

United States Department of the Interior
National Park Service

998

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

Historic name "Messenger of Peace" Chapel Car

Other names/site number _____

2. Location

street & number 38625 SE King Street not for publication _____

city or town Snoqualmie vicinity _____

State Washington code WA county King code 033 zip code 98065

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

WASHINGTON STATE HISTORIC PRESERVATION OFFICE
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby, certify that this property is:

- entered in the National Register.
 See continuation sheet
- determined eligible for the National Register.
 See continuation sheet
- determined not eligible for the National Register.
- removed from the National Register.
- other (explain:) _____

Signature of the Keeper

Date of Action

[Signature]

1/21/2009

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not incl. previously listed resources in the count.)

Contributing	Non-Contributing	
		buildings
		sites
1		structures
		objects
1		Total

Name of related multiple property listing:

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

None

6. Functions or Use

Historic Functions

(Enter categories from instructions)

TRANSPORTATION: Rail-Related

RELIGION: Religious Facility

Current Functions

(Enter categories from instructions)

WORK IN PROGRESS

7. Description

Architectural Classification

(Enter categories from instructions)

OTHER - WOODEN RAILROAD CAR

(Passenger)

Materials

(Enter categories from instructions)

foundation

walls WOOD

roof

other WOOD

METAL

Narrative Description

(Describe the historic and current condition of the property.)

SEE CONTINUATION SHEET

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- X A Property is associated with events that have made a significant contribution to the broad patterns of our history.
B Property is associated with the lives of persons significant in our past.
C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- X A owned by a religious institution or used for religious purposes.
B removed from its original location.
C a birthplace or grave.
D a cemetery.
E a reconstructed building, object, or structure.
F a commemorative property.
G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

RELIGION

SOCIAL HISTORY

Period of Significance

1898-1948

Significant Dates

1898

1904

1948

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

NA

Architect/Builder

Barney & Smith Car Company (Builder)

Narrative Statement of Significance

(Explain the significance of the property.) SEE CONTINUATION SHEET

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form.) SEE CONTINUATION SHEET

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
previously listed in the National Register
previously determined eligible by the National Register
designated a National Historic Landmark
#
recorded by Historic American Engineering
Record#

Primary location of additional data:

- State Historic Preservation Office
Other State agency
Federal agency
Local government
University
X Other

Name of repository:

Northwest Railway Museum

10. Geographical Data**Acreeage of Property** Less than one acre**UTM References**

(Place additional UTM References on a continuation sheet.)

1	<u>11</u> Zone	<u>5</u> <u>89</u> <u>285</u> Easting	<u>52</u> <u>62</u> <u>830</u> Northing	3	<u> </u> Zone	<u> </u> <u> </u> <u> </u> Easting	<u> </u> <u> </u> <u> </u> Northing
2	<u> </u> Zone	<u> </u> <u> </u> <u> </u> Easting	<u> </u> <u> </u> <u> </u> Northing	4	<u> </u> Zone	<u> </u> <u> </u> <u> </u> Easting	<u> </u> <u> </u> <u> </u> Northing

Verbal Boundary Description

(Describe the boundaries of the property.)

See continuation sheet.

Boundary Justification

(Explain why the boundaries were selected.)

See continuation sheet.

11. Form Prepared By

name/title	<u>Stephen B. Emerson</u>	(Edited by DAHP Oct 2008)
organization	<u>Archisto Enterprises</u>	date <u>April 2008</u>
street & number	<u>212 Dawn</u>	telephone <u>509-466-8654</u>
city or town	<u>Spokane</u>	state <u>WA</u> zip code <u>99218</u>

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets**Maps**A **USGS map** (7.5 or 15 minute series) indicating the property's location.A **Sketch map** for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white photographs** of the property.**Additional items**

(Check with the SHPO or FPO for any additional items.)

Property Owner (Complete this item at the request of the SHPO or FPO.)

name	<u>Northwest Railway Museum</u>		
street & number	<u>38625 SE King Street</u>	telephone	<u>425-888-3030</u>
city or town	<u>Snoqualmie</u>	state	<u>WA</u> zip code <u>98065</u>

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Narrative Description:

The chapel car #5 *Messenger of Peace* is being stabilized at the Northwest Railway Museum in Snoqualmie, Washington and is undergoing the processes of rehabilitation and restoration as funding allows. It currently retains much of its original appearance, but numerous alterations have occurred over the years due to adaptive reuse and general neglect. It is the purpose of the historic property treatment effort to return this car to the appearance it had during its period of significance from 1898 - 1948. During this 50 year interval, there were only relatively minor changes in appearance and, unlike rail cars owned by major railroads, the *Messenger of Peace* was never subjected to a reconstruction or major repair.

The *Messenger of Peace* is a wood railroad passenger car of the style popular at the end of the Nineteenth Century, before steel cars were widely introduced. The car is 70 feet long from car end to car end, 10 feet wide, and about 13 feet high (when sitting on trucks). The car was painted a shade of dark green popularly known as coach green or Pullman green. It carried several styles of lettering during its service life and in its earlier years wore decorative filigree on corners, between windows, and even on the truss rod queen posts. Lettering and filigree were applied in gold leaf until at least the second decade of the Twentieth Century, at which time lettering was applied with imitation gold paint, typical of practices used on many American railroads.

The roof is rounded and streamlined of a design commonly called a clerestory roof (also known as lantern, monitor, deck, clear story, elevated or steam boat roof). It features an elevated ridge that runs the length of the car. Along the sides of this ridge are set the clerestory casement windows, many of which are still in

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place. The purpose of these casement windows was to provide light and, when opened, ventilation. The roof deck consists of tongue and groove boards set parallel to the side of the car. The roof exterior is clad with metal sheeting. During the car's use as a cottage, a rubberized roll roofing product was applied over the metal sheeting but will be removed during the restoration.

When active, the *Messenger of Peace* had open vestibule platforms at either end, extending beyond the end sills. These consisted of a composite wood and steel platform with metal railings and wood steps to each side. The last step was a folding step. These platforms sat just above the coupler and draft gear devices and also housed a hand brake mechanism. The car frame, sides, ends, roof and platform is collectively called the carbody and it was originally mounted on trucks, which were the wheels and suspension that the car rested upon, one truck at each end of the car. Original trucks were constructed of wood and steel and each had three axles and six wheels, and had brake shoes acting on each wheel tread. The brakes were applied or released by a brake rod connected to the air and hand brake system located underneath the car body. The original end platforms and trucks of the *Messenger of Peace* were removed long ago. The car temporarily rests upon trucks of a similar design but built almost entirely from steel and dating from 1915.

Due to the distance between the trucks, the side framing of wood cars must be specially constructed, much like the structure of wood roof trusses that must span a great distance. The principle is also similar to that of wood and steel bridge trusses. Different members of the structure are designed to be held in compression or tension. These forces, acting upon each other, are what give the truss its rigidity. On rail car trusses, the truss is further strengthened by steel truss rods beneath the body, whose tension is adjustable with turnbuckles. The side truss assemblies are made of lumber specially selected for strength

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and durability, and on the *Messenger of Peace* this is a species of yellow pine. Rigidity is supplemented with solid wood blocking (typically yellow poplar) and the exterior is clad with tongue and groove yellow poplar. The side trusses of the *Messenger of Peace* are mostly intact, but have incurred damage and are being repaired with appropriate and historically accurate materials.

The flooring of wood passenger cars hides a critical structure: longitudinal sills that must resist the forces of being pulled or pushed in a train. *Messenger of Peace* sills consist of 6 parallel, approximately 5 inch x 8 inch yellow pine beams that extend the entire length of the car. There is perpendicular blocking to resist lateral displacement. The floor itself consists of diagonal 1 x 4 yellow pine subflooring, overlaid with maple or yellow pine 1 x 4 tongue and groove flooring set parallel to the car sides and fastened to the top of the sills. The bottom of the sills are clad with 1 x 4 yellow poplar (often called deadening) that in turn supports wood shavings that were placed within the sub-floor spaces to provide sound-deadening insulation. The flooring of the *Messenger of Peace* is mostly intact in the sub-flooring, but different flooring surfaces have been laid down over the years. Restoration will remove these and rehabilitate the wood flooring to the extent necessary.

The original passenger window openings of the *Messenger of Peace* were rectangular. Most of the original double hung white oak windows had been removed and some of the openings had been reconfigured to create openings for wider windows. When the car arrived at the Northwest Railway Museum, many of the windows were covered with plywood. During the years following its decommissioning, three door openings were cut into the sides of the car, severely damaging the crucial structure of the side trusses, which basically hold the car together. Consequently, both car sides are sagging in the middle. As part of

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the restoration, this damage is being repaired in a historically accurate manner. Much of the vertical plank siding below the windows had been covered with metal sheeting as well, an attempt to modernize the appearance of the car and reduce maintenance, an operation that was completed ca. 1930. Removal of this material revealed the gold painted lettering on the left side that declares "Chapel Car Messenger of Peace" and "5."

The interior of the *Messenger of Peace* has been partially gutted as a result of years of adaptive reuse and neglect, first as a road side diner, then as an ocean side cottage, and finally for storage. Notable features do remain, however. The wood of the upper and lower deck carlines is largely intact. Much of the white oak decorative vertically fluted wainscoting of the lower interior walls remains, as well. There is detailed wood paneling around the rear entry, including the letters "Behold, Now Is The Day Of Salvation," and also at the entry to the living quarters. Many of the clerestory windows also remain. Some of the living quarters storage and berth spaces are in place. Restoration efforts intend to replace the present empty spaces with features that will replicate the original appearance of the *Messenger of Peace*, as it is described below.

Approximately two-thirds of the car's interior was taken up by wood pews, an area referred to as the sanctuary. As one entered from B end (rear) of the car, three-person pews were set to the right and two-person pews were set to the left, so that the central aisle was off-set somewhat to the left. The pews, of course, all faced forward toward the elevated lectern. All of the original pews have been removed, but one has apparently been preserved by the American Baptist Historical Society (ABHS) in Atlanta, Georgia. Restoration will include fabrication of replica pews using accurate information from the ABHS. The lectern was at the center, facing the congregation, and an organ was placed to the right. The organ usually

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provided the music for hymns, but an historic photograph indicates that a Victrola was also sometimes used. To the left of the lectern a door allowed access into the cramped quarters where the minister and his wife lived. Directly behind the divider was a small study with shelves and a revolving top desk. Behind this was a fold up table and small kitchen area, with ice box, coal/wood range, and sink. To the left of this were a lower and an upper berth where the minister and his wife would sleep. Crammed at the very end were a toilet, wardrobe locker, a Baker heater, a water tank, and an oil box used to store kerosene, although in later years the kerosene lighting was replaced with acetylene lighting because it was brighter and cleaner, and later still with electric lighting. Restoration efforts will restore these original interior features as appropriate for the era.

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Narrative Statement of Significance:

Of all of the American Baptist Publication Society's chapel cars, the *Messenger of Peace* was the last to be retired and served the longest – from 1898 to 1948, fifty years. Furthermore, it is one of only three chapel cars known to have survived. Presently the *Emmanuel* is in South Dakota and the *Grace* is in Green Lake, Wisconsin, and are also in the process of being restored. Although the *Messenger of Peace* was in poor condition when it was donated to the Northwest Railway Museum, plans call for a complete restoration. Documentation of its historic appearance is available, both photographic and otherwise, ensuring a faithful reproduction. The project is being pursued with the utmost care to historical accuracy of appearance and construction materials. Its structural integrity, threatened by alterations to the frame work, is being restored. Close attention to detail is being carefully followed, even to the point of using the correct varieties of wood for different structural components. When finished, the historic integrity of the *Messenger of Peace* will have been fully restored.

The *Messenger of Peace* chapel car is eligible for placement on the National Register of Historic Places, under Criterion A, due to its many years of service in Washington State, operating here mainly between 1915 and 1922 and again between 1935 and 1948. Washington is also where the car spent its retirement years and where it is being restored for public display. But the time spent mostly in Washington amounts to less than half of the fifty year period of significance and the car served in many other states of the nation. It was a major participant in the chapel car movement of the early Twentieth Century, an effort that was critical in bringing the trappings of American culture to the far flung communities of the country. It is one of only a few surviving artifacts of that nearly forgotten period of American railroad history. Nationwide,

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only two other similar cars are known to have survived sufficiently intact to be restored. Consequently, the *Messenger of Peace* chapel car is eligible for placement on the National Register at the national level.

The *Messenger of Peace* is rare example of the American passenger car as constructed for use as a traveling church. The basic structure of the car itself is an outstanding specimen displaying all of the major components of a wood passenger car of the period (see attached drawing). Following the restoration of its interior features, it will also be a testimonial to a railroad experience that few have ever witnessed, a reminder of a past America that is much different from the reality of the present.

The *Messenger of Peace* chapel car is a wood railroad passenger car designed for use as a travelling church, capable of reaching people in far flung regions served by the railroad but by little other transportation. In the rapidly expanding frontier of the American west, and even the more remote areas of the south and the heartland, the population advanced faster than the settled trappings of civilization, and the foundations of society such as law, justice, and organized religion. What flew ahead of these, during the course of settlement of the wilderness, were the vices such as murderous violence, theft, fraud, prostitution, and drinking. Until the development of railroads, transportation to outlying areas was time consuming and arduous. Chapel cars are a product of the Industrial Revolution, a modern adjunct to the traveling tent revivals and the circuit riding preachers of the Nineteenth Century. Following the revivalist movement of the Second Reawakening, protestant evangelists, and Catholics to a lesser degree, developed a great yearning to spread their vision of salvation and belief to as many persons as possible. The railroad allowed them to travel much faster than the traditional tent revivalists, and so the evangelical movement became modernized. The era of the chapel cars is one of the most fascinating periods in the annals of the

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dispersion of the Christian gospel. With the development of other means of transportation, especially the automobile, the age of the chapel car drew to an end during the first half of the Twentieth Century.

There is evidence that the concept of the chapel car was first developed on the Russian Steppes, where the Russian Orthodox Church used railroad cars to spread their preaching to those who lived and worked along the Trans-Caspian and Trans-Siberian railroads. The environment there was much like that of the American frontier west, with rapid expansion into open spaces, bringing the industrial age to previously undeveloped regions, basically creating a new society from scratch.

Reportedly, the first American to consider the idea of the chapel car was a Baptist Sunday school missionary named "Uncle" Boston W. Smith. It had become a common occurrence for overcrowded Sunday schools in his frigid native state of Minnesota to be held outdoors and, subsequently, often canceled because of the weather. One school superintendent, G.H. Herrick, requested that a passenger train be sidetracked at his town, St. James, for use as an all weather school house. He convinced the railroad to loan him a car for the entire year. When Uncle Boston learned of this, he conceived of the idea of using similar train cars to spread the gospel to communities across the country.

It was an Episcopalian, however, who produced the first dedicated chapel car in America. Bishop William David Walker, inspired by the Russian Orthodox cars he saw on a trip on the Trans-Siberian Railway, contracted with the Pullman Palace Car Company, of Pullman, Illinois, to build the *Church of the Advent*, later known as the Cathedral Car of North Dakota. The Baptists were somewhat chagrined that the Episcopalians had stolen their idea and implemented it first. But the Cathedral Car of North Dakota was

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decommissioned after only about ten years, and never left the state of North Dakota, falling short of the Baptist's goal of preaching the word of God across the length and breadth of America.

In the 1890s, the American Baptist Publication Society collaborated with a syndicate of sympathetic and wealthy industrialists to promote the chapel car concept. The first of seven cars commissioned by the Baptists, the *Evangel*, was dedicated on May 23, 1891, as a thousand delegates of the Society appeared at the Grand Central Depot in Cincinnati, Ohio. Reverend Wayland Hoyt, one of the Baptist promoters declared "*Why should not the Lord Jesus Christ have the best things? Why should his missionaries upon earth go to conventions in a stagecoach, when they own a magnificent palace car?*"

All of the Baptist chapel cars, including the *Messenger of Peace*, were built by the Barney & Smith Car Company. The company was established at Dayton, Ohio, in 1849, at a time when the town of Dayton was not even served by a railroad yet. In fact, the first railroad cars built by the company had to be shipped by canal boats to the Ohio River and taken to an available rail connection. The partners who began the enterprise were Eliam E. Barney and Ebenezer Thresher. A succession of partners was involved with the company, and the name changed several times. Thresher's health failed in 1854 and he sold his interest in the firm to Caleb Parker, who in turn sold his interest to Preserved Smith. In 1867, the company was reincorporated as the Barney & Smith Manufacturing Company. Smith retired in 1877. When the elder Barney died, he was succeeded as president of the company by his son Eugene J. Barney, in 1881. The company went public in 1892, and the name was changed again, this time to the Barney & Smith Car Company. The firm manufactured all types of railroad rolling stock, and was the closest competitor of the Pullman Palace Car Company. The enterprise built its reputation through its craftsmanship and use of fine

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woods. With the onset of the automobile age and the development of metal railroad cars, in the early Twentieth Century, the company declined financially, eventually going out of business in 1921.

The *Evangel* was the first of the chapel cars to hit the rails of the American west, eventually traveling through seventeen states during its career, which lasted until 1924, when it was incorporated into the structure of the First Baptist Church of Rawlins, Wyoming. The *Evangel* was followed by the *Emmanuel* (1893-1942), the *Glad Tidings* (1894-1926), the *Good Will* (1896-1938) and the *Messenger of Peace* (1898-1948) cars. Altogether, the American Baptist Publication Company sponsored seven chapel cars, including the *Herald of Hope* (1900-1935) and the *Grace* (1915-1946), as well.

The *Messenger of Peace* was built in 1898, a year when the Barney & Smith Car Company was finally fully recovered from the Panic of 1893, which had financially ruined many enterprises. In March, swollen rivers in the Dayton vicinity rose over their banks and the Barney & Smith shops filled with several feet of water. After the waters receded, it was found that little damage had been done to the unfinished rolling stock. The *Messenger of Peace* was completed in May. The car was mostly a stock version of their normal line of passenger cars, differing only in the interior furnishings.

Funds for the construction of *Messenger of Peace* were raised by Baptist women from across the country, and the car came to be known as "The Ladies' Car." The first missionary to serve on the *Messenger of Peace* was the zealous Scotsman, Sam Neil. When the new car was dedicated at Union Station in Rochester, New York, Neil declared the car was "*the largest, the loveliest, and lightest, and brightest of them all. The ladies do not do things by halves.*"

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Sam Neil was also involved with the Young Men's Christian Association (YMCA), an organization founded in London, England, on June 6, 1844, with the purpose of aiding young men. This was done by providing lodging, nourishment, and social guidance to the masses of youth displaced, often from rural areas, by the Industrial Revolution. In the decade preceding the Civil War the organization spread to the United States. It soon became closely associated with the railroad as the population spread westward. At first referred to as the Railroad YMCA, the name was changed in 1920 to the Transportation YMCA as other forms of travel became popular. Beginning in 1910, the *Messenger of Peace* was attached to the Transportation YMCA's mission of advocating the establishment of local YMCAs at its various stops along the railroad routes.

The efforts of the *Messenger of Peace* to facilitate the creation of YMCAs throughout its range were only an adjunct, however, to its primary mission of spreading the Protestant gospel and establishing faithful and vibrant congregations in the towns of America. A glimpse into the everyday activities of the chapel cars is provided in a book published in 1905, titled *A Church on Wheels*, written by Rev. C.H. Rust, a preacher who served for ten years on the *Glad Tidings* chapel car.

The most basic element of this work was the activity of colportage, a word that means, in this case, the distribution of Bibles and religious literature. The chapel cars were well stocked with this reading material, provided by their sponsor the American Baptist Publication Society. Colportage, however, is a rather passive way of spreading the word, and chapel cars also facilitated proactive evangelism among the citizens along the railroad routes. One primary goal of the chapel cars, as indicated earlier, was the facilitation of

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Sunday school instruction among the youth, who were considered the foundation of successful congregations of the future. Rev. Rust describes an experience at a small town in the Minnesota woods where, although there were only six or eight houses visible, the car was filled up for the evening meeting. *"How eagerly they listened and took in the gospel message in work and song! We were there only a few days, but hearts were touched and a Sunday-school of some forty scholars was organized, and papers and quarterlies donated by our society were distributed."*

Music was an essential component of the chapel car's mission. It was provided by an organ, sometimes by a phonograph, and always through the stirring hymn singing of the preacher, his wife, and the congregation. Rev. Rust wrote that: *"Many a soul has found a lost chord, others have realized harmony was taking the place of discord in their lives, and still others who had remained untouched by every known plea, have been awakened to the noble and to Christ through the ministrations of gospel song as sung in the chapel car."*

Probably the central mission of the chapel cars was what Rev. Rust referred to as the *Resurrection Department*. This entails not only establishing new churches but the ongoing process of maintaining them. The Baptists understood that congregations that were established during a brief outburst of religious zeal might in time lose their enthusiasm. These congregations were often spoken of as being nearly *dead*. Thus the chapel cars periodically returned to various communities to re-ignite devout feelings. To Rev. Rust, this process was needed primarily in the rural areas of the country, where citizens of small and often young towns required frequent moral guidance.

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When a chapel car rolled into a town that lacked a church, the minister and his helpers sprang into action. Announcements were posted stating the time for prayer meetings. These were often at a late hour, because the farmers of the rural districts worked. As word spread and interest picked up, the meetings would attract more people. As the fervor grew the minister linked the people up with a nearby established church or, if that were not possible, convinced them to donate funds to constructing a new building. This usually entailed great sacrifice on the part of the congregants, as Rust notes: "*Ofentimes they were too poor to have carpets on the floors of their houses, and they had heavy mortgages on their farms, but they could not think of living like heathen, therefore they would give to the very utmost.*"

The *Messenger of Peace* was completed in time to be put on display at the World Exposition of 1898 in St. Louis, Missouri. Reverend Sam Neil preached his message in the car. One who observed was Dwight L. Moody, who was one of the most notable traveling evangelists of the late Nineteenth Century and was moved to give a sermon to the crowd from the platform of the car. He is best remembered today as the founder of the Moody Bible Institute. Moody was allowed to preach from the chapel car even though he was not a Baptist. He himself considered that he belonged to the Universal church, but his fame and popularity were so great that he was welcomed in most Protestant congregations. The next year, Moody fell seriously ill while preaching in Kansas City; and the *Messenger of Peace* was nearby. Sam Neil was asked to continue giving sermons in town, filling in for Moody, while the stricken evangelist was placed in the chapel car, accompanied by Mrs. Neil, a doctor, and others.

What follows is probably the most memorable anecdote associated with the *Messenger of Peace*, although the car's involvement was only peripheral. The dying Reverend Moody wished to return to his childhood

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home in Northfield, Massachusetts. He was placed on the nearest available coach, the *Messenger of Peace*, which rushed him to St. Louis. There, he was transferred to a train headed for Detroit, reaching that city behind schedule. Moody's associates feared the car with Moody would miss a connection in St. Thomas, where it would be connected to the train bound for Massachusetts. The story goes that the engineer on the train heard of the dire situation and declared, "*Look here, fifteen years ago I was converted by Moody, and I have lived a better and happier life ever since. I didn't know Moody's car was on to-night, but if you want me to make up the time for you I'll do it. Just tell Mr. Moody that one of his friends is on the engine and then hold your breath.*" The engineer hit the throttle and the train hurtled forward at a mile a minute. The connection with the Boston train was made and Moody reached his home in Northfield shortly after. He died there on December 22, 1899.

Shortly after this, another anecdotal event was attributed to the *Messenger of Peace*, which was still in Missouri. A young boy, upon catching sight of the chapel car, is said to have remarked "*Well, I swan? I've seen a cattle car, and a passenger car; but I'll be blessed if I ever saw a car like that. Now, if that don't beat the devil!*" Sam Neil's droll reply was: "*That's exactly what it's supposed to do. Beat the Devil!*"

In 1901, Rev. Sam Neil left the *Messenger of Peace* and Rev. Joe P. Jacobs and his wife took over the work (1901-1906), and it was during Jacobs' tenure that the chapel car made its biggest publicity splash. It was put on display at the 1904 World's Fair in St. Louis and shared first-place honors with a coach presented by the Anheuser Busch Brewing Company. Reportedly, as many as ten thousand people a day walked through the car; one couple even got married inside. The Jacobs were succeeded by Rev. J. H. Webber and his wife

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(1906-1907), then Rev. J.S. Davis and his wife (1907-1908), and then Rev. Thomas R. Gale and his wife (1909-1920).

The *Messenger of Peace* pursued its mission for nearly 50 years, fulfilling its evangelical purpose by making hundreds of stops in ten states, mostly in the west but as far east as West Virginia (Kansas, Missouri, Colorado, Illinois, West Virginia, Montana, Nevada, California, Oregon, and Washington). Other commitments, including exhibitions and conventions, took the car farther afield to states including Ohio, New York, Pennsylvania, Texas, Nebraska, Michigan, Utah, Iowa, Idaho, and Wisconsin. Overall, the *Messenger of Peace* travelled through at least 20 states.

In 1911 Reverend Gale took the car all the way to the east coast to participate in the "The World of Boston" exposition, where it represented both the American Baptist Publication Society and the YMCA. On its way back west, the *Messenger of Peace* made a memorable stop in the mining town of Thurmond Station, West Virginia. While the town did not allow saloons, the surrounding country was a veritable "sea of iniquity." But the miners and railroad workers responded favorably to Reverend Gale's preaching. A congregation was organized and a branch of the Railroad YMCA was established in the town. Then the *Messenger of Peace* went back to Missouri, where it was hooked to a train bound for Denver, where it participated in the International Convention of Christian Endeavor in April 1912. A month later it was back in Kansas City, Missouri, where the Fourth Chapel Car Conference was held in May 1912. But the car spent more and more time in the west. For nearly two years, between 1913 and 1915, it plied the rails of California. A travel itinerary reprinted in the book *This Train is Bound for Glory* provides fascinating tidbits of life on the chapel car. There are the usual revival meetings, repair holdovers, and church dedications. More

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interesting comments include "*Rice harvest interfered with attendance,*" in Richvale, California, and "*Pastor discouraged due to loss of his best workers,*" in Eagle Point, Oregon. In December of 1915, the Gales brought the *Messenger of Peace* to Pasco, its first mission in Washington State. Then, after a short stop in Coeur d'Alene, Idaho, the car arrived in Spokane on April 20, 1916. The comment in the travel itinerary read "*Hard proposition, church nearly dead.*" Results in the nearby vicinity varied. At Spangle, the itinerary states, "*Gracious revival stirred the community.*" At Freeman the comment was "*Most encouraging in every way.*" But at Valley Ford things looked doubtful – "*No pastor and every thing is upside down.*"

The *Messenger of Peace* remained in Washington until December of 1922; apparently the need was great. Thomas Gale gave his last chapel car sermon in Spokane in January 1920, afterwards taking a position as a Sunday school worker in eastern Washington. He expressed his concern for the condition of the car, and for a month it sat vacant in Spokane. Finally, it was taken to South Tacoma, where the much needed repairs and re-painting were accomplished. Then Rev. Robert R. Gray and his wife took over the car.

During and following World War I, things became difficult for the chapel cars. They had never been attached exclusively to one railway company. They were added to passenger trains as needed to get to their destinations. Railroads used by the *Messenger of Peace* included the Great Northern, the Northern Pacific, the Union Pacific, and the Chicago, Milwaukee & St. Paul. These firms were wealthy and sympathetic to the evangelistic cause. Most of the time they let the chapel cars tie onto their trains for little or no cost. But the war changed all that. Transportation was needed for more pressing business, and the railroads felt

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they needed to charge rates for every car. Maintenance problems were becoming more common as well. And the automobile and the truck were rapidly replacing the railroad as the primary mode of transportation.

The *Glad Tidings* was retired in 1926. The *Herald of Hope* and the *Good Will* finished in 1935 and 1938, respectively. Others lasted into the 1940s. Engaging in its final mission in 1948, the *Messenger of Peace* was the last to go, upon the retirement of Reverend C. W. Cutler. The car then sat vacant in South Everett for 21 months before it was officially decommissioned on March 1, 1949. On June 1, 1949, the car was sold for \$400.00 and was hauled to Snohomish, Washington, where it housed a roadside diner, the Ritz-Limited Café, until 1951. Subsequently it was moved to the Olympic Peninsula, where it was used as an ocean side cottage. By 1999 it sat without trucks, up on blocks, and was being used for storage. It was recently donated to the Northwest Railway Museum. In September 2007, it was moved to the newly constructed restoration shop at Snoqualmie, Washington, where it is in the beginning stages of rehabilitation and restoration.

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Geographical Data

Verbal Boundary Description:

The boundary of the *Messenger of Peace* chapel car consists of the dimensions of the car itself.

Boundary Justification:

The *Messenger of Peace* chapel car is a mobile resource, so the boundaries of the property are limited to the physical dimensions of the car itself. The car is currently undergoing care in the recently constructed Northwest Railway Museum Conservation and Restoration Center (CRC), the location reflected by the UTM's. The CRC is an 8,200 square foot facility constructed adjacent to the main track, approximately 1.5 miles east of downtown Snoqualmie. The project includes 1,600 feet of additional track to access the building and to store cars and locomotives. The facility was designed to perform collection care on railway transportation artifacts including locomotives, passenger and freight cars, and special maintenance vehicles such as snow plows. It is likely that the *Messenger of Peace* chapel car will be located there for the foreseeable future. But the boundary for the resource is the car itself, not the building it is located in.

PREACHERS AND YEARS OF SERVICE:

Rev. Sam Neil and wife	1898 until 1901
Rev. Joe P. Jenkins and wife	1901 until 1906
Rev. J.H. Webber and wife	1906 until 1907
Rev. J.S. Davis and wife	1907 until 1908
Rev. Thomas R. Gale and wife	1909 until 1920
Rev. Robert Gray and wife	1920 until 1923
Rev. F.E. Hawes and wife	1924
Rev. E.E. Cox and wife	1924
Rev. Robert Gray and wife (again)	1924 until 1929
Rev. C.W. Cutler and wife	1929 until 1947

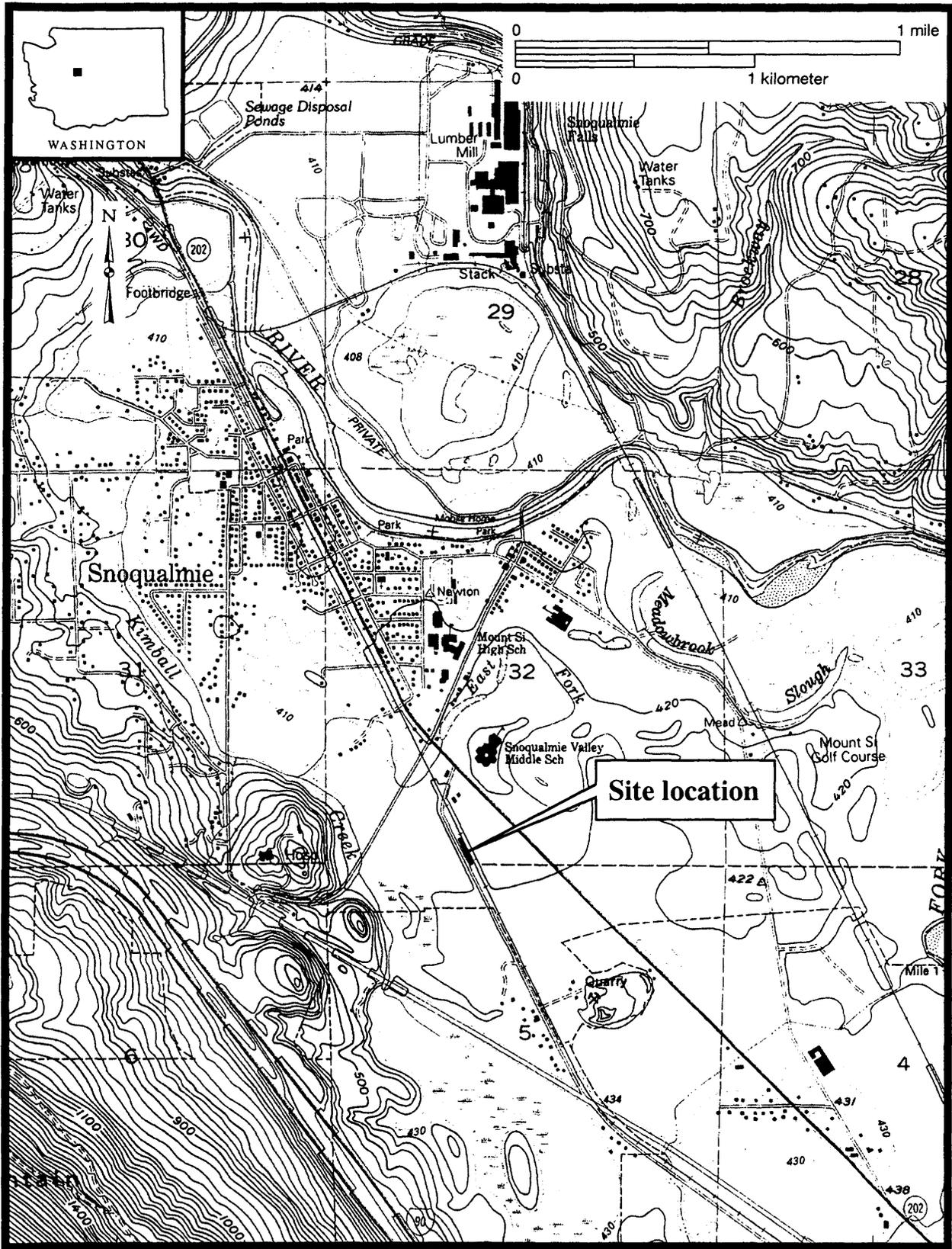
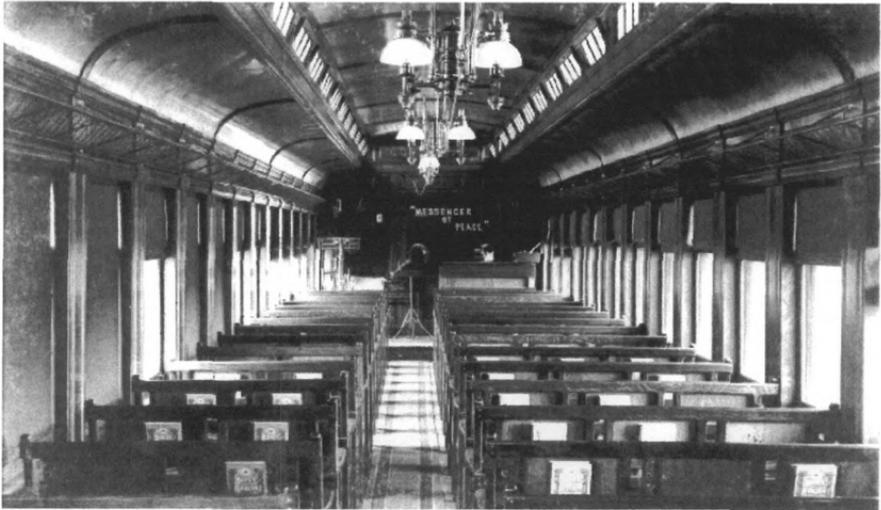
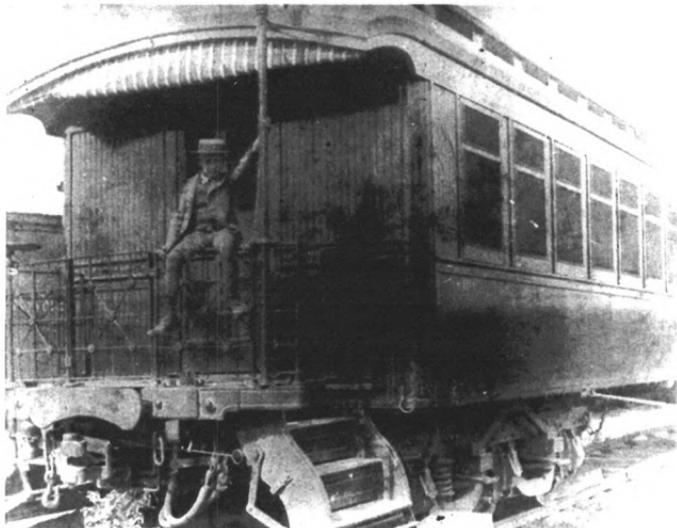


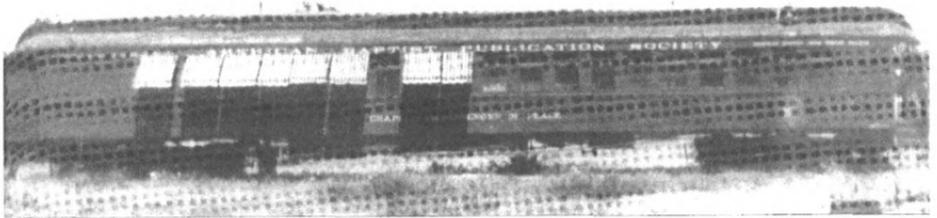
Figure 1. Map showing location of the Northwest Railway Museum Storage Facility, where the Messenger of Peace chapel car is housed (adapted from Snoqualmie, WA, 7.5' USGS topographic quadrangle, 1953, photorevised 1968).



Interior of "Messenger of Peace" Chapel Car, c. 1900



Exterior of "Messenger of Peace" Chapel Car, c. 1900



The summer heat of Eastern Washington, which sent temperatures soaring inside the chapel car, would cause the missionaries to put up awnings on the "*Messenger of Peace*" Chapel Car.

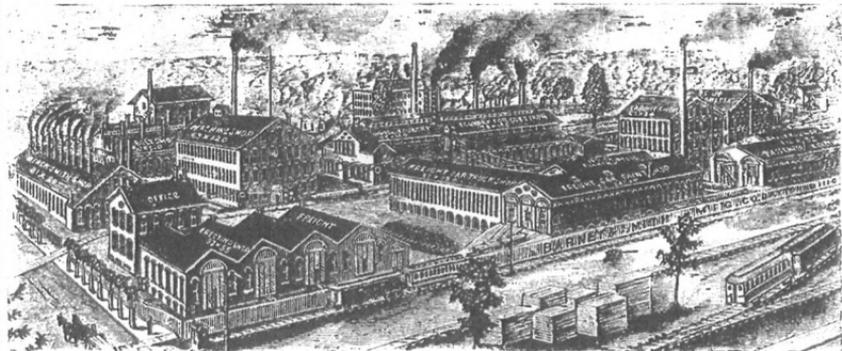


Children standing along the railroad tracks waiting for the chapel car to come into their Washington State town greeted "*Messenger of Peace*" missionaries.



Rev. Samuel G. Neil, First
 Missionary assigned to
 "Messenger of Peace" Chapel
 Car.

BARNEY & SMITH MANUFACTURING CO.,
 Manufacturers of Rolling Stock for Railroads, Fogs, Car Wheels and all Kinds of Castings.



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 and 100 Car Wheels per day. Six Million feet Lumber in Store. SPECIAL ATTENTION GIVEN TO RAILROAD GAUGE WORK. PHOTOGRAPHS OF
 WORK SENT ON APPLICATION.
 E. E. BARNEY, Pres't. E. J. BARNEY, V. Pres. & Supt. J. D. PLATT, Treas. F. E. SMITH, Sec'y. EDWARD E. BARNEY, Asst Supt.



"Messenger of Peace" Chapel Car converted to the Ritz Limited Café in Snohomish, WA – c. 1950



Photographic Log

Messenger of Peace chapel car

King County, Washington

NOTE: Since railroad cars are a mobile structure, the directional orientation when describing one relates to the A end (front), the B end (rear), and the right and left sides, as viewed from the B end.

- MP1. *Messenger of Peace* chapel car
King County, WA
Richard Anderson
September, 2007
Northwest Railway Museum
Messenger of Peace, Left side, A end on left

- MP2. *Messenger of Peace* chapel car
King County, WA
Richard Anderson
September, 2007
Northwest Railway Museum
Messenger of Peace, Left side, A end on left

- MP3. *Messenger of Peace* chapel car
King County, WA
Richard Anderson
September, 2007
Northwest Railway Museum
Messenger of Peace, Right side, B end on left

- MP4. *Messenger of Peace* chapel car
King County, WA
Richard Anderson
September, 2007
Northwest Railway Museum
Messenger of Peace, Left side, A end on left

- MP5. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, Right side, B end on left

- MP6. *Messenger of Peace* chapel car
King County, WA
Richard Anderson
September, 2007
Northwest Railway Museum

Messenger of Peace, Interior, toward A end

- MP7. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, detail of gold lettering on left side exterior
- MP8. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, interior, looking toward B end
- MP9. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, Interior, detail of clerestory windows, looking toward B end
- MP10. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, Detail of detached clerestory window
- MP11. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, Detail of paneling in front of living quarters, A end
- MP12. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, Detail of woodwork above lectern, toward A end
- MP13. *Messenger of Peace* chapel car
King County, WA
Stephen Emerson
February, 2008
Archaeological and Historical Services
Messenger of Peace, Detail of storage and berth spaces, at A end
- MP14. *Messenger of Peace* chapel car

King County, WA
Unknown
Date unknown
Unknown
Messenger of Peace, young boy on platform of B end

MP15. *Messenger of Peace* chapel car
King County, WA
Unknown
1902
Unknown
Messenger of Peace, Interior, sanctuary, looking toward A end

MP16. *Messenger of Peace* chapel car
King County, WA
Unknown
Date unknown, post-1948
Unknown
Messenger of Peace, Ritz-Limited Café, exterior, Snohomish, WA

MP17. *Messenger of Peace* chapel car
King County, WA
Unknown
Date unknown, post-1948
Unknown
Messenger of Peace, Ritz-Limited Café, interior, Snohomish, WA