

This Train Is Bound for Glory The Story of America's Chapel Cars

CHAPTER THREE



Although Bishop G. Mott Williams did not have the wealthy donors to help him build a new chapel car like the Cathedral Car of North Dakota, Church of the Advent, he made do with renovated business cars that served his diocese of Northern Michigan. [Courtesy of the Archives of the Episcopal Church USA, Austin, Texas]

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Wilma Rugh Taylor
In Memory of my husband and co-author
Norman Thomas Taylor

CHAPTER 3

Bishop Williams' Episcopal Cars of Northern Michigan



The Cathedral Car of North Dakota would serve the community of Ontonagon after a devastating forest fire in August of 1896, fed by the lumber at the Diamond Match Company, destroyed the town. [Norman T. Taylor Collection]

In the day the disaster struck, a southwest wind had sprung up igniting a smoldering swamp near the town of Ontonagon, Northern Michigan. No one was overly concerned in the late hours of the morning of August 25, a Tuesday, thought the smoke reaching the town had become somewhat bothersome and visibility on River Street was limited. Everyone broke for the noon hour at the Diamond Match Company (DMC) mills, but upon returning to work at 1:00, the men at the west side mill were alarmed to see that the swamp fires had advanced on the mill buildings.

The wind was picking up in velocity and the smoke was quite thick. Evacuation of the dozen or so houses on the west side of the river was begun; minutes later, one of the mill buildings took fire. From this point on, there was little hope. DMC had stockpiled forty million board feet of dried and seasoned lumber in piles up to four stories high near the mill buildings. For weeks the situation had been an invitation for disaster, and now it was come.

The alarm sounded at 1:10 p.m. and, according to fire department reports, the town was gone by 5:00 p. m., except for some outlying areas. This was the entry in the Ontonagon Fire Department log on that date. “The town of Ontonagon completely wiped out by fire on August 25th 1896.”¹

Along with the town went the Episcopal Church, the second Protestant in town, built in 1854 of materials transported from Detroit on a chartered schooner. That church, the oldest continuously still active in the diocese, played an important role in the Michigan chapel car history. For it was at Ontonagon that a third Episcopal chapel car—the second chapel car of the Diocese of the Upper Peninsula of Michigan—came to serve as the religious center for that community, while the people set about rebuilding their town and their lives.

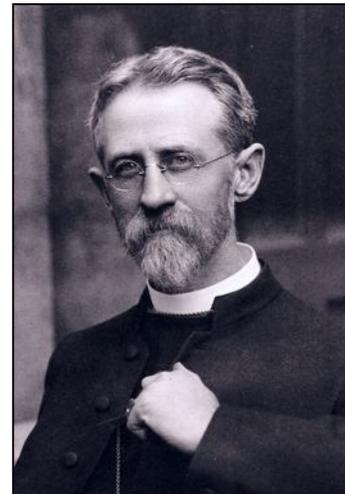
The Episcopal Church in the Upper Peninsula

The Episcopal Church in Michigan’s Upper Peninsula had put two rail chapel cars in service between 1891 and 1893 in that beautiful and wild North Country that nobody seemed to want. Originally Michigan was forced to trade the much more accessible and civilized Toledo strip for the area.

Before 1854, many thought that the Upper Peninsula, considered to be “a land of perpetual ice and snow,”² would never be populated by more than a few adventurous souls. Yet, within less than a decade after Michigan was admitted to the Union, Douglas Houghton’s report revealed that rich deposits of copper were there. Shortly afterward, a surveying party led by William A. Burt discovered iron near Negaunee. During the years that followed, copper and iron mining attracted thousands of people to the Upper Peninsula, and towns and cities sprang up.

Lois Prusok, editor of *The Church in Hiawathaland*, relates that the Episcopal Church had ties in the Upper Peninsula as early as 1761, when the British troops stationed in the area “undoubtedly brought their Anglican tradition and the book of Common Prayer with them to their remote outposts.”

The Keweenaw Peninsula was first settled around Copper Harbor, at the very tip, but the discovery in August of 1845 of the rich Cliff Lode twenty miles south on the Eagle River sparked a rush to that area. The town of Clifton grew up around the mine. Eagle River, with a new dock, roads, a stamp mill, warehouses and homes, was evidence that Copper Harbor was evidence that Copper Harbor was booming. In



Bishop Williams had a burning concern for the unchurched in his isolated land where the majority of the population was non-English speaking. [Courtesy of the Archives of the Episcopal Church USA, Austin, Texas]

¹ “Fireman’s Record Book,” *The History of the Ontonagon Fire Department*, by Bruce H. Johanson, Web page, visit.ontonagon.com.

1845, the discovery of the Minnesota Mine near Ontonagon swelled that town to a city of six thousand people.

Because the rapids of the St. Mary’s River prevented ships from traveling from Lake Huron to Lake Superior, the first canal at Sault Ste. Marie was built in 1855. The effect on the Upper Peninsula was like a dam bursting. Timber and minerals flooded out, and immigrants and development flooded in. Marquette quickly became the leading port for shipping iron ore, and in 1856 the town had 1,664 residents. The parish of St. Paul’s Church was founded with “barely a handful of communicants.”

Ten years later, the Civil War brought another boom to the iron range, and the cities of Ishpeming and Negaunee grew up around the mines there. Commercial fishing expanded and the great lumber boom in the eastern Upper Peninsula began. The 1880s saw the beginnings of the towns of Bessemer and Ironwood around the new Gogebic iron range. By the late 80s and early 90s they were rough-and-tumble mining towns. But there were some signs of religious impact in Ironwood, where “hot controversy raged over proposals to reopen the ‘variety theatres’ which moralists had closed” and the Methodist Temperance society held weekly meetings in the church. “But these were voices crying in the wilderness.”²

G. Mott Williams’s Passion for Missions

In 1884 a young Episcopal priest named Gershom Mott Williams visited his uncle on Mackinac Island. His father, once the island, had been transferred to weeks before Williams was born in Prusok, Mott was a man of many accomplishments: linguist, author, hymnologist, lawyer, and authority on relations with the Swedish Church.

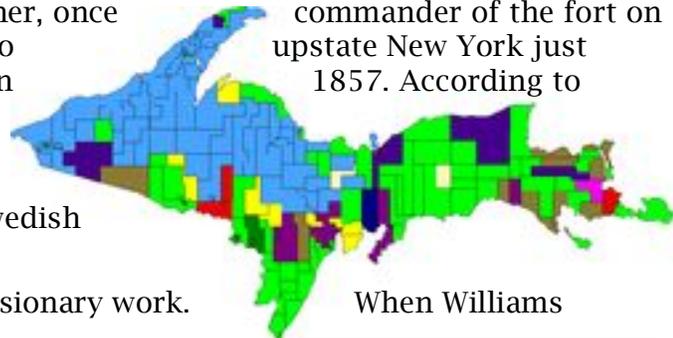
He also had a passion for missionary work.

When Williams returned to the Upper Peninsula in 1891, he was named archdeacon as well as rector of St. Paul’s in Marquette, and in 1896 he would be elected bishop of the Diocese of Marquette, later renamed the Diocese of Northern Michigan.

The young churchman’s diocese was a territory with an “immense foreign population, non-English speaking. A vast majority were French, German, Czech, Italian, Polish and ‘other Romanists,’” as Williams would say. The language differences plus cultural polarities created real problems.

“One difficulty of church work in a mining town

commander of the fort on upstate New York just 1857. According to



U. P. Nationalities

- Finnish
- German
- Native American
- Swedish
- African American
- Italian
- French
- Polish
- Colonial American
- French Canadian
- English
- Irish

² Lois Prusok, ed. *The Church in Hiawathaland*, October, 1995, 1, (centennial edition, Episcopal Diocese of Northern Michigan).

is the social rift between the educated and scientific officers, and the miners. Another is the fact that half the miners are always on 'night shift' and can get to church with difficulty. Then there is the polyglot trouble that so few of our clergy know how to handle. It is a shame that we Americans never learn the hospitality of using another man's speech."³

Williams had a burning concern for the unchurched in his isolated land. He explained that the community was long shut in as soon as lake navigation ceased and was left to itself, often without a clergyman, for from six to seven months. Sunday was generally disregarded. Liquor interests were all powerful. "Physical pleasure ruled as an ideal. Some of the effects of this early society remain . . . I wonder whether the world knows how frightfully dear living is here, where we import everything? This makes it exceptionally hard for the clergy, and torments me to know how to get more rectories built."⁴

At the opposite end of the Upper Peninsula, the *Newberry News*, established in 1886, was describing in its columns "lively times in the village." In many other Upper Peninsula lumber towns, this was apt to be especially so in the spring, when the ice hauling roads melted, logging camps were abandoned, and workmen came to town to "blow their stakes."

In 1888 Newberry had three churches, but it also had eight saloons. The last increased with greater activity in the woods and peaked in number—according to whose testimony one takes—at eleven or sixteen. It appears that saloon license fees for a long while paid most, if not all, the costs of running the village government.⁵

Many lumber and mining towns did not have an Episcopal church. Williams worried about these areas, many of which were served, if at all, by itinerant missionaries. By 1893, Episcopal strength in the area resulted in the region being organized as a missionary district of the Diocese of Michigan. Seven parishes and twenty-seven missions were reported in the journal of the district's primary convocation held that year at Ishpeming

The First Chapel Car of Northern Michigan

Innovative ways were needed to bring the Gospel to those who lived off the beaten track. One of those innovative methods was the use of the Upper Peninsula's Episcopal rail chapel cars, perhaps inspired by Bishop William D. Walker's *Church of the Advent*. In the Michigan case, the cars were not built new. The first chapel car was probably a loaned railroad car, most likely from the Chicago & Northwestern Railroad, which was outfitted as a chapel.

According to Father Herman Page, a retired Episcopal priest whose father and grandfather once served as bishops in Northern Michigan, the first Michigan

³ "Church Extension in the Diocese of Marquette," *Marquette*, June, 1900, n. p.; a publication of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America at the Church Missions House, 10. Fourth Ave., New York.

⁴ *Ibid.*

⁵ Files of the Episcopal Diocese of Northern Michigan, Marquette.

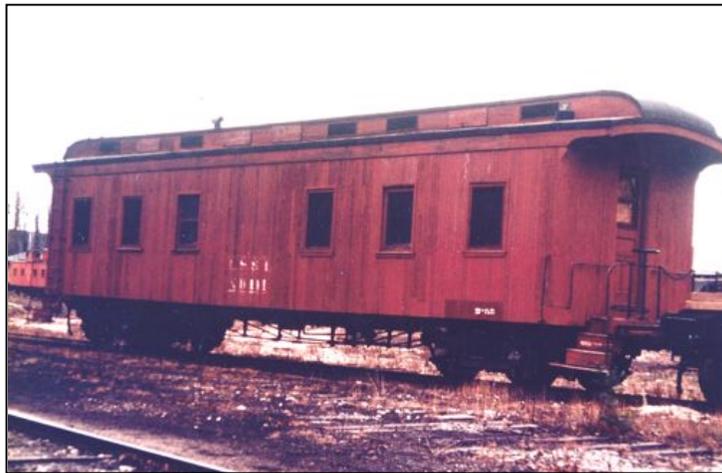
car may have been in use as early as 1891 and was probably an oversized ca-boose. Archdeacon G. Mott Williams said of that first car, "It was an old affair, borrowed at that, and inconvenient." It may have belonged to the Chicago & Northwestern. It was used to hold regular worship in communities along the east-west lines of the Duluth, South Shore & Atlantic. At times it ventured into the Copper Country and to locations along the C & NW.⁶

The list of places the car served in 1893 included lumber and mining camps, vanished villages that grew up around railroad crossings, and towns that continue to exist. Echoing from the past are names like Whitefish, Iroquois, Donaldson, Shunk, Seney, Trout Creek, Trout Lake, L'Anse, Pequaming, Kitchi, Ewen, Bessemer, Rockland, Flint Steel, Baraga, Chassell, Portage Entry, Sagola, Republic, Michigamme, Spur, Norway, Hermansville, Stephenson, Ingalls, Thomaston, Whitney and Dollarville. Some places were preaching stations, others established missions where churches were later built.

By late 1893 it appears the first Upper Michigan chapel car had been retired. Williams told the delegates to the 1894 convention at St. Paul's Church in Marquette, "I want also to report on the chapel car. It was operated long enough to prove serviceable, but was an old affair, borrowed at that, and inconvenient. I am having a new one built, it will be rigidly plain, but very strong, and I hope, convenient. It can be used to much greater advantage here, I think, than in any other part of the church. It will serve admirably in places where the rapid fate of a church would be to go up in a forest fire."⁷

The Second Chapel Car Put in Service

The new car must have been in the planning in 1893 because the following news item appeared in *The Standard*, a Minnesota Baptist paper: "I read with much interest the other day, a brief article in a daily paper about a new enterprise in Northern Michigan, the building of a chapel car for missionary work among the people of that part of the country, under the lead of a prelate by



The second Upper Peninsula chapel car was probably a business car like the first, but improvements were added for the comfort and efficiency of the car for the bishop and the people. [Courtesy of Father Herman Page]

⁶ Letter from Father Herman Page, Topeka, Kansas, to Norman and Wilma Taylor, March 28, 1996.

⁷ Journal of the Second Annual Convocation of the Missionary District of Northern Michigan, 14. The convocation was held in St. Paul's Church, Marquette, Wednesday, June 20, 1894.

the name of Archdeacon Williams; a Catholic enterprise, as I took it, from the reading of the article.”⁸

Then author Marcus Duncan attacked the Catholic Church and all priests in general, saying the Catholics had no right to claim their car was a new enterprise, because the Baptist Chapel Car *Evangel* deserved that credit. The truth was that this car was not a Catholic car but the second Upper Peninsula Episcopal car, and the first Upper Peninsula chapel car could have been on the rails before *Evangel* was.

Unlike the *Church of the Advent*, the seven American Baptist Publications Society chapel cars, and the three Catholic Church Extension Society cars, the two chapel cars of the Upper Peninsula of Michigan seemed to have no wealthy angels to help build new and fancy equipment, Bishop Williams mentions somewhat bitterly, “Millions of money have gone East from these copper mines to Massachusetts and New York capitalists, but only one Boston churchman and only one New York churchman have ever given so much as a thousand dollars for church work in our diocese.”⁹

In available sources about the Michigan Episcopal cars, there is no mention of the *Church of the Advent*, which had been highly publicized both at home, in Episcopal publications, and abroad. The North Dakota car and the Michigan cars were in operation at the same time, as were the Baptist cars. It is a matter of record that the two bishops were well acquainted and bound together by many Episcopal ties.

This second Upper Peninsula car, although it was earlier reported as being used on the Union Pacific, may have been a North Western car. It was a wooden truss-rod, monitor roof, open platform car, 9 feet and 7 inches wide and 45 feet long over the car body. Its four-wheel passenger trucks were of an old style that included wooden parts.



The Northern Michigan Diocese chapel car reached towns where children would have no opportunity to receive the sacraments or learn the teachings of the church. [Norman T. Taylor Collection]

⁸ *The Standard*, printed in 1893, BSP, ABHS, MUA.

⁹ “Church Extension in the Diocese of Marquette,” *Marquette*, June 1900

Page explains that various builders, including Jackson & Sharp and Barney & Smith, made cars of similar size and general configuration. Some were built as business cars; others were converted for business or company use from chair cars or cabooses. Railroad uses of this type of car included division superintendents' cars, inspection, wire service, or pay car.

In *Santa Fe Business cars*, a drawing of a Santa Fe superintendent's car, #40 (previously #210), a wooden car built in 1870, and car #404, are very similar to the second Episcopal car. Car #404 had been first used as a division superintendent's car and later a farm demonstration car, which would have required space uses similar to those of a chapel car.

For church purposes there were three separate compartments: chapel, sleeping quarters, and a place to prepare and eat meals. The usual business car bedroom(s), observation room and dining room could have been removed, leaving the small kitchen and the attendant's room for the person traveling in the car. The rest of the car could be fitted with an altar and other church furnishings. It probably would have seated around 30-35 people. Wood stoves at either end heated the car, which had seven windows on each side and a door on each end opening to the open platforms. Hidden away in a closet was a primitive toilet.¹⁰

The Bishop's Chapel Car Travels On Many Lines

The second Episcopal Church on wheels would be known as "The Bishop's Chapel Car," although unlike the North Dakota chapel car, it was not the bishop's cathedral. The election of Bishop Williams in 1896, the proceedings confidential and conducted behind closed doors, was the main order of the primary convention of the Diocese of Northern Michigan, as it was so designated in 1895. After prayer, an informal vote was taken of all candidates offered by the delegates. After two ballots had been taken, it was announced that Williams was elected first bishop of the Diocese of Marquette.

Another historic motion was passed at this convention, reflecting the changing tide in women's' rights that reached to the outermost points of the Michigan peninsula. Whereas, believing the interests of the parishes of the Diocese of Marquette will be subserved by giving the women of those parishes the same right as to voting as the men in parish meetings, Resolved, that we seek cooperation with the other diocese of the state to petition the Legislature of the State of Michigan to enact a law or to amend the present law so as to permit the various parishes of this diocese to extend to the women thereof equal privileges with the men in the matter of voting in the parish meetings.

Bishop Travels Across Upper Peninsula

In the year of his election, Bishop Williams visited many towns along the shores of Lake Superior, in view of multi-colored sandstone cliffs and lush forests. He listed in an abstract of parochial and personal reports: "Chapel Car. Services at Thomaston, Ballentine, Marchwood, Three Lakes, Humboldt, Champion, Crystal Lake, Kenton, Ewen, Munising, Eagle Mills, Wetmore. Occa-

¹⁰ Page, July 1, 1998, to Norman and Wilma Taylor.

sional services at Detour, Flint Steel, Quinnesec, Spalding, Ford River, Seney, Deer Park, Osceola, Eagle River, Bruce's Crossing."

In the heyday of the railroads, seventy-seven different lines operated across the Upper Peninsula. The chapel car was given free use of their tracks, traversing the peninsula, east to west and north to south. Williams himself was a frequent traveler on the rails, baptizing and confirming new members to the faith in the towns along the way. All were depots along the Duluth, South Shore and Atlantic Railroad. Many were logging settlements at the time and the railroad was helpful in arranging for the car's use.



Bishop Williams traveled across Upper Michigan in the first chapel car, reaching small logging settlements like this one in Montmorency County to baptize and confirm new members of the faith.

In Bishop William's charge to the clergy of the diocese in 1896, he reminded them "we belong to a church which we are taught to believe is the historical and natural Church of the English-speaking people," and urged them to the task of winning back those "who, once belonging to us, have for political or other reasons drifted into various separations from the Historic Church." He thanked God that "this is, as far as Church and State go, a free country."

Then he urged his clergy to be very careful in the established services of the church, including the use of unleavened bread, his preference, even though ordinary bread had Episcopal approval. He also made a point that emphasized why the rail chapel car was such a benefit. "Our Church should be presented everywhere, when possible, as a church with an altar. This is why school house services are so unsatisfactory."

The bishop, distressed over clerical conditions in his parish, also discussed ministerial character:

Our clergy must impress the world as industrious and studious. Further, they must remember that the religious world, as represented by Methodism and its influences, is suspicious of the discipline of the church, and apt to consider that it is relaxed so as to represent a lower moral platform, because our people are not specifically forbidden certain forms of amusement or gratification. Many of our co-workers in this field are avowed Prohibitionists, and have a lurking tendency toward the Manicheism which sees positive evil in things, instead of our relations to them. Drinking is a sin to them, where drunkenness

is to us. Or gluttony is the sin known to the books, while many religious people do not accuse themselves severely for eating too much, but do for drinking a glass of wine. We must be as temperate in speech as in action.¹¹

Bishop Williams's prediction that the chapel car might be used where a town's church would go up in a forest fire came true. The Church of the Ascension in Ontonagon, a strong congregation with eighty-six members, an active church organization, church and rectory in good repair, insured, with indebtedness chiefly for a new stained glass window, which cost \$307. The second car was then placed there to serve as a church. The bishop explained the situation.

The burning of the Ontonagon church, August 25 last, with the whole town, almost destroyed the parish as well as the church building and rectory. Fortunately, considerable insurance was carried, though not nearly the value of the property, and we received some \$3000 to replace \$7000 of burned property. The fine bell was uninjured, and the stone foundation of the church.

An appeal to the general church brought me over \$600 by which means, and sending the chapel car, the Reverend Mr. Mulligan was enabled to live three months at Ontonagon after the fire, living and preaching in the car, and to relieve a great deal of distress. I have still a small, invested balance on which I draw from time to time for materials to assist the Woman's Guild in relief work there.

Mr. Mulligan and his duty to his family moved him to accept work in Nebraska in December and in February the Reverend Edward Warren, a former rector, came back to take charge and expressed his willingness to continue for a while, and has been transferred to the diocese. Mr. Mulligan built a small chapel from insurance money before he went away, seating seventy-five people. The Sunday School is maintained, and two guilds. Just before the fire, new windows of cathedral glass had been put in the church, which in completeness of equipment rivaled any in Diocese.¹²

The Ontonagon couple that wanted to be married in an Episcopal church was among the many who were thankful for the presence of the chapel car in town, and the first wedding in the chapel car took place in 1897. The car remained on the #1 siding there until a new building could be completed in 1898.

The person who would erect that new church on the foundation of the old church at Ontonagon was the Reverend William Poyseor, a Congregationalist turned Episcopalian Welshman. Poyseor, a respected leader in the Episcopal Church of Northern Michigan, like Bishop Williams, was concerned for those living in outposts away from the parish church, but unlike Williams and his chapel car, which was sided in Poyseor's town, Poyseor's mode of transportation to reach new missions was a dog sled.

In the bishop's report in 1897, Williams tells that he made a thorough visitation of the diocese, although he does not mention the chapel car. "Every

¹¹ Third Annual Convocation Report of the Missionary District of Northern Michigan and Primary Convention, and the First Annual Convention of the Diocese of Marquette, 1895-96, 33-46.

¹² Journal of the Second Annual Convention of the Diocese of Marquette, 1897, 8.

mission and parish has been visited save Bessemer, Crystal Falls and Manistique . . . My willingness to go whenever sent for has been largely because I was anxious to see what the result would be. In some respects the results were unsatisfactory, the expenses of visitation were not nearly met by the principal parishes, and in some cases it was evident that no attempt had been made to impress upon the people that they had a special duty to the Episcopate. I have traveled 300 miles, involving sleeping car travel as well, and received a collection of \$2.41." Whether he did any of this traveling by chapel car is unknown.

The prevailing problem in Williams' diocese, as with other denominations across the country, was how to keep ministers. It did no good to start congregations if a pastor could not be kept on the field. Why did clergymen leave their parishes? The beleaguered Bishop felt he knew why.

Recently I received letters in which the signatures might have been interchanged without any particular difficulty. From one end of the diocese to the other at odd times, I get this story, "the church is \$200, \$300, or more, behind in my salary. At the end of the year a report is rendered showing that the salary is \$1,000, or less, that the amount raised for the year is from \$1,500 to \$2,000, that the vestry had done thus and so with their money, and has given a total of \$9.43 to the Board of Missions, and that the Easter Offering "squared" them up with the rector, who has paid his debts, and begins with the fiscal year another grocery bill. On Advent Sunday, he has to preach on the text "Owe no man anything but to love one another," That is why clergymen leave parishes."¹³

Baptist car manager Boston Smith, who had four cars on the road, was keeping track of the Michigan Episcopal cars and stuck this news item on a page in one of his many scrapbooks about chapel car work. The date and source had been trimmed away, but the other articles on that page were dated May 21, 1898. "The Episcopalian chapel car, which has for some time stood idly in the railroad yards, will probably soon enter upon a new sphere of usefulness. Arrangements are being made to have it moved to Stephenson (an unorganized mission), in Memominee County where it will be used permanently for church purposes. The car is nicely fitted up for such use and will comfortably seat fifty people, though there is room for a large congregation."¹⁴

Clouds of war (Spanish American War) caused concern for the people of the Upper Peninsula in 1898, and Bishop Williams spoke to the manner.

I notice that the Bishops generally are having something to say about the war. I would chiefly bid you to prayer on the subject. I believe it is a just war. But I am not sure that all of our people have as high motives as they should. If you can hear of great bloodshed unmoved, you are not yet in a proper frame of mind. Would God that people were as anxious to obey our laws, to live for our country as to die for her. God save the United States, new problems open be-

¹³ Journal of the Third Annual Convention the Diocese of Marquette, 1898, 14.

¹⁴ BSP, ABHS, MUA, scrapbook.

fore her. May her legislators have wisdom and virtue to face them. and the best sort of victories ever be ours.¹⁵

Little is known of the car's use after 1898. In the June, 1900, issue of *Marquette*, Bishop Williams reports on the condition of his diocese and says when naming church buildings and chapels, "Besides, we have our chapel car, which does duty now as a mission chapel, though it may soon begin its travels again."

The chapel car was listed in the 1900 inventory of churches and facilities, and its service was also mentioned in a 1901 Bishop's report as being in Chippewa County. In the journal of the fifth annual convention it was reported: Munising, Alger County. The Chapel Car. Reverend A. H. Brook, officiating to Oct. 1st. Baptisms, 2; services, 20; families, 8, and it was listed again in the inventory of facilities.

In Bishop Williams' address to the Annual Convention of the Diocese held in 1901 at St. Paul's Cathedral in Marquette, he said, "In Chippewa County, the parish at the Sault is very prosperous and daily gaining . . . the Chapel Car is being used in a railroad suburb." The car was still listed in the facilities' inventory.

Chapel Car Use Fades As Other Issues Arise

At the beginning of the twentieth century, problems in the diocese included controversy over a recent ordination to the priesthood in New York State and ritual troubles in England over the meaning of the Ornaments Rubric and other matters of ritual, like the use of altar lights, tabernacles, colored vestments, as well as leavened or unleavened bread and watered down communion wine. The lighting of tapers, how the Epistle and Gospel should be read, the use of incense, the use of The Sign of the Cross, and reserving the Blessed Sacrament for Communion of the Sick, were also issues in American Episcopal circles. Many laymen in Bishop William's parish were troubled by what they called "the encroachment of the Romanizing party in the Church."

I would point out, first, that it is in the nature of things that the attitude of a liturgical scholar should be somewhat different toward the prayer book than that of the layman, and second that there can be no permanent encroachment as long as we have a common prayer book. The prayer book is 350 years old, and it is still the prayer book. The principles which dictated the first compilation are still valid, and taking our present American standard, it met with very few changes after use of 100 years. It will not be changed again.¹⁶

It seems that the car did not begin its travels again, as the bishop had hoped. The bishop had a busy year in 1902. As the list of his journal entries shows:

¹⁵ Journal of the Third Annual Convention, 20.

¹⁶ Journal of the Fourth Annual Convention of the Diocese of Marquette, 1999, 16-18.

Wednesday, Sept. 4, St. Paul's Cathedral, Marquette. Celebrated Holy Communion at Sixth Annual Convention of the Diocese of Marquette. Presided all day. Made annual address and also addressed missionary meeting in the evening.

Thursday, Sept. 19, Day of President McKinley's funeral. Gave three addresses, the first before the Marquette high school, the second at the Cathedral, and the third in the opera house at Newberry.

Thursday, Oct. 3, San Francisco, *Grace Church*. Took my seat in the House of Bishops: in attendance at General Convention until Oct. 17th.

Saturday, Oct. 19, San Mateo, attended cornerstone exercises of new Divinity school.

Sunday, Nov. 3, Denver, attended the Cathedral.

Sunday, Nov. 24, Preached and celebrated Holy Communion at St. James, Grosse Isle.

Thursday, Nov. 28, Thanksgiving Day, preached at the Cathedral.

Monday, Dec. 2, Preached in school house at Maple Ridge.

Nowhere in the records for that year was the chapel car mentioned. It was not in the inventory of services and facilities for that year or the next. In 1904, without his chapel car, Bishop Williams was still searching for ways to provide for "reverent and churchly services in places where we have no church buildings."

School houses, according to tradition and the spirit of the Ordinance of 1787, ought to be open to us, but the trustees often lock us out just as we seem to be going good. But even schoolrooms are often very inconvenient. While we are often tendered the use of other religious buildings, we cannot reciprocate and are obliged to conform our service to inconvenient arrangements. Besides this, our people are slow to build when they are sure of such hospitality, and I, myself in preaching in such places do not like to say the precise thing I think most necessary to the community.

Could we have, almost everywhere, a small, accessible room, we could turn it into an oratory, providing simple furniture, and have reverent celebrations of the Holy Communion. We could use such rooms whenever we pass by, which might be many times a year. If annexed to private houses, they could be easily cared for and bless their guardians with many opportunities for devotion.¹⁷

Bishop Williams had not given up on his desire to reach the outposts of his diocese. "Country work and railway work could, doubtless, be done by ministers in charge at Newberry, St. Ignace and the Sault, as well as many other points, but horse hire and railroad fare are serious considerations where there is but a bare living salary and butter selling at 28 and 32 cents, with crate eggs strictly not fresh, at 2 and one-half cents each and embalmed milk at the usual moderate price. One can't very well go out to a school-house or farm-house service once a

¹⁷ Journal of the Ninth Annual Convention of the Diocese of Marquette, 1904, 34, bishop's address.

month baptize a baby, and pass the hat. If one did, the hat might come back—with 23 cents, if there were a good congregation and the sermon suited them.¹⁸

After the chapel car was sold, a boat was used to serve congregations in the eastern islands. In 1907 Williams had a small portable chapel built by the Mer-shon-Morley Company, “which will accommodate about fifty worshipers and furnish the rallying point for the erection of a permanent church.” It was put together with bolts and wing nuts and could be set up easily in a lumbering camp and transported by horse and wagon and probably from time to time by train to its new location. Like the rail chapel car, it was eventually retired to another use.

In 1907 Williams announced in his convention address that mission work was now being accomplished “with some modern auxiliaries. The automobile is being tried out in the Delta County field. Initial expense was not much more than that of a good horse and driving equipment.”

From Work Car To Craft Shop To Museum Piece

Sometime in 1902 or 1903, the diocese apparently sold the car to the Munising Railroad. Father Page records that in 1905, now no longer the Bishop’s Chapel Car but a lowly work car on the railroad, the second Episcopal car of the Upper Peninsula was used on the East Branch on bridge and building maintenance service. An “Authorization for Expenditure” (AFE) dated August 1905 authorized adding side doors and air brakes. Later it went to the Lake Superior & Ishpeming (Munising Railway) where it was numbered XB111, used as a boarding car, and painted boxcar red. Pictures of the 45’ long x 9’-7” wide car taken in the Marquette yard in 1961 show no side doors; the center window closed over on each side, knuckle couplers, and air brakes.

On a visit to the car in 1996, Father Page made several observations. “Wooden cross-wise braces in the clerestory, every six feet or so were quite unusual and were a style of reinforcing when first introduced in 1860-70s. The trucks appeared to be quite old, many wooden parts, and the wheels all had the wording, ‘Pullman Palace Car Co’ cast in the sides. One journal box cover had the initials of ‘PPC’ cast in; the other seven were blank. The last servicing by the LS&I was ‘MQT 6-19-65 LS&I’ stenciled on the air tank.”

After its retirement from the Lake Superior & Ishpeming (LS&I) in 1980, the car was bought by Clint Jones, along with some LS & I cabooses, and stored in the Duluth, South Shore & Atlantic’s (DSS & A’s) West Yard in Marquette. In 1982 it was bought by potter Marilyn Mutch, who after considerable amount of difficulty, had it moved to her studio located in the old freight house in Negaunee, close to the former passenger line of the DSS & A. Interior walls were removed and the car was adapted as a gift shop.

Behind the stacks of wooden ducks and crafts and candles, a visitor could still see the metal plate outline of two opposite upper berths where Bishop Wil-

¹⁸ Journal of the Eleventh Annual Convention of the Diocese of Marquette, 1906, 12.

liams and other priests slept as they visited outposts where no other form of the Episcopal Church could go.

Jasper B. Sanfilippo of Elk Grove, Illinois purchased the second Episcopal chapel car in 1998. He planned to renovate the car as a first-class private passenger day coach. It will become a part of their Victorian Palace Museum, which is known worldwide for its magnificent collections of beautifully restored antique music machines and other antiques.

In his bishop's journal of the third annual convention of the Diocese of Marquette (Saturday, June 5, 1897), Bishop Williams wrote: "I was presented with a beautiful pectoral cross by the cathedral congregation."

In October of 1996, Bishop Thomas K. Ray kindly shared the beauty of that same cross with the authors of this book. It has been passed down to bishops in the Episcopal Diocese of Northern Michigan—just as has the spirit of its owner, Bishop G. Mott Williams, the supporter of the two chapel cars of Northern Michigan.