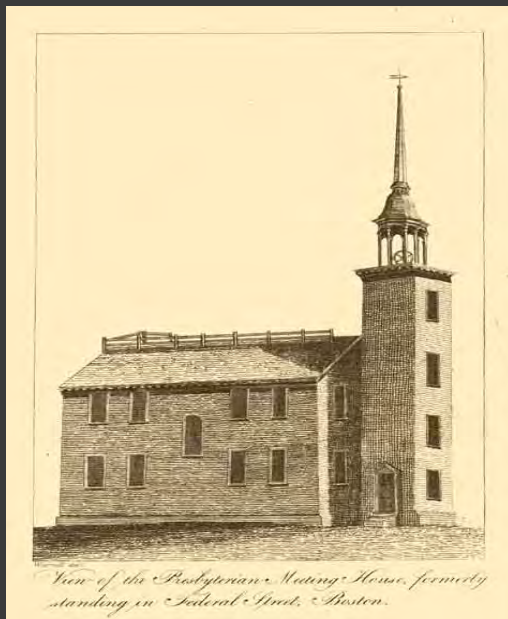


The Earliest History of Arlington Street Church, Boston:



Church of the Presbyterian Strangers
The Irish Meeting House
Long Lane Church
Federal Street Church
New Congregational Church in Long lane
1727/1729 - 1803

Part 1 of a 3-part presentation
Dec 2011, Nov 2012, Nov 2013, Dec 2016, Sep 2018, Mar 2021
Presented by Holly Hendricks, ASC historian

Entire Series Overview

- **Part 1** The 18th century: 1st and 2nd meeting houses – Scots-Irish Presbyterian origins - American Revolution - adoption of Congregational form of church government - Constitutional Convention
- **Part 2** The 19th century: 3rd meeting house – ministry of William Ellery Channing – Channing defines American Unitarianism – slavery controversy – ministry of Ezra Stiles Gannett – leaving Federal Street Church for the Back Bay
- **Part 3** Arlington Street Church (4th meeting house) – Civil War – Tiffany memorial windows – UU merger – social change, peace, social justice, and human rights

I. Background: Colonial Boston

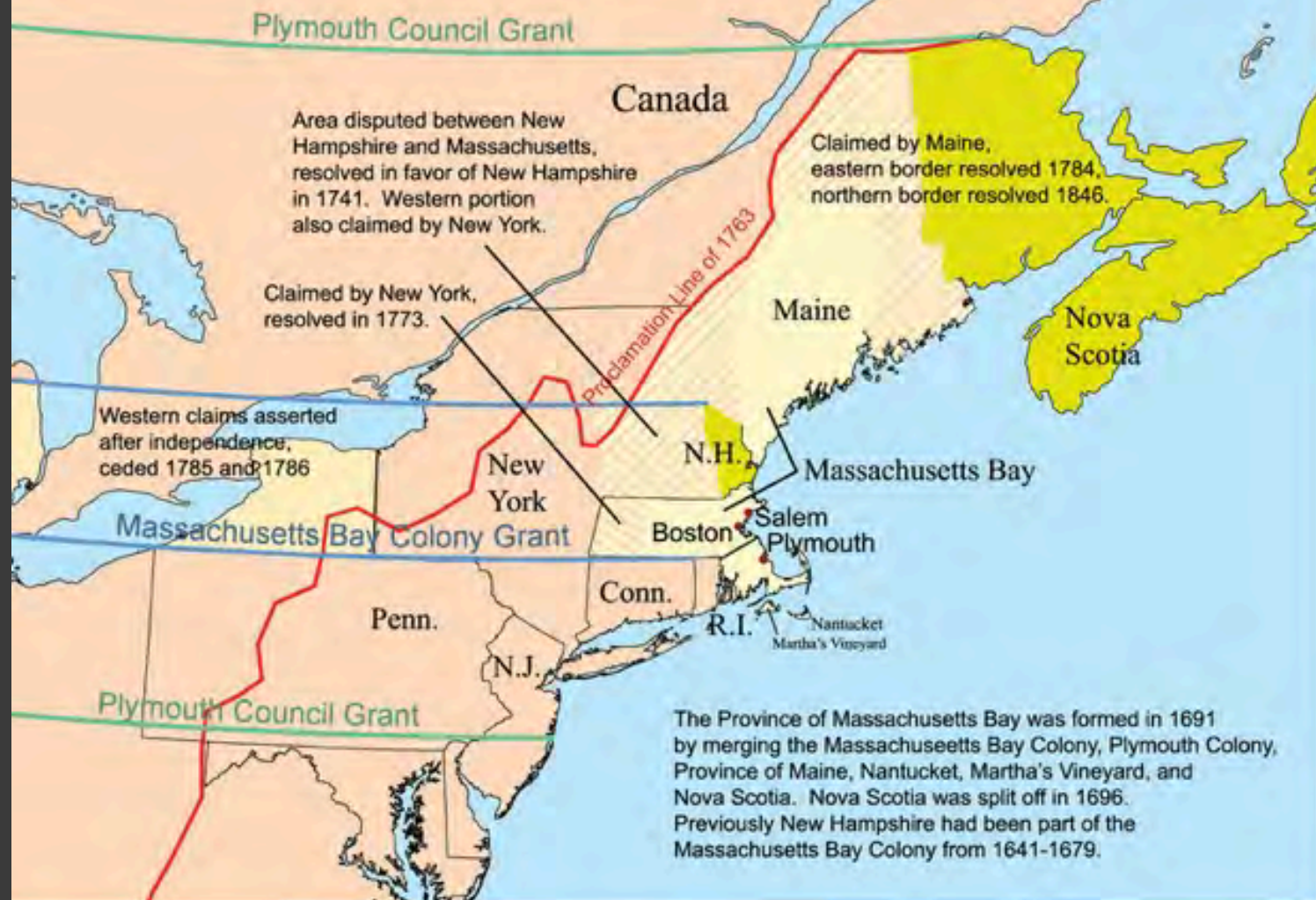


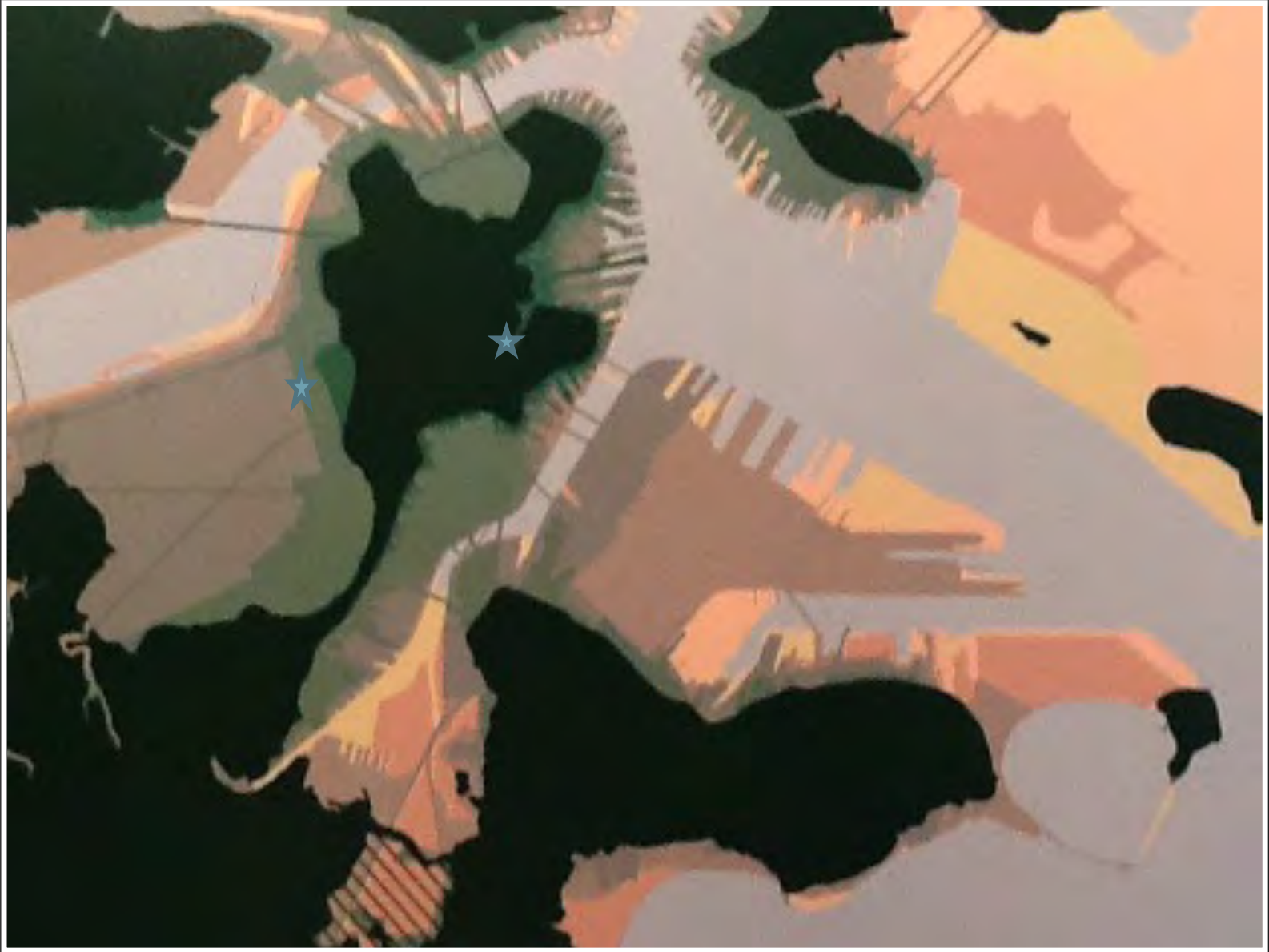
17th century BOSTON overview

- Native American - Explorer encounters
- 1620 - Pilgrims to Plymouth
- 1623 - Rev. William Blackstone settles Shawmut peninsula
- 1630s - John Winthrop and Puritan “Great Migration” - First Church - Charlestown > Shawmut
- Pequot War -1636-38
- 1649 - Second Church (North End)
- 1659/1661 - Quakers martyred
- 1665 - First Baptist Church organized
- 1684 - England revokes Massachusetts charter
- 1686 - King’s Chapel

Massachusetts Bay Colony, 1630-1691

Province of Massachusetts Bay, 1691-1775





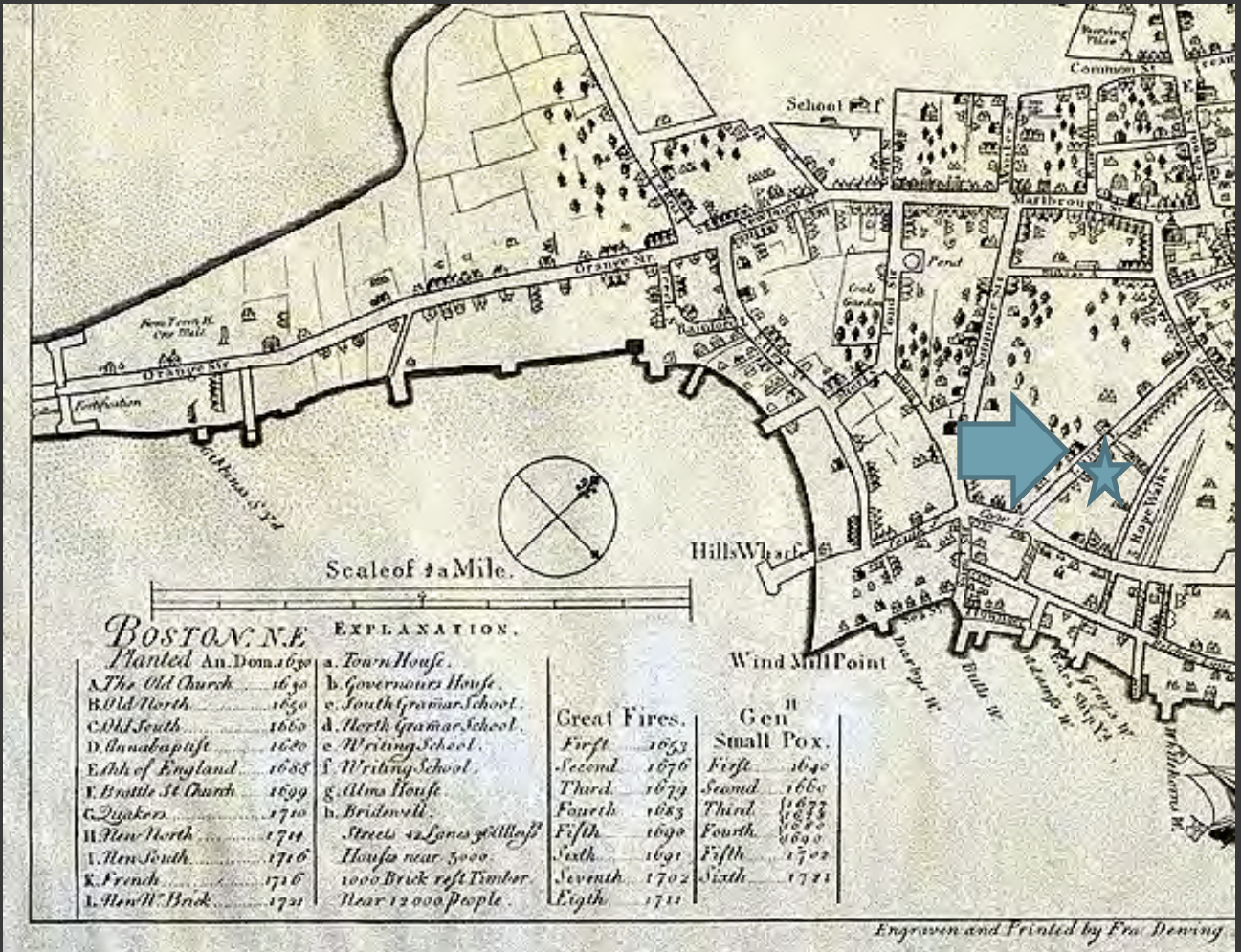
18th c. Location Original Boston land BLACK - Landfills in COLOR



(Late 19th c. map) “there was sufficient depth of water near the meeting house for smelts to be taken...Channing [said he had taken] these fish near the corner of Federal and Milk Streets – another authority [saw] 3’ of water in Federal Street” (Drake 307)



Capt. John Bonner's 1722 map

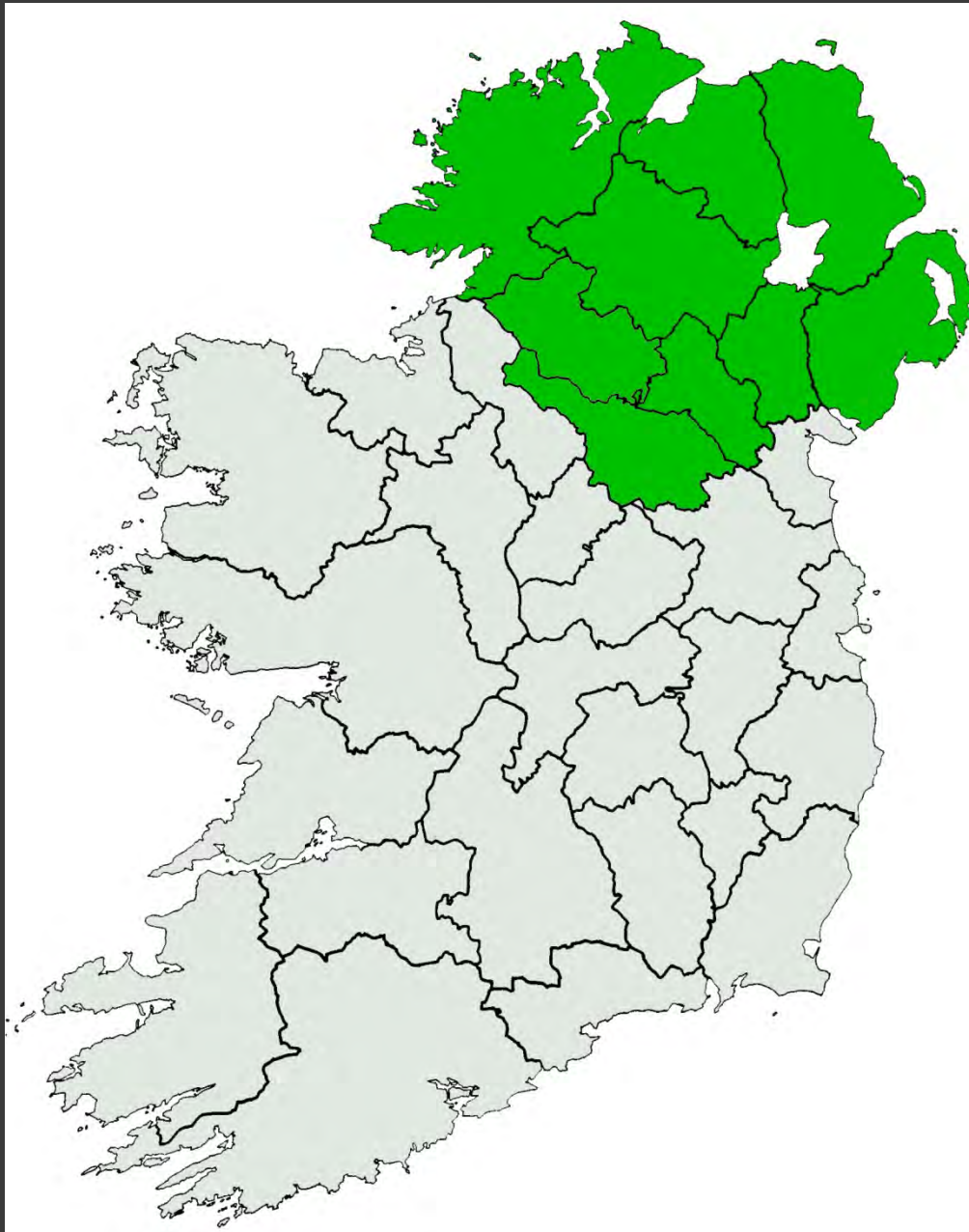


Churches:

- The Old Church (1st, 1630)
- Old North (2nd, 1649)
- Old South (3rd, 1669)
- Anabaptist (1665)
- Church of England (1680+)
- Brattle St. Church (4th, 1698)
- Quakers (1680s?)
- New North (1714)
- New South (1717)
- French (1696)
- New North Brick (1721)

1722 Bonner Map – southern area

II. The Scots-Irish Presbyterians



Northern Ireland

The Scots-Irish or
“Ulster Scots” migrated
from Northern Ireland

Irish Protestants

A large exodus of 5 ships
came to New England in
1718

Early Scots-Irish Settlements in New England

1718 “Five Ships”

They formed Presbyterian churches in these communities.

They were encouraged to help settle “frontier” towns rather than settle in existing cities.

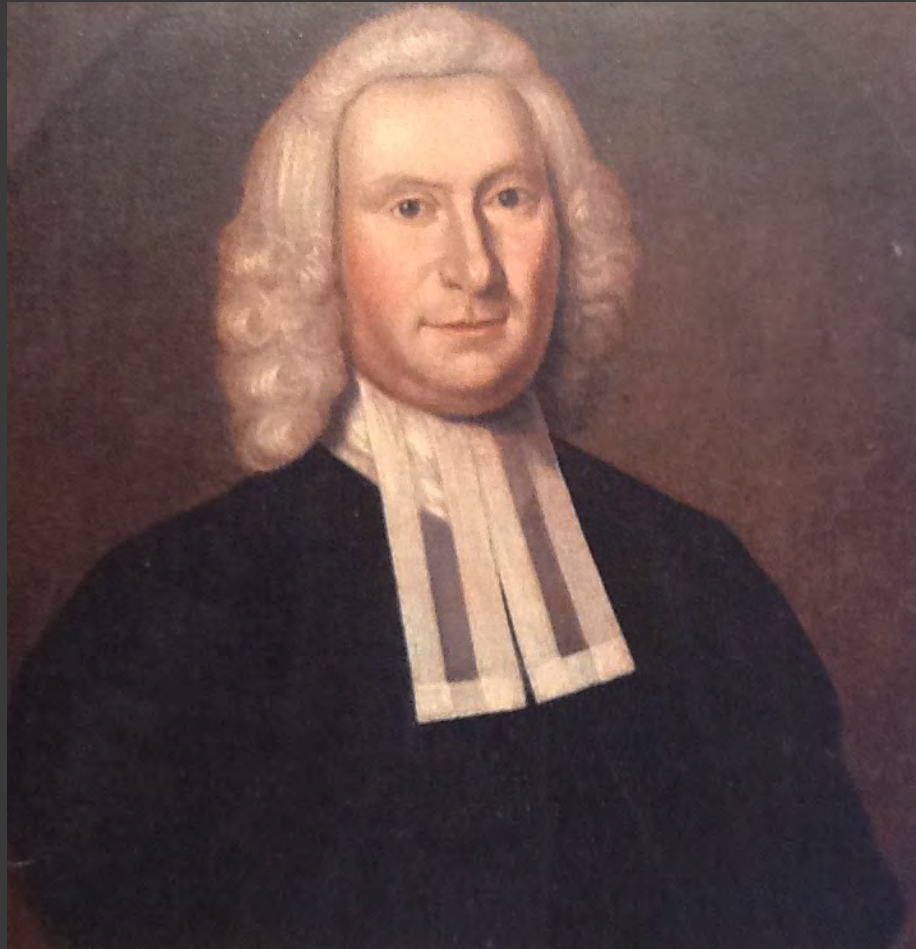


PRESBYTERIAN
1775-1776

B



One dot for each church (see text)

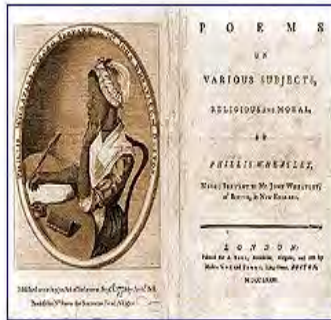


Rev. John Moorhead

1727/1729 – 1773 (installed 1730)

Illustration for Phillis Wheatley, *Poems on Various Subjects*

1773



click image for close-up

When a London bookseller presented the manuscript of Phillis Wheatley's *Poems on Various Subjects* to the Countess of Huntingdon, the anti-slavery English noblewoman was reportedly "fond of having the book dedicated to her; but one thing she desir'd [was]...to have Phillis' picture in the frontispiece."

The man commissioned to draw the likeness of Wheatley was Scipio Moorhead, an enslaved African in service to Reverend [John Moorhead](#), a neighbor and friend of the Wheatley family and pastor of the Church of the Presbyterian Strangers. Reverend Moorhead, along with fifteen other prominent Massachusetts citizens, had signed a testimonial that prefaced the manuscript.

Scipio Moorhead not only painted portraits, but wrote verse as well. His artistic talents had been nurtured by the Reverend's wife, Sarah Moorhead, a teacher of art and drawing. His drawing of Phillis, said to be a fine likeness, was shipped to England to be engraved. When the book was published, it contained a poem, "To S.M. a young African Painter, on seeing his Works," in which Wheatley praised the artist and voiced her hopes that their collaboration would lead to his "immortal fame":

Still may the painter's and the poet's fire
To aid thy pencil, and thy verse conspire!

Image Credit: Courtesy Massachusetts Historical Society, Boston

Land transactions

1723 Theodore Atkinson, Gent. to Nathaniel Green, Esq.

Atkinson St. (now Congress St.) 120' / Burry St. 248' / Long Lane 130' /
Atkinson St. 90' 100

1724 Nathaniel Green to Henry Dearing, shopkeeper, half of this land

Long Lane 129' N / 98' E / 115' S / Burry St. 126 ½' 50

1729 Henry Dearing, shopkeeper, to John Little, gardener, same lot 550

Little builds a barn on the lot

1735 John Little to a committee for the Presbyterian Meeting House, same lot
with Meeting House on it, retaining his pew 140

?

A barn with
additions on the
side



They were not allowed to organize as a church!

First meetinghouse on Long Lane
(conjectural)

1729 or 1730



Burgess 1728 map



Created by Fran. Dewing

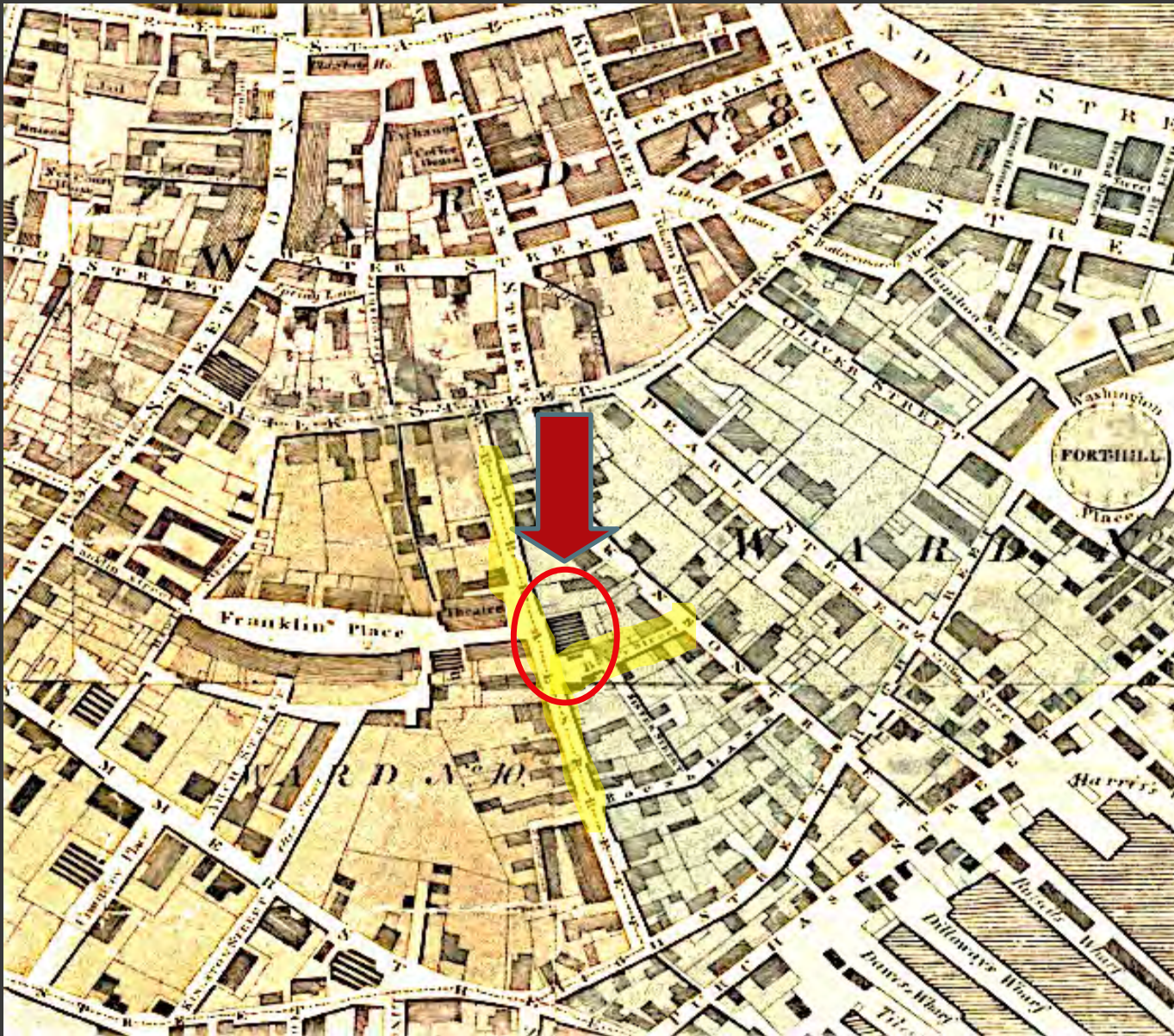
1722 Boston



London, Printed by S. Smith & Co. 1734. See the Church Spire

A South-East View of the CITY of BOSTON in North America . . .

Briefly time travel to the 19th and 20th
centuries!



- 1 1729
- 2 1744
- 3 1809

[4 ASC 1861]

Hales Map 1814 (3rd meeting house built 1809)

After 1860



1850s





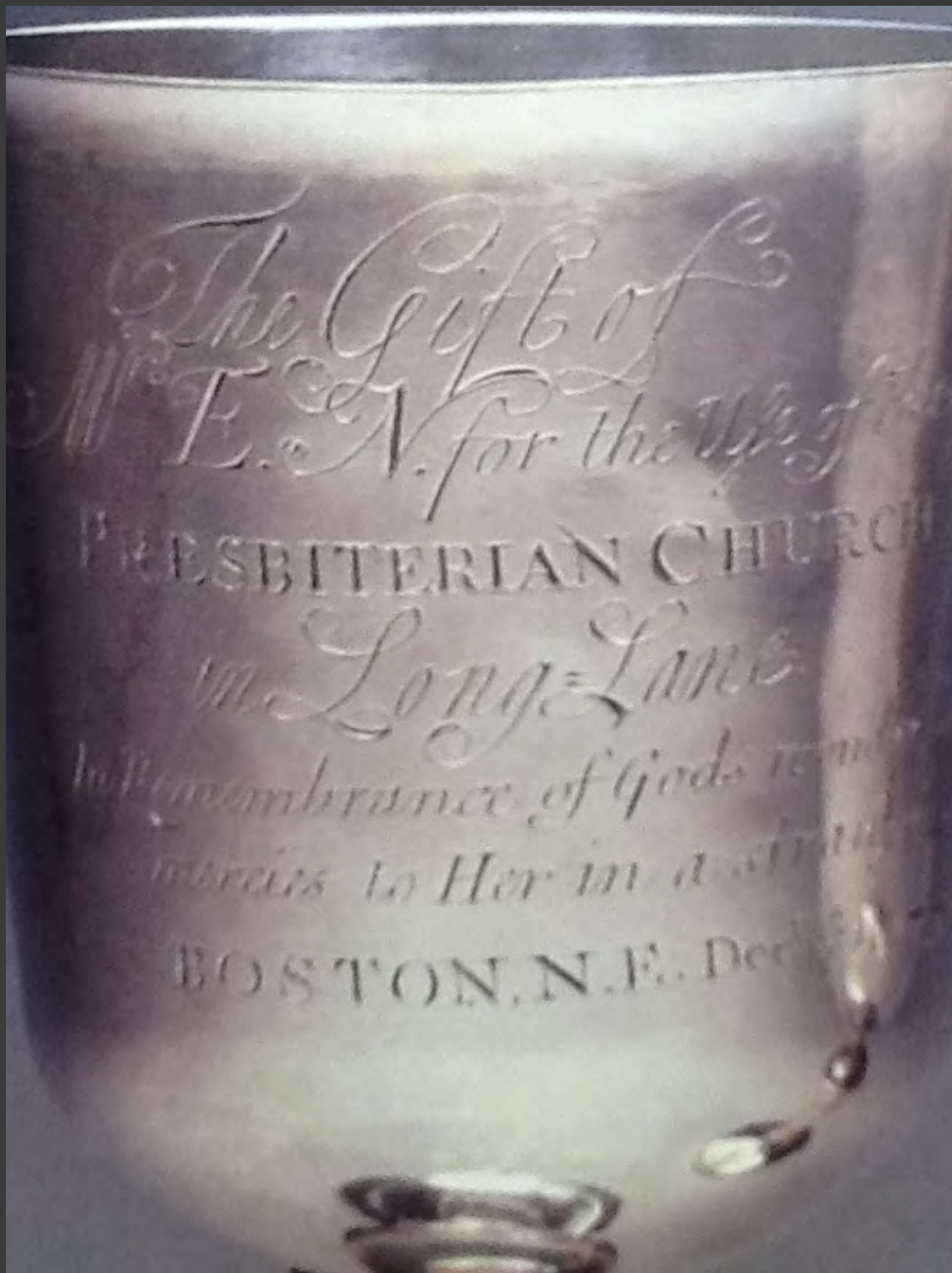
100 Federal Street (1971) aka “the pregnant building”

Presbyterian communion silver

Church of the Presbyterian Strangers
Irish Meeting House
Long Lane Church



Communion silver



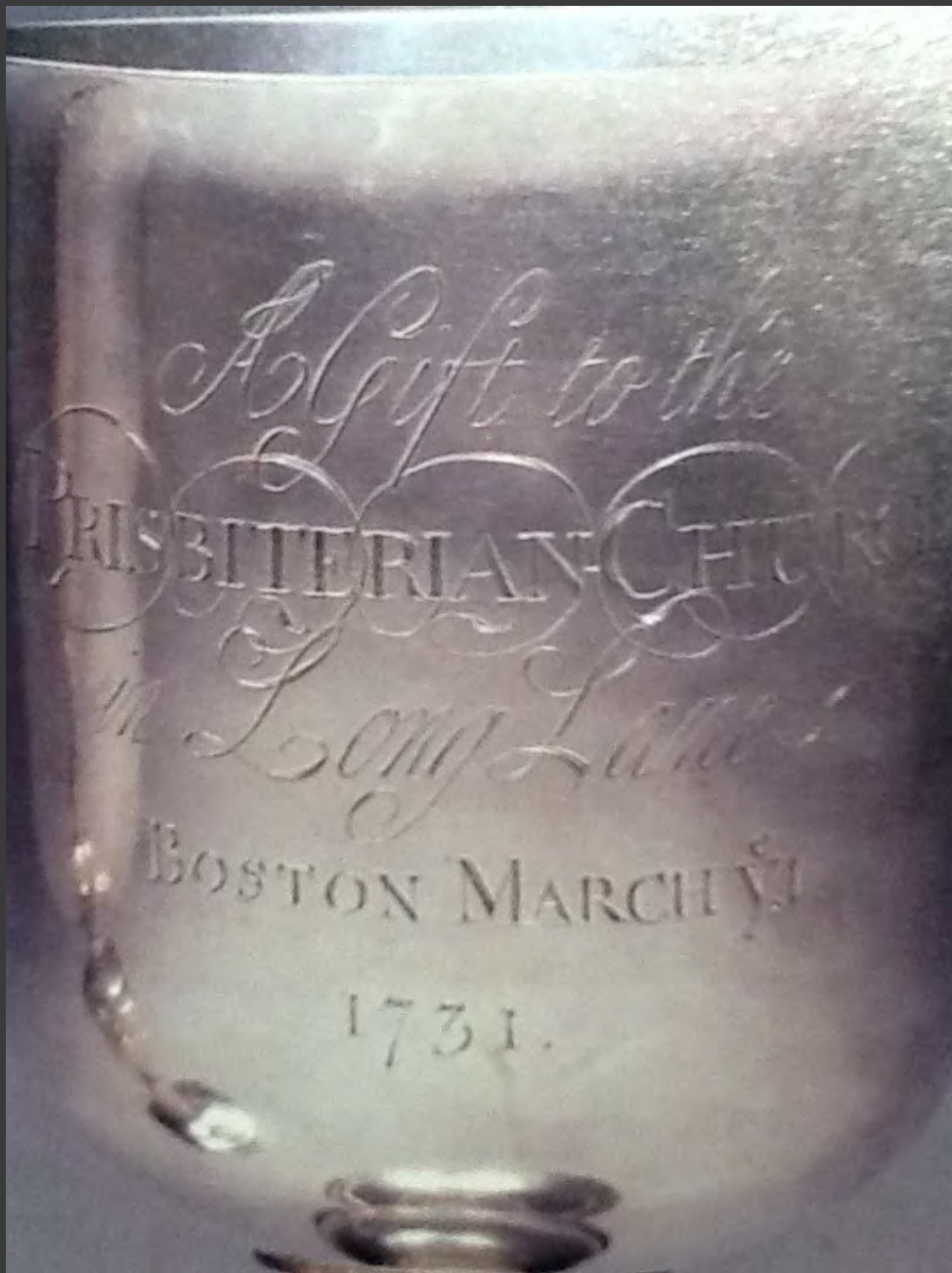
“The Gift of Mrs. E.N. for the
Use of the Presbyterian Church
in Long Lane

In Remembrance of God and of
his mercies to Her in a strange
land.

Boston.N.E. Decr. ye 1, 1730”

(Mrs. Elizabeth Nichols, wife of
David Nichols)

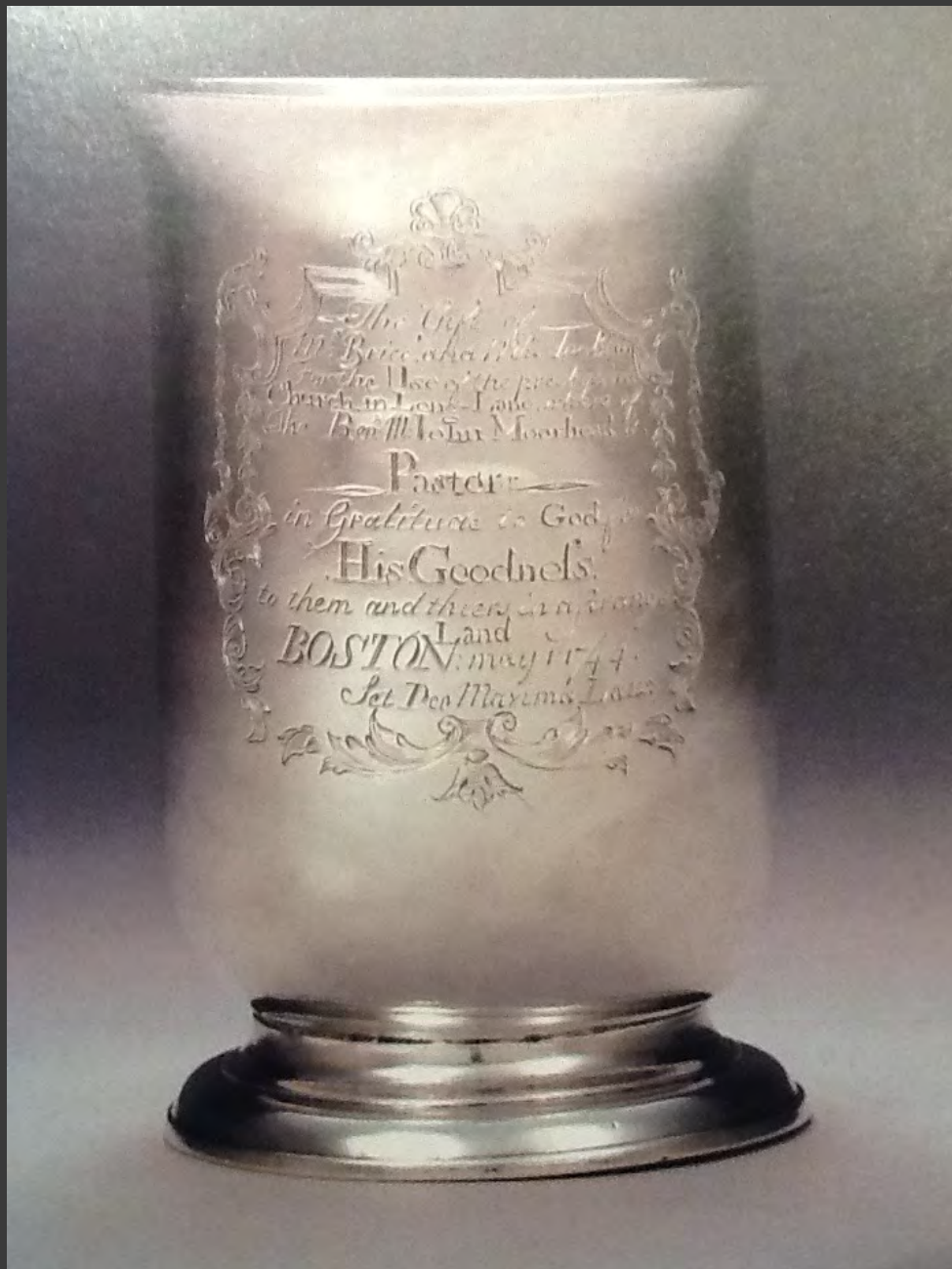
Attributed to Jacob Hurd
1730



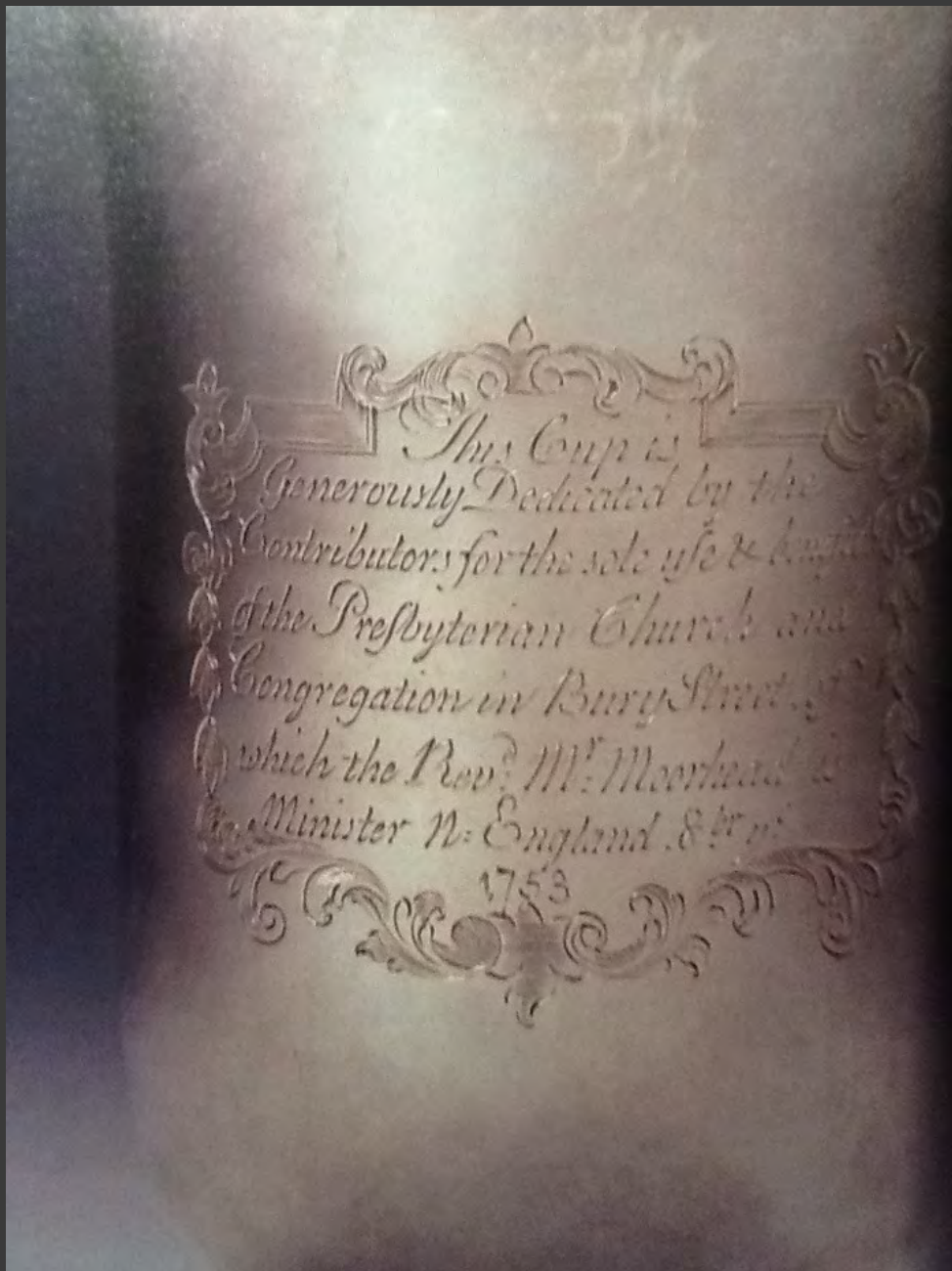
“A Gift to the
Prisbiterian Church in Long
Lane
Boston March ye 1 1731”

Early Work of Jacob Hurd - his
first church commission in
Boston





Mr. Brice and Mrs. Ann Blair
Work of Jacob Hurd
1744



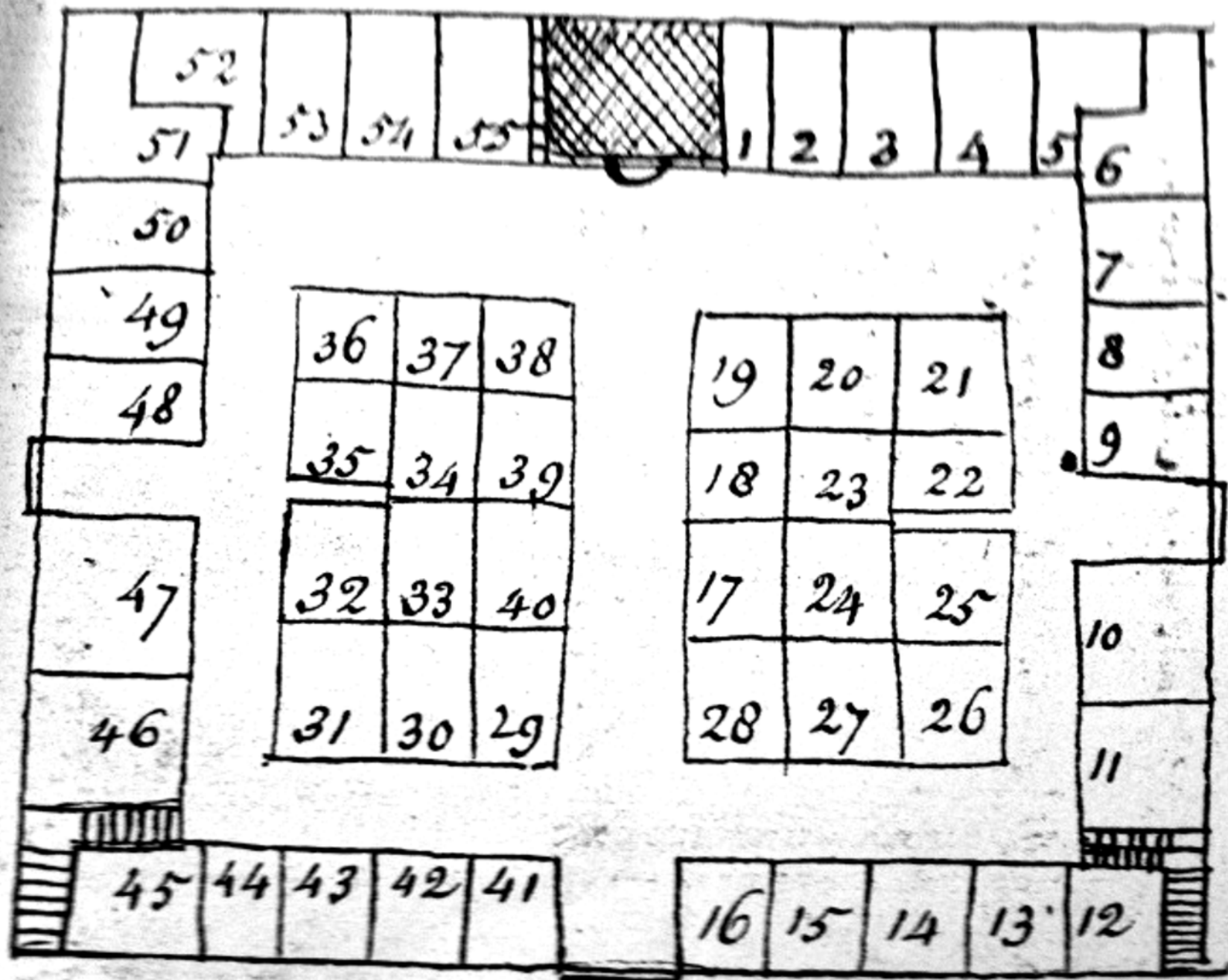
“This Cup is Generously Dedicated by the Contributors for the sole use & benefit of the Presbyterian Church and Congregation in Bury Street at which the Revd. Mr. Moorhead is Minister N. England 8br ye 1753”

Paul Revere's (b. 1734) earliest recorded work





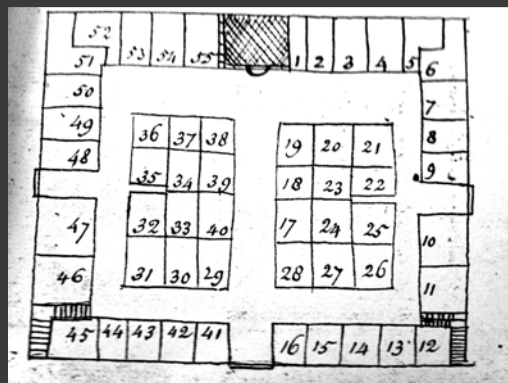
1744-1808
Second
Meetinghouse



52	M ^r Ball	Row's Lane
53	M ^r Tho ^s Lamb	March ^r Atkinf ^r St ^r
54	Capt ^r W ^m Mackay	Fish Street
55	M ^r Henderson	Long Lane
	M ^r Simon Elliot j ^r	March ^r Cow Lane
	M ^r W ^m White	Tobacco w ^{ch} } E Fox St ^r
	M ^r Gordon	Tobacco w ^{ch} }
	Capt ^r Weeks	Black Loop Lane
	Widow Campbell	
	Widow Mitchell	at M ^r Walcutt's
	Widow Wright	at M ^r Muzee's
	M ^r Knight	Row's Lane
	M ^r Trail	Clark's Shipyards
	Martin's Hening	as M ^r Tuckermans
	M ^r Helton	M ^r M ^r Dowell

1		
2	M ^r James Sullivan j ^r	
3	M ^r Samuel Torrey	Tanner
4	M ^r Thompson	
5		
6	M ^r William Nichols	Taylor
7		
8		
9	M ^r Joshua Gray	Printer & Glazier
	M ^r Edward Cabot	Rope maker
10	M ^r George Langley	

31	M ^r Cole	Rope maker
32	Capt ^r Alexander Mackay	Carpenter
33	M ^r Thomas Strass	Ships joiner
34	Parsonage Place	
35	Deacon Francis Wright	Tobacco w ^{ch}
36		
37		
38	M ^r Rachel Black	
39	M ^r Moser Black	Merchant
40	M ^r Simon Elliot	Tobacco w ^{ch}



22	Capt ^r Andrew Gardiner	Mariner
23	M ^r Mary McNeil	
24		
25	M ^r W ^m Wood	Baker
26	M ^r Matthew Rofs	
27	M ^r Sam ^l Bangs	Shoemaker
28	M ^r McElroy	
	M ^r Henry Borkitt	Cooper
29	Capt ^r James Muzee	Mariner
30		

41	M ^r Low	
42	M ^r Wilson	
43	Capt ^r Henry Hunter	Mariner
44	M ^r John Blackman	Caulker
45	M ^r Wilkinf ^r	Chair maker
46		
47		
48	M ^r Peggy Moore	
49	M ^r W ^m White	Well digger
50		
51	M ^r Gridley	Blacksmith

11		
12		
13	M ^r James Brewer	Pump maker
14		
15	Capt ^r Robert Wier	Distiller
16	M ^r Abraham Adams	Leather Dresser
17	M ^r Robert McNeil	Merchant
18	Deacon W ^m McNeil	Rope maker
19		
20	M ^r Archibald McNeil	



Presbyterian Communities

- Close interconnections
- Intermarriages
- (*Patten example*)
- Many journeyed to Boston to marry and for Rev. Moorhead to baptize their children
- John Moorhead d. 1773 after serving the congregation and wider Presbyterian community for 46 years (1727-1773)

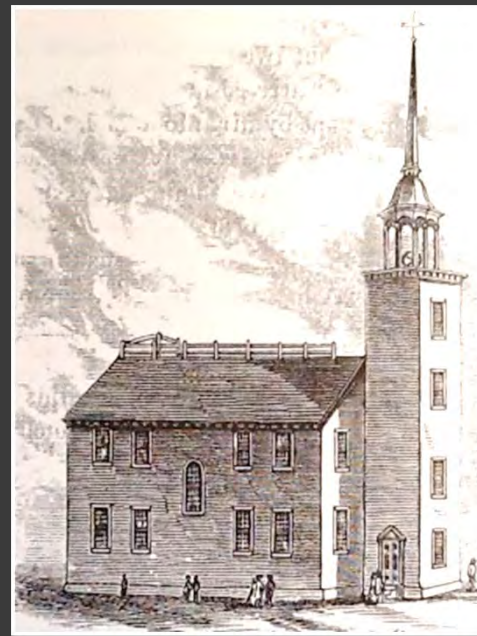


III. The Siege of Boston

1775-1776



The British used Old South (1729) for a riding school for the officers after burning all the pews for firewood



So what did they use the nearby Long Lane Church (1744) for?



Revolutionary Boston



Many Loyalists evacuated with the British in March 1776
–including leading Presbyterian church members who
took the church records

- Henry Knox (of Scots-Irish descent and Ticonderoga cannon fame) was raised in this church
- Revolution continued south of New England after Siege of Boston
- Cornwallis surrendered in Yorktown October 1781



- Men absent, fighting in the south
- Church rarely used, no minister
- Who remained after the war to gather as a congregation?
 - Patriots with strong feelings about self-government
 - Some moderate Presbyterians
 - Some angry Presbyterians who wanted to return to an austere, Calvinist form of worship

Rev. Robert Annan 1739-1819

(served 1783-1786)

- Traditionalists called Rev. Robert Annan from New York state
- Attempted to restore Presbyterian authority, discipline, and solemnity
- Church divided over
 - Hymns and theology
 - Authority and polity
 - Ability to pay salary
 - His missing many services
- He left in disgust! Away so much that people did not want to pay pew rent
- Had a notable Presbyterian career elsewhere and even found a dinosaur skeleton in his yard in New York state

IV. Transition to Congregationalism



New Congregational Church
in Long Lane / Federal Street

Rev. Jeremy Belknap 1744-1798

From Dover, NH - Served 1787-1798

	Mat xxv. 5 - 13.	
John III. 14, 15	Rom VIII. 2A	
Luk xxiv. 48.	Mat xxv. 1-13	
John xx. 31 -		
Luk xxiv. 40		
	John XXI. whole	
Mat xxviii. 16-20	Titus III. 8	Stormy day
Mat xxviii. 18-20		
	Eph V. 11	
Psal xxxvi. 6.	Luk xxiv. 48. adm. Sav. & baptis'd & children	
	Phil. III. 3.	
Heb XI. 1	Mat XIII. 47.	
Acts I. 1-11.	Col. III. 4.	
Col III. 4.	Job xxxv. 5-8	Easter
Acts I. 12 - end	Gen V. 24.	
Dan II. 34, 35		
	Rev XVI. 17-21	
Job xxix. 13		
	Psal xxxix. 1.	
Mat xxv. 1-13	Acts II. 1-21	

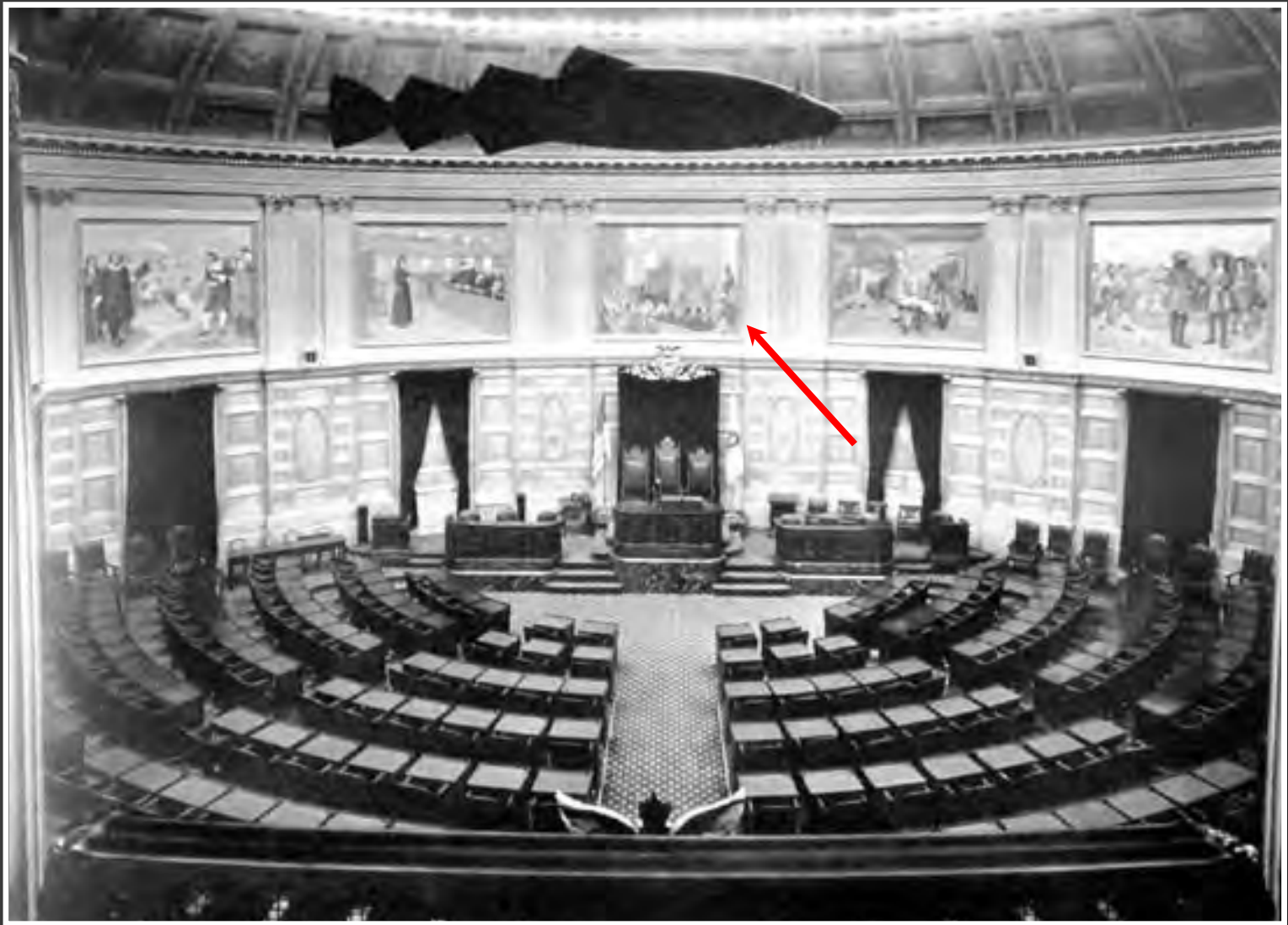
1793

April -	26	Fed Street Evening Lecture
	28	Fed Street - Sat
May -	2	Thursday Lecture
	5	Charleston - Ch. House Fed Street
	12	Salem - Ch. Prince
	16	Thursday Lecture
	19	Federal Street
	26	Federal Street
June -	2	Federal Street
	7	Fed Street Evening Lecture
	9	Federal Street Sat
	16	Old Brick Federal Street
	23	Lancaster - Ch. N. Hayes
	30	Federal Street Work house
July	7	Federal Street
	14	West Boston am Fed Street pm

Ratifying the Federal Constitution

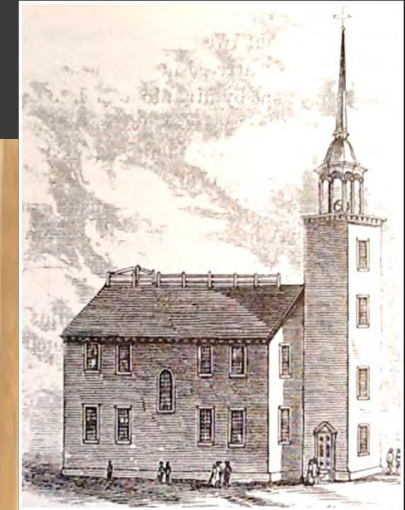
Massachusetts Constitutional Convention

January 9-February 5 1788

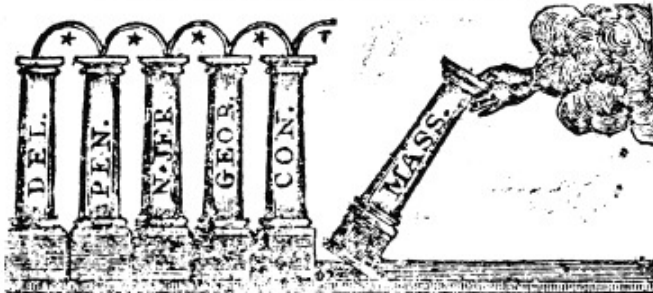


Herter Murals at Massachusetts State House (Five mural-sized paintings *Milestones on the Road to Freedom in Massachusetts* (1942) [House of Representatives](#), [Massachusetts State House](#), [Boston](#))





States—like the gen'rous vine supported live,
The strength they gain is from th' embrace they give
THE FEDERAL PILLARS.



UNITED THEY STAND—DIVIDED FALL.

A vessel arrived at Cape-Ann, after a short passage from Georgia, confirms the pleasing intelligence announced in our last, that that State has unanimously ratified the Federal Constitution. Thus is a **FIFTH PILLAR** added to the glorious fabric. May Massachusetts rear the **SIXTH**.

As we predicted in our last, so it happened—Monday morning, was ushered in with the ringing of bells in this metropolis, on account of the pleasing intelligence received by Saturday night's mail, that the State of Connecticut had added a **FOURTH PILLAR** to that **GRAND REPUBLICAN SUPERSTRUCTURE**, the **FEDERAL CONSTITUTION**.

BOSTON, Saturday, February 9.
The GRAND FEDERAL EDIFICE.



With the highest satisfaction we announce to the publick, that the Convention of this Commonwealth, on Wednesday at five o'clock, P.M. **ASSENTED TO**, and on Thursday **RATIFIED** the **CONSTITUTION**, proposed by the late Federal

Feb. 7, 1788 Long Lane renamed **Federal Street** when Massachusetts Constitutional Convention ratifies Federal Convention after a month of meetings at the church
The church becomes **Federal Street Church**

The 'Vention did in Boston meet,
But State-house could not hold 'em,
So then they went to Fed' ral-street,
And there the truth was told 'em—

Yankee doodle, keep it up!
Yankee doodle, dandy,
Mind the music and the step,
And with the girls be handy.

They ev' ry morning went to prayer,
And then began disputing,
'Till opposition silenc' d were,
By arguments refuting.

Then 'squire Hancock like a man,
Who dearly loves the nation,
By a concil' atry plan,
Prevented much vexation.

He made a *woundy* fed' ral speech,
With sense and elocution;
And then the 'Vention did beseech
T' adopt the Constitution.

The question being outright put,
(Each voter independent)
The Fed' ralists agreed t' adopt,
And then propose amendment.

The other party seeing then
The people were against 'em,
Agreed like honest, faithful men,
To mix in peace amongst 'em.

Then from this 'sample let 'em cease,
Inflammatory writing,
For FREEDOM, HAPPINESS, and PEACE,
Is better far than fighting.



John S. Popkin

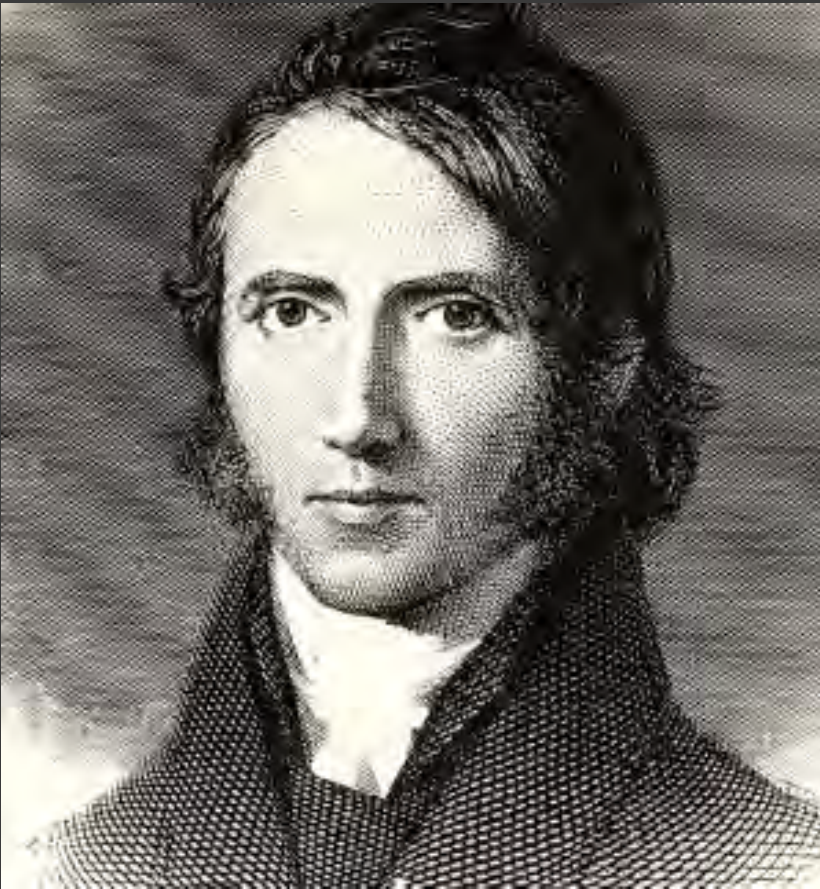
Left Boston to serve a less demanding country church in Newbury on the North Shore

Best known by 19th century writers as an eccentric and demanding professor of Greek at Harvard College, where he lived and taught generations of young men

Rev. John Snelling Popkin

Served 1799-1802

Onward to Part 2



Rev. William Ellery Channing

Served 1803-1842