

## **A. INTRODUCTION**

This chapter considers the potential of the proposed action to affect architectural and archaeological resources in the rezoning area, as well as in the surrounding area. The rezoning area is located on Block 4978, Lots 25 and 46 in Flushing, Queens, and is bounded by 37th Avenue on the north, Union Street on the east, 39th Avenue on the south, and 138th Street on the west.

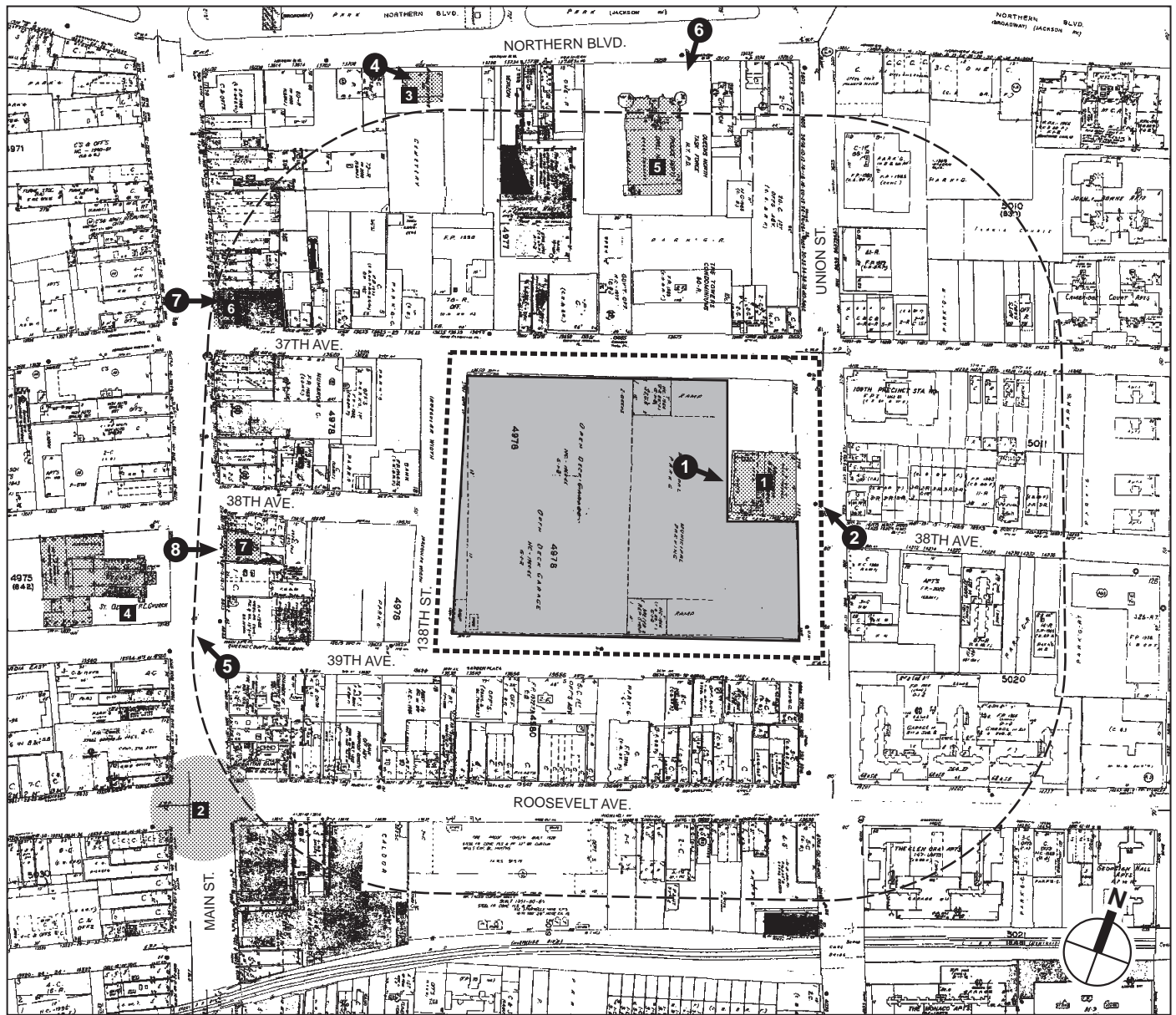
Based on potential effects due to on-site construction activities, and also to account for visual or contextual impacts, the study area was defined as extending 400 feet from the rezoning area boundary (see Figure 7-1). Within the study area, the historic resources considered include properties listed on the State or National Registers of Historic Places (S/NR) or determined eligible for such listing, National Historic Landmarks (NHLs), and New York City Landmarks (NYCLs) and Historic Districts or properties determined eligible for landmark status.

As described in Chapter 1, “Project Description,” the remainder of Lot 25 is the subject of a disposition from the New York City Department of Housing and Preservation and Development (HPD) to the Macedonia African Methodist Episcopal (AME) Church for development of affordable housing, referred to as the Macedonia Plaza project. It is anticipated that the Church would construct a multi-story, mixed-use building on the remainder of Lot 25 to the north of its sanctuary. The Macedonia Plaza project is expected to involve excavation on this portion of Lot 25 as well as some excavation in the former 38th Avenue streetbed. Therefore, the study area for archaeological resources is considered to encompass the entirety of the extant municipal parking lot and the current fenced church property.

## **B. PRINCIPAL CONCLUSIONS**

### **ARCHAEOLOGICAL RESOURCES**

The Flushing Commons project would require subsurface disturbance across the entire project site, including areas of potential archaeological sensitivity related to the Flushing Female Association School and 19th century homelots. Therefore, before construction of the Flushing Commons project, Stage 1B archaeological field testing would be undertaken for these areas of potential sensitivity to conclusively determine whether there are any resources present in these areas that could be disturbed by the proposed action. The protocol for the Stage 1B testing would be reviewed and approved by the New York City Landmarks Preservation Commission (LPC). If resources are identified, an archaeological treatment plan would be developed and implemented in coordination with LPC to mitigate the proposed action’s effects on these resources. Any required mitigation would be determined based on the characteristics and significance of the resource and could include archaeological excavation to record information about the find.



- Project Site
- Rezoning Area Boundary
- Study Area Boundary (400-Foot Perimeter)
- Photo View Direction and Reference Number
- Architectural Resource

0 200 400 FEET  
SCALE

**Architectural Resources Key Map**  
Figure 7-1

The Macedonia Plaza project by the Macedonia AME Church is anticipated to require excavation to the south, west, and north of the existing church structure. As noted in their comment letters (see Appendix A), LPC has recommended that the Macedonia Plaza project be redesigned to avoid the archaeological no-impact zone. Since this project—as presently designed—would not observe the recommended archaeological no-impact zones on the north, west, and south sides of the extant church lot, the redevelopment of this area could adversely affect areas of sensitivity for possible human remains. Therefore, the Church would be required to consult with LPC to develop a plan that appropriately addresses: how the area with the potential sensitivity for burials would be appropriately archaeologically tested, and that any proposed subsurface construction work in the vicinity would be redesigned as much as possible in response to the results of the testing; what would occur should any burials be encountered; that the plan would be developed in consultation with the appropriate descendant community; what would happen to any remains that may be encountered before testing occurs; and that all appropriate measures as approved by LPC would be completed. As the current plans for the Macedonia Plaza project include pilings within the areas of potential sensitivity, but no additional excavation, it is anticipated that only the piling locations would need to be archaeologically tested. Provisions related to the archaeological resources mitigation for the Macedonia Plaza development would be incorporated into the Land Disposition Agreement (LDA) with parties as determined by HPD.

### ARCHITECTURAL RESOURCES

Construction of the proposed Flushing Commons development would occur within 90 feet of the Macedonia AME Church building. Therefore, the Flushing Commons project would avoid potential adverse direct, physical impacts on this resource through the implementation of a construction protection plan (CPP) developed in consultation with LPC. The CPP would follow the guidelines set forth in section 523 of the *CEQR Technical Manual*, including conforming to LPC's *New York City Landmarks Preservation Commission Guidelines for Construction Adjacent to a Historic Landmark* and *Protection Programs for Landmark Buildings*. The CPP would also comply with the procedures set forth in the New York City Department of Buildings (DOB)'s *Technical Policy and Procedure Notice* (TPPN) #10/88.<sup>1</sup> The context of the church would be altered by the addition of taller, modern mixed-use buildings to the project site; however, the church already exists in a mixed visual environment, and this change is not considered a significant adverse impact. Furthermore, the open site layout would open up views to the church from the project site and the area to the southwest.

The Flushing Commons buildings to be developed on the project site would cast incremental shadow on the arched windows of the church, ranging in duration from just over 4 hours in June to nearly 7 hours on the March 21/September 21 analysis day. The incremental shadow would reduce the amount of direct sunlight that currently shines through these windows throughout the year and would cause a significant adverse shadow impact for the users of this place of worship. As described in Chapter 20, "Mitigation," mitigation measures would be designed to avoid or minimize any adverse shadow impacts on the sun-sensitive architectural resources of the church.

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<sup>1</sup> TPPN #10/88 was issued by DOB on June 6, 1988, to supplement Building Code regulations with regard to historic structures. TPPN #10/88 outlines procedures for the avoidance of damage to historic structures resulting from adjacent construction, defined as construction within a lateral distance of 90 feet from the historic resource.

The Flushing Commons project site is located far enough away from the known and potential historic resources in the study area, and so the proposed development would not have any direct, physical effects on these off-site resources. The architectural resources in the study area already exist in a built context that includes a mix of both short and tall commercial and residential buildings. Therefore, while the heights of the proposed buildings—up to approximately 204 feet (above average curb level), including mechanical—would be taller than the existing structures on the project site, they would not be incompatible with buildings in the study area. It is expected that the historic buildings in the surrounding area would remain visible within the overall urban landscape due to their distinguished façades and massings.

The Macedonia Plaza project would create a new 14-story, mixed-use structure directly adjacent to the Macedonia AME Church building. This development would notably change the appearance of the church from Union Street. However, the portion of the church building that faces onto Union Street was constructed ca. 1954-57, and is more modern in appearance than the portion of the building that faces the interior of the project block. In addition, the expected materials of the Macedonia Plaza structure—primarily brick and glass—would be consistent with the façade materials of the church itself, and the size and massing of the proposed building would be consistent with the Flushing Commons development that would transform the remainder of the project block. To avoid potential adverse physical impacts on the Macedonia AME Church building, the church would be required to develop and implement a construction protection plan, reviewed and approved by LPC, to protect the adjacent church building. The CPP would follow the guidelines set forth in section 523 of the *CEQR Technical Manual*, including conforming to LPC's *New York City Landmarks Preservation Commission Guidelines for Construction Adjacent to a Historic Landmark* and *Protection Programs for Landmark Buildings*. The CPP would also comply with the procedures set forth in the DOB's TPNP #10/88.

## **C. BACKGROUND HISTORY**

The village of Flushing was among the earliest permanent villages established in Queens. It was granted a charter by Governor Peter Stuyvesant in 1645, and Flushing Township was granted letters of patent in 1683 as part of Queens County. The name Flushing is a corruption of the name Vlissingen (meaning “salt meadow” in Dutch), a village in the Netherlands. The village of Flushing (Vlissingen) centered on Northern Boulevard (formerly known as Broadway), which began as an Indian path and remained an important artery from Colonial times up to the present.

After the arrival of English Quakers to the Flushing area in 1657, Governor Stuyvesant sought to renege on earlier promises of religious toleration. This prompted freeholders and Quakers in the area to issue the Flushing Remonstrance, considered one of the earliest documents proclaiming religious freedom in America. One of the first nurseries in the country, the Linnaean Gardens, opened in 1737 just north of Northern Boulevard. During the Revolutionary War, the British occupied the village and kept troops stationed there until 1783. Flushing was recognized as a town under the state government in 1788.

After the Revolutionary War, the growth of the area mainly centered around agriculture and horticulture. The early support of the Quakers for abolition and their local provisions for free education attracted a number of African Americans to the area in the early 19th century, of whom the best known was Lewis Latimer, an electrical inventor who worked with Thomas Edison. The development of Flushing accelerated in the 1850s, after the Long Island Rail Road (LIRR) came in 1854 and the Flushing and North Side Railroad opened in 1868. Wealthy New

Yorkers built houses in the area, since it was within easy commuting distance of Manhattan. From the 1890s until World War I, the community expanded to the east and south. Flushing further developed as a commuter suburb after trolley lines were extended (1888-99) and the LIRR was electrified. Apartment buildings were developed in the 1920s, and the character of the area changed after subway service was introduced. The subway's low fares brought large numbers of home buyers to the area and heavy commercialization to Main Street.

The World's Fairs of 1939-40 and 1964-65 took place just west of Flushing, on what is now Flushing Meadows-Corona Park. After World War II, the continuing development of apartment buildings displaced entire blocks of houses, and during the 1960s many Asian immigrants settled in the neighborhood. The area continued to attract immigrants through the 1980s, from Asia as well as India and Central and South America. By the mid-1990s, the Downtown Flushing area was heavily commercial. In the heart of the neighborhood, at Roosevelt Avenue and Main Street, is an extensive network of Asian banks and businesses.

## **D. EXISTING CONDITIONS**

### **ARCHAEOLOGICAL RESOURCES**

In the 1980s, a project called Flushing Center was proposed for the project site. This proposal resulted in the preparation by Historical Perspectives, Inc. (HPI) of a Draft Phase 1A Archaeological Assessment (1986), followed by a Topic Intensive Research Report (1988). These two technical reports outlined the potential archaeological sensitivity of the site, focusing on three archaeological resource types: a school, a church and its burial yard, and 19th century homelots. The Flushing Center project was never realized, however, and further archaeological investigations were not undertaken.

For the Flushing Commons project, LPC requested that HPI revise its 1980s conclusions and recommendations in accord with the revised project boundaries, proposed soil borings, current archaeological research issues and available comparative data, and updated LPC evaluation guidelines (2002). A site inspection was made of Block 4978 to verify that there have been no visible alterations to the use or condition of the project site since the 1988 archaeological evaluation. The conclusions of the original reports and the 2006 addendum to the reports are detailed below.

### *SITE HISTORY*

At the end of the 18th century, the land south of Northern Boulevard and east of Main Street was in the possession of the Bayside branch of the Lawrence family. Around 1785, Effingham Lawrence, then head of the family, laid out 37th (Washington) and 38th Avenues (Liberty, later Lincoln) connecting Main and Union Streets. For decades, these were the only side streets east of Main Street. These streets and the streets around St. George's Protestant Episcopal Church were, in the early years of the 19th century, the residential heart of the village of Flushing. The limited amount of commerce that existed was concentrated along the banks of the Flushing River or along Bridge Street, now the segment of Northern Boulevard between Main Street and the river.

The block bounded by Main and Union Street and 37th and 38th Avenues was the first to be built on, and by 1841 was already completely occupied by small frame houses. The owners of the lots were all old Flushing names: Silliman, Fowler, Lawrence, Loweree, Smith, etc. By 1859, a few of the wider lots on the north side of the block had been subdivided and a few of the 1841

owners had sold out to others. An 1873 map shows the same dwellings, often in the same ownership. The one feature that interrupted the uniform residential appearance of the block was the presence of two churches: the Methodist Episcopal Church on the south side of 37th Avenue, mid-block, and the Macedonia AME Church on the north side of 38th Avenue, west of Union Street.

### *ARCHAEOLOGICAL POTENTIAL*

#### *Pre-Contact Resources*

While it is possible that pre-contact resources<sup>2</sup> could survive in small, unaltered backyard spaces of Block 4978, the current lack of markers and historic topographic features would make the precise identification of such yard spaces extremely difficult. Although some pre-contact potential does exist that could be tested through the monitoring of deep excavations in the areas that correspond to the former backyard plots, this potential is considered to be severely limited.

#### *Methodist Episcopal Church*

In 1822, the Methodist Episcopal Church was constructed mid-block on the south side of 37th Avenue, within the project site boundaries. In 1843, the congregation moved to a new site on the east side of Main Street, just north of 37th Avenue; however, the church's cemetery lot was not sold (current Block 829, Lot 23). The earliest recorded burial in the cemetery was in 1846 and the last was in 1857. The church building was demolished in 1860. There are 24 entries between 1853 and 1867 in the records of Flushing Cemetery recording the removals of various persons from Methodist Episcopal Church's cemetery to plots at Flushing Cemetery. During construction of the extant municipal parking lot, the former cemetery site was shoveled out by hand, and no human remains, caskets, or clothing fragments were found. On February 3, 1954, the Corporation Counsel officially declared the one-time Methodist Episcopal Church burial ground to be non-existent.

#### *Flushing Female Association School*

Within the project site boundaries, on the south side of the former 38th Avenue, is the site of a former school for African Americans run by the Flushing Female Association (FFA). The FFA was formed in 1814 by 18 Quaker women, and the school first operated in a house on 37th Avenue. The association later bought two lots on the 38th Avenue site, on which they built a wooden building that served as a school. When the public school system of Flushing began in 1843, the village took over the small one-story building as an annex. In 1847, the school officially became the Colored School. The FFA continued to back the school financially, paying the salaries of teachers and doing volunteer work. On Sundays, an African American Sunday School met in the building. In 1862, a brick building was constructed on the school site, replacing the earlier wooden building. After 1887, the brick building became inadequate as a public school and the FFA took back the building as the headquarters for a Colored Helping Association. During the 20th century, various activities, mostly related to the African American population of Flushing, took place in the building. For a short period (1929-31), the schoolhouse was a center for the Veterans of Foreign Wars. Starting in 1934 and through at least 1942, the site was used by the Child Service League of Queens Borough, in part, as a nursery facility.

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<sup>2</sup> "Pre-contact" refers to the time before European contact in America, or Native American resources.

The school building was demolished when the parking lot site was cleared in 1953. No record of how the demolition was accomplished could be located; however, one construction worker (Michael Demitri of Ramp Consulting Services), who worked on the parking lot development after demolition was completed, recalled extensive earth cuts through the project block. The account of such extensive leveling seems most probable considering the raised elevation of the school parcel before 1950, as revealed in pre-1950 existing photographs and informant interviews, and the current non-raised elevation of the parcel. The subsequent erection of the second-tier at the parking lot further adversely affected the school site. Two of the east-west-running support pier rows cut through Lot 28. Each of the pier rows, resting on a continuous footing strip, would have required at least a 12-foot-by-4-foot east-west-running trench cut through this lot.

Unless massive disturbance caused by the demolition and construction for the development of the parking lot has destroyed all subsurface features, cultural remains relating to this institution may exist on the lot. The rear yard of the schoolhouse is presumed to have served as a playground and to have contained a privy or privies. Cisterns, wells, and trash pits are also likely to have existed.

### *Macedonia African Methodist Episcopal Church*

The Macedonia AME Church is the third-oldest church in Flushing, having been organized in 1811. It is predated only by the Friends Meeting House and St. George's Church (see descriptions below).

The Reverend Benjamin Griffin, a white preacher, officiated for the African American congregation of the Methodist Circuit. A church building was not erected until 1837. In the years before the Civil War, members of the church's congregation and its pastor, Edward Africanus, were active in the early struggle for African American civil rights. In addition, the church is reported to have been used to house fugitive slaves, and according to the Queens Historical Society it is one of four recognized Underground Railroad sites in Queens.<sup>3</sup>

Part of the Macedonia AME Church lot was used as a burial ground for African Americans. While the churchyard lot may have been largely filled by 1853, the last interment reportedly took place in 1909. In 1903, an extension was built to the church; at that time, the builders discovered human remains when they dug for a foundation. These were re-interred in a corner of the church yard. In 1931, another wing was added to the church with a social hall and gym, the basement was enlarged, and a new floor was put in. According to one source, the church building was also rebuilt at that time on the original foundation. The new construction cut deeply into the yard and many burials were disturbed, even in places where none had been expected to be located. Blocked from purchasing a lot in Flushing Cemetery, the reverend at that time (Reverend Dawkins) had all of the remains enclosed in one box and reburied in a walkway alongside the church.

When the City decided in 1949 to create the municipal parking lot on the project site, the City and the church agreed to allow the church building to stay on its site. However, since 38th Avenue, on which the church had faced, was demapped for the parking lot, the church had to create a new entrance on the Union Street side of the building.

The original lot purchased by the church congregation in 1811 was 60 feet by 140 feet. As noted above, interments have been found at unsuspected places on this lot, and there is no way of

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<sup>3</sup> <http://www.queenshistoricalsociety.org/freedom.html>

knowing if all burials have been located. These discoveries may be the result of property boundary lines being unclear through time. Members of the Macedonia AME Church did not always have the option of local public graveyards, and their church cemetery plot was crowded; therefore, it is not inappropriate to speculate that early African American burials may have been placed beyond the specific boundaries as recorded in mid-20th century City documents. There is no documentary evidence that church-associated burials ever intentionally extended beyond what became Lot 46. However, it is known that the church used the 15-foot east yard “right of way” for a burial ground without actually owning the land.

Late 19th and early 20th century construction on the west side of the church lot argues against intact remains in this location. There is substantial evidence that Lot 51 has experienced severe subsurface disturbance for the construction of three substantial houses; therefore, the possible survival of any burials on the west border of the church site is not anticipated. On the east side of the church lot, the ca. 1954 construction of a church building destroyed any potential subsurface resources. On the south side of the church lot, a portion of the 38th Avenue roadbed (which has been incorporated into the church lot) acts as a buffer for the original church land.

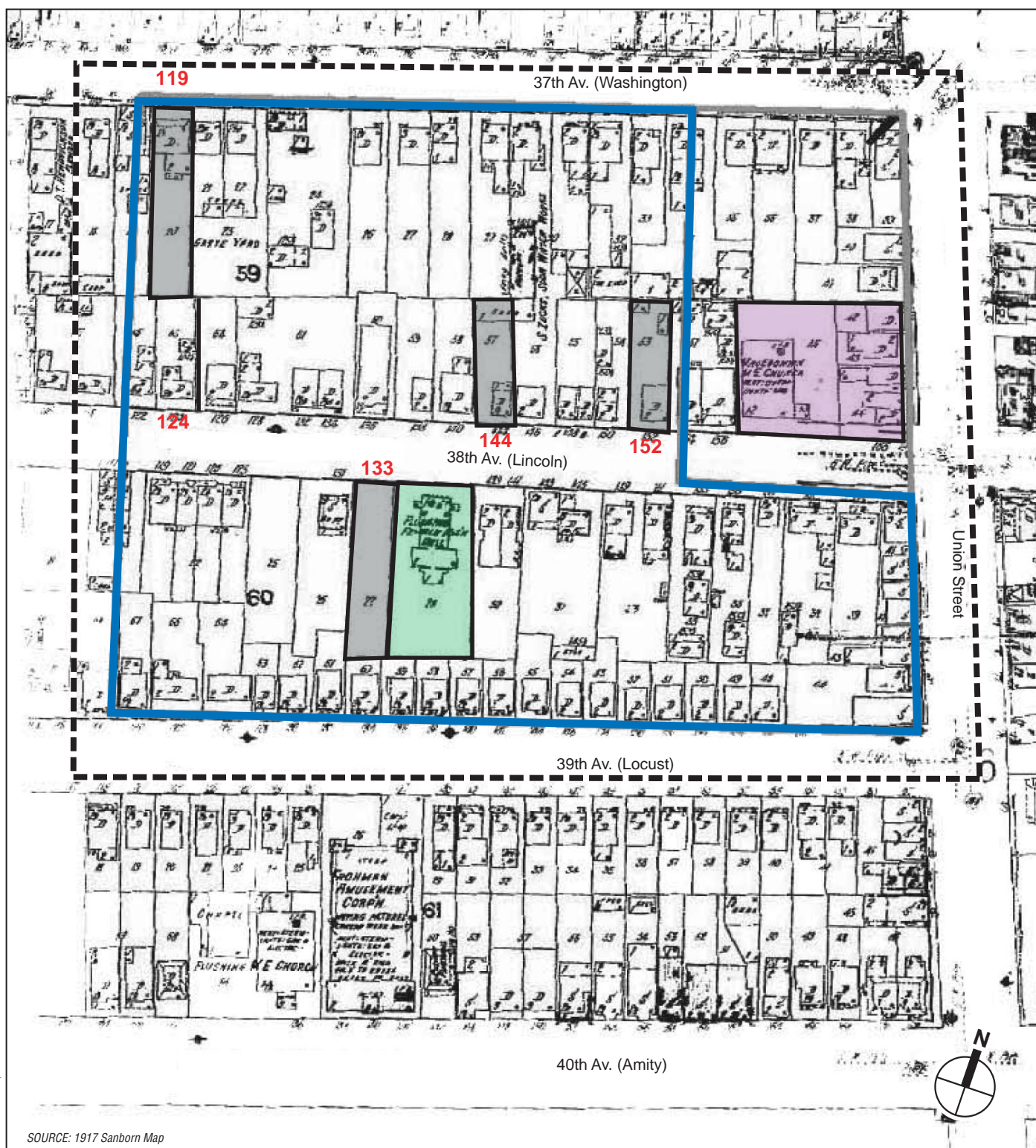
#### *Homelots*

Five former homelots (former Lots 20, 27, 53, 57, and 65) on the project site were identified as having potential sensitivity for significant intact remains related to the 19th century development of the neighborhood (see Figure 7-2). Although shaft features might be present on homelots other than the ones selected, the lots chosen were selected for their research potential based on occupation data and post-occupation disturbance records. The five lots represent long-term occupancy by two ethnic groups (African Americans and Irish Americans) on a block where available documents argue that indoor sanitation facilities were not present. The late 19th century ownership of the lots is described below:







- **Lot 20** (119 Washington Street, later 37th Avenue) was owned and occupied by the Mannings, an Irish American family, for at least 39 years (ca. 1878-1907).
- **Lot 27** (133 Lincoln Street, later Liberty Street and 38th Avenue) was inhabited by one or more members of the Andrew S. Barney family, who were African American, by 1887 and until at least 1912. This homelot is contiguous to the FFA School property.
- **Lot 53** (152 Lincoln Street, later Liberty Street and 38th Avenue) was acquired by Timothy Devine, an Irish American, by 1868. The Devine family lived on this lot until at least 1907.
- **Lot 57** (144 Lincoln Street, later Liberty Street and 38th Avenue) was first owned by P. Helm, as shown on the 1841 and 1859 maps. This lot was occupied in 1860 and until 1900-01 by the Van Nostrick family (also noted as Van Notwick and Vannortrick), who were African American.
- **Lot 65** (124 Lincoln Street, later Liberty Street and 38th Avenue) was occupied by two African American families (Brown and Willard/Willert) for many years. Henry Brown purchased the lot in 1835, and his name appears on the 1841 map. By 1859, and until at least 1912, the Willard/Willert family members were residents of the lot.

The Queens Historical Society has collected records that may identify the ethnicity of most residents along Liberty Street (later Lincoln Street and 38th Avenue) ca. 1841 and 1859. The Queens Historical Society also is reportedly attempting to identify possible connections of individual Flushing residents (both Quakers and non-Quakers), as well as the Macedonia AME Church, with Underground Railroad activities.





**NOT TO SCALE**

-  Rezoning Area Boundary  
 Project Site Boundary  
 Sensitive Historic Homelots  
 A.M.E. Church Property  
 Flushing Female Association School  
 Street Number

## Areas of Potential Archaeological Sensitivity

## Flushing Commons

Figure 7-2

The actual degree of disruption that each of these lots has experienced, although predicted, is not known; only “ground truth” obtained by excavation can ascertain current conditions in regard to survival of shaft features. This is particularly pertinent for Lots 20, 27, and 65, which are currently supporting the foundation of the two-level parking lot. Lot 57 appears to possess an intact back yard and also to have been adversely impacted by the second tier support trench. According to long-time residents Jay Williams and Helen Armstrong, an enormous amount of grading was done to create the current parking lot, since the project block had a very uneven topography. As noted above, Michael Demitri confirmed that many thousands of cubic yards were hauled away from the site before construction. Mr. Demitri also speculated that the eight rows of support piers running east-west under the two-tiered portion of the lot may each have a building trench of about 10-12 feet wide and about 4 feet deep. These trenches are anticipated to have affected Lots 20, 27, 65, and part of 57. Furthermore, Lot 53 and part of Lot 57 were affected by a reconstruction of the eastern portion of the parking lot, which took place in 1977.

In April 2006, a series of 11 soil borings, or Direct Push Mini Track Geoprobes, was conducted on the site. The boring locations were distributed throughout the parking lot. An effort was made by the borings team to define subsoil conditions on or adjacent to as many of the six sensitive historic lots as possible.

Of the 11 borings, B3, B4, B5, and B8 did not reveal any fill beneath the lot-wide standard distribution of 3 inches of asphalt overlaying 3 inches of concrete. The remaining boring logs indicate a 3-inch lens (B1, B9, and B10) or 6-inch to 12-inch layer of fill beneath the parking pad. Fill material was noted as ash, asphalt, brick, wood, or ashy fill. These relatively shallow depths and type of fill are very common for urban sites and most probably represent a wide scattering of demolition debris lightly graded across the site during prep work for the parking lot installation. Most importantly, some of the boring logs (i.e., B1, B8, and B10) note “native” soils of fine to medium sand at relatively shallow depths.

These borings did not reveal specific and significant archaeological evidence of prior domestic and/or schoolyard occupation; however, that was not the intent of gathering soil boring data. Rather, these results provide yet another opportunity to assess the potential integrity of subsurface conditions in the parking lot. The borings data, as presented in logs B1 through B11, do not present any substantial evidence of deep and severe disturbance, at least in portions of the current parking lot. Therefore, the archaeological sensitivity assessment and recommendations remain in effect.

## ARCHITECTURAL RESOURCES

Table 7-1 summarizes the architectural resources within the project site and study area.

### *PROJECT SITE*

As noted above, the Macedonia AME Church is the third-oldest church in Flushing. According to a history of the church published in 1977, the church structure that was built in 1837 on this lot appears to have been removed and rebuilt ca. 1900-03 with a wood frame building on a brick foundation. In 1931, the wood frame building was converted into a brick building. A large extension to the building was constructed in 1954-57, and further renovations were made ca. 1976 (see Photographs 1 and 2, Figure 7-3).





Macedonia AME Church, west facade 1



Macedonia AME Church, east facade 2

**Table 7-1**

**Architectural Resources Within the Project Site and Study Area**

Resource Name	Block/Lot	NHL	S/NR-Listed	S/NR-Eligible	NYCL	NYCL-Eligible
<b>Project Site</b>						
1. Macedonia AME Church	4978/46			X*		
<b>Study Area</b>						
2. Roosevelt Avenue/Main Street IRT Station	N/A			X		
3. Friends Meeting House	4977/26	X	X		X	
4. St. George's Church, Parish House, and Graveyard	4975/1		X		X	
5. Flushing Armory	4977/39		X			X*
6. Flushing Bankers Trust Company	4977/1			X*		X*
7. 38-05 Main Street	4978/107			X*		
<b>Notes:</b> See Figure 7-1 for reference. NHL = National Historic Landmark NYCL = New York City Landmark S/NR-listed = Listed on the State and National Registers of Historic Places S/NR-eligible = Determined eligible for listing on the State and National Registers *Determinations made by LPC in a comment letter dated March 4, 2008 (see Appendix A).						

According to the Queens Historical Society's 1999 publication *Angels of Deliverance: The Underground Railroad in Queens, Long Island, and Beyond*, members of the church's congregation and its pastor, Edward Africanus, were active in the struggle for African American civil rights in the years before the Civil War. In addition, the church is reported to have been used to house fugitive slaves in a basement area underneath the chapel, and it is identified by the Queens Historical Society's website as an Underground Railroad site, though this potential association with the Underground Railroad is not known to be substantiated through documentary sources. Although the church's current buildings do not date from the period of significance (pre-Civil War), the site is considered to be a potential historic resource due to the church's longstanding significance to the African American (and, potentially, Underground Railroad) history of Flushing. Architectural features of the building include several small arched windows on the church's western façade, as well as a large arched window above the front entrance and two smaller arched windows on the church's southern façade. In a comment letter dated March 4, 2008, LPC determined that the church appears to be eligible for listing on the Registers.

#### **STUDY AREA**

The **Roosevelt Avenue/Main Street IRT Station** (S/NR-eligible) is the eastern terminal of the IRT Flushing line. The station's architect and engineer were Squire J. Vickers and Robert Ridgway, respectively. The station has entrances at the intersection of Main Street and Roosevelt Avenue, a mezzanine level with east and west control areas, and a platform area below. The platform area walls have white glazed tiles with blue glazed wainscoting tiles, and a mosaic band similar in design and material to those at the mezzanine, with three polygonal panels at each identifying "M" panel. There are also large "MAIN STREET" identifying panels (see Photograph 3, Figure 7-4).

Opened in 1928 as part of the eastern extension of this line into Flushing, the Roosevelt Avenue/Main Street station became the City's busiest outlying station and largest bus-subway





Roosevelt Avenue/Main Street IRT Station 3



View of Friends Meeting House from Northern Boulevard 4

transfer point. Its completion signaled the end of the dual system IRT construction. The station's design is typical of the dual system period. Dual system underground station designs generally included a single geometric mosaic band set on white tile. Dual system stations were simpler and more functional than the original, elaborate IRT, employing smooth surfaces and simpler decoration for an abstracted and standardized aesthetic.

The **Friends Meeting House** (NHL, S/NR-listed, NYCL) is located at 137-16 Northern Boulevard. Construction of the Friends Meeting House began in 1694. The meeting house was the first house of worship in the village of Flushing. Membership in the Society of Friends grew so rapidly that in 1714, the meeting house was enlarged by an addition as large as the original structure. Except from 1776 to 1783, when the British used it as a prison, hospital, and stable, the structure has served continuously as a meeting house. The building is gray-shingled and has a hipped roof; the interior has a beamed ceiling and handmade, unpainted benches (see Photograph 4 of Figure 7-4). Men and women were originally required to use separate entrances: the two doors under a porch facing the burial ground on the south.

**St. George's Church, Old Parish House, and Graveyard** (S/NR-listed, NYCL) are located at 38-02 Main Street. The church was designed by Wills & Dudley and constructed in 1853-54; the chancel was designed by J. King James and built in 1894; and the parish house was designed by Charles C. Haight and built in 1907-08. Designed in Gothic Revival style, the church is faced in randomly laid granite rubble (see Photograph 5 of Figure 7-5). It has stained-glass windows and a tapered, shingled spire that rises 150 feet tall. The chancel and parish house were executed in complementary materials and ornament. A masonry wall encloses the churchyard, which contains gravestones and memorials dating to the 18th and early 19th centuries. St. George Parish was established as a mission church of the Church of England in 1720 and was the second religious organization in Flushing. The current building is the third erected on the site since the congregation's founding in 1702. Services were held in the old Guardhouse at Main Street and Northern Boulevard until 1746, when the first church was built on Main Street. The second church, erected in 1821, served until the current building was erected. The church interior has decorative open wood arches and trusses. Among its relics are a wooden model of the first church, a weathervane used in 1760, and an old foot stove. Francis Lewis, a signer of the Declaration of Independence, was a vestryman of the church from 1765 to 1790.

The **Flushing Armory** (S/NR-listed, NYCL-eligible) is located at 137-58 Northern Boulevard. It was designed by George L. Heins and built in 1905 for the 17th Separate Company. The armory consists of a two-story administration building with an attached 1½-story drill shed (see Photograph 6 of Figure 7-5). Both sections have brick walls resting on a raised, rusticated and battered brownstone foundation. The hipped roof of the administration building and the gable roof of the drill shed are sheathed with asphalt shingles. The administration building is composed of a rectangular main block flanked by a five-story northwest corner tower and a three-story northeast corner tower. The main block features a central entrance pavilion consisting of a massive two-story arch flanked by engaged octagonal towers and surmounted by a crenellated, stepped parapet. The main entrance, slightly recessed within the arch, contains three modern doors surmounted by three large modern square windows and a massive flat-arched stone lintel. A large multi-paned, round-arched window, also recessed within the arch, is located at the second story. The flanking towers have tall, narrow windows and crenellated parapets with machicolated cornices.

Just outside the study area are a number of additional known resources, including: **RKO Keith's Flushing Theater** (interior), 135-29-135-45 Northern Boulevard (S/NR-listed, NYCL);





View of St. George's Church, Old Parish House and Graveyard from Main Street

5



View of Flushing Armory from Northern Boulevard

6

**Flushing Town Hall**, now Flushing Council on Culture and the Arts, 137-35 Northern Boulevard (NYCL); **Flushing High School**, at 35-01 Union Street (S/NR-listed, NYCL); **Bowne Street Community Church** (originally Reformed Church of Flushing), at 143-11 Roosevelt Avenue/ 38-01 Bowne Street (NYCL calendared 9/23/03); **Weeping Beech Tree**, Weeping Beech Park, 37th Avenue between Parsons Boulevard and Bowne Street (S/NR-listed, NYCL); **Kingsland Homestead**, 143-35 37th Avenue (S/NR-listed, NYCL); and **Bowne House**, 37-01 Bowne Street (S/NR-listed, NYCL).

The **Flushing National Bank Building** is located on the northwest corner of 37th Avenue and Main Street. It was built in the mid-1930s, sometime before 1936; the architect is unknown. The Art Deco style one-story building has a limestone façade, the lower third of which has been covered with off-white paint (see Photograph 7 of Figure 7-6). There is an octagonal clock at the top of the building surrounded by Art Deco ornamentation. Two tall, symmetrical, low-relief Corinthian pilasters flank the building's main entrance. The northern portion of the building has been altered by the creation of a dental office, and there is modern metal signage above the main entrance and near the top of the building's main façade.

The Flushing National Bank was established in 1910 and expanded soon thereafter, opening various branches in Flushing over the next two decades. In 1928, the Flushing National Bank was absorbed by the Bank of the Manhattan Company, and its title was changed to a "State" Bank in the merger. In a comment letter dated March 4, 2008, LPC determined that the building appears to be eligible for NYCL designation and listing on the Registers.

**38-05 Main Street** is located at the southeast corner of Main Street and 38th Avenue. The six-story light brown brick office building was built in 1931 by I. Langner & Son, Inc. The ground floor of the building is used for retail and the upper floors are used for commercial office space. Above the first floor on the Main Street facade, the building's central three bays are bordered by dark brown brick and divided by terra cotta panels with green and brown geometric detail (see Photograph 8 of Figure 7-6). At the roofline, the terra cotta paneled sections culminate in three very shallow gables that extend just past the building's flat roof. At the time of its completion, the 38-05 Main Street building was one of the largest office buildings on the north shore of Long Island. The building originally housed a clothier in the ground-floor corner store and doctor's offices on two of the upper floors. In a comment letter dated March 4, 2008, LPC determined that the building appears to be eligible for listing on the Registers.

## **E. THE FUTURE WITHOUT THE PROPOSED ACTION**

There are no other projects planned for construction on the project site by the year 2013. Without the proposed project, the project site is expected to remain in its current use. Therefore, the potential archaeological resources in the project area would remain undisturbed.

Within the 400-foot study area, there are no projects planned for construction that are expected to be completed by 2013. Therefore, the architectural resources in the study area are not expected to be directly affected in the future without the proposed action.

Architectural resources that are listed on the National Register or that have been found eligible for listing are given a measure of protection from the effects of federally sponsored or assisted projects under Section 106 of the National Historic Preservation Act. Although preservation is not mandated, Federal agencies must attempt to avoid adverse impacts on such resources through a notice, review, and consultation process. Properties listed on the State Register are similarly protected against impacts resulting from State-sponsored or State-assisted projects





Flushing Bankers Trust Company, 36-61 Main Street 7



38-05 Main Street 8

## Architectural Resources in Study Area

Figure 7-6

under the State Historic Preservation Act. Private property owners using private funds can, however, alter or demolish their properties without such a review process. Privately owned sites that are New York City Landmarks, within New York City Historic Districts, or pending designation are protected under the New York City Landmarks Law, which requires LPC review and approval before any alteration or demolition can occur.

## **F. PROBABLE IMPACTS OF THE PROPOSED ACTION**

### **ARCHAEOLOGICAL RESOURCES**

The Flushing Commons project would require subsurface disturbance across the entire project site, including two of the areas of potential archaeological sensitivity noted above. Therefore, before construction, Stage 1B archaeological field testing would be undertaken for these areas of potential sensitivity to conclusively determine whether there are any resources present in these areas that could be disturbed by the proposed action. The protocol for the Stage 1B testing would be reviewed and approved by LPC. If resources are identified, an archaeological treatment plan would be developed and implemented in coordination with LPC to mitigate the proposed action's effects on these resources. Any required mitigation would be determined based on the characteristics and significance of the resource and could include archaeological excavation to record information about the find. The areas of potential sensitivity, and the particular concerns for each, are summarized below.

#### *FLUSHING FEMALE ASSOCIATION SCHOOL*

It is probable that the 19th century FFA School's (former Lot 28) play yard surface has been compromised by grading and construction for the extant municipal parking lot and ca. 1965 alterations to the parking lot. However, deep shaft features (such as cisterns, wells, and privies) and school-related artifacts could still be extant in this area.

#### *19TH CENTURY HOMELOTS*

The following 19th century homelots were identified as having potential sensitivity for back yard features, such as privies, wells, or cisterns: Lot 20, 119 Washington Street; Lot 65, 124 Lincoln Street; Lot 27, 133 Lincoln Street; Lot 57, 144 Lincoln Street; and Lot 53, 152 Lincoln Street. The lot designations refer to the City tax lots of 1917, and the street addresses also correspond to the 1917 time period:

If back yard features as well as chronologically significant (i.e., pre-Civil War) artifacts are recovered from the homelots that were once occupied by African American families, further research could be done to determine if the residents had been members of the Macedonia AME Church and/or were Quakers and/or were associated with abolitionist organizations. However, it should be noted that the archaeological record for conclusive Underground Railroad associations is not extensive, and ante-bellum artifacts that could be interpreted as possessing abolitionist iconography (e.g., smoking pipes, commemorative tokens, and dishes) might represent an abolitionist ideology but would not necessarily prove that a plot of land was a link, or station, on the Underground Railroad.

### ***MACEDONIA AME CHURCH***

Although the series of construction excavations for the extant church building—which covers virtually the entire lot—has more than likely destroyed any *in situ* burials that may be associated with the earliest church history, the current church property is still considered sensitive for possible human remains since there is no definitive evidence for the location of all of the early church-related burials.

The Macedonia AME Church lot (Lot 46) and a portion of Lot 25 located to the north of the church are located outside of the Flushing Commons project site but within the rezoning area. The proposed Flushing Commons development would not require subsurface disturbance within the remainder of Lot 25 or within the existing Macedonia AME Church site.

The Macedonia Plaza development is anticipated to require excavation to the south, west, and north of the existing church structure. To preserve potentially intact burials, the original archaeological reports and addendum recommended that a no-impact zone be established around the north, west, and south perimeters of the extant Macedonia AME Church lot before and during construction activities for the proposed development. As noted in their comment letters (see Appendix A), LPC has recommended that the Macedonia Plaza development be redesigned to avoid the archaeological no-impact zone. As presently designed, however, the Macedonia Project would require excavation in this area and the recommended no-impact zone could not be observed, and thus the redevelopment of this area could adversely affect areas of sensitivity for possible human remains. Therefore, the Church would be required to consult with LPC to develop a plan that appropriately addresses: how the area with the potential sensitivity for burials would be appropriately archaeologically tested, and that any proposed subsurface construction work in the vicinity would be redesigned as much as possible in response to the results of the testing; what would occur should any burials be encountered; that the plan would be developed in consultation with the appropriate descendant community; what would happen to any remains that may be encountered before testing occurs; and that all appropriate measures as approved by LPC would be completed. As the current plans for the Macedonia Plaza development include pilings within the areas of potential sensitivity, but no additional excavation, it is anticipated that only the piling locations would need to be archaeologically tested. Ongoing research into the potential connections between the Underground Railroad and the Macedonia AME Church would be a consideration in any future testing of the church lot. Provisions related to the archaeological resources mitigation for the Macedonia Plaza development would be incorporated into the Land Disposition Agreement (LDA) between parties as determined by HPD.

### **ARCHITECTURAL RESOURCES**

#### ***PROJECT SITE***

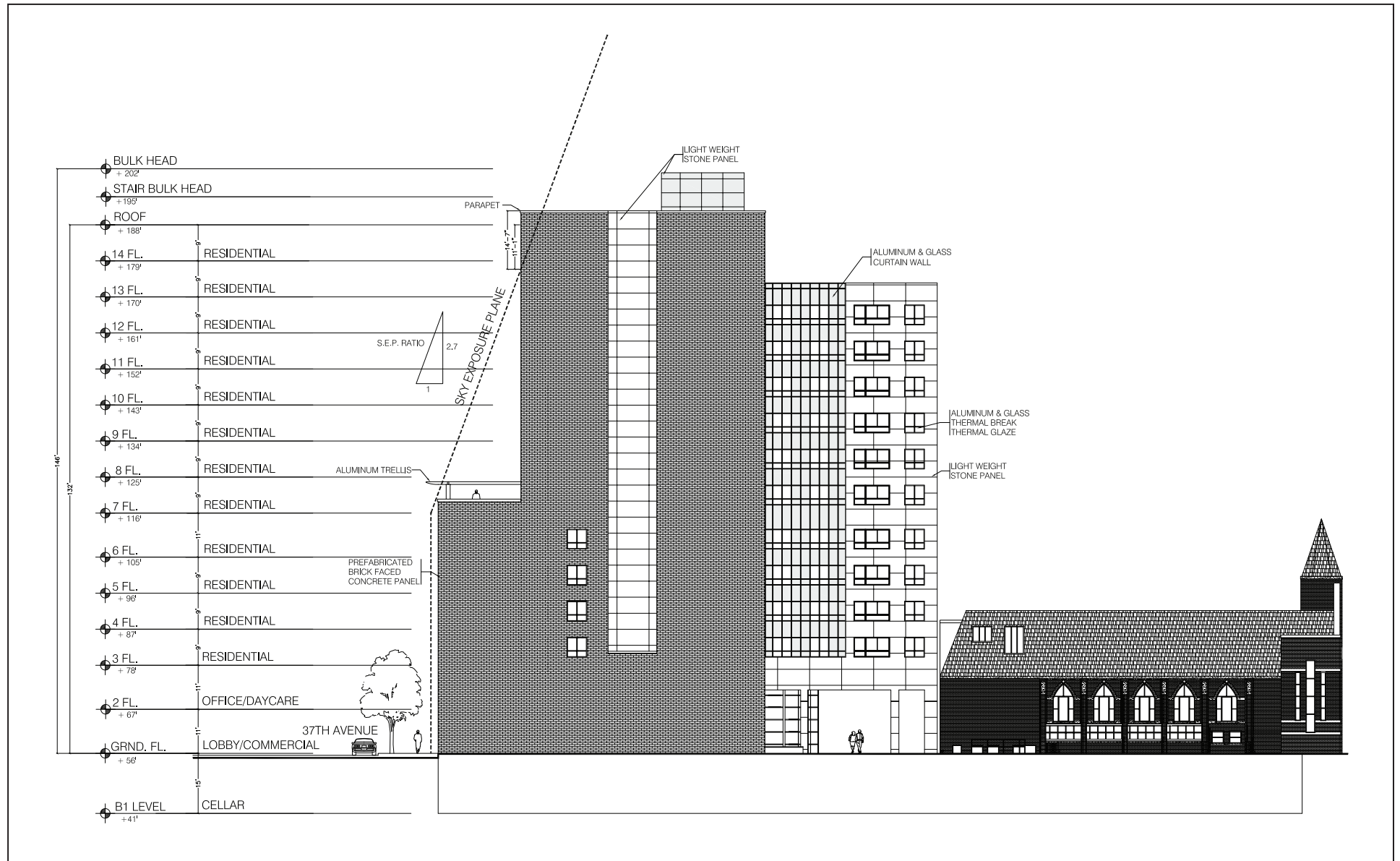
Construction of the proposed Flushing Commons development would occur within 90 feet of the Macedonia AME Church building. Therefore, the proposed project would avoid potential adverse physical impacts on this resource through the implementation of a construction protection plan developed in consultation with LPC. The context of the church would be somewhat altered by the addition of taller, modern mixed-use buildings to the project site; however, the church already exists in a mixed visual environment, and this change is not considered a significant adverse impact. Furthermore, the open site layout would open up views to the church from the project site and the area to the southwest.

The buildings to be developed on the Flushing Commons project site would cast incremental shadow on the arched windows of the church, ranging in duration from just over 4 hours in June to nearly 7 hours on the March 21/September 21 analysis day. The incremental shadow would reduce the amount of direct sunlight that currently shines through these windows throughout the year and would cause a significant adverse shadow impact for the users of this place of worship. As described in Chapter 20, “Mitigation,” mitigation measures would be designed to avoid or minimize any adverse shadow impacts on the sun-sensitive architectural resources of the church.

As described above, the Macedonia AME Church is located outside the Flushing Commons project site but within the rezoning area. The proposed Macedonia Plaza development would create a new 14-story, mixed-use structure that is directly adjacent to the Macedonia AME Church building (see Figure 7-7). This development would notably change the appearance of the church from Union Street. However, the portion of the church building that faces onto Union Street was constructed ca. 1954-57, and is more modern in appearance than the portion of the building that faces the interior of the project block. In addition, the expected materials of the Macedonia Plaza structure—primarily brick and glass—would be consistent with the façade materials of the church itself, and the size and massing of the proposed building would be consistent with the Flushing Commons development that would transform the remainder of the project block. To avoid the potential for direct, physical impacts on the Macedonia AME Church building during construction of the Macedonia Plaza development, the church would be required to develop and implement a construction protection plan, reviewed and approved by LPC, to protect its adjacent building. The CPP would follow the guidelines set forth in section 523 of the *CEQR Technical Manual*, including conforming to LPC’s *New York City Landmarks Preservation Commission Guidelines for Construction Adjacent to a Historic Landmark and Protection Programs for Landmark Buildings*. The CPP would also comply with the procedures set forth DOB’s TPPN #10/88.

### STUDY AREA

The Flushing Commons project site is located far enough away from the architectural resources in the study area, and so the proposed development would not have any direct, physical effects on these off-site resources. The floorplates of the proposed buildings would be larger than most buildings in the study area, except for the recently completed Queens Crossing development, a large mixed-use development directly west of the project site on the majority of the block bounded by 38th and 39th Avenues, Main Street, and 138th Street. The architectural resources already exist in a built context that includes a mix of both short and tall commercial and residential buildings, such as the 10-story, 120-foot-tall Tower Condominiums on the north side of 37th Avenue, the 12-story “Pi” Building on the south side of 39th Avenue, and the 12-story, ±158-foot-tall Queens Crossing building directly west of the project site. Therefore, while the heights of the proposed buildings—up to approximately 204 feet (above average curb level), including mechanical—would be taller than the existing structures on the project site, they would not be incompatible with buildings in the study area. As such, including the additional height that would be provided by the Board of Standards and Appeals (BSA) special permit to exceed the special height limits would not result in any impacts to surrounding historic resources. More specifically, the significant adverse shadow impact on the stained glass windows of the Macedonia AME Church occurs with or without the incremental building height associated with the BSA special permit. It is expected that the historic buildings in the surrounding area would remain visible within the overall urban landscape due their distinguished façades and massings. \*



Macedonia Plaza Development, West Elevation

Figure 7-7