from the Papacy and some of the Spanish kings. Trials by ordeal, such as battle, were used to try to settle the question of which rite Iberian Christians should follow. When King Alphonso VI of Castile, who favored the Roman rite, conquered Toledo in 1085, the question of which rite to follow rose again. According to the *Catholic Encyclopedia*:

The Mozarabic Christians, who had many churches in Toledo and no doubt in the country as well, resisted the change. This time another form of ordeal was tried. The two books were thrown into a fire. By the time the Roman book was consumed, the Toledan was little damaged. No one who has seen a Mozarabic manuscript with its extraordinarily solid vellum, will adopt any hypothesis of Divine Interposition here. But still the king, influenced now by his second wife Constance, daughter of Robert, Duke of Burgundy and son of King Robert the Pious of France, and by Bernard, the new Archbishop of Toledo, a Cistercian, insisted on the introduction of the Roman Rite, though this time with a compromise. All new churches were to use the Roman Rite, but in the six old churches, Sts. Justa and Ruffina, St. Eulalia, St. Sebastian, St. Mark, St. Luke, and St. Torquatus, the Mozárabes might continue to have their old rite, and might hand it on to their descendants.

It is unclear exactly who the members of this congregation in the East Village were or why they subscribed to this relatively obscure and unusual Christian sect; if they were direct descendants of Spanish Mozarabs, Latin American descendants of Spanish Mozarabs, or some other group which was drawn to the unique qualities and history of this religious tradition.

While the origins of the most recent occupants of the church may be obscure, the structure's architectural detail and intact condition are quiet vivid and clear. The church is clad in painted brick and features pointed arch voussoirs at the window and entry openings with alternating white and brown painted stone blocks at the arches. While it is unclear if this polychromy was a later addition or restoration of an original paint scheme, the building seemingly references Ruskinian Gothic and Moorish influences at the same time. The arches at the openings rest on decorative pilasters and the center entry is capped by a large pointed arched window with a simple rose window. Both entries feature elaborate wooden doors with brass ornament. A painted wrought iron fence surrounds the front areaway and the centered entry gate is adorned with grape vines and swirls. Intact at this entry is a crest with a double headed eagle, symbol of the Russian Czar (no doubt added when it became a Russian church). Hung from the cross at the top of the entry gates are the Greek letters, alpha and omega. Behind the centered triangular projection at the parapet is a small steeple. This too is capped by a cross with alpha and omega hanging from it.

Churches and synagogues such as these, located on single lot sites filling the space of what was once a single home, were once prolific throughout the East Village and Lower East Side. They were reflective of the incredibly modest resources but bold ambitions of the immigrant communities they served. Increasingly few such structures survive today. The East Village remains woefully under-landmarked and therefore valuable historic resources such as these churches and synagogues are vulnerable to insensitive alteration and demolition. The highly unusual church at 345 East 4th Street retains nearly all of its original Gothic Revival details while

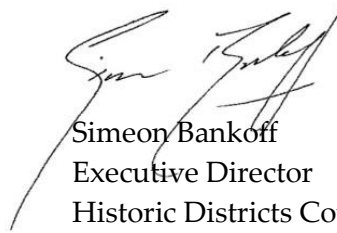
reflecting the imprint and religious traditions of various important immigrant and migrant communities which shaped the Lower East Side and New York – Central Europeans in the late nineteenth century, Eastern Europeans in the early 20th century, and Puerto Ricans and Hispanics in the mid-to-late 20th century.

In light of the rare and unusual qualities which this ecclesiastical structure embodies, its architectural integrity, and its place in New York City history, we strongly urge the Commission to move swiftly to consider it for landmark designation.

Sincerely,



Andrew Berman
Executive Director
Greenwich Village Society
for Historic Preservation



Simeon Bankoff
Executive Director
Historic Districts Council



Richard Moses
President
Lower East Side Preservation Initiative



Laura Sewel
Executive Director
East Village Community Coalition

cc: Borough President Gale Brewer
NYS Assemblymember Brian Kavanagh
Council Member Rosie Mendez
NYS Senator Daniel L. Squadron





The Park View Flats designed by Edward Wenz (source: Real Estate Record and Builders' Guide, 1/7/1893, p.7)

https://rerecord.library.columbia.edu/print.php?vol=ldpd_7031148_011&page=ldpd_7031148_011_00000031



The Park View Flats.
Ed. Wenz, Architect. Central Park West, 104 and 104 1/2 Streets. John C. Barth, Owner and Builder.

345 East 4th Street:

Conveyance: Real Estate Record and Builders Guide, v. 48, no. 1238: December 5, 1891, p. 723

http://rerecord.cul.columbia.edu/document.php?vollist=1&vol=ldpd_7031148_008&page=ldpd_7031148_008_00000801

Friedman, Dec. 1.	11,500
4th st. No. 345, n s, 168 w Av D, 24x196, three-story brk tenem't. Albert Klamber to Thomas C. Smith. Mt. \$7,000, Nov. 11.	17,500
4th st, n e s, 168.9 s e Av C, 21.5x196.	Release

Alteration: Real Estate Record and Builders Guide, v. 48, no. 1238: December 5, 1891, p. 742

http://rerecord.cul.columbia.edu/document.php?vollist=1&vol=ldpd_7031148_008&page=ldpd_7031148_008_00000789

6th ons, ay mar.	F. J. Wasm. 2059—4th st, No. 345 E., one-story brk extension, 24.9x49, tin roof; cost, \$10,000; St. Elizabeth Church, Rev. Francis Jaunscheck, pastor, 301 East 8th st. ar't, E. Wenz. 2060—Astor pl, ss, bet 4th av and Lafayette pl,
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NB Permit: Real Estate Record and Builders Guide, v. 48, no. 1240: December 19, 1891, p. 815

http://rerecord.cul.columbia.edu/document.php?vollist=1&vol=ldpd_7031148_008&page=ldpd_7031148_008_00000897

premises; av, c. 1892. Plan 1072.
4th st, No. 345 E., three-story and basement brk church, 24.9x196, tin roof; cost, \$10,000; Rev. F. Jaunscheck, 301 East 8th st; ar't, E. Wenz. Plan 1575 (Substituted for Alterations plan No. 2059, 1891.)

APPLICATION FOR ERECTION OF BUILDINGS.

Application is hereby made to erect One building as per subjoined detailed statement of specification for Erection of Buildings, and I herewith submit Plans and Drawings of such proposed building and I do hereby agree that the provisions of the Building Law will be complied with whether the same are specified herein or not.

New York, December 18th 1891 (Sign here) Rev Francis Jauschek
Edwald Wenz

1. State how many buildings to be erected. One
2. How occupied? If for dwelling, state the number of families. One church
3. What is the street or avenue and the number thereof? Give diagram of property. No 345 West 4th Street
4. Size of lot. No. of feet front, 24'-9"; No. of feet rear, 24'-9"; No. of feet deep, 96'-0"
5. Size of building. No. of feet front, 24'-9"; No. of feet rear, 24'-9"; No. of feet deep, 90'-0"
No. of stories in height, 3 and 1 sub; No. of feet in height from curb level to highest point of roof beams, 38
6. What will each building cost exclusive of the lot? \$10,000⁰⁰
7. What will be the depth of foundation walls from curb level or surface of ground? 6 to 10 feet
8. Will foundation be laid on earth, sand, rock, timber or piles? Earth
9. What will be the base, stone or concrete? Concrete If base stones, give size and thickness and how laid. If concrete, give thickness 12 inches
10. What will be the sizes of piers?
11. What will be the sizes of the base of piers?
12. What will be the thickness of foundation walls? 16 inches Of what material constructed? Hard burnt bricks and cement mortar
13. What will be the thickness of upper walls? Basement, 16 inches; 1st story, 12 inches; 2d story, 12 inches; 3d story, 12 inches; 4th story, _____ inches; 5th story, _____ inches; 6th story, _____ inches; 7th story, _____ inches, and from thence to top, _____ inches. Of what materials to be constructed? Bricks and sharp sand mortar
14. State whether independent or party walls. Quad
15. With what material will walls be coped? Terra Cotta
16. What will be the materials of front? Brick If of stone, what kind? _____ Give thickness of ashlar. Give thickness of backing in each story.
17. Will the roof be flat, peaked or mansard? Flat
18. What will be the materials of roofing? Tin
19. Give size and materials of floor beams. 1st tier, 3x12; 2d tier, 3x12; 3d tier, 3x10; 4th tier, _____; 5th tier, _____; 6th tier, _____; 7th tier, _____; 8th tier, _____; roof tier, 3x10
State distances from centres. 1st tier, 14 inches; 2d tier, 16 inches; 3d tier, 16 inches; 4th tier, _____ inches; 5th tier, _____ inches; 6th tier, _____ inches; 7th tier, _____ inches; 8th tier, _____ inches; roof tier, 20 inches.
20. If floors are to be supported by columns and girders, give the following information: Size and material of girders under 1st floor, _____ under each of the upper floors, _____ Size and materials of columns under 1st floor, _____ under each of the upper floors, _____
21. If the front, rear or side walls are to be supported, in whole or in part, by iron girders or lintels, give definite particulars. The rear wall of front house above roof of church will be carried by 2-10" wrought iron beams 90th ft yard resting on 12x12x12 granite blocks.
22. If girders are to be supported by brick piers and columns, state the sizes of piers and columns. The present basement sidewalls will be lined with 8 inches of brick work laid in cement mortar and 2nd sidewalls will be used for the new building if found satisfactory by the Building Inspector
23. State by whom the construction of the building is to be superintended. By the Architect

IF THE BUILDING IS TO BE OCCUPIED AS AN APARTMENT OR TENEMENT HOUSE, GIVE THE FOLLOWING PARTICULARS.

1. State how many families are to occupy each floor, and the whole number in the house; also, if any part is to be used as a store or for any other business purposes, state the fact, *The lower part will be occupied as a Church, the top floor as dwelling for one family*
 2. What will be the heights of ceilings? 1st story, *9'0"* feet; 2d story, *10* feet; 3d story, *9 1/2* feet; 4th story, *9 1/2* feet; 5th story, _____ feet; 6th story, _____ feet; 7th story, _____ feet.
 3. How are the hall partitions to be constructed and of what materials? *of full joints set plumb and well bridged*
- Owner: *Rev Francis Januszek* Address: *301 East 8th Street*
 Architect: *Edward Reay* Address: *1491 - 3rd Avenue*
 Mason: _____ Address: _____
 Carpenter: _____ Address: _____

IF A WALL OR PART OF A WALL ALREADY BUILT IS TO BE USED, FILL UP THE FOLLOWING.

The undersigned give notice that *he* intend to use the *both basement side* wall of building *No. 345 East 4th Street* in the erection of the building hereinbefore described, and respectfully requests that the same be examined and a permit granted therefor. The foundation wall *is* built of *brick 12* inches thick, *6* feet below curb; the upper wall _____ built _____ inches thick _____ feet deep, *9* feet in height. *Soil walls will be laid 8 thick brick with laid on cement mortar*
 (Sign here) *Rev Francis Januszek*

NOTE.—In making application for the erection of buildings the following drawings must be furnished: Plans of each and every story, front, rear and side elevations, and longitudinal and transverse sections. All plans must be drawn to a uniform scale and must be on tracing cloth, properly designated and colored.

THE BUILDING LAW REQUIRES:

- 1st.—All stone walls must be properly bonded.
- 2d.—All skylights having a superficial area of more than 9 square feet must be of iron and glass.
- 3d.—All buildings over two stories or above 25 feet in height, except dwellings, school houses, and churches, on streets less than 30 feet wide, must have iron shutters on every window and opening above the 1st story. The front windows on streets over 30 feet wide are exempted.
- 4th.—Outside fire escapes are required on all dwelling houses over two stories in height, occupied or built to be occupied by two or more families on any floor above the first, and on dwellings more than four stories in height, occupied by three or more families above the first floor, and on office buildings, hotels and lodging houses, factories, mills, workshops, hospitals, asylums and schools, all to be constructed as follows:

BALCONIES MUST NOT BE LESS THAN THREE FEET WIDE.

BALCONIES must not be less than 3 1/2 feet high from, paved edge with, or 3 1/2 feet high from top of curb, and not more than three feet apart, and the bottom or parapet must be not less than 3 1/2 feet square through iron, and must extend the width of the respective balcony or terrace. If all cases the balcony must be directly to the wall, and be turned down three feet for the wall.

BALCONIES on Stone Buildings must be not less than 3 1/2 feet high from curb. If the balcony is to be open all around, the wall going through the wall shall not be less than 12 inch diameter, with every side and window not less than 10 inches square and 12 inch thick.

For RAIS.—The top rail of balcony must be 1 1/2 inch x 1 1/2 inch wrought iron or 1 1/2 inch square iron 1/2 inch thick, and in all cases start go through the wall, and be coated by lead and a lead masonry window, or lead 1/2 inch thick, and be supported by concrete or masonry. It is to be supported by the use of cast iron.

BALCONIES on Brick Buildings must be 1 1/2 inch x 1 1/2 inch wrought iron or 1 1/2 inch square iron 1/2 inch thick, and be coated by lead and a lead masonry window, or lead 1/2 inch thick, and be supported by concrete or masonry.

For RAIS.—The string line must be not less than 1 1/2 inch diameter square wrought iron, placed not more than 6 inches from corner, and well riveted to the top and bottom rails.

For RAIS.—The stone in all cases must be not less than 18 inches wide, and be supported by 1 1/2 inch square iron or 1 1/2 inch square iron. Stone may be of concrete or the same width of string, or 1 1/2 inch square iron, double rows, and well riveted to the string. The string must be covered to a height of 10 inches from curb, and be secured by a leaded or masonry curb at the bottom. All string must have a 1/2 inch diameter of wrought iron, well riveted.

For RAIS.—The flooring of balconies must be of masonry iron, 1 1/2 inch square iron, not over 1/2 inch wide, and be covered to the bottom 1 1/2 inch square iron, and have an edge feet apart and round at the corners. The openings for masonry is at least 10 inches wide and 10 inches long, and have an edge.

For RAIS.—The top rail of balcony must be 1 1/2 inch x 1 1/2 inch wrought iron, and must be made of 1 1/2 inch square iron and 1/2 inch thick, and be supported by concrete or masonry.

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- 5th.—All walls must be coped with stone or terra cotta. If coped with stone, the stone must not be less than 3 1/2 inches thick; and if with terra cotta, the terra cotta must be made with proper lap joints.
- 6th.—Roofs must be covered with fire-proof material.
- 7th.—All eaves must be fire-proof.
- 8th.—All PASSAGE FLUES OF DWELLING HOUSES shall have at least eight inch walls on each side. No furnace flues shall be of less size than eight inches square, or four inches wide and sixteen inches long, inside measure. If preferred, the furnace flues may be made of cast iron or fire-clay pipe of proper size built in the walls, with an air space of not less than one inch between said pipes, and four inches of brick wall on the outside.
- All flues not built for furnace or boiler flues must be altered to conform to the above requirements before they are used as such.
- 9th.—No iron beam, lintel, or girder, intended to span an opening over eight feet, intended to support a wall, shall be used for that purpose, *unless tested and approved as provided by law.*

345 East 4th Street, eastward view, 1935 (source NYPL Digital Collections)
<https://www.oldnyc.org/#710889f-a>



345 East 4th Street, westward view, 1935 (source: NYPL Digital Collections)
<https://www.oldnyc.org/#710889f-b>



The World, Monday, September 2, 1895

<http://fultonhistory.com/Newspaper%2011/New%20York%20NY%20World/New%20York%20NY%20World%201895/New%20York%20NY%20World%201895%20-%20578.pdf>

Slavs Leave the Church.

The row between the Hungarian and Slavonic factions of St. Elizabeth's Roman Catholic Church, at No. 55 East Fourth street, has resulted in the withdrawal of the Slavonians from the congregation. In place of Rev. John Polyakovits, who was withdrawn by Archbishop Corrigan, Rev. Albert M. Feeser preached to the congregation yesterday. Next Sunday Rev. Frank Deneo, of Yonkers, will preach at the annual festival of St. Stephen. The Hungarian members have been told by Archbishop Corrigan that a new priest from Europe will take permanent charge of the church. The Slavonians are indignant at the outcome of affairs and say that the Archbishop violated one of the canons of the Church in failing to give Rev. Mr. Polyakovits an opportunity for defense.

The Sun, March 22, 1905

<http://fultonhistory.com/Newspaper%209/New%20York%20NY%20Sun/New%20York%20NY%20Sun%201905%20Jan-Dec%20Grayscale/New%20York%20NY%20Sun%201905%20Jan-Dec%20Grayscale%20-%201184.pdf>

CLUB OF HUNGARIAN CATHOLICS.

Mgr. Vay de Vaya to Found One to Help the Country's Immigrants.

A Hungarian Catholic Club is to be established on the East Side under the direction of the Rev. Francis C. Dees, pastor of the Church of St. Elizabeth of Hungary. The first meeting, to formulate plans, is to be held in Father Dees's apartments, at the church, on Friday evening. The temporary chairman will be the Hungarian Consul-General. Mgr. Count Vay de Vaya, who has been in this city for the last two months, in the interests of Hungarians, is the originator of the movement.

Count Vay de Vaya said yesterday that the club will have an information bureau and an employment agency which will see that Hungarian servant girls obtain employment in good families which will treat them honestly. The club will furnish information pertaining to Government lands and grants to farmers.

He is to lecture on Siberia and the Far East at the Waldorf-Astoria on March 31 for the benefit of the proposed club.

<https://timesmachine.nytimes.com/timesmachine/1918/05/05/98263122.html?pageNumber=46>

The New York Times

SUNDAY, MAY 5, 1918

where the plan of trusting customers was adopted, and which was recently closed after an occupancy of twenty years.

Church Sells Lot.

Justice Guy of the Supreme Court has granted permission to the Church of St. Elizabeth of Hungary to sell the lot, 24 by 96, at 345 East Fourth Street, to the Russian Greek Orthodox National Association, Inc., for \$18,500.

Brooklyn.

<https://timesmachine.nytimes.com/timesmachine/1957/04/13/90796948.html?action=click&contentCollection=Archives&module=ArticleEndCTA®ion=ArchiveBody&pgtype=article&pageNumber=31>

The New York Times

SATURDAY, APRIL 13, 1957

with the Lawyers Mortgage and Title Company. The tax valuation is \$48,000.

Two Churches in Deal

The St. Nicholas Russian Orthodox Greek Catholic Church bought 345 East Fourth Street from the Carpathian Russian Orthodox Greek Catholic Church for a church and parsonage. Title was insured by the Inter-County Title Guaranty and Mortgage Company.

345 East 4th Street, Deed of Sale, 1975

<https://a836->

acris.nyc.gov/DS/DocumentSearch/DocumentImageView?doc_id=FT_1040008552704

NEL 350 PG 363

74
+ 7
8/27/75
G.C.

THIS INDENTURE made the 4th day of September, 1975 between THE RULING ARCHBISHOP AND DIOCESAN COUNCIL OF THE NORTH AMERICAN AND CANADIAN DIOCES OF THE RUSSIAN ORTHODOX GREEK-CATHOLIC CHURCH, INCORPORATED, a New York religious corporation, having its offices at 1841 Bathgate Avenue, Borough of Bronx, City and State of New York, Party of the First Part, and Reverend PATRICIO CUBILLOS MURILLO, residing at 159-34 Riverside Drive West, New York, New York, Party of the Second Part.

WHEREAS, by an order of the Supreme Court of the State of New York, for the County of New York, dated June 24, 1975, and duly entered in the Office of the Clerk of the County of New York on the 24th day of June, 1975, Index #10596-1975, the party of the first part hereto was authorized to transfer and convey the premises hereinafter described to the party of the second part hereto, for the consideration in said order specified, and to execute and deliver to said party of the second part hereto, a deed therefor,

NOW, THEREFORE, pursuant to the provisions of said order and in consideration of the sum of SIX THOUSAND (\$6,000.00) DOLLARS and other good and valuable consideration, the Party of the First Part does hereby grant and release unto the Party of the Second Part, its successors and assigns forever,

ALL that certain lot, piece or parcel of land, with the buildings thereon erected, situate, lying and being in the Borough of Manhattan, City, County and State of New York, bounded and described, as follows:

BEGINNING at a point on the northerly side of East 4th Street distant 168 feet westerly from the northwesterly corner of East 4th Street and Avenue D; thence westerly along the northerly side of East 4th Street, 24 feet; thence northerly and parallel with Avenue D, 96 feet to the center line of the block; thence easterly along said center line, 24 feet; thence southerly and parallel with Avenue D, 96 feet to the northerly side of East 4th Street, the point or place of BEGINNING.

Be said several distances and dimension, more or less.

ALSO subject to covenants and restrictions of record, if any, and to party walls and party wall agreements, if any; also to any state of facts an accurate survey may show.

TOGETHER with the appurtenances and all the estate and rights of the party of the first part in and to said premises,

TO HAVE AND TO HOLD the premises herein granted unto the party of the second part, and assigns forever,

AND the party of the party of the first part covenants that it has not done or suffered anything whereby the said premises have been incumbered in any way whatever.

AND the party of the first part, in compliance with Section 13 of the Lien Law, covenants that the party of the first part will receive the consideration for this conveyance and will hold the right to receive such consideration as a trust fund to be applied first for the purpose of paying the cost of the improvement and that the party of the first part will apply the same first to the payment of the cost of the improvement before using any part

of the total of the same for any other purpose.

IN WITNESS WHEREOF, the party of the first part has
executed this deed the day and year first above written.



THE RULING ARCHBISHOP AND DIOCESAN
COUNCIL OF THE NORTH AMERICAN
AND CANADIAN DIOCES OF THE
RUSSIAN ORTHODOX GREEK-CATHOLIC
CHURCH, INCORPORATED

By: Archbishop Nikon
ARCHBISHOP NIKON
President and Chairman of the
Board of Trustees

ATTEST:

Rev. GEORGE LARIN, Secretary