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Gospel Tracks through Texas: The Mission of Chapel Car Good
Will, and: Pistol Packin' Preachers: Circuit Riders of Texas
(review)

John Herschel Barnhill

Southwestern Historical Quarterly, Volume 110, Number 1, July 2006,
pp. 148-150 (Review)

Published by Texas State Historical Association

DOI: <https://doi.org/10.1353/swh.2006.0005>



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appendices, derived from business directories, which trace the growing hotel and curio trades in the city's early years. Also included in this short book is an array of illustrations, highlighting the distinct style and promotional strategies of the companies involved.

In the introduction, the author acknowledges the primary limitation of her book: it is not a "complete history of the Santa Fe Railroad, the Fred Harvey Company, or the capital city of Santa Fe" (p. 2). No doubt intended for a popular audience, Dye's work is unfortunately short on detail, context, and critique—it is not, for example, a highly critical assessment of the AT&SF or the practice of exploiting native cultures for profit. Besides noting that some of Santa Fe's early visitors came for health purposes, Dye provides little information on the "All" in *All Aboard for Santa Fe*, including how many of the period's growing middle class could afford the travel and accommodation rates to Santa Fe. Also difficult to gauge, according to the author, is the actual number of tourists, health seekers, and train riders attracted to the area in its early years. Given its limited scope, the book still provides a useful and insightful examination of railroad promotion in Santa Fe region from the 1890s to the 1930s.

University of Oklahoma

LINDA ENGLISH

Gospel Tracks through Texas: The Mission of Chapel Car Good Will. By Wilma Rugh Taylor. (College Station: Texas A&M University Press, 2005. Pp. 238. Foreword, preface, acknowledgments, illustrations, map, appendix, notes, bibliography, index. ISBN 1585444340. \$29.95, cloth.)

Pistol Packin' Preachers: Circuit Riders of Texas. By Barbara Barton. Foreword by Elmer Kelton. (Lanham, Md.: Taylor Trade Publishing, 2005. Pp. 160. Foreword, acknowledgments, illustrations, selected readings, index. ISBN 1589792009. \$16.95, paper.)

These two works show the pluses and minuses of "amateur" history. Those who write out of love for their subject can sometimes lack academic rigor, but they usually end up telling a pretty good story. Both Barton and Taylor tell good stories. Barton is the better storyteller, but Taylor has a clear edge in professional presentation.

Barbara Barton is a rancher and schoolteacher in Knickerbocker, and she writes on the side, having self-published four histories and sold eighty-five magazine articles. In *Pistol Packin' Preachers* she tells the stories of the men who brought religion to Texas from the 1830s into the 1920s, from the Austin colony to the age of the automobile. The characters include itinerant circuit riders and those who established the early Protestant churches, often one and the same. European (German and Wend) and black churchmen also receive treatment. Coverage of Catholic priests in Texas is somewhat perfunctory.

The stories range beyond the church work of the characters. Brief biographical sketches deal with early lives, marriages, work and military experience, and usually a conversion occasion if not an experience. There are side trips to

religious encampments, Indian adventures, the services themselves, and the banditry, business ventures, and other sidelines of the preachers.

The author uses illustrations and maps, but the maps aren't necessarily appropriate to the story. The narrative is sometimes hard to follow as it has no set chronology. One moment we're in colonial Texas; the next, we're in the Civil War or the 1920s. Also, Barton fails to define a circuit rider or establish the circuits clearly. She sometimes loses chronology and continuity. Also, the book lacks footnotes, although it does contain a bibliography.

Barton is clearly enthusiastic about her subject. Her writing style is relaxed, sometimes folksy, and usually able to generate an interesting or amusing anecdote that provides an insight into the experiences the early preachers went through in bringing religion to Anglo Texas between 1830 and 1920. Those who would read it should be prepared to read it through—taken in small doses it's a bit bewildering, but the whole thing does provide a good kaleidoscopic image of life on the religious frontier of Texas in the nineteenth century—cowboys, Indians, and, oh yeah, preachers.

Gospel Tracks Through Texas has a narrower topic than *Pistol Packin' Preachers*. Special cars brought civilization—circus, chapel, and other specialties—to the immigrant and ranching frontiers. For about a decade at the turn of the twentieth century, a specially-outfitted chapel car traveled through Texas. The dozens of small railroads in Texas at the time provided free transport for both the car and the preacher. As well as the Baptists, the Episcopalians and Catholics provided similar cars in the late nineteenth and early twentieth centuries in order to bring religion to both the workers on the railroad and the somewhat isolated or otherwise religiously underserved communities along the way. Sponsored by the northern Baptists, the train was also intended to promote the Baptist Church in towns where the available churches were Methodist or other Protestant denominations or Catholics. At each town, the gospel car Good Will parked on a siding, either convenient or not depending on the religious temper of the stationmaster. It provided the basics for a Baptist church service as well as living space for the preacher and, sometimes, his wife during its eight-year run between 1895 and 1903.

The approach is chronological, from the identification of the need for a Baptist presence in Texas to the development of chapel cars, to the sending of the Good Will on its eight-year run through a hundred towns on dozens of railway lines. From the Piney Woods to the Panhandle, from the Red to the Rio Grande, the train kept rolling.

Taylor has previous experience with the topic, having coauthored *This Train is Bound for Glory: The Story of America's Chapel Cars*, and her work has all the scholarly trappings and an abundance of illustrations. She provides pertinent context for her train's travels, including interesting short sketches of the towns the train visits, intra-Baptist conflicts, the prohibition movement, and the difficulties of life aboard the train as well as good biographical sketches of the various pastors.

Taylor has provided a well-researched, well-illustrated examination of a short-term missionary effort that reached not only the railroaders but the religion-starved people of a somewhat wild and debauched community in

near-frontier conditions. She also brings the story of Good Will to the end of its line in 1978, when it finally retired after thirty-five years of service beyond Texas.

Although their styles are distinctly different, each author brings enthusiasm and competence to the story she tells. Texas religious history is better for these two works.

Houston

JOHN H. BARNHILL

Fort Bowie, Arizona: Combat Post of the Southwest, 1858–1894. By Douglas C. McChristian. (Norman: University of Oklahoma Press, 2005. Pp. 368. Acknowledgments, photographs, illustrations, maps, epilogue, appendices, notes, bibliography, index. ISBN 0806136480. \$32.95, cloth.)

In a study that spans more than five decades of southwestern military history, retired National Park Service research and field historian Douglas C. McChristian offers a sweeping examination of Fort Bowie, located in the Apache Pass of southwestern Arizona. Although the author's title is somewhat misleading, as he suggests that Fort Bowie was operational by 1858, troops stationed at the post, which was established in 1862 and remained in operation for thirty-two years, played a significant role in bringing peace to the region. That criticism notwithstanding, the book as a whole serves as a good example of how the history of a military post should be written.

McChristian's study offers a good balance of military operations coupled with a discussion of the post and its garrison, integrating this information into the larger history of the region. With the opening of the Butterfield Overland Mail route in 1858, it soon became apparent that a strong military presence would be needed in southwestern Arizona, as the failed attempt to capture Cochise allowed him to lead the Chiracahua Apache in raids against travelers and settlers. It was, however, the Civil War that would lead to the establishment of Fort Bowie, as the "California Column" was ordered into Apache territory in efforts to counter a Confederate thrust coming from Texas. Initially engaging Cochise at the battle of Apache Pass, the failed Confederate offensive relegated the Californians to protective duty, as they remained in the region and established Fort Bowie in 1862.

Reduced to a temporary "camp" status in 1866 in the wake of a post-Civil War military reorganization, McChristian explains that the fort was soon revitalized to protect immigrants and guard both the overland mail route and transcontinental railroad. It is in this role that the post was at its largest, serving as the base of operations for campaigns against Geronimo between 1881 and 1886. In the ensuing years, the end of the Indian threat led to Fort Bowie's declining importance, factors leading to its closure in 1894.

As an expanded version of a Fort Bowie Historic Research Study prepared for the National Park Service, McChristian is at his best when he describes some of the more colorful episodes that took place at and around Fort Bowie. In his description of the 1862 battle of Apache Springs, he illustrates how artillery was used with telling effect upon the Apache for the first time (although a map may have helped explain the course of the battle). His chapter on garrison life is also