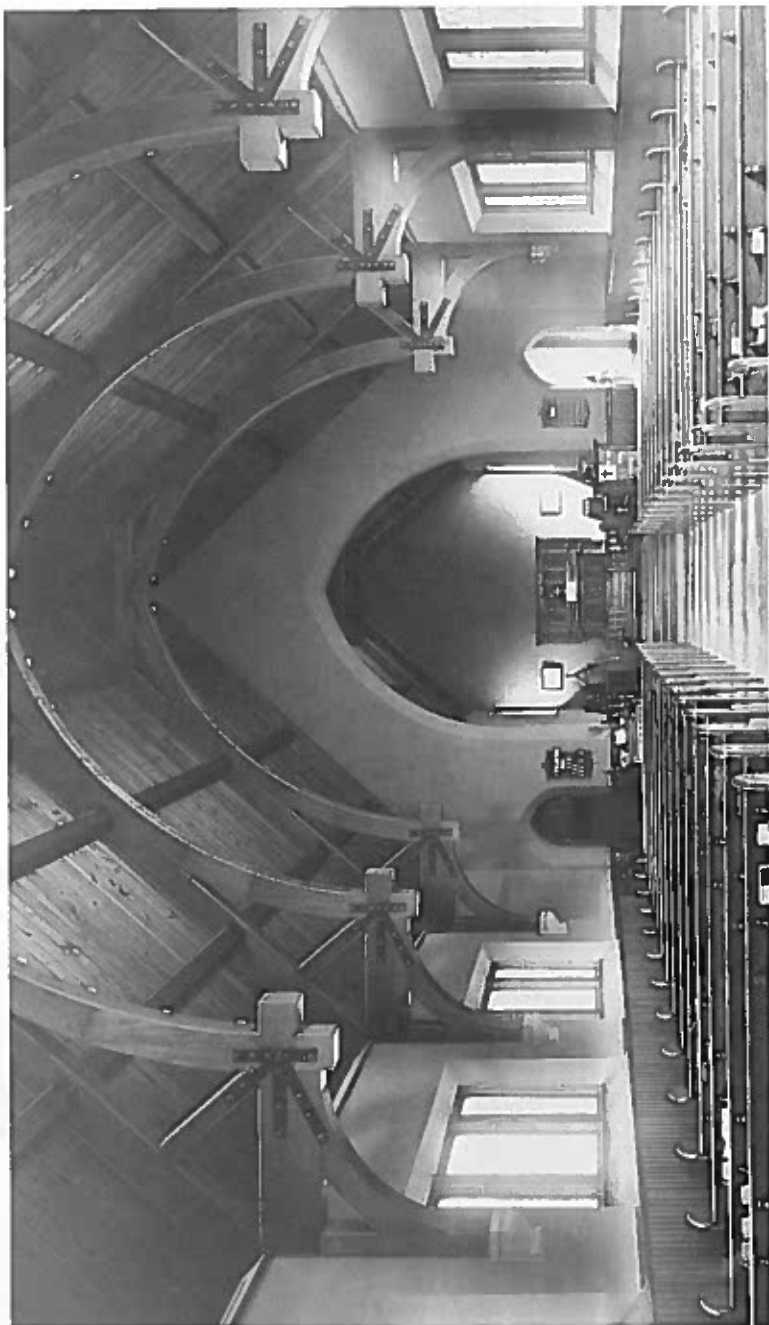


A History of
The Yellowstone National Park
Chapel
(1913-1963)



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Interior of the Yellowstone National Park Chapel in the year 1917, Haynes, Inc. Photograph No. 17339

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A History of The Yellowstone National Park Chapel

(1913-1963)

*Prepared for the Superintendent's Church
Committee on the occasion of the
fiftieth anniversary of the dedication.*

By Aubrey L. Haines

Yellowstone National Park, Wyoming
1963

— iii —

*"The Creator made the World —
come and see it . . ."*

From a Pima Indian prayer

Revised 1998

©A Christian Ministry in the National Parks

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AUTHOR'S PREFACE

The story of the Yellowstone National Park Chapel includes more than its construction and use during the past fifty years, for its origin antedates the laying of the foundation and its influence has spread far beyond this Park. Out of early efforts to provide Christian worship in a remote Army post came a house of God which has served a greater purpose than was originally envisioned. It was the experience here that focused constructive thought upon the need to provide opportunities for public worship in similar areas, and the direct result was establishment of a Christian Ministry in the National Parks.

Since this could not be other than a factual report, it is based almost entirely upon the official records of Yellowstone National Park—the Monthly Reports of the Superintendents and the correspondence files. Any other sources used are acknowledged in appropriate footnotes. It should be noted here that the time available for this study did not allow a thorough research of sources outside the official records; therefore, it is quite likely that important facts have escaped the author's notice. A considerable amount of repetitious detail has been deliberately omitted, and, if an injustice has been done any person through that simplification, he has my apology.

Yellowstone Park, Wyoming.
March, 1963

FOREWORD

As one who has a deep sentimental interest in the Yellowstone Park Chapel, I feel singularly privileged in being asked to write a foreword for this story of its origin and influence through the first half century of its existence.

I have known this beautiful chapel since September of 1915, when I worshipped there with Colonel Lloyd M. Brett, the last military superintendent of the Park, Mrs. Brett, and Stephen T. Mather, destined to be the first Director of the National Park Service. It remained the chapel for Fort Yellowstone but one more year, for, in the autumn of 1916 the Park was placed in the care of the National Park Service. While the cavalry returned briefly in 1917, it was for police duty only, and the chapel remained under the supervision of the Department of the Interior.

I also had the good fortune to know the men who planned the chapel, secured its authorization by Congress and opened it for worship. They were the venerable Judge John W. Meldrum, United States Commissioner for the Park, Francis E. Warren, United States Senator for Wyoming, Episcopalian Bishop William F. Nichols, Episcopalian missionary Reverend John F. Pritchard of Emigrant, Montana, who conducted religious services in the Park the year around—often at great personal sacrifice, and a number of other sincere and dedicated men and women, including some pastors from the churches at Livingston.

During my ten years in the Park, the chapel was under the care of Chester A. Lindsley, then Assistant Superintendent and later postmaster. Mrs. Lindsley was not only one of the organists, but gave of her time in the care of the chapel and its furnishings, as did Mrs. William J. O'Loughlin. The O'Loughlins were hosts for the priests and sisters of the Catholic Church, entertaining them to the full extent of their modest facilities and guiding them around the Park as time permitted. Similar hospitality was extended by many Protestant residents.

I remember well the first wedding in the chapel—that of Miss May Spence and Charles A. Hamilton, at the end of the tourist season on September 20, 1920.* There had been some doubt about the legality of a ceremony as there were no appropriate Federal laws for the Park, which, then, as now, was an area of exclusive Federal jurisdiction. However, Judge Meldrum assured the couple and Park officials that the laws of Wyoming were applicable in the absence of an act of Congress authorizing marriage ceremonies.

* Mr. Albright was unaware of a previous marriage in the Chapel during the military period. See Appendix D.

It has always seemed to me that the Yellowstone National Park Chapel has a special distinction because it is a place where people of Christian denominations and Jewish faith have worshiped for many years. It has been and remains an interdenominational church, and it should always be so—a factor, however small, in bringing about closer relationships between people of differing religious backgrounds. Thus it advances the time when there will be a deep and abiding understanding and closer cooperation between them as envisioned by the great leaders of Judaism, Protestantism and the far-seeing Pope John Paul XXIII.

Moreover, this precious chapel is outstanding because here the Christian Ministry in the National Parks was founded by a group of young men, one of whom—Reverend Warren W. Ost, has been its director from the beginning.

This movement has grown rapidly in scope and influence, establishing a strong spiritual bond between areas of the National Park System. Its future is assured. This means that the Yellowstone Park Chapel, of which we are so proud, will always be a star in the firmament of inter-faith.

Horace M. Albright
April, 1963

PART I

"I have laid the foundations"

As the foundation has been covered by the structure built upon it, the events of the earlier years have been obscured by later happenings; and yet, some of those nearly-forgotten events are prologue to this story.

Forty-seven years before the foundations of the chapel were laid, a man-of-God visited the Yellowstone region to see its "wonders." He was Father Francis Xavier Kuppens, S. J., a young Belgian who was laboring as a missionary among the Piegan (Blackfeet) Indians of Montana. Although he was stationed at the old Mission of St. Peter's on the Missouri near the mouth of Sun River, much time was spent with bands of Indians roaming the country southward to the Yellowstone River. It was on such an excursion in the spring of 1865 that he induced a small party of buffalo hunters to show him the things of which they had talked. He was "very much impressed with the wild grandeur of the scenery";¹ which was, at that time, unmarred by the hand of man.

It was but seven years later, and only forty before the foundations of the chapel were laid that the first sermon was preached in Wonderland. Among the visitors to the Yellowstone in its first season as a national park was Rev. W. A. Frackleton, an Episcopal minister who was a member of the party that included Mrs. Hiram M. Stone (the first white lady to visit the Upper Geyser Basin and see its geysers). A brief notice in the Bozeman newspaper stated: "Last Sunday [Aug. 18, 1872] the Rev. Mr. Frackleton preached to quite an audience. This is the second time divine services have been held in the Park. Mr. F. preached the first sermon delivered [there] ..."² A young Methodist minister, William Wesley Van Orsdel, who was "Brother Van" on the Montana frontier, came into the Park with a clerical friend late in June, 1873, on a vacation which had been hard-earned as "missionary to everywhere." Sunday, the Fourth of July, found them in the Lower Geyser Basin where Brother Van held a Methodist service for the benefit of the tourists camping there. But let us hear about it from one who was present that day:

There was another party camped near us and among them two ministers and, it being Sunday, they had divine service which we attended. It was no doubt the first meeting of the kind ever held in the Yellowstone Park. One of the preachers—Brother Van Orsdel—is still on the job and always recalls this incident when we meet.³

¹ F. X. Kuppens, "On the Origin of the Yellowstone National Park," in *The Jesuit Bulletin*, Vol. XLI, No. 4 (October, 1962), pp. 6, 7 and 14.

² Bozeman, M.T., *Avant Courier*, August 22, 1872.

³ R. C. Wallace, *A Few Memories of a Long Life* (n.p.: privately printed, 1900), pp 57-61. Wallace was wrong in his presumption that Van Orsdel conducted the first divine service in the Park.

Later that summer (1873) the Park was visited by another Methodist minister, Edwin J. Stanley, who was collecting data for a guidebook. He found some tourists and invalids living in tents and rude shacks about the mouth of Clematis Gulch and he "preached on Sunday (August 24) to a clever and very attentive audience, who seemed to appreciate the services," adding, "However, pleasure resorts are not the most favorable places to make religious impressions."⁴ That was the first service of worship that can be related to Mammoth Hot Springs.

Twenty-nine years before the foundations of the chapel were laid, a full-time minister was appointed to serve the Upper Yellowstone Valley. He was George Comfort, a Methodist, who had the use of a box car in the Northern Pacific Railroad yards at Livingston, Montana, as a church and parsonage during the first months of his ministry.⁵ While he was not as early—by a decade—as the ministers already mentioned, there is more information on his preaching. George L. Henderson, builder of the Cottage Hotel and himself of a literary bent, recalled one of Comfort's services in the Upper Geyser Basin at which a trick played on him worked in his favor:

George Comfort was giving out a hymn to an audience part of whom were in the tent and a still larger number were clustering around like bees who preferred the open air to an overheated and overcrowded tent, and still recognized the tent as the spiritual headquarters. Just as the choir was about to wake up the echoes in the woods west of the Castle geyser, a voice rang out, 'the Beehive is going off!' The spiritual hive swarmed at once and rushed to the nearest footbridge. George Comfort was there without his hat, his hymn book in his hand and I am almost sure his spectacles were on his head. The demonstration was one of the finest, [and] arose to the height of over 180 feet. When the flock re-assembled, he with the utmost good nature, informed his audience that a mere human discourse could not be compared with one of God's sermons in which omnipotence is manifested through an Old Faithful or the Beehive geyser. He delivered one of his best sermons on that occasion

Mr. Comfort did not know what the writer afterward learned, that one of the audience raised the cry about the Beehive's going off in order to see what effect it would have [without knowing] that the Beehive was loaded and primed for a grand eruption. [The culprit] was as much surprised as any one [considering] the unexpected eruption a providential one, [and] an endorsement of the sacred mission of one of the best men who ever labored to make men love each other.⁶

⁴ Edwin J. Stanley, *Rambles in Wonderland* (New York: D. Appleton and Co., 1878), pp. 60-61. 1873

⁵ *The Livingston Enterprise*, August 25, 1903.

⁶ "Words of Comfort," in *The Livingston Enterprise*, August 29, 1903.

Henderson also took the trouble to copy the more interesting scribbblings written by tourists on a log railing placed above the Yellowstone Falls in 1882, and he attributed the following to George Comfort:⁷

In Wonderland there are mountains of glass,
Flashing in sunlight like silver and gold,
Emerald meadows—knee deep the sweet grass,
Fleet-footed fauna in numbers untold.
Cycloplan fountains flooding the sky,
Earthquakes that shiver and thunder below;
Mountains of sulphur, whose fires never die,
Paintpots volcanic whose broths overflow.
Hurrah! The Grand Canyon, last though not least.
Worth coming half over the world to see,
To the poet a theme, to the artist a feast,
Where nature unveils the Godhead to me.

There was more; but he might as well have stopped with those stanzas, for they were by far the best. Anyhow, the effort wasn't appreciated by Mary Wetmore, of Twin Bridges, Montana, who added a postscript that was both clever and realistic:

It's a comfort to know George Comfort was here,
Though his notions of comfort are somewhat queer,
Where is the comfort, I'd like to know,
'Mong mountains of glass, 'mid mountains of snow?
All such comforts I'd gladly forego
For one night's rest on a downy bed
With a dry roof above my head;
Away from the camp smoke that pinches my eyes,
Away from the cursed gnats and flies!
And to rest a spell in a good hotel.

So much for George Comfort. Beginning in 1886, Methodist circuit riders traveled up and down the upper Yellowstone Valley, preaching wherever a congregation would assemble for there was no church anywhere in its sixty-mile length for another twelve years.

A major event of the summer of 1897 was a conference of Christian Endeavor Members at San Francisco, California. Many of those who attended were from the East and some arranged to tour the Park on their return. Among the latter was Mr. F. T. Proctor, of Utica, New York, who was so concerned over the lack of facilities for public worship at Fort Yellowstone that he wrote the commanding officer, offering to erect a chapel. On July 16, Colonel S. B. M. Young rebuffed him as follows:

⁷ "Record of the Rail," in *The Livingston Post*, September 17, 1903, p. 1, c. 3-4.

With the limited force at my disposal it would not be practicable to detail an enlisted man as sexton to care for the chapel. The garrison of Fort Yellowstone may be increased in the near future. The reservation set aside for military purposes is extremely limited. There is no room for the buildings beyond those necessary for purely military purposes.

While it may be desirable to have a place of public worship for the accommodation of tourists, soldiers and employee, I do not deem it advisable to recommend your application...

Thus, the opportunity to lay the foundations of the chapel fifteen years earlier was lost through official indifference.

The following year, two groups of Methodists near Pine Creek combined to erect the first church in the upper Yellowstone Valley. On Thursday, December 8, 1898, Dr. W. Holman Liff, chancellor of Montana Wesleyan University, laid the cornerstone of the Pine Creek Church. The 28 x 40 foot frame structure built at a cost of \$1200 on land donated by Mr. Shorthill remains a landmark on the old road to Livingston.⁹

Before the year 1901, an Episcopalian missionary, John F. Pritchard, became established near Fridley, Montana (now Emigrant), and he undertook to serve all the settlements up the valley—Horr, Aldridge, Gardiner, Jardine and Fort Yellowstone. It was a difficult assignment; in fact, possible only because he could come and go by train.

The good Reverend had a ranch seven miles from the station at Fridley, and he used to avoid the inconvenience of driving there (which required his daughter to go along and bring the buggy back), by walking a half-mile to the right-of-way and flagging the train. It was agreeable with the trainmen and worked well until one particularly bad day. On that occasion the train seemed to be early but Pritchard sprinted across the field, tore his coat climbing through the fence and managed to get aboard to find he was on a special carrying a group of railroad officials. He was taken to task and would have been put off had he been other than a minister.¹⁰

Transportation could be a problem even after he reached the end of the line. Some days he could borrow a saddle horse or a rig, otherwise the only way to keep his appointments was to walk. On one occasion he held a service at Aldridge in the morning, then walked the entire distance

⁸ Yellowstone Archives: Letters sent, VI:301 (July 16, 1897).

⁹ "A New Church at Pine Creek," in *The Livingston Enterprise*, December 24, 1898, p. 1.

¹⁰ From the reminiscence of his daughter, Mrs. Vere Daly of Clyde Park, Montana, as recorded in the records of the Yellowstone Women's Guild.

to Jardine for another in the evening. At other times there were problems in reaching isolated ranches to visit the sick or baptize.

Yet those busy years were fruitful ones. In addition to ministering to the people of the upper Yellowstone valley, Pritchard served as chaplain for Fort Yellowstone, where he held services in a troop mess hall. He also managed to promote construction of a church at Gardiner in 1905 on lots donated by Mr. Harry Child, and lots were purchased at Jardine for a church there, but hard times came upon that community and it was never possible to put up the building.

By that time the ardent churchmen at Fort Yellowstone included Captain John Pitcher, the Commanding Officer, and Judge John W. Meldrum, the United States Commissioner, and they joined forces in working for a chapel to serve the needs of the post. Their efforts were furthered by the Episcopalian Bishop of California, William Ford Nichols, and appeared successful, for the Secretary of War approved construction of a building with funds appropriated for fiscal year 1909. However, before the money became available, Captain Pitcher was replaced by an officer who probably recommended against construction.

He was the same S. B. M. Young who had rebuffed Proctor's offer in 1897, but he returned a far more powerful figure than he had previously been. As a retired general and former Chief-of-Staff of the United States Army, he undoubtedly had great influence and the fact that the War Department dropped the planned construction of a chapel immediately after Young's return to the Park is most significant. Thus the laying of the foundations was delayed for four years.

Upon that disappointing turn of events, Judge Meldrum secured the assistance of his friend, Senator Francis E. Warren of Wyoming, who introduced a bill in the 61st Congress "For the Construction of a Chapel in or Near the Military Reservation Within Yellowstone National Park,"¹¹ and a companion measure appeared in the House.¹² The bill was reported favorably, passed and signed into law (see Appendix A). It provided "not to exceed \$25,000" for the building and furnishings.

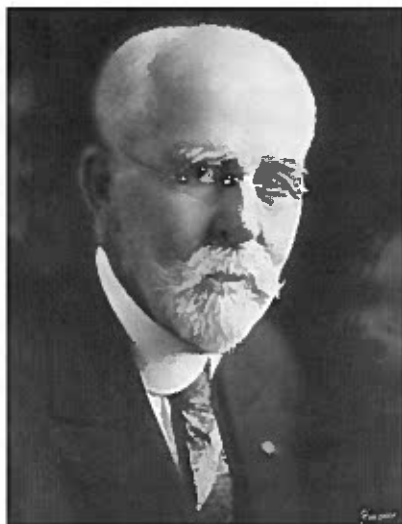
¹¹ S. 9902, 61st Congress, 3^d Session.

¹² H. R. 31318, 61st Congress, 3^d Session, January 13, 1911.



JOHN F. PRITCHARD

A Pioneer Episcopal Minister who conducted services at Ft. Yellowstone during the military retinue and so created a need for a Post Chapel.



JOHN W. MELDRUM

The United States Commissioner for Yellowstone National Park, and the first to suggest the erection of this Chapel.



FRANCES E. WARREN

As United States Senator for Wyoming. He introduced the legislation which authorized construction of the Chapel.



WILLIAM F. NICHOLS

As Episcopalian Bishop of California, he added his influence in obtaining the Chapel.

PART II

"What house will ye build me?"

The securing of funds for the building of the Yellowstone National Park Chapel met with something less than universal approval, for there were many among the garrison and civilians at Fort Yellowstone who advocated construction of a large recreation hall instead of a chapel. They felt the recreation hall could serve several purposes including that of a place of worship.

But the issue was decided by passage of the Act of Congress; argument ceased and planning immediately began. Fortunately, the architectural style adopted was Gothic, a form which, as John Ruskin has so admirably stated, combines rude strength with religious feeling.¹³ The plan used was essentially that of a cruciform church, though its arrangement is indicative of an Episcopalian origin—possibly from a standard plan of that denomination.

The double doors provided entry from the front into a narthex 8 by 12 feet in size, from which swinging doors led into a nave with dimensions of 36½ by 60½ feet. Centered before the nave was a chancel of 21½ by 24 feet, divided into choir and sanctuary by a low railing. As viewed from the nave, the transept existed on the left of the chancel as a hallway and a vestry of 11½ by 16½ foot size, while it was represented on the right only by a 5½ by 7½ foot space intended for an organ. Another outside door provided a private entrance to the vestry.

The contract for construction went to Gagnon and Company of Billings, Montana, and work began in the spring of 1912, apparently without any elaborate cornerstone ceremony. Native sandstone, quarried from the bluffs overlooking Gardner River at a point opposite the north end of the present public campground, provided material for the walls, which were laid with slightly irregular courses. The walls and buttresses were capped with dressed sandstone, and the door and window openings were framed with like material. Douglas fir timber provided the framing for roof and floors, and the interior was finished in the same wood. The structure was covered with a steeply-pitched slate roof, except over the organ space which originally had a flat, built-up roof.

The work was well enough along by October 1, 1912, that Lt.-Col. L. M. Brett could report to the Secretary of the Interior that, "A fine new chapel building, of native stone, is in process of construction and will be

¹³ John Ruskin, "The Nature of Gothic," in *Stones of Venice*; reprinted in *Types and Times in the Essay* (New York: Harper & Brothers Publishers, 1932), pp. 71-73.

completed and the furniture installed within a few weeks."¹⁴ The furnishings provided were of oak, and included altar, pulpit, lectern, baptismal font, hymn boards and pews to seat 250 people. The work was completed January 8, 1913, at a total cost of \$23,000 (with the structure alone representing \$21,000 of expenditure).

The finished building was an architectural gem which fit into the site in a near-perfect manner, needing only a good sod around it, some smoke stain on the chimney and lichens on the capstones to be timeless and beautiful.

Dedication was delayed until Wednesday, June 25, 1913.¹⁵ Beginning at 10:30 am, the ceremony lasted two and one-half hours. It was opened with a reading of the 24th Psalm, followed by Major Wright's presentation of the Instrument of Donation. Lieutenant Hedges read the Sentence of Consecration for the Right Reverend Nathaniel S. Thomas, Episcopal Bishop of Wyoming, after which the morning prayer was given by Dean Cross of the Episcopal Church of Sheridan, Wyoming. Reverend F. W. Klingensmith of the English Lutheran Church at Livingston, Montana, read Psalms 84, 122 and 132, and Reverend Shiber, representing the Presbyterian Church at Gardiner, Montana, gave the first lesson from 1 Kings 8:22-63, and Rev. Klingensmith followed with the second lesson from Hebrews 10:19-26. Dean Cross gave the Creed and prayers, and Bishop Thomas the ante communion, followed by a vocal solo. The sermon of the day was then given by Reverend E. W. Cross of the Congregational Church of Livingston, Montana. The congregation sang "Jesus Shall Reign Where'er The Sun," and a trio rendered a song before the close of the special office and the Holy Communion.

The chapel was crowded with soldiers and civilians, including groups from Livingston and Gardiner, Montana, but the man whose work established a need for the chapel—the Episcopal missionary John F. Pritchard, does not appear to have been present. The event was well reported by the newspapers, where it was emphasized that "The Chapel is not only for the soldiers, but for everyone in the Park. Both Catholic and Protestant denominations have the use of the building."¹⁶

¹⁴ L. M. Brett, *Report of the Acting Superintendent of the Yellowstone National Park to the Secretary of the Interior*, 1912 (Washington: Government Printing Office, 1912), p.15.

¹⁵ Though the Sentence of Consecration was dated June 24, local newspapers agree the dedication took place on the 25th.

¹⁶ "Many Churches Unite in Dedication of Yellowstone Park Chapel," in *The Livingston Enterprise*, June 26, 1913; p.1, c.3-4.

But the Yellowstone National Park Chapel was not quite complete at the time of its dedication, for there was no bell. During August, 1921, Mr. Jerome Shaffer toured the Park giving entertainment at several points and he suggested a fund be started to purchase a bell. In order to launch the drive, he donated the proceeds of his entertainment held at Mammoth on the 26th—\$89.36, to which the "Fort Yellowstone Sunday School" added \$5.00 and Mr. Percy Hoyt \$20.00. On October 13, Mrs. Anna K. Pryor gave \$8.00 and the Sunday School managed another \$10.00 on January 15, 1922. A month later Judge Meldrum gave the \$25.00 which put the purchase of a bell within practical reach.

Meanwhile, missionary Pritchard, who was making good use of the chapel, had obtained a quotation on an 800-pound bell, and Assistant Superintendent Chester A. Lindsley proposed two ways of hanging such a bell. He thought it would be best to raise a stone bell-tower above the flat roof covering the organ space—which would cost an estimated \$350.00; however, he also mentioned the possibility of erecting a wooden tower behind the chapel for a mere \$60.00. Correspondence between Superintendent Horace M. Albright and Landscape Engineer D. R. Hull indicates they both preferred a stone bell tower in the style of the chapel, but the Superintendent had to admit he knew "that, with the present temper of the Appropriations Committee, I would come in for censure if I spent too much money on a matter of this kind."¹⁷

The compromise plan which was finally decided on called for erection of a wooden bell tower on the chapel, and, with that settled, a 414-pound bell of copper-tin alloy was purchased from the St. Davis Bell Company in August 1924. Another four years went by before the bell was hung and the Superintendent could at last report:

Perhaps this news does not fit under the heading 'General' but the Director is especially interested in knowing that the belfry on the chapel at Mammoth has been completed and the bell installed, and Judge Meldrum has rung the bell several times to test it out and it has met with his unqualified approval.¹⁸

Though not strictly in keeping with the Gothic style, the installation was managed without affecting the beauty of the chapel.

The Yellowstone National Park Chapel was at last complete and time has only enhanced its beauty—the very best test for any building intended to be something more than utilitarian.

¹⁷ Letter, Horace M. Albright, Superintendent of Yellowstone National Park, to D. R. Hull, Landscape Engineer, Yosemite National Park, February 17, 1922.

¹⁸ Horace M. Albright, "Superintendent's Monthly Report for Yellowstone National Park," (typescript) November, 1929, p. 13.



NATHANIEL S. THOMAS

Bishop of Wyoming

As Episcopal Bishop of Wyoming, he consecrated this Chapel to the Service of God on June 25, 1913

PART III

"I opened my doors to the traveler"

The use made of the Yellowstone National Park Chapel during the years immediately following its dedication is only imperfectly known. Lt.-Col. L. M. Brett looked after the chapel until his troops were withdrawn from the Park on October 16, 1916; then Acting Superintendent Chester A. Lindsley took over that responsibility. John F. Pritchard, the Episcopal missionary from Emigrant, Montana, continued his ministry in the upper Yellowstone Valley, holding services once or twice a month in the chapel. The Latter-Day Saints made some use of it also, as did occasional visiting clergymen.

In those days the interior of the chapel was austere; there was no carpeting, no draperies, no kneelers and no altar furniture except a Bible and small, plain cross. The music was provided by a pump organ which was usually played by Mrs. Lindsley. Such was the place of worship to which the people of Mammoth repaired at 11:00 am and 8:00 pm on May 30, 1918, in accordance with a proclamation from President Wilson calling for a "day of public humiliation, prayer and fasting," for, on that day, the last great German offensive of World War I was rolling up to the Marne River in France. It was also the climax of the War: the German effort was stopped on the line of the river and, thereafter, events moved swiftly toward victory for the Allies.

With the return to normalcy after World War I, there was a rapid increase in visitation to the Park and use of the chapel. During the summer of 1919, the Reverend J. F. Pritchard was furnished by the Episcopal Bishop of Montana, through arrangements with the Bishop of Wyoming, to fill the pulpit every two weeks, and visiting clergymen were invited to hold services while in the Park.

The same arrangement was continued during the following year, with the addition of Christian Science readings each Sunday afternoon from January through September and early mass by visiting priests during August and September. But the highlight of 1920 was the marriage of Mr. C. A. Hamilton, owner of the general stores at Old Faithful, West Thumb, and Lake, to Miss May Spence at 10:30 am on September 20. The wedding was performed by Rev. J. F. Pritchard.

In November of 1921, Pritchard left the field where he had labored for more than twenty years, to take a church at Olympia, Washington. His ministry spanned years which saw many changes in the upper Yellowstone Valley; Gardiner replaced Cinnabar as the terminus of the Northern Pacific Railroad, the automobile replaced the horse as a means of transportation and the civilian National Park Service replaced the United States Army in the administration of Yellowstone National Park. For his part, John F. Pritchard filled a spiritual void with two churches and

a scheduled ministry, and none who followed him ever managed to do so much alone.

The summer of 1921 also saw the first extension of Christian ministry to the interior of the Park, when Father Joseph P. Monville, pastor of Holy Spirits Church at Sharon Hill, Pennsylvania, held a 6:00 a.m. mass at the Canyon Hotel on July 3rd. Two years later, a service was held spontaneously at Camp Roosevelt as a memorial to President Harding. It was organized by two seasonal park rangers from Ohio—W. W. King and Widward Rynearson, one delivering a eulogy on the life of the President and the other conducting a brief religious service. As a result, many favorable comments reached Superintendent Albright and he was impressed by the appreciative response of Park visitors.

Formal scheduling of worship was begun in 1923, with the following denominations making use of the building: The Episcopalians (under the guidance of lay-preacher, W. Friend Day, from Emigrant, Montana); the English Lutherans, ministered to by Reverend George C. Koehler of Livingston, Montana, and the Norwegian Lutherans, ministered to by Reverend O. H. Davidson of Bozeman, Montana. Unscheduled services were held by Congregationalist and Baptist ministers, and by several Roman Catholic priests.

Special services were held in the chapel during October, 1923, for the benefit of the men who attended a conference of Superintendents of National Park Service areas, and that experience undoubtedly influenced Director Stephen T. Mather to make a generous personal contribution for the maintenance of the chapel.

At about that time the cost of heating the chapel for services in the winter became more than could be managed with the available funds, and its use was largely discontinued during all but the summer season. From November 1923 until September 1939, the "lodge room" of the former Fort Yellowstone Post Exchange (later the school) was used for most services provided for the resident population.

Religious activities centered upon the chapel developed remarkably during the summer of 1924. Roman Catholic masses were provided on three days of the week by a resident priest, Father John Spillane of Powell, Wyoming (who was at Mammoth three seasons), and the Episcopalian ministry had the assistance of a lay reader, James E. Monkman, who was employed by the Hotel Company. The Methodists entered the list of denominations making use of the chapel and the scheduling of services was so firm that announcements of the program for the summer season could be printed in advance (through the generosity of Jack Haynes and the Hotel Company).

A special service held in the chapel by Episcopal Bishop H. H. H. Fox on the morning of April 20, 1924, was the first Easter service there, insofar as there is a record. The baptism of Robert Leroy Robinson, son of Robert and Grace Hill Robinson, also took place at that time and may have been the first such event in the chapel. After 1924, Easter services were held in the chapel each year, except in 1933, for fourteen years (after an interruption caused by World War II, they were resumed in 1944 and have remained a feature of worship there up to the present.)

By 1925, Mr. Lindsley had made arrangements whereby each denomination using the chapel was assessed its proportionate share of the cost of upkeep, and regular janitorial service was provided in lieu of gratis cleaning by ladies of the two denominations which were well represented in the community. That summer the Presbyterians joined the long list of denominations making use of the chapel and religious education appeared as an activity within its walls when Reverend George C. Koehler (English Lutheran), of Livingston, Montana, presented his illustrated slide lecture, "The Nativity," on the evening of December 22 (there was a Fort Yellowstone Sunday School in existence until 1922, but it was not connected with the chapel).

Another illustrated lecture, "The Bible in the Making," was presented by Reverend O. G. Ponath, the Methodist minister from Pine Creek Church, on February 10, 1926, and that, with Koehler's lecture three months earlier, may have influenced Mrs. T. A. Regedahl to organize another Sunday School. However it folded after a brief two-year existence.

The services scheduled for the summer of 1927 did not go as smoothly as in previous years. On several occasions ministers failed to appear (once a gentleman of the assembled congregation rescued the situation by improvising a service, though he was only a visitor). The outstanding event was a service of ordination for John F. Como, a lay-preacher who had taken over the Episcopal mission work at Emigrant, Montana, in 1926. The service, which was the first of its kind performed in the Park, was in charge of Bishop H. H. H. Fox, assisted by Dean Crowley-Carroll, of Livingston, and Reverend Matthews of Billings, Montana, and it took place on the morning of November 9. The following month there was another "first" in the chapel when the Sunday School children put on a Christmas program there.

Just prior to the 1928 summer season, the floor of the chapel was cleaned and given a coat of oil "at the expense of the church people who use it." Two unusual services were held there that summer: On July 15 the Student's League of Many Nations, a Protestant non-denominational organization from the Practical Bible Training School, conducted an evening service in which students representing different nations

participated in their native costumes, and on the 29th, the Young People's Luther League, which had held its annual convention in the chapel during the preceding week, conducted a public service. That afternoon, St. Olaf's Quintet presented a concert of religious music.

The old foot-pump organ which had served the chapel from the beginning was replaced in 1929 by a new Estey electric organ donated by Judge Meldrum in memory of his wife.

The original organ was preserved by Mr. J. E. Haynes and is now in the State Historical Society Museum at Helena, Montana. Another improvement was managed that year with the purchase of three bulletin boards for posting schedules of services. One was installed at the chapel and the others at Mammoth Hotel and Lodge.

The bronze tablet set in the stone wall at the left of the front entrance to the chapel was given by Mr. A. L. Rule of Mason City, Iowa, on May 21, 1930. Mr. Rule took an interest in the Park's religious program while visiting here with his family and wanted the chapel to be appropriately marked. The text used was decided on in conference with the Superintendent and Judge Meldrum.

The Reverend John F. Pritchard, whose ministry at Fort Yellowstone created a need for the chapel, was able to hold a special Episcopal service there on July 13, while visiting in the Park. He returned the following year to occupy the pulpit for the last time on August 16, 1931.

An unusual wedding took place in the chapel that summer when Ranger-Naturalist George Smith, stationed at Madison Junction, married Miss Constance Ammond of Fremont, Nebraska. The ceremony was performed by Ranger-Naturalist Fred Isaacson, an ordained Methodist minister, and all the male attendants were in uniform.

In 1932, progress took a musical turn. Residents of the Mammoth community donated money for the purchase of fifty hymnals and Mrs. Guy D. Edwards organized a choir of local people in December. The choir was active through 1934.

The highlights of religious activity at Mammoth during the second decade of the chapel's existence have been covered rather hastily, and that may have created an impression that religious life here had no regularity, but that is not true. During the summer seasons the chapel was used by several denominations for scheduled services, while ministers from the area north of the Park—principally from Bozeman and Livingston, Montana, came at least twice each month in winter to conduct services which were usually held in the lodge room of the old Post Exchange building.

Such trips to the Park were not easy with the automobiles of that day (car heaters were almost unknown, windshield defrosters were inefficient, even when available, and anti-freeze consisted of volatile alcohol). Then, too, the roads were poor by today's standards and weather conditions often made them quite hazardous. One December trip made to the Park by the Reverend L. D. Smith of Livingston ended in a serious accident. His car skidded on a snowy hill near Pine Creek, turning upside down in a field, and the minister was lucky to escape uninjured.

During the summer of 1934 there was a tragedy which saddened many of the Park's residents. The Episcopal Bishop of Montana, Frederick W. Faber, was vacationing in Glacier National Park when he became lost in the forest and died of exposure. Bishop Faber had directed the work of his denomination in the upper Yellowstone Valley for many years and was well known at Mammoth through the annual visits he made to the community from Army times to the year of his death.

The City of Livingston, Montana, held a "Kiddies' Parade" on July 2, 1934, and the Park was represented by a float constructed as a model of the Yellowstone National Park Chapel. Panels arranged along the sides of the truck carrying the exhibit honored Judge John W. Meldrum, Senator Francis W. Warren, Chester A. Lindsley and Bishop Nathaniel S. Thomas of Wyoming.

With the establishment of a permanent Civilian Conservation Corps Camp at Mammoth, visiting chaplains made occasional use of the chapel.

A special service was held in the chapel on October 20, 1935, to honor two men who were closely associated for many years in their interest in the religious life of the community. Judge John W. Meldrum, United States Commissioner for forty-one years, and Chester A. Lindsley, who had been clerk, acting Superintendent, and later, Assistant Superintendent of the Park, and finally, Postmaster, came to the Park in the same year—1894, and retired in the same month. Judge Meldrum left for Hot Springs, Arkansas, to enter the Army and Navy Hospital, and the Lindsleys moved to Renton, Washington. The chapel has never had such faithful supporters.

The summer of 1936 was one of those conspicuous milestones in the expansion of religious services in the Park. For the first time, arrangements were made to provide services at two points in the interior—Old Faithful and Fishing Bridge, with ministers from the surrounding area taking turns providing Protestant services on a regular, scheduled basis. The arrangement proved very satisfactory and was expanded in 1937 to include Roman Catholic services at Canyon Hotel. Further growth the following year made Protestant and Roman Catholic services available at Old Faithful, Lake, Fishing Bridge and Canyon.

Another Sunday School was organized at Mammoth in 1937, but, like its predecessors, its existence was brief.

The chapel received some much-needed maintenance in 1938 when the Emergency Relief Administration crew at Mammoth cleaned and repainted the interior of the building. At that time, a pulpit Bible was donated by Margaret Lindsley Arnold for her father and mother.

The Park-wide program of worship services took an organizational turn in 1939 with the calling of a meeting of all the ministers interested in the summer program. That gathering at Mammoth on March 9 established the schedules for the forthcoming season.

The customary pattern of Easter morning services in the chapel was broken in 1939 by holding a sunrise service on the Mammoth Terraces. But the weather was not very obliging and the 700 people who attended shivered in a snowstorm as they listened to a chorus of seventy-five voices, accompanied by a Hammond electric organ. A similar service was held the following year under better conditions and it drew 1,500 spectators. Music supplied by a chorus of a hundred voices, accompanied by an electric Orgatron, was broadcast over radio station KWYO.

The fine progress made during the years just prior to World War II was curtailed by the entry of the United States into that conflict. The rationing of tires and gasoline made it impossible for ministers to travel to the Park to conduct services and none were held in the chapel during 1941, 1942 or 1943. A Sunday school was organized in the latter year in order to provide some religious influence and the children of the community held several special programs in the chapel.

The return to normalcy was very slow, with a single service in the chapel in 1944 and in 1945 and only two in 1946. The Sunday school filled in as best it could, providing special Christmas, Easter and Mother's Day services. This Sunday school proved more durable than its predecessors for it is now in its nineteenth year. It is operated by a separate Sunday School Board and has eight classes with an average attendance of eighty, including adults.

In 1945, the C. A. Hamiltons—the second couple married in the chapel, donated a Hammond electric organ on their 25th wedding anniversary. The Estey electric organ which it replaced was returned later to a nephew of Judge Meldrum. The following year, Mr. and Mrs. Tom LaJueness gave the upright piano which is still in use.

Another milestone was passed in 1946 when Superintendent Edmund B. Rogers organized a Church Committee on November 5. It consisted of David de L. Condon, President, Mr. Ladd S. Shorey, Secretary-Treasurer, with Frank E. Mattson and Mrs. Joseph Joffe for

members. The year was unusual in another way. Up to that time only ten weddings had taken place in the chapel in thirty-three years, but in that single season four marriages were solemnized there. That rush of post-war business continued into 1947, when there were three more weddings in the chapel.

A vacation Bible school was added to the chapel activities in 1947. Forty children attended from July 21 through 25, with Marjorie Skinner as the teacher. Such a Bible school has been a regular feature since that time. The practice of holding an annual Sunday School picnic was begun in 1947, when the Yellowstone Park Company furnished busses to take the children on a post-season trip around the Park. The following year a picnic was held at the old Buffalo Ranch (Lamar Unit), a practice which has continued to the present.

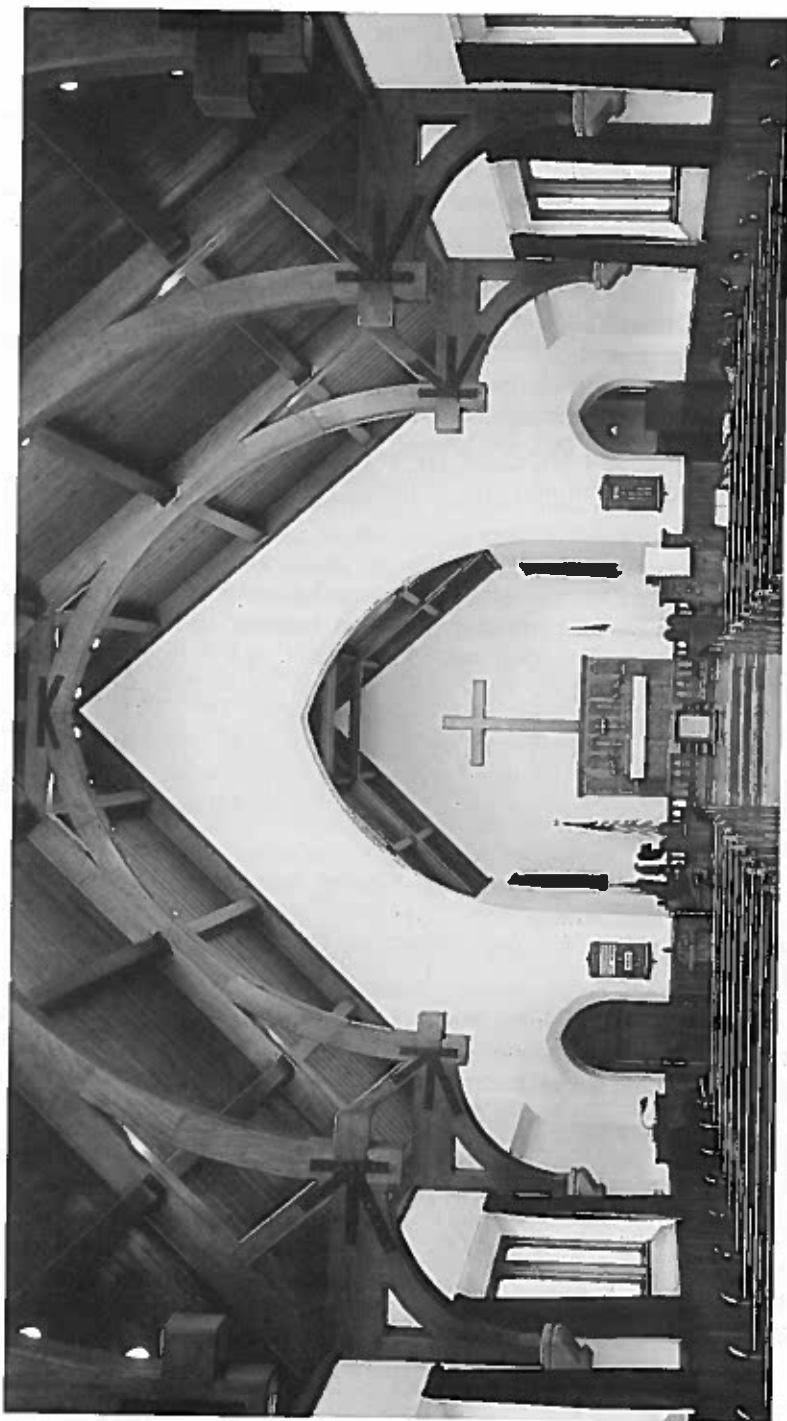
The chapel was improved by the addition of a floor runner and window draperies through the generosity of Mr. and Mrs. Jack Ellis Haynes.

A subject raised for discussion at the first annual meeting of the Superintendent's Church Committee in the fall of 1947 was the possibility of establishing student minister positions in order to improve the Park religious program. The idea was reconsidered at the 1948 meeting, and it received the approval of the Committee in August of 1949, with translation into a definite plan on September 12th. The plan was implemented by contacting three large theological seminaries: Union, Yale and Princeton. The latter replied in a favorable vein and the stage was thereby set for a larger expansion for the idea than anyone originally foresaw.

At this same time the Park County Ministerial Association was approached concerning the possibility of providing non-sectarian Protestant services for the Mammoth community during the winter months.

While the events from the time of dedication of the Yellowstone National Park Chapel through 1949 may seem disconnected, they formed a pattern. During those thirty-five years there was a steady increase in the use of the chapel and a constant expansion of religious activities. A Park-wide religious program was put into operation on a denominational basis prior to World War II, but it could not operate under the conditions existing during and immediately after that conflict. It was the creation of the Superintendent's Church Committee, with the energetic leadership provided by David de L. Condon, which started the religious program moving again. By 1949 the lost ground had been regained and a beginning was made toward an even larger future.

YELLOWSTONE
NATIONAL PARK
LIBRARY



Interior of the Yellowstone National Park Chapel in the year 1963, NPS Photograph

PART IV

"Even so every good tree..."

A momentous step was taken in the fall of 1949, when the Superintendent's Church Committee sought the assistance of eastern theological seminaries in an effort to obtain two student ministers to assist with the program of worship in the Park. One school—Princeton, responded favorably and selection of two promising young men, Warren Ost and Donald Bower, was made in March of 1950. They arrived at Mammoth on June 4, conducted a service in the chapel that morning and thereby launched the "student ministry" in Yellowstone National Park.

The summer program of scheduled services was in full operation on June 25, with Roman Catholic, Latter Day Saints and Protestant worship available at the principal points in the Park. The student ministry's part in the program was very successful, both from the nature of the services rendered visitors and employees and in regard to financing. Offerings at the services were sufficient to cover all expenses.

During the summer, padded kneelers were installed in the chapel by Mr. Thomas A. Bowman, of Gardiner, Montana, who performed the work under contract to the Superintendent's Church Committee.

The intention was to continue the Student Ministry during the 1951 summer season with Reverend Warren Ost as Director, but his illness in May, made it necessary for Reverend Donald Bower to undertake the work of organizing the summer activities of the student ministers. They were Henry Strock, who was stationed at Mammoth with responsibility for the northern part of the Park, and George Coleman, who handled the south end from Old Faithful. Warren Ost was sufficiently recovered from his serious illness to come to the Park late in July to assist with the work during the remainder of the season.

On August 17, 1951, employees organized as a choral group by the student ministers, presented Handel's "Messiah" in the chapel.

The results of the Student Ministry's second season in Yellowstone National Park was so very impressive that the Superintendent's Church Committee recommended extension of the idea to other National Park Service areas. As a result, Reverend Warren Ost was called to Washington during the winter of 1951-52 to give Director Conrad Wirth first-hand information on the operation of the Student Ministry. The details of a collaboration between the

National Park Service and the National Council of Churches of Christ in the United States were worked out in other conferences.

Upon Reverend Ost's return to the Park for the 1952 summer season, the Superintendent's Church Committee was reorganized to allow it to work more effectively with the Student Ministry and the National Council of Churches of Christ (the organization thus formed is now known as the "Summer Ministry Committee").

Red altar, lectern and pulpit hangings were given to the Student Ministry in 1952 by the family of Arnold Van Heuvelan, who drowned in the Yellowstone River on August 10, 1951. Near the close of the year, a Youth Fellowship was organized by residents of the Mammoth and Gardiner communities.

In 1953, Reverend Ost undertook the direction of a broad program styled "A Christian Ministry in the National Parks," and ministries similar to Yellowstone's appeared in a number of other National Park Service areas. The work here was in the hands of John P. Crossley, James W. Woolett and Charles Talley.

Space made available in the basement of the Chapel in 1954 through conversion of the heating plant from coal to oil fuel, was partitioned off to provide a room for Sunday school use. Everett L. Arnold, familiarly known as "Ben" during his many years of service as a ranger in the Park, donated a church bulletin board in memory of his wife, Margaret Lindsley Arnold. Before the bulletin board was received and installed, Ben had died also.

On September 10, 1954, the Superintendent's Church Committee went on record as favoring the establishment of a joint winter ministry for the communities of Gardiner and Mammoth. As early as October, 1951, interested people of the two communities had met to seek a way to fill the pulpits of the two churches regularly in winter on an interdenominational basis, and the Park County Ministerial Association was approached in the hope of effecting an arrangement similar to the one which existed before World War II. However, a workable arrangement was not managed at that time.

But the action of the Superintendent's Church Committee raised new hopes. A committee composed of Gardiner and Mammoth residents was formed (known now as the "Winter Ministry Committee") and that group came to the conclusion that the best solution to the problem of providing regular services for the two communities lay in hiring a minister to serve both on an interdenominational basis. Student Minister William F. Henning, who was then Director of the Yellowstone Park program of the

Christian Ministry in the National Parks, was asked to remain for the winter of 1954-55, which he did.

The winter Ministry has also been a success, both spiritually and financially and has just completed its ninth year of service to the communities of Gardiner and Mammoth. The ministers who carried on the work after Minister Henning, are:

Duane K. Murphy, (Methodist)	----- 1955-56
Robert Thompson, (United Church of Canada)	---- 1956-57
Jack S. Jennings, (Presbyterian)	----- 1957-60
M. Allen Line, (Presbyterian)	----- 1960-63
John Lee, (Methodist)	----- 1963-

In 1953 the Park County Ministerial Association, which had been conducting services at Mammoth and Old Faithful, and the Cody Ministerial Association serving the Lake and Fishing Bridge areas, withdrew from the schedule in order to provide a unified Protestant ministry in Yellowstone National Park. The attitude of the two Associations remained one of "ready to help in any way we can."

As the Park program stood in the summer of 1956, there were Student Ministry (Protestant), Roman Catholic and Latter Day Saints services at the Chapel, Canyon, Lake and Old Faithful, with Student Ministry services at Fishing Bridge and Seventh Day Adventist services at Old Faithful. The chapel received a communion set donated by employees of Hamilton's Stores, Inc., in memory of May Spence Hamilton, wife of C. A. Hamilton.

On April 13, 1956, at 2:00 pm, the first funeral service conducted in the Chapel, according to available records,¹⁹ was held for Electrical Supervisor George McMullin, who died at Glacier National Park while on an official trip there. A special memorial service was held in the chapel on December 23rd for Mrs Alice Kittams, wife of Biologist Walter H. Kittams of the Park staff. Mrs. Kittams died in the Livingston Memorial Hospital on December 20.

A similar strain of sadness continued into 1957, with the death of Charles Ashworth Hamilton, proprietor of Hamilton's Stores and a concessionaire in the Park for many years. He was buried on June 4 at Forest Lawn Cemetery, Glendale, California, and a memorial service was held simultaneously in the chapel at Mammoth. The Reverend E. A. Syms (Episcopal), from Livingston, Montana,

¹⁹ There may have been funeral services during the Army period. Mrs Henrietta Martin recalls that an ex-soldier, Samuel K. Fishel, who had worked as a saddler at Fort Yellowstone was buried from the Chapel November 17, 1915.

officiated at the service here. On August 8th, a funeral service was held for William Morse Nichols, President of the Yellowstone Park Company, who died on August 6th as the result of a heart attack. Bishop Chandler Sterling of the Episcopal Church at Helena conducted the service.

The annual presentation of religious music by a choral group of concessionaire's employees, was varied from the usual "Messiah" to "The Life of Christ in Music."

During 1958 the Sunday school room in the basement of the chapel was improved by sealing it against the dampness working through the stone walls. Two sets of altar hangings—purple and green, were donated by employees of the Yellowstone Park Company as a memorial to William Nichols, the chapel also benefited through a bequest of \$1,500 from the C. A. Hamilton estate.

The National and Christian flags which had been in the chapel from the beginning were replaced in 1959 with two flags donated by Mrs. William A. Dunn in memory of her husband, who was a Bureau of Fisheries employee in the Park for many years.

The desirability of constructing restrooms under the chapel for the use of visitors and others attending services there had long been recognized. A plan for accomplishing the work was submitted to the Superintendent's Church Committee in 1959 and the Mammoth Sunday School started a fund by contributing \$50 for the purpose. To that the Women's Guild added \$100. The Guild also provided the materials for construction of storage cabinets in the chapel vestry and they were constructed by Frank Mattson, who also made the large oaken cross on the back wall of the sanctuary. The labor was donated in both instances.

The earthquake which occurred on the evening of August 17, 1959, did some damage to the chapel, and a subsequent examination of the masonry showed that the lime mortar used in the original work was badly deteriorated. Arrangements were made to re-point the entire structure with a cement mortar during the summer of 1960; as a result, the stone work is now in better condition than it had been for many years.

Improvement of the chapel was continued in 1961 with the laying of a new maple floor to cover the old fir floor worn out by a half-century of use. At the same time, the interior was repainted and woodwork was stained and varnished.

The restrooms were constructed under the chapel in 1962 and a stone entryway was built over the stairwell leading to the basement.

The open stairwell had been a nuisance from the beginning because it trapped winter snow and melt water which made the steps hazardous. The work was accomplished without detracting from the external appearance of the building—a very important consideration where a distinctive architectural style is concerned.

As a result of the excellent maintenance afforded the Yellowstone National Park Chapel through the years, and the generosity of individuals and organizations, the structure is in better condition at its fiftieth anniversary than ever before. In particular, it is better equipped and furnished and certainly more usable. It is a noble building which should, with the same loving care in the future, remain nearly timeless and a very beautiful house of worship.

This is perhaps the best place to consider what the influence of the Yellowstone National Park Chapel has been beyond this Park. The program which originated out of experiences here, came into being because the chapel was a focal point for religious activities which would otherwise have been aimless. It stood through the years a witness to accomplishment and a reminder of the goal, and the result has been that program called "A Christian Ministry in the National Parks."

That interdenominational ministry is sponsored by the National Council of Churches of Christ on behalf of its 33 constituent organizations, and it now provides services in 31 National Park Service areas and six National Forest areas. Four of the areas—Yellowstone, Yosemite, Grand Canyon and Sequoia, have a year-around program, but, in the others, it is limited to the season of visitation.²⁰

The staff now consists of a full-time director and associate director, assisted by 187 seminary and college students during 1963. The number engaged in this ministry in the field area varies from 14 in winter to 173 in summer, with half the number occupied with preaching and organizational work, while the remainder exercise special abilities in group work in the fields of music, recreation, drama, Bible study and Christian education.

The young people who undertake this ministry are employed by the Park concessionaires or the Government from the opening time of a particular area until the closing of its travel season. In most cases, they work from May or June until Labor Day or, in some

²⁰ Yosemite, Grand Canyon and Sequoia National Parks had organized ministries prior to 1952, but they were entirely unrelated as first established.

instances, into October, serving as desk clerks, cabin boys, store clerks, maids, trail crewmen, waitresses, seasonal rangers and in many other essential occupations. Their employment is a full time job that brings them a regular compensation (thus helping to finance a seminary or college education), and the religious activities of the program are carried on after working hours and on weekends.

Though this may sound like a part time ministry, that is not the case. The theme of the program is "worship and work," and every part of the life of the seminarians and the students is expected to be a witness to Christ. It is a tremendously important program which influences the lives of thousands of young people working in recreational areas at a distance from their homes and provides religious opportunities for hundreds of thousands of Park visitors who are also away from home.

That, then, is the result of those efforts to bring religious service to a remote Army post. From random services, held infrequently in an Army mess hall, came this beautiful chapel, and from it, came regular, organized religious services in Yellowstone National Park and the establishment of a program which has spread throughout the National Parks and is now spreading into National Forest areas. The opportunities for good work are unlimited.



The Rev. Dr. Warren William Ost, 1926-1997, was the founding director of A Christian Ministry in the National Parks, serving in that capacity for 40 years (1952-1992). He graduated from the University of Minnesota in 1948 (B.A.), & Princeton Theological Seminary in 1951 (B.D.). On May 23, 1971, he was awarded a Doctor of Divinity degree from the Moravian Theological Seminary.

The ministry Ost began in 1945 to benefit employees and visitors at Yellowstone has spread to other Park Service and National Forest areas.

*"The latter glory of this house
shall be greater than the former
saith the LORD of HOSTS"*

Appendix A Text Of The Chapel Bill

A BILL

For the construction of a chapel in or near the
military reservation within Yellowstone National Park.

1. Be it enacted by the Senate and House of Representa-
2. tives of the United States of America in Congress assembled.
3. That the Secretary of War be, and he is hereby, authorized
4. to cause a suitable chapel to be erected in or near the military
5. reservation within Yellowstone National Park, at a cost for
6. building and furnishing not to exceed twenty-five thousand
7. dollars which is hereby appropriated out of any money in the
8. Treasury not otherwise appropriated.

61st Congress, 3^d Session. H. R. 31318
In the House of Representatives
January 13, 1911.

Appendix B Instrument of Donation

We, the officers of the United States Army, representing the Government of the united States at Fort Yellowstone in the Yellowstone National Park, having by good providence of Almighty God, erected at Fort Yellowstone a house of public worship, do hereby appropriate and devote the same to the worship and service of **Almighty God**.

And we do also hereby request the Right Reverend Nathaniel Seymour Thomas, D.D.S.T.D. Bishop of the Missionary District of Wyoming, to consecrate the same by the name of the "Yellowstone National Park Chapel" and thereby separate it from all unhallowed, worldly and common uses and solemnly dedicate it to the holy purposes above mentioned.

In Testimony whereof We the said officers of the United States Army have caused this Instrument of Donation to have attached to it the signatures of the commanding officer and Secretary of a meeting duly convened on this twenty-third day of June in the year of our Lord one thousand nine hundred and thirteen.

Lloyd M. Brett
Lt. Col. 1st Cavalry
Commanding Fort Yellowstone

Edmund S. Wright
Major 1st Cavalry
Secretary of the Meeting

Appendix C

Sentence of Consecration

In The Peace of God, Amen

Whereas the Officers of the United States Army, representing the Government of the United States at Fort Yellowstone in the Yellowstone National Park, have by an instrument this day presented to me, appropriated and devoted a house of public worship erected by the Government in the said Yellowstone National Park to the worship and service of ALMIGHTY GOD.

And whereas the same Officers have by the same Instrument, requested me to consecrate it by the name of THE YELLOWSTONE NATIONAL PARK CHAPEL, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

Now, therefore, know all men by these Presents, that I, Nathaniel Seymour Thomas, S.T.D., by Divine permission Bishop of Wyoming, acting under the protection of ALMIGHTY GOD, have on this Twenty-fourth day of June being the day of the Nativity of St. John the Baptist in the year of our LORD one thousand nine hundred and thirteen, in the presence of divers of the clergy, and a public congregation therein assembled, consecrated the same by the name of THE YELLOWSTONE NATIONAL PARK CHAPEL.

And I do hereby pronounce and declare, that the said YELLOWSTONE NATIONAL PARK CHAPEL, is consecrated accordingly, and thereby separated henceforth from all unhallowed, ordinary and common uses, and dedicated to the Worship and Service of ALMIGHTY GOD, for reading and preaching His holy Word, for celebrating His holy Sacraments, for offering to His glorious Majesty the Sacrifices of Prayer, Praise and Thanksgiving for blessing His people in His name and for the performance of all other offices agreeably to the terms of the Covenant of Grace and Salvation in our Lord and Savior Jesus Christ.

In Testimony whereof I have hereunto affixed my seal and signature at Fort Yellowstone, Wyoming, on the day and in the year above written, and in the fifth year of my Consecration.

Signed

Nathaniel Seymour Thomas
Bishop of Wyoming

Appendix D

Register Of Marriages

Solemnized in the Yellowstone National Park Chapel

Date	Groom and Bride	Minister
Sept 19, 1914	King, Capt. A.A. & Katharine Piercy	J.F.Pritchard
Sept 20, 1920	Hamilton, C.A. & May Spence	J.F.Pritchard
Sept 27, 1923	Larkin, Geo. & Estelle Wegner	
Aug 3, 1931	Smith, Geo. & Constance Ammond	Fred Isackson
Oct 9, 1932	Williams, Ralph K. & Betty Kartes	S.R.McCarthy
Aug 25, 1934	Beal, Robert C. & Constance Davison	
Sept 4, 1935	Wade, William & Margaret Lord	
Nov 25, 1937	Biever, Carl & Lillian Murray	Reubon Dutton
Nov 18, 1939	Dupaix, Earl & Margaret Bacorn	C.H.Conner
Nov 22, 1940	Odell, Paul & Enid Estelle Wilcox	C.H.Conner
April 14, 1946	Haines, Aubrey L. & C. Wilma Smith	A.W.Seebart
June 23, 1946	Phelps, Vaughn & Margaret Bowman	W.H.Clement
July 19, 1946	Milligan, James & Martha Wilcox	A.W.Seebart
Aug 29, 1946	Hardmann, Joseph & Marvis Dunlop	W.H.Clement
Feb 16, 1947	Kurtz, Joe D. & Victoria L. Novicki	Fr. T. Sheedy
June 22, 1947	Boyd, Kenneth & Betty Joan Loosli	
Dec 20, 1947	Hall, Robert W. & Kathleen E. Evans	
July 24, 1948	Boswell, William & Margaret Davis	
Aug 20, 1949	Nordstedt, Rogene & Loren Penny	A.W.Seebart
Aug 19, 1950	Olsen, Kenneth & Darlene Gronseth	Rev. Gronseth
Nov 24, 1951	Adams, John S. & Marilyn Arnold	E.A.Syms
Oct 3, 1952	Morey, Robert & Nola Bailey	Warren Strain
Aug 16, 1953	Remboldt, Adam L. & Avonelee Brown	Elder Garner
Sept 8, 1953	Hutchings, David W. & Esther Leuar	
Nov 29, 1953	Hallin, Thomas & Bettilee Proznick	L.L.Ortmayer
Oct 2, 1954	Johnson, Frank D. & Eleanor K. Geary	Everett Denis
July 2, 1955	Catmull, Kenneth & ?	
Oct 8, 1955	Erickson, Andrew & Zella Mae Peterson	
Aug 18, 1958	Iverson, Cole & Carole Killander	
Jan 2, 1959	Hughes, John & Jane G. Lubbock	J.S.Jennings
Aug 15, 1959	Dehon, Daniel & Jo Ann Miller	J.S.Jennings
Aug 22, 1959	Sebesta, Paul & Patricia Ann Parsons	J.S.Jennings
Dec 28, 1959	Reyer, Eldon & Karen Garrison	M.A.Line
July 30, 1960	Kavanagh, Larry & Rosalie Morgenweck	M.A.Line
Aug 20, 1960	Curran, Edward & Marie Gastellum	Fr. F. Penny
Sep 24, 1960	Zimmerman, Harry & Elaine Reynolds	M.A.Line
Aug 26, 1961	Rapp, Richard & Gloria Gastellum	Fr. Fehrer
Sep 2, 1961	Magnuson, John & Patty Shaw	M.A.Line
Nov 18, 1961	McLeod, Gene F. & Judy King	M.A.Line
July 7, 1962	Leffingwell, Sanford & Miss Wadkins	M.A.Line
Aug 4, 1962	Michael, Richard & Barbara Mozley	M.A.Line
Aug 26, 1962	Caldwell, Jerry D. & Dianna Haines	M.A.Line
Mar 15, 1963	Taylor, William & Pauline Kentopp	John Lee

Appendix E

Register of Memorials

Donated to the Yellowstone National Park Chapel

- Chalice and paten:** "For the Episcopal Congregation at Ft. Yellowstone Wyoming In Memoriam of H. Buckingham U.S.Army Died January 16, 1906. Date and donor unknown.
- Wafer container:** "A thank offering for a safe journey through Yellowstone Park. In loving memory of George Frederick Chattenbury 1925."
- Photographs (3):** Of Senator Warren, Bishop Thomas and Judge Meldrum. July 1927. Donor unknown.
- Bronze Bell:** Purchased with funds contributed by the Sunday School and individuals. Installed and rung in December, 1928.
- Electrified Organ:** A gift of the United States Commissioner John W. Meldrum. Installed and dedicated during July, 1929.
- Bronze Plaque:** A gift of A.L.Rule in May, 1930. Installed at the front entrance and dedicated July 2, 1939.
- Hymn Books (50):** Purchased with funds contributed by residents in February, 1932.
- Pulpit Bible:** A gift of Margaret Lindsley Arnold, in memory of her father and mother, Mr. And Mrs. Chester A. Lindsley, during December, 1938.
- Stained-glass Windows (2):** A gift of Jessie Van Brunt, in June, 1939. Installed at the front entrance and dedicated, July 2, 1939.
- Hammond Organ:** A gift of C.A. Hamilton in March, 1945. Dedicated on Easter morning, 1945.
- Upright Piano:** A gift of Mr. and Mrs. Tom La Jueness in December, 1946.
- Floor-runner & Draperies:** A gift of Mr. and Mrs. Jack E. Haynes in January, 1948.
- Altar, Lectern & Pulpit Hangings (red):** A gift of the Van Heuvelan family in memory of Arnold van Heuvelan. Donated specifically to the Student Ministry. Dedicated June 8, 1952.
- Altar, Lectern & Pulpit Hangings (white):** Given in memory of E.A. Allen.
- Bulletin Board:** A gift of Ben Arnold in memory of his wife, Margaret Lindsley Arnold, in March 1954. Installed near the front entrance and dedicated May 27, 1956.
- Communion Service:** A gift of Hamilton's Store employees in memory of May Spence Hamilton in April, 1956.
- Altar Hangings (purple and green):** A gift of Yellowstone Park Company employees in memory of William M. Nichols in August, 1958.
- Chapel Flags (2):** A gift of Mrs. Inga Dunn in memory of her husband William A. Dunn. Funds provided in August 1956, with dedication May 24, 1959.
- Candelabra (2 sets):** A gift of Hamilton's Store employees in memory of C.A. Hamilton in May, 1959. Dedicated May 24, 1959.