

Civil-War-History Walking Tour by Mary Chitty July13, 2011

Thanks to Rabbi Howard Berman, whose spiritual walking tour of the Back Bay some years ago helped inspire this walk and to Julian Bullitt, Mike Scanlon, Matt Griffing, Mike Shea, Susan Swan, Donna Gendreon, Jim Bradley, Charlie Felsenthal, Pam Werntz and others who helped with research, images and conversations. .

Even after the 20th century's wars, the scale of death suffered in America between 1861 and 1865 is almost impossible to grasp. As Drew Gilpin Faust points out in "Republic of Suffering," the nearly 700,000 killed then would equate in today's population to about 7 million. The war that started out for "union" had to soon become a war for "freedom," since only that transcendent purpose could justify the unleashed brutality. "Freedom" was thus permanently mystified in the American mind. "In giving freedom to the slave, we assure freedom to the free," Lincoln declared. Yet the urgency of giving freedom to the slave was quickly forgotten, as unshackled African-Americans were promptly re-subjugated. ...Still, Lincoln's second idea, of freedom to the free, would eventually become enshrined as the "free world." And the wars that such an abstraction periodically requires — beginning with the one waged by Civil War veterans against Indians — became the unforgotten legacies of the trauma of the 1860s. James Carroll Boston Globe May 31 2011

Emmanuel Church, 15 Newbury Street Boston founded in 1860, Cornerstone laid **July 21 1861** Battle of Bull Run
Photo by Matt Griffing



Google Map of Emmanuel Civil War Walking Tour <http://maps.google.com/maps/ms?ie=UTF8&hl=en&msa=0&msid=202426891661796490166.0004a08600a7218ac4de4&ll=42.357371,-71.072853&spn=0.010592,0.027788&z=16>

Emmanuel Church Building original footprint Gallery Pews represent the original width of the building, and altar orientation. The Four Apostles window, a memorial to Bishop Alexander Viets Griswold 1766-1843, is an original window

1860 Emmanuel Church Centennial History 1860-1960 notes that *"The plan of forming a New Church originated with those residing on the Mill Dam who have long felt the inconvenience of attendance on distant places of public worship. Many others in favor of extending the sphere and influence of our church, sympathize in the movement. And a third class, who for various reasons wish to connect themselves with some new Society, favor the project. Could abolition have been part of the "various reasons" ?*

1913 March 16 Rector Elwood Worcester *"The past and future of Emmanuel Church" sermon "Emmanuel began its existence in one of the most gloomy periods of our country's history. We are apprehensive of every flurry of the stock exchange, but this church was built when the country itself seemed to be dissolving. The cornerstone was laid on the dreadful day of the Battle of Bull Run. The founders of Emmanuel were men and women of consecration and of consideration in the community. It seems strange to us that during those days of anguish such an undertaking as this should have been made, yet no sooner were the walls of the church reared than the little body of believers set about the establishment of missions and work among the poor through the Dorcas Society.*

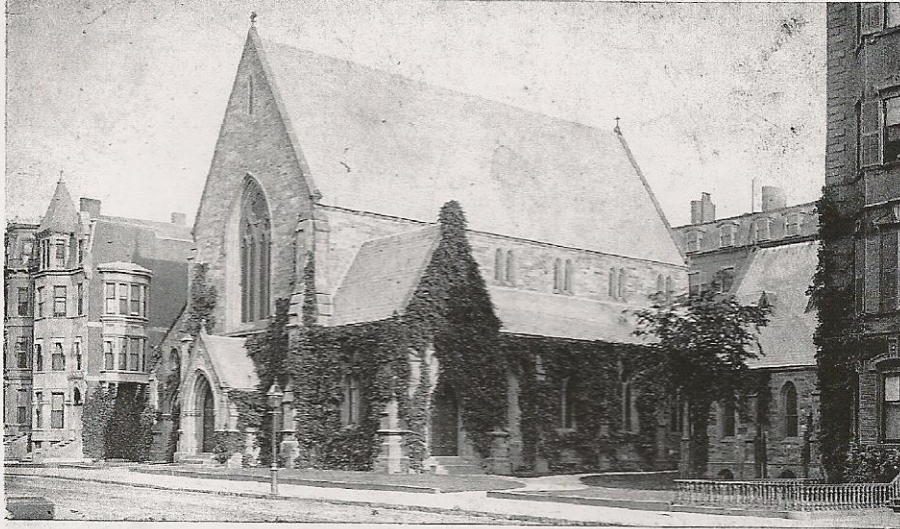
Church Memorials

Frederic Dan Huntington (1819-1904) was rector of Emmanuel from 1860-1869 until he became the first Bishop of Central New York. Bust by Bela Pratt dedicated 1904.

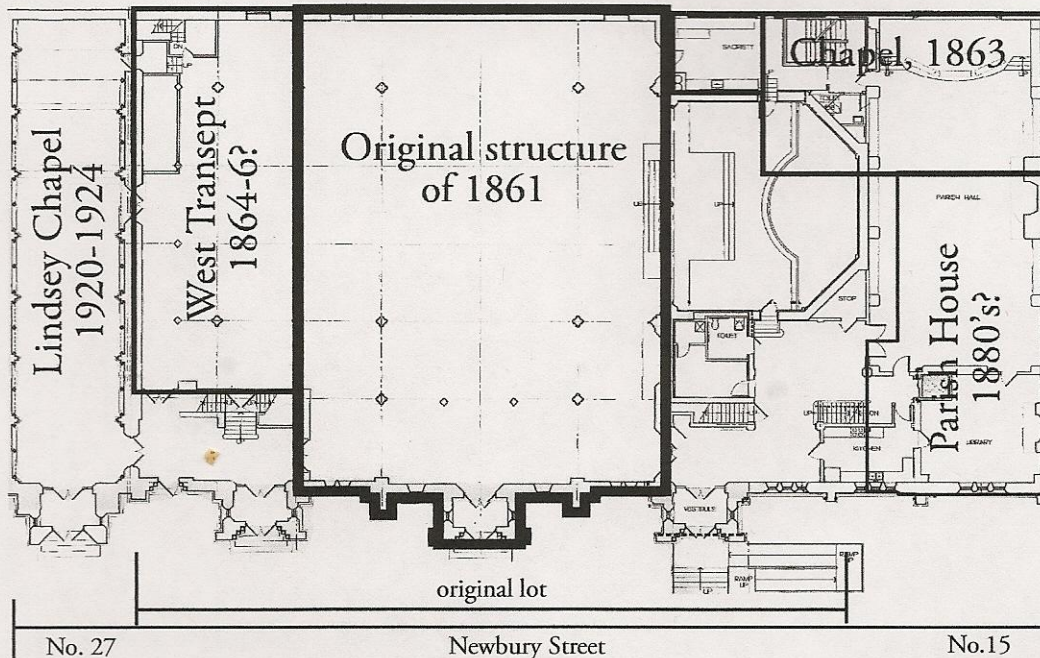


EMMANUEL

Church in the City of Boston
 Development of the Structure
 Michael Scanlon, Chair, Building Commission



This photograph shows Emmanuel Church in its original form with the addition of the first chapel but before construction of the parish house. Also visible is the townhouse at 27 Newbury which would eventually be demolished to provide space for the Leslie Lindsey Chapel



Drawing number 1

Current plan with earlier structures overlaid

The original lot for the church was purchased as the area was being filled. It probably consisted of numbers 19 through 25. Within a year of the church's completion a group of parishioners presented the church with a completed chapel to the east. They had purchased the land it stood on but not the part of the lot in front of it, which they recommended the parish buy. This was a very unusual parceling of land in the Back Bay. No. 27 was purchased by William Lindsey for the new chapel in 1920.

Arria Sargent Huntington edited her father's **Memoirs and letters Frederic Dan Huntington** 1906 http://books.google.com/books?id=3q4aAAAAMAAJ&dq=arria+huntington+memoir&source=gbs_navlinks_s “while his family had no losses in this war, nephews and other kin served and one spent time in a Southern prison ... Splendid young men, parishioners and communicants, perished in battle or died in the hospitals and mourners multiplied as the struggle drew to an end. ... The [Huntington] household at Hadley had been nurtured in an ardent longing for the abolition of warfare as well as slavery From the pulpit and in the press Professor Huntington had always borne vigorous testimony against tyranny and oppression, as a strong believer in freedom and national righteousness but he had never allied himself with the Abolitionist party”.

Lieutenant Nathaniel I Bowditch (1839- 1863) Window over organ loft given by William Richards Lawrence in memory of Nathaniel Bowditch who fell at Kelly's Ford, Virginia **March 18 1863** Upper middle panels Note initials N and B. The two lower right panels are in memory of Amos Lawrence (1786-1852), father of William Richards Lawrence.

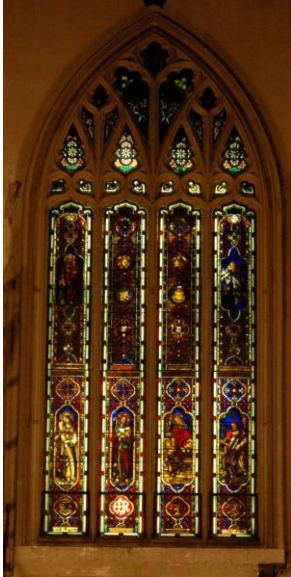


Photo J Bullitt



Lt N Bowditch

1865 Memorial [of **Nathaniel Bowditch**, lieutenant, First Massachusetts cavalry, 1839-1863], Henry Ingersoll Bowditch, privately printed http://books.google.com/books?id=LUIIAAAAYAAJ&dq=nathaniel+bowditch+memorial+emmanuel&source=gbs_navlinks_s The window was designed by Nathaniel's father abolitionist and public health physician who wrote “In selecting the emblems for the window ... I desired, that, while suggesting a religious thought in harmony with the place, they should not only illustrate my son's brief civil and military career, but likewise ally him with the past ... In the upper part of the window, and crowning the whole, appear the sacred emblems of the book and the cross, and between them both lies the sword ... Below, in six different compartments, are six other emblems,. The upper ones are simply cavalry insignia, -- the sabre, helmet, cuirass, banner, spurs, gauntlets, haversack, &c..... The two lower emblems introduce us to the life of the youthful soldier before entering the war... The compartment on the left contains representations of diagrams, inscribed on the banner of the Zoological Club of the Lawrence Scientific School [Harvard], and are sufficiently significant of the fact of his having pursued a course of specific zoological studies ... as a preparation for entrance into this future profession ; viz., of medicine. ... They are intended to represent the modes of development of the four great classes of the animal kingdom. Vertebrates, Mollusks Articulates (insects, crustacia, &c.) Radiata (starfishes, sea-urchins, &c.)

After the war Henry Ingersoll Bowditch published *A Brief Plea for an Ambulance System for the Army of the United States, as Drawn from the Extra Sufferings of the Late Lieut. Bowditch and a Wounded Comrade* and made a number of other contributions to American medicine http://en.wikipedia.org/wiki/Henry_Ingersoll_Bowditch

Lawrences and Lowells were among the founding pew owners. Their fortunes came from the textile trade.

1850s Bishop William Lawrence, in his autobiography **Memories of a Happy Life, 1926** wrote of Amos Adams Lawrence the brother of William Richards Lawrence “In politics my father was a conservative, a Whig, a strictly Union man who believed that the Union could be preserved and slavery gradually abolished by peaceful means. In 1856-'58 Kansas was the center of the struggle. Would her people vote for slavery or freedom? The south poured in a horde of men; the New England Emigrant Aid Company recruited families and sent them to Kansas to settle and vote for a free State. My

father, as treasurer, advanced and begged money for the cause and threw himself in to the fray with such vigor that later, when Kansas was organized, its capital was named "Lawrence," and Lawrence University, to which he gave the first endowment, was afterwards made the State University. He worked in order that in legal ways and by a majority vote Kansas should be free. He deplored the savage methods of the Abolitionist John Brown' and yet he could not help admiring the fanatic. I remember that as he sat down to dinner one day he said 'John Brown came into my office to-day and I told him to go to Whipple's to have his daguerreotype taken; he may be famous some day.'" Later he joined a few others in paying for counsel for John Brown, that he may have a fair trial."

Lt Col Charles Redington Mudge (1839-1863) tablet, South wall died at Gettysburg **July 1863**, son of **Enoch Reddington Mudge** (1812-1881) pew owner and vestryman with a memorial plaque on the South wall opposite narthex.



Lt Col CR Mudge "In considering Colonel Mudge's character, it may be truly said that he was born for a military career. Before the outbreak of the war he had shown many excellent and most lovable traits, and was a young man of many friends and fine promise; but he never seemed fairly to have discovered his peculiar sphere in life or the pursuit for which Nature had fitted him, until he found himself in the uniform of a soldier on the high road to an active campaign He revelled in his capacity to endure. His spirits rose as he was called upon to undergo toil and suffering. To courage he united caution and foresight, all the more remarkable in one bold enough to have been tempted to recklessness "He was bred and died an Episcopalian. He was never without religious convictions, but the course of military life, with its separations and its dangers, worked especially upon his feelings. He became more thoughtful than ever in matters of religion. He was never without the Church Prayer-Book, and a friend took it from his pocket after he lay dead on the battle-field He did not shrink from reading the service of the Episcopal Church before the regiment, on Sunday morning in camp, in the absence of the chaplain, — a thing which many very young men, amid the influences of camp life, would hardly be found ready to do. And within three months [before] his death, he [had] received the rite of confirmation at Emmanuel Church in Boston, from which his lifeless body was so soon, with military honors, to be carried forth." 1866 Harvard Memorial Biographies, VOL. II pages 160-162 http://books.google.com/books?id=e4AXtDmj5lC&dq=%22Memorial+Biographies%22+%22Charles+Redington+Mudge%22&source=gbs_navlinks_s

The Pulpit is an 1898 memorial to Alexander Hamilton Rice (1818-1895), pew owner and vestryman, Mayor of Boston from 1856–1857, a U.S. Congressman during the Civil War, the 30th Governor of Massachusetts from 1876–78 and member of the **Sanitary Commission** commemorated on a plaque at the **Soldiers & Sailors Monument** Boston Common.



Pulpit



Missal stand in Chancel Photo Don Kreider

Missal stand on credence table in the chancel was a gift of pupils from St. Augustine's School, Raleigh NC, 1899 Emmanuel Church Yearbooks from the late 19th and early 20th century record gifts to St. Augustine's, an outgrowth of the General Convention of 1865 which established a Freedman's Commission of the Protestant Episcopal Church. Now historically black Episcopalian St. Augustine's College, founded in 1867

<http://www.northcarolinahistory.org/commentary/331/entry>

1862 April 6 Catherine Beecher, sister of Harriet Beecher Stowe confirmed at Emmanuel, along with her nieces, Harriet Beecher Stowe's three daughters. Susan Swan wrote in the Feb 1999 Emmanuel News *"Harriet and her sister, Catherine, had come from Calvinist roots, but they had also grown up (especially on their mother's side) in a nurturing and fun-filled household that tempered the somber teachings of the "elect" and the "damned". Catherine, 12 years older than Harriet, was a noted educator, having founded and written about her school, which brought to its young women scholars the latest advances in domestic education. Catherine had spent her adult life objecting to the Congregational habit of shutting children out of the church until they were grown, and was beginning to embrace the Episcopalian advocacy of the gradual nurturing of children's religious education and development. In 1862 she had come to stay with the Stowes for a while, hoping to work with her sister on a book about the moral influence of women in the Christian home. Meanwhile Harriet's twin teenaged daughters were having their heads turned by their mother's prosperity and their own travels in Europe. Beecher had written Hatty that it was time for her to find an anchor in some settled religion. According to Stowe scholar Joan Hedrick, Mrs. Stowe finally agreed to buy a pew in "her [Hatty's] chosen church" and promised that she would "sometimes join here" there despite her father and her husband's commitment to Calvinism. The stage was set for a trip to Boston and a declared commitment of several of the Stowe family to Episcopalianism. Harriet then joined that denomination two years later in her new home in Connecticut."*

Ruth Huntington Sessions wrote *"Miss Catherine Beecher ... had been wont to appear at ninety-eight Boylston Street ... carrying a little black bag and announcing her intention of spending the night. I can hear my older sister saying "Oh dear, there's Miss Catherine Beecher getting out of a hack: now I must go and make the guest-room bed up for her." She did not care for children, was always nervously on edge, and was quite a talker, which perhaps explained our reluctance to entertain her."*

We have no Beecher or Stowe pew deeds. Olivia Yardley Bowditch, wife of Henry Ingersoll and mother of Nathaniel was confirmed the same day. We don't know that Harriet Beecher Stowe was present, but it seems very possible.

Life of Harriet Beecher Stowe, Charles Edward Stowe 1889 *The Civil War "It was God's will that this nation—the North as well as the South – should deeply and terribly suffer for the sin of consenting to and encouraging the great oppressions of the South; that the ill-gotten wealth which had arisen from striking hands with oppression and robbery, should be paid back in the taxes of war; that the blood of the poor slave, that had cried so many years from the ground in vain, should be answered by the blood of the sons from the best hearthstones through all the free States; that the slave mothers whose tears nobody regarded, should have with them a great company of weepers, North and South, -- Rachels weeping for their children and refusing to be comforted; that the free States, who refused to listen when they were told of lingering starvation, cold, privation, and barbarous cruelty, as perpetrated on the slave, should have lingering starvation, cold, hunger, and cruelty doing its work among their own sons, at the hands of these slave-masters, with whose sins our nation has connived." Mrs. Stowe spoke from personal experience, having seen her own son go forth in the ranks of those who first responded to the President's call for volunteers. He was one of the first to place his name on the master-roll of Company A of the First Massachusetts Volunteers."*

1862 Chapter VIII Memoirs and Letters FD Huntington <http://www.archive.org/details/memoirshuntingto00huntuoft> *"It should be borne in mind, that during the years of planning and growth in Emmanuel parish, while its life was becoming more vigorous, its activities more varied and effective, the community and the nation were passing under the clouds of civil strife, of bloodshed, apprehension and financial insecurity. The lessons to be learned through public events were pounded from the pulpit with the clear utterance of the prophets of old. "*

1862 Sept 14 FD Huntington "A Nation's Look Towards God" sermon *"We have trusted to our enterprise, our trade, and our wealth; and now a debt of a thousand millions or more is to impoverish us. We have bought and sold votes with money and for party; and now we are learning, by lessons burnt into our hearts, what law and government are really worth, and what they cost. We have professed liberty, but beyond all the obligations of the Constitution, have been willing that our fellow men should suffer the wrongs of slavery; and now our brothers are captives and prisoners, while slavery is at the bottom of the whole boiling cauldron of our troubles. The scourge is upon us, are we humbled by it? We are under the rod, do we acknowledge who holds it? We recruit the ranks with bounties in money, which may be well as a proof of the willingness of those who offer them; but is an army so recruited like one who moves to battle only for justice and truth?"*

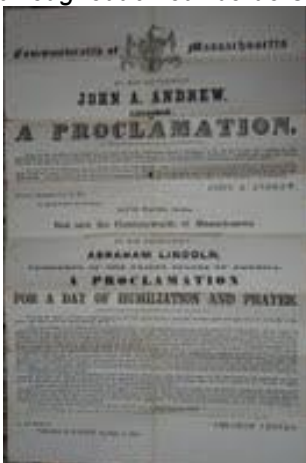
1863 March 4 Dr. Huntington wrote to his sister: *"The date reminds us naturally that just one half of President Lincoln's term of office has expired. What a troubled and fearful administration! And how anxiously we must look forward to the*

remaining half! At the close of it shall we be a dismembered country with local strifes and bitter jealousies, or one people again? Will the curse of slavery be removed from the land forever; or will it have an empire of its own, founded on the horrid principle of legalized oppression? It is not easy to believe the latter. One of my parishioners lately said to President Lincoln, in Washington, I remember seeing you, Sir, when you were president of a railroad company in Illinois," "Ah, yes", was the characteristic reply" and if I were President of the railroad company now, instead of being President of the United States, I guess I should sleep better o' nights."

Our mother, I believe, was equally a lover of peace and of liberty; equally disapproving war and slavery. How strangely the two ideas have come into conflict with each other! But God is a God of **both** peace and liberty, and He can guide the storm."

April 24 1864 Dr. Huntington "Personal humiliation demanded by the National Danger" sermon "In the course of the Scriptures that we read today, one word is found, more than once, which is in strange contrast with the whole public condition of things around us. This word is "peace". It was written as a promise, by a prophet. It was written in times not entirely unlike these times that have fallen upon us. Attend a little to this remarkable parallel. There was war, actual war, and there were rumors of more wars. The original unity of the nation was broken up. "He hath changed the portion of my people and divided our fields." [Micah 2:4] The sundered parts, embittered with mutual hatred and jealousy were struggling for the supremacy. There were threats of foreign intervention and invasion from the East. Yet there was no religious humiliation."

Proclamation for a day of national humiliation Aug 1864 Governor of Massachusetts and Abraham Lincoln Boston Evening Transcript July 28, 1864 "Abraham Lincoln, A PROCLAMATION FOR A DAY OF HUMILIATION AND PRAYER That the President of the United States be requested to appoint a day for humiliation and prayer by the people of the United States; that he request his constitutional advisers at the head of the Executive departments to unite with him as Chief Magistrate of the nation, at the city of Washington, and the members of Congress, and all magistrates, all civil, military and naval offices, all soldiers, sailors, and marines, with all loyal and law-abiding people, to convene at their usual places of worship, or wherever they may be, to confess and to repent of their manifold sins, to implore the compassion and forgiveness of the Almighty, that, if consistent with His will, the existing rebellion may be speedily suppressed, and the supremacy of the Constitution and laws of the United States may be established throughout all the States; to implore Him as the Supreme Ruler of the World, not to destroy us as a people, nor suffer us to be destroyed by the hostility or connivance of other nations, or by obstinate adherence to our own counsels, which may be in conflict with His eternal purposes, and to implore Him to enlighten the minds of the nation to know and to grant to our armed defenders and the masses of the people that courage, power of resistance and endurance necessary to secure that results; to implore Him in His infinite goodness to soften the hearts, enlighten the minds and quicken the consciences of those in rebellion that they may lay down their arms and speedily return to their allegiance to the United States, that they may not be utterly destroyed, that the effusion of blood be stayed, and that unity and fraternity may be restored, and peace established throughout all our borders."



Matt Griffing



St Gaudens bas relief AH Vinton J Bullitt

1865 April 9 Palm Sunday General Grant accepted Robert E Lee's surrender at Appomattox

April 14 Good Friday Abraham Lincoln assassinated

April 16 Easter Sunday FD Huntington sermon "We have finished a week of which it seems not to much to say, that in the concurrence of public glory and public crimes, it is without precedent or parallel in the human history of the world. No doubt, as these strangely contrasted events have been announced to us, first filling the land with a joy that could scarcely

find moderate expressions as the sudden prospect of an early successful and righteous termination to four years of bitter alienation and bloody strife, and then overwhelming it with alarm, affliction, and indignation, equally sudden and even more unspeakable, as that appalling act of infamy that has struck the civil head of the nation from his seat and his life together. ... When we lift up our hearty praises and thanksgivings, as must day by day, that t the God of Liberty has struck off the bonds from four millions of enslaved men, and set our whole country free from that wretched wrong, how can we help remembering that it is all the working out, at last, of his infinite mercy by Whom all the families of men are made of one blood."

Augustus St. Gaudens' bas relief of second Rector (1869-1877) **Alexander Hamilton Vinton** (1807-1881) was given by parishioners in 1883. People became familiar with St. Gaudens' work during construction of the "new" Trinity Church in Copley Square. St. Gaudens also sculpted the Robert Gould Shaw Memorial which ends this walking tour

Dr. Vinton was quoted in the NY Times in **Oct 1865** about Resolutions congratulatory to the removal of slavery
<http://query.nytimes.com/gst/abstract.html?res=F20F10FE3C5F107B93CAA8178BD95F418684F9&pagewanted=print>

1881 Memorial Sermon Alexander Hamilton Vinton by Phillips Brooks preached at Emmanuel May 15 and Church of the Holy Trinity Philadelphia May 29 *"There are two great recollections concerning him which will always be associated specially with his life in New York [St. Marks Church 1861 where he moved from Philadelphia] The first is his interest in the war for the Union and the abolition of slavery. It would have been a sad thing for our church if he, whose mind had now come to be recognized as one of its very greatest forces, had been hostile or indifferent when the nation was fighting for her life, and the slave was at last coming to his freedom. But there was no danger. The sacredness of government and the preciousness of liberty were truths which had been too long familiar to his thought, for him to hesitate when rebellion and slavery at last were up in arms. As long ago as 1848, in an election sermon which he preached in Boston, the Doctor had developed the religious theory of civil government with a breadth and power which showed what a statesmanlike mind and soul he carried in him. And three years earlier still, in a sermon before the Ancient and Honorable Artillery Company of Boston, he had maintained the right of defensive war with a decision and force which had drawn on him the fiery attack of the champion of universal peace, Charles Sumner, in his famous oration on The True Grandeur of Nations. As soon, then, as the government was assailed, the Doctor's heart was in the war, and his voice was freely heard. No cobweb objections about the danger of politics in the pulpit held him prisoner. And it would not be easy, I think, to find a more terrible indictment of the curse of slavery than burns on the pages of a sermon which he preached to his St. Mark's congregation on the Thanksgiving Day of 1863. The men who were alive and grown up in this country in the years of the great struggle for the saving of the Union and the freeing of the slave will always be judged by the attitude which they took and the part which they played in those terrific days. That was the judgment day of the political intelligence and integrity of that whole generation;" and I must not stand here to tell the story of one of its noblest men without saying how well he met that judgment. It is fitting that his face and form are cast in lasting bronze in one of the groups upon the soldier's monument on Boston Common. ... He was a representative of American. And when the generous hospitalit6y of Westminster Abbey looked for an American preacher to speak there for his country on the Sunday which preceded the centennial anniversary of Independence, there could not have been found a representative more fit than he was, whom we all rejoiced to see standing in that august and picturesque position."*

Beyond 15 Newbury St

Emmanuel Student's House 21-23 St James Avenue **Julia Ward Howe** (1819-1910) spoke to the students.

1906 Yearbook *"It was a great privilege to both see and hear Mrs. Julia Ward Howe who told what the suffrage movement had accomplished for women"* We don't know what she said, but perhaps it was along these lines.

http://books.google.com/books?id=mD0nAQAIAAJ&dq=Julia+Ward+Howe+Woman+and+the+Suffrage:+nursing&source=gbs_navlinks_s

Woman and the Suffrage: The Case for Woman Suffrage, Julia Ward Howe American Journal of Nursing 1909 May IX No. 8 pages 559-566 *"Having a quick and rather preponderating sense of the ridiculous, I had easily apprehended the humorous associations which would at first attach themselves to any change in the political status of women. It had once appeared to me answer enough to the new demand to ask the mothers what they proposed to do with their babies, with their husbands, that they should find time for the exercise of these very superfluous functions.*

While I still so spake and so thought, behold, a race of men became enfranchised by the appeal to arms. The conquest of their rights demanded the power to defend those rights, and this power the logic of history had placed in the ballot, whose object it is to secure to every person of sane and sound mind the availing expression of his political faith and individual will. I had by this time cast in my lot with those to whom the right of the negro to every human function and privilege appeared a point to be maintained at all hazards. It had been determined that the slave should become a free man, and further than this, that, in order to maintain his freedom, he must perform the offices of a free citizen. Two new thoughts now came to me in the shape of questions: Why was the vote so vital a condition of the freedom of an American citizen? And, if it was held to be so vital, why should every man possess it, and no woman?"

Ruth Huntington Sessions wrote of the 1875 Women's Congress in Syracuse NY "Mrs. Julia Ward Howe commended preparation in teaching and the familiarizing of parents with educational projects through mothers' clubs and neighborhood associations. We were excited at seeing Mrs. Howe for her Battle Hymn of the Republic had virtually become a National Hymn in wartime. And she was a most attractive personality, in a soft dull-blue gown which set off her red gold hair. She spoke briefly, but with conviction."

98 Boylston Street [renumbered 319, near Arlington Street Church] is where the Rector Frederic Dan Huntington and his family lived. The Bowditches lived at 113, later renumbered 324.

Daughter **Ruth Huntington Sessions'** (1859-1946) autobiography **Sixty Odd** describes the house as "facing the Public garden ... one of a row of prim brick dwellings with granite steps and dark green doors on which brass numbers gleamed hospitably. Small iron balconies jutted out above area-windows and square-yard allowances of grass. Next door lived Judge [John Phelps] Putnam and farther along came the Bowditches, Tildens, Reveres, Lincolns, Sumners, [Ezra Stiles] Gannets [Arlington St Church minster] <http://www25.uua.org/uuhs/duub/articles/ezrastilesgannett.html>] -- good neighbors who thought more or less alike, were interested in city and state, and friendly among themselves.

Chapter 5 *Child's view of the Civil war* "We knew, by the time we were four years old, what blue coats and brass buttons stood for. The streets were full of boys in blue, marching over the pavements in squads. ... Our mothers and aunts were away whole forenoons working at the rooms of the **Sanitary Commission**. Our sister and her friends scraped lint, knitted stockings, rolled bandages. People came to the house bringing all sorts of things to be sent to the soldiers. We heard of poor black people in the cotton-fields and men standing over them with whips.

As I grew older the cannonading on the Common was an almost daily horror, and the military funerals an unbearable experience, long-drawn-out. Some forenoon or afternoon when the Garden was quiet and the hum of traffic monotonous, I would be conscious of a dull, persistent sound like the beating of a heavy pulse, no clang, no reverberation, merely a soft thud, the vibrations making their way through the thick rumble of vehicles and the clap of horses' hoofs over pavement. It did not seem to grow louder, but it kept up mercilessly, that horrible pulse-beat, and I knew what was coming. Then there would be another sound, even more mournful, the tolling of bells – sometimes one, sometimes many. And to the eye of a tense watcher, there would appear a procession coming up or down Boylston Street, a train of black carriages (with some of their curtains down) drawn by horses with plumes and trappings that made their eyes glare out of round holes. Then came biers, sometimes one, sometimes more, on catafalques, with sable hangings and coffins draped in flags. I knew that dead bodies of soldiers were inside; it was only necessary to hear the talk of the crowd on the sidewalk, in which we were caught if a funeral train surprised us in the Public Garden. . . I listened with a thumping heart, dreaded it, but I could not get away from it while the carriages and the biers and the soldiers crawled mournfully along Arlington Street, around to Beacon, and finally disappeared along Charles Street on their way to Mount Auburn."

98 Beacon St was **William Richards Lawrence's** address, where the first meeting to organize Emmanuel was held in 1860. No longer standing, this was near where the Fielder Footbridge is now. **Enoch Redington Mudge** lived at **118 Beacon St.** <http://www.bosarchitecture.com/backbay/beacon/118.html>

Mrs. Howard Payson Arnold (1820-1897) **Caroline Marie Welch Crowninshield**, in whose memory the Pilgrim's Progress window was given by her second husband, lost two of her three sons and her first husband to tuberculosis, leaving artist **Frederic Crowninshield** her only surviving child. Son Frank fought in the Civil War. Mr. and Mrs. Arnold lived at **156 Beacon St.** <http://www.bosarchitecture.com/backbay/beacon/156-160.html> She owned pew 83 from 1869-1899. Mr. Arnold (1831-1910) was a vestryman and owned pew 3 from 1899-1902, and then moved to Pasadena California. Mrs. Arnold, both husbands and all her children but Frederic are buried in Mt. Auburn Cemetery.

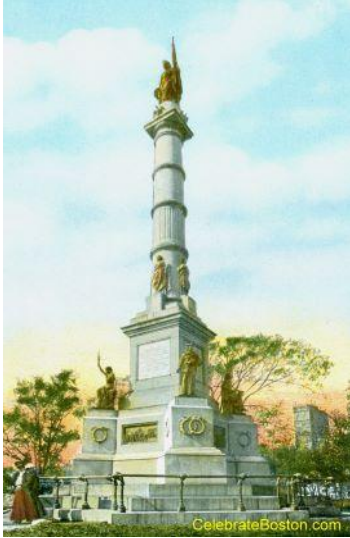


Caroline Marie Welch aged 18 Photo Gertrude Wilmers

Isabella Stewart Gardner (1840-1924) claimed to be too young to remember the Civil War. She came to Boston as a bride in 1860 and was confirmed at Emmanuel in 1864. Her husband **John Lowell Gardner Jr.** was a founding owner of pew 28. (1862-1878) and his brothers George and Joseph owned pews in the gallery. The only child of the Gardners

(1863-1865) was baptized and buried from Emmanuel. The Gardners lived at **152 Beacon St.**
<http://www.bosarchitecture.com/backbay/beacon/150-152.html>

Boston Common The Soldiers & Sailors Monument was dedicated in **1877** and has four bronze bas reliefs including Emmanuel people. Dedication program <http://www.archive.org/details/dedicationofmonu00bost>



"The Departure for the War," with a regiment marching by the State House steps, the mounted officers, from left to right, being Colonels Lowell and Shaw, both of whom were killed, Colonel Cass, General Benjamin F. Butler, and Quartermaster-Gen Reed . On the steps are the Revs. Turner Sargent, [second Rector] **A. H. Vinton**, Phillips Brooks, and Archbishop Williams. The second bas-relief shows the work of the Sanitary Commission ,,the Rev. Edward Everett Hale at its head; and in the other group the seven gentlemen are **Enoch Redington Mudge**, **Alexander Hamilton Rice**, James Russell Lowell, Rev. Dr. Gannett, George Ticknor, W. W. Clapp, and Marshal P. Wilder
<http://www.celebrateboston.com/sites/boston-common-soldiers-monument.htm>

Pew owners and vestrymen were were **Enoch Reddington Mudge** [with plaque in church] and **Alexander Hamilton Rice** (1818-1895 with the memorial pulpit) http://en.wikipedia.org/wiki/Alexander_H._Rice .

Shaw Memorial, Boston Common The dedication program for the Shaw Memorial in **1897** shows a number of Emmanuel names http://books.google.com/books?id=wwJaX61pc6YC&source=gbs_navlinks_s
Pew owner General **Francis Henry Appleton (1847-1939)** was Chief Marshall and responsible for "weeks of planning, and then in marshaling the numerous bodies of soldiers and sailors composing the escort." Platform guests at the **Music Hall** [now Orpheum Theatre] ceremony included pew owners Surgeon **John Homans** (1830-1903), lawyers **Howard Stockton** (1842-1932 vestryman), **Royal E Robbins**, one of the original committee members (1824-1902) and **John Larkin Thorndike** (1844-1920).



George Laurie Osgood

Dedication Robert Gould Shaw Memorial Program http://books.google.com/books?id=wwJaX61pc6YC&source=gbs_navlinks_s
Booker T Washington, President of Tuskegee Institute was the final speaker. *"That which was three hundred years being woven into the warp and woof of our democratic institutions could not be effaced by a single battle, as magnificent*

as was that battle; that which for three centuries had bound master and slave, yea, North and South, to a body of death, could not be blotted out by four years of war, could not be atoned for by shot and sword nor by blood and tears.

Not many days ago, in the heart of the South, in a large gathering of the people of my race, there were heard from many lips, praises and thanksgiving to God for his goodness in setting them free from physical slavery. In the midst of that assembly a Southern white man arose, with gray hair and trembling hands, the former owner of many slaves, and from his quivering lips there came the words "My friends, you forget in your rejoicing that in setting you free God was also good to me and my race in setting us free." But there is a higher and deeper sense in which both races must be free than that represented by the bill of sale. ... The full measure of the fruit of Fort Wagner and all that this monument stands for will not be realized until every man covered by a black skin shall, by patience and natural effort, grow to that height in industry, property, intelligence and moral responsibility, where no man in all our land will be tempted to degrade himself by withholding from his black brother any opportunity which he himself would possess.

Until that time comes, this monument will stand for effort, not victory complete. What these heroic souls of the 54th Regiment began, we must complete. It must be completed, not in malice, nor narrowness, nor artificial progress, nor in efforts at mere temporary political gain, not in abuse of another section or race. Standing as I do to-day in the home of Garrison and Phillips and Sumner, my heart goes out to those who wore the gray as well as to those clothed in blue, to those who returned defeated to destitute homes, to face blasted hopes and shattered political and industrial system. To them there can be no prouder reward for defeat than by a supreme effort to place the negro on that footing where he will add material, intellectual and civil strength to every department of state. This work must be completed in public school, industrial school, and college. "

Emmanuel choirmaster (1883-1897) **George Laurie Osgood** (1844-1922) led the Chorus at the Shaw Memorial Dedication. He also wrote music to Henry Wadsworth Longfellow's Civil War 1863 carol *I heard the bells on Christmas day*. The verses referring directly to the Civil War are less well known than the others and rarely sung.

*Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound the carols drowned
Of peace on earth, good will to men.*

*It was as if an earthquake rent
The hearthstones of a continent,
And made forlorn, the households born
Of peace on earth, good will to men. <http://suvcw.org/mollus/art005.htm>*

Music Library of Congress American Memory

http://memory.loc.gov/cgi-bin/ampage?collid=sm1870&fileName=sm/sm1882/20500/20548/mussm20548.db&recNum=0&itemLink=D?musm:2:/temp/-ammem_pY3H::&linkText=0

Mrs. Robert Gould Shaw (Anna Kneeland Haggerty 1835-1907) shows up on a list of patrons for Frederic Dan Huntington's leave taking of Boston in 1869. While the widow of Civil War soldier Robert Gould Shaw spent much of her later life abroad, her niece **Mary Elizabeth Crafts** (1838-1920) owned pew 126 before 1899 and *pew 145 from 1899*. Mrs. Shaw's sister Clemence Haggerty Crafts (died 1912) shows up in early 20th century Church Yearbooks and was the wife of James Mason Crafts, president of MIT. Mrs. Shaw died at her sister's house 111 Commonwealth Avenue, without ever seeing the Shaw Memorial. <http://www.bosarchitecture.com/backbay/commonwealth/109-111.html>

20th and 21st Centuries

Rector Al Kershaw Emmanuel 1963-1989 Rev. Alvin L. Kershaw was rector of Holy Trinity Episcopal Church in Oxford, Ohio, when in October 1955, he was invited to participate in Religious Emphasis Week at the University of Mississippi (Ole Miss) at Oxford, Mississippi, in February 1956. He was slated to address Ole Miss students on the subject of jazz, an area in which he was considered something of an expert. In the meantime, Rev. Kershaw became a contestant on the television quiz show, "The \$64,000 Question", where his expertise in the field of jazz helped him to win \$32,000. In an interview after the program, he alluded to the possibility of donating a portion of his winnings to the National Association for the Advancement of Colored People (NAACP) to aid in the battle against segregation. When word of this reached Mississippi, Rev. Kershaw became the target of a firestorm of criticism, which eventually led to cancellation of his scheduled visit to Ole Miss. <http://www.lib.usm.edu/legacy/archives/m354.htm>

Linda Osborne, a friend of Mary Chitty's has written books on civil rights and reconstruction and one on segregation (1896 Plessy vs. Ferguson up through 1954 Brown vs. the Board of Education) will be published in January 2012. The

Parish Historians Society is talking about having her come to talk as part of the slave reparations project.

Oh Freedom: Kids talk about the Civil Rights Movement with the people who made it happen Casey King and Linda Barrett Osborne 1997 http://www.amazon.com/Oh-Freedom-Casey-King/dp/067989005X/ref=sr_1_5?s=books&ie=UTF8&qid=1301721967&sr=1-5
Oh, Freedom began in 1989 at St. Anthony's Grade School in Washington DC. I had started to teach my fourth graders about the civil rights movement and was surprised to find they had only minimal knowledge of the facts and little or no sense of how the movement had touched the lives of their families, neighbors and friends. In response I told them we'd be writing our own personal histories ... I taught them simple interview techniques. They practiced on each other. Then for homework they went out into their neighborhoods, armed with tape recorders, and questions they had written, to find history. The reaction to the assignment was tremendous. Adults who were interviewed were thrilled that children were interested in hearing about their experiences, and the children were surprised and proud to learn of the many personal connections their own families and friends had to historic events. ... Seven years later, after working with over 500 children and collecting over 2,000 pages of stories the book is finally done. We hope the intergenerational dialogue will continue.

Traveling the Freedom Road; From Slavery and the Civil War through Reconstruction, 2009

http://www.amazon.com/gp/product/0810983389/ref=pd_lpo_k2_dp_sr_3?pf_rd_p=486539851&pf_rd_s=lpo-top-stripe-1&pf_rd_t=201&pf_rd_i=067989005X&pf_rd_m=ATVPDKIKX0DER&pf_rd_r=0VBDMQD5JCK7PMDYYGT

Miles to go for freedom: Segregation and civil rights in the Jim Crow era, 2012

http://www.amazon.com/gp/product/1419700200/ref=pd_lpo_k2_dp_sr_1?pf_rd_p=486539851&pf_rd_s=lpo-top-stripe-1&pf_rd_t=201&pf_rd_i=067989005X&pf_rd_m=ATVPDKIKX0DER&pf_rd_r=0VBDMQD5JCK7PMDYYGT

2006 General Convention Reparations and slavery <http://www.diocesewnc.org/uploads/File/Resolution%20A-123.pdf>
Slavery and Racial Reconciliation Calls on the Episcopal Church to: 1) Declare unconditionally that slavery “was and is a sin and a fundamental betrayal of the humanity of all persons who were involved” and that this sin “continues to plague our common life in the Church and in the culture.” 2) Express “our profound regret” for the Church’s participation in the institutions of slavery and segregation. 3) Urge every diocese to document its “complicity in the institution of slavery and in the subsequent history of segregation and discrimination” and also to document various “economic benefits” that each diocese derived from the institution of slavery. 4) Seek ways in which we can be “repairers of the breach” (Isaiah 58:12) “both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ.” 5) Hold a national “Day of Repentance” and subsequent *diocesan* Days of Repentance, as a way to acknowledge past wrongs, apologize for them, and pledge ourselves to work and pray for a new and different future.

2008 Actions from the Diocesan Convention Episcopal Dioceses of Massachusetts

<http://www.diomass.org/inside/governance/diocesan-convention-2008-summary>

Resolved, that this 223rd Convention acknowledges that the Bishops of the Diocese of Massachusetts, in response to Resolution A123 of the 75th General Convention, entitled “Slavery & Racial Reconciliation,” have established and implemented a process for collecting and documenting detailed information on (a) the complicity of The Episcopal Church in Massachusetts in the institution of slavery and in the subsequent history of segregation and discrimination, and (b) the economic benefits The Episcopal Church and its parishes in Massachusetts derived from the institution of slavery, and we call on the Bishops to report the results of this inquiry, as requested, to the Executive Council of The Episcopal Church; be it further **Resolved**, that we call on individual parishes to engage in a similar process of inquiry and report as requested by the Executive Council of The Episcopal Church and report to the Bishops and Council of this Diocese on the progress and findings of this undertaking, and report to the 224th Convention of the Diocese of Massachusetts; and be it further **Resolved**, that the Diocese of Massachusetts and its member parishes commit to becoming a transformed, anti-racist church and work toward healing, reconciliation and a restoration of wholeness to the family of God; and be it further **Resolved**, that the Diocese of Massachusetts which pioneered anti-racism training, commit to exploring ways of deepening our engagement with the legacy of slavery and discovering further ways forward.

Music at Emmanuel during the Civil War We have no service leaflets before 1900, so almost no information about hymns sung prior to that time. First Rector Frederic Dan Huntington edited two hymnals – one while a Unitarian and the other as an Episcopalian. Both are in Google Books, but neither includes music, only lyrics.

Elim or hymns of holy refreshment, editor FD Huntington, EP Dutton 1866 Edward Payson Dutton was an Emmanuel vestryman and founded the publishing company now Penguin Books.

http://books.google.com/books?id=K2EYAAAAYAAJ&dq=frederic+dan+huntington+hymnal&source=gbs_navlinks_s

Hymns for the Church of Christ Editors Rev Frederick H Hedge and Rev FD Huntington Crosby Nichols & Co 1858
<http://www.archive.org/details/hymnsforchurchc01huntgoog>

Huntington seems to have written these hymns http://www.hymntime.com/tch/bio/h/u/n/huntington_fd.htm
O Love Divine, Lay on Me Burdens if Thou Wilt, O Thou, in Whose Eternal Name, O Thou That Once on Horeb Stood
There'll be no sorrow there <http://www.cyberhymnal.org/htm/t/b/n/tbnsther.htm>
Music http://books.google.com/books?id=GzlhC-DNxokC&pg=PA441&pg=PA441&dq=%22There%E2%80%99ll+be+no+sorrow+there%22+huntington&source=bl&ots=LDpyvBUtHd&sig=z4gBcCO9j4wasQnx5ZYeozCMAg&hl=en&ei=CAHnTYfdMYGcgQeaxJX5Cg&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEMQ6AEwBQ#v=onepage&q=%22There%E2%80%99ll%20be%20no%20sorrow%20there%22%20huntington&f=false
Nancy Granert is looking into whether we can find music for the Huntington lyrics.

Huntington's Memoir and Letters, edited by his daughter mentions the following hymns
Ray Palmer My faith looks up to thee 1830 <http://www.cyberhymnal.org/htm/m/y/myfluptt.htm>
He leadeth me 1862/1864 <http://www.cyberhymnal.org/htm/h/l/hleademe.htm>
Lampertus hymn Just as God leads me I would go 1868
For all the saints who from their labors rest was sung at Huntington's funeral in 1904. 1864 Sarum Barnby [The familiar tune is by Ralph Vaughan Williams from 1906)

The Battle Hymn of the Republic was sung at the dedication of the Shaw Memorial in 1897.

The Four Apostles window is a memorial to Bishop Alexander Viets Griswold (1766-1843) who wrote the lyrics to Holy Father Great Creator [tune Regent Square] probably in 1835.

Further investigations

Massachusetts Historical Society, Henry Ingersoll Bowditch and the anti-man hunting league
<http://www.masshist.org/database/1712use-onview-id> MHS has a bibliography from their African American collection
<http://www.masshist.org/findingaids/doc.cfm?fa=fa0265> and the memorial cabinet Bowditch created for his son.

Museum of African American History, Joy St and the Black Heritage Trail <http://www.afroammuseum.org/trail.htm>

Mary Chitty will get in touch with the Church of Our Saviour Brookline, founded by Amos and William Lawrence in 1868
<http://www.oursaviourbrookline.org/>. They have a recently renovated Lawrence room and may be able to tell us more about William and his brother.