

PH0670570

DATA SHEET

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED **MAR 3 1976**
DATE ENTERED **SEP 8 1976**

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME
 HISTORIC *wh* **
 Chapel ~~Car~~ Emmanuel *for 1900 Car*
 AND/OR COMMON

LOCATION
 STREET & NUMBER *1006 Madison*
 Prairie Village
 CITY, TOWN Madison *vic* VICINITY OF
 STATE South Dakota CODE 46 COUNTY Lake CODE 079
 CONGRESSIONAL DISTRICT 1

CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL	<input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input checked="" type="checkbox"/> EDUCATIONAL	<input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT	<input type="checkbox"/> RELIGIOUS
<input checked="" type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT	<input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL	<input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY	<input type="checkbox"/> OTHER:

OWNER OF PROPERTY

NAME Prairie Historical Society, Inc.
 STREET & NUMBER Box 256
 CITY, TOWN Madison VICINITY OF STATE South Dakota

LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Lake County Courthouse
 STREET & NUMBER Highway 534 and 81
 CITY, TOWN Madison STATE South Dakota

6 REPRESENTATION IN EXISTING SURVEYS

TITLE South Dakota Historic Sites Survey
 DATE 1975
 DEPOSITORY FOR SURVEY RECORDS Historical Preservation Center
 CITY, TOWN Vermillion STATE South Dakota
 FEDERAL STATE COUNTY LOCAL

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input checked="" type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input checked="" type="checkbox"/> MOVED
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Except for her unusual size, seventy-five feet by eleven feet, Emmanuel's exterior resembled a typical wood-sided Pullman car of the late nineteenth century. She was an example of the type of car made by the Barney and Smith Company of Dayton, Ohio. Its paint was a reddish brown with a high gloss varnish and just above the twelve center windows were the words CHAPEL CAR and below them, in smaller print, EMMANUEL. Also on the side of the car close to either end was the number 2, which denoted the fact that it was the second of the chapel cars to be built.

The car had many interesting features such as the storage boxes that were between the wheels and that held coal, ice, wood, storm windows and screens. The boarding door opened into the rear of the chapel which occupied fifty-six feet of the total length. Wooden pews with hymnal racks attached to the backs seated three people on the right side of the aisle and two on the left. Beneath each was a small storage compartment for Bibles and church literature.

At the front of Emmanuel's chapel was a brass lecturn with the dedication date, May 26, 1893, and its donor, Mary E. Baker of New York, engraved upon it. Just opposite the lecturn was an Esty organ which was a gift of Colonel Esty of Vermont. On the wall behind the organ was a wooden deacon's bench which was upholstered in black leather. Brass light fixtures hung from the ceiling the length of the chapel. To the rear of the car is a small pot belly stove and a closet.

To the left of the deacon's bench was a door which opened into the missionary's living compartment which occupied the remaining nineteen feet of the total length. On the wall which divided it from the chapel was a large roll top desk and above it was a book shelf enclosed by two glass doors. Suspended from the wall to the left of the door were upper and lower berths, which when not in use were folded tightly against the wall. Adjacent to the desk was a small closet which served as a kitchen and contained an Adams and Westlake stove and a copper-lined sink connected to an overhead water tank. It also featured a china closet. At the rear of the compartment, along the left outer wall was a lavatory which featured a marble topped commode.

Although the basic structure is solid, Emmanuel is in a state of deterioration. The exterior is in need of paint, varnish and re-let-tering. The wheels and storage boxes are gone and the interior is entirely bare. Only the marks on the floor indicate where the pews once were. The original brass lecturn and Bible have been located and will be returned when restoration is complete. The partition between the chapel and mission remains but is in need of repair. The upper berth, the framework of the desk, closet-like kitchen and the marble lavatory remain in varying degrees of condition.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input checked="" type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1893, 1942

BUILDER/ARCHITECT The Barney and Smith Car Company

STATEMENT OF SIGNIFICANCE

Chapel Car Emmanuel, built in 1893, was the second of seven railroad cars constructed by the Barney and Smith Company of Dayton, Ohio for the Baptist Church. It is religiously significant because its main use was to spread the gospel, especially to areas that lacked churches. It is also important as a social and humanitarian effort by those people who donated their time and money for the construction and upkeep of the car. Emmanuel is also significant as an example of the various uses that railroad transportation could provide.

Reverend Boston Smith of Minneapolis, Minnesota conceived the Chapel car idea which resulted in the construction of the seven especially designed railroad cars: Evangel (1891), Emmanuel (1893), Glad Tiding (1894), Good Will (1895), Messenger of Peace (1898), Herald of Hope (1900), and Chapel Car Grace (1915). Of these, Emmanuel is the only remaining 19th century example. Their specific purpose was to take religion and comfort to the churchless frontier areas. Although they received support from the Baptist denomination they were ecumenical in scope and ministered to the needs of all. However, hundreds of Baptist churches were built as a result of their influence.

The cars went to desolate areas throughout the country from coast-to-coast and from extreme northern Minnesota to Texas, serving the various needs of the local people. When they reached their destination the cars would sit on some side tracks for a few days, a few weeks, or in some cases, for a few years. Administering to the area's needs, some of the cars carried current newspapers, magazines and books, so they were not only seen as churches but also as a library and social hall. Also, in areas where the settlers were still speaking their native languages, the missionaries oftentimes spoke to them in their native tongue and distributed Bibles which came in as many as six different languages.

By its very nature, the effectiveness of the Chapel cars was dependent on the cooperation of the railroads which for many years gave these churches-on-wheels free passage on all the lines over which they traveled. While being moved great distances the missionaries would often schedule services every two hours and they invited the passengers and crewmen to attend. In a unique way, they became the railroad man's church both in the railyards and as they crossed the country.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

- Goodwin, R. Dean, "On The Rails With The Gospel", The Baptist Chronicle
 January 1947, 24-29.
 Hayne, Dr. Coe, "Chapel Cars: Their Origin and Ministry", The Baptist Chronicle
 VI January, 1946 32-38.
 Herminston, E.R., "Railroad Evangelism," Baptist Mission pamphlet, VIII
 March 1922, 156-156.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than 1 acre (S. G.)
 UTM REFERENCES

A	1 4	6 4 7 0 4 0	4 8 7 4 1 0 0	B			
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C				D			

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

Scott Gerloff and Jacquie McKeon

ORGANIZATION

Historical Preservation Center

DATE

December 4, 1975

STREET & NUMBER

USD Alumni House

TELEPHONE

605-677-6315

CITY OR TOWN

Vermillion

STATE

South Dakota

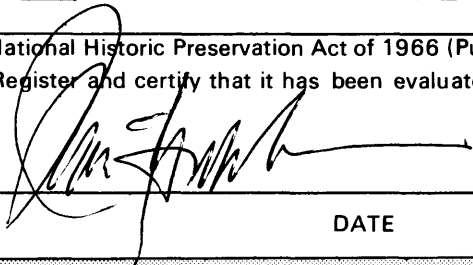
12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL STATE LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE



TITLE Cult Pres Director / SHPO

DATE 3-4-1976

FOR NPS USE ONLY	
I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER	
DATE	<u>9/8/76</u>
DATE	<u>9/7/76</u>

ACTING DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST Robert B. Ketting
 KEEPER OF THE NATIONAL REGISTER
 Acting

UNITED STATES DEPARTMENT OF THE INTERIOR
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CONTINUATION SHEET

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Emmanuel spent most of its career in the west, covering the frontier areas of Colorado, California and Nevada; and unlike many missionary experiences, it had great success in attracting people. Sometimes as many as 150 children would crowd into pews that had a capacity of between eighty and one hundred. Also, the car visited areas where there seemed to be few people around but for almost every service, the Chapel was filled. People traveled many miles by horseback, wagon, and once even astride a steer to have the rare opportunity to attend church.

By 1942, there were no frontiers in the country for the Chapel cars to follow, so their services were discontinued. Emmanuel's survival during the years is remarkable. From 1952 to 1972 she reposed in a Sioux Falls junkyard until representatives of the Prairie Village Museum saw her historic value and had her moved to Madison, where they plan to restore the car.

Only three of these Chapel cars remain today, and it is important that Emmanuel be recognized for its contribution to the missionary frontier in the United States. When S.F. Smith, who wrote the lyrics to the song "America" composed Emmanuel's Hymn in 1893, his words probably best summarize the role Chapel Car No. 2 played and the purpose of the missionary movement when he wrote:

"Salvation's Chariot, roll
On, till from pole to pole
Christ reigns alone;
Till darkness turn to day
Till earth shall choose His sway,
And all its trophies lay
Before His throne!"

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CONTINUATION SHEET 2

ITEM NUMBER 9

PAGE 1

McKeon, Jacquie "If That Don't Beat The Devil": The Story of the American Baptist Chapel Cars Madison, South Dakota : privately printed, 1975. Rockefeller Family Archives, New York, New York.

Rust, Charles H., "Church on Wheels" American Baptist Publication Society pamphlet, 1905, 1-23.

Smith, Boston, "The Story of Our Chapel Car Work" American Baptist Historical Society pamphlet, 1908, 2-32.

Jacquie McKeon and Scott Gerloff, 11D Mobile Acres, Madison, South Dakota 57042.