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SUCCESS: ADVOCATE MICROFILM PROJECT IS BEGUN!

We rejoice to inform you that we have made a start toward microfilming the early years of the Michigan Christian Advocate.

On December 4, Ronald Brunger, with Mike Van Houten and Director Larry Obern of the Albion College Library, took a quantity of materials down to the archives of Bowling Green State University in Ohio to be microfilmed. The materials taken were scattered issues of the early Michigan Christian Advocate of 1851-52 from the West Michigan Archives in Albion, the November 1873 "Adrian District Methodist", the January to November 1874 monthly issues of the present MCA from our Archives, the December 1873 issue of the Michigan Christian Advocate (Vol. 1, No. 1) from the Advocate office; and the bound volumes of the MCA from 1899 through 1916 form the Albion College Library.

The estimated cost of this project is $2300 and is being financed by the Friends of the Archives and the Michigan Christian Advocate. Microfilm copies of these issues will be located in our Archives, the Michigan Christian Advocate office, and the Albion College Library, at least. This will make a fine advance to our Archives' holdings of our Michigan Christian Advocate! More on this subject later.

ANOTHER INDIAN STUDENT IN ALBION

The late Dr. Keith Fennimore wrote a large and very readable history of Albion College, but was thwarted by the lack of records on the early School for the Indians in the Wesleyan Seminary around 1850. He endeavored to get up a list of Indian students with slight information on each. In the biography of Rev. Peter Jones, Leader among the Indian Methodists of Ontario, we have found a letter from an Indian student at Wesleyan Seminary, giving another name to add to the list.

(Concluded on page 2)
NORTHLAKE ANNIVERSARY (continued)

members. Several lay members had been invited to speak of their memories; a number of other people, visitors and home folks, gave witness of their appreciation of the Sunday School and helpful fellowship of the church. At the conclusion of the program, each family was given an impressive booklet with pictures of the early leaders and important documents in the history of the North Lake Church. We were inspired by the preparations made for this event, and by the appreciation and love that was expressed by the people. What a day that was!

In 1840, Detroit had a population of 9,102; Ann Arbor 3,600; Jackson 2,773; Tecumseh 2,503; Adrian 2,496; Ypsilanti 2,419; Plymouth 2,163; Pontiac 1,904; Monroe 1,703; Grand Rapids 1,510; Niles 1,420; Kalamazoo 1,299; Port Huron 1,184; Battle Creek 993; Flint 984; Saginaw 837.

ANOTHER INDIAN STUDENT IN ALBION (cont) "I am wishing to come to your school Muncey Town, if possible. I have been to school here, Wesleyan Seminary, Albion, but my time will be out next spring. My people are very poor, and have not the means to assist me. I belong to the Chippewa tribe. Half of us are in Canada and the remainder to whom I belong, are in Michigan. I wish to know if you assist me to come to school, as it would enable me to instruct our ignorant brethren. I wish to have a little more instruction in the English language. I know you can assist me anywhere ... in your schools. I would endeavor to make it a lasting benefit to our poor people, by teaching them the way of life. Please send an answer.

Yours Truly,
Joseph Rucky,

January 8th, 1852 Alias O-she-nah-ge-shiek to Rev. Peter Jones."

THE BOYHOOD METHODIST TRAINING OF A FUTURE BISHOP

(Editor's Note: Bishop Arthur F. Wesley (1885-197) became our distinguished Methodist Leader in South America for about 35 years after 1918. He was brought up in an old-fashioned home; his parents were strict Methodists. Reuben Crosby, a very able minister served North Branch ten years, 1897-1907. In 1912 Arthur was admitted on trial into our Conference. From his autobiography, Vintage of the Years, published in 1956, we take a section which informs us about his boyhood Methodist training in a small-town Methodist church in the 1890's.)

"My mother was anxious that I should be a missionary to China as that had been her frustrated ambition. When I was but five, I recited a long poem of thirty-six lines about why I wished to serve in China, when I should have grown up.

When I was about six years old, Mother organized a Junior Epworth League which she carried on for eight years in North Branch, a town of only six hundred population. Yet she had sixty children enrolled in that League when she left, and some of those Leaguers attended her funeral fifty years later to express their gratitude for what she had done for them.

But she did even more for me...for it was there I received high-grade pedagogically sound, religious instruction and inspiration, for she used the lesson-system developed by Dr. Jesse Lyman Hurlbut, a worthy forerunner of graded lessons of our day. The Bible stories and teachings were presented connectedly and in perspective, although the teaching was not limited to stories and moral maxims. Mother believed that an intelligent child from a Christian home could decide early to accept and follow the Lord Jesus Christ, and it is not now more than sixty-two years since I accepted him as my Lord and Savior. At seven and a half years of age, I was received as a Probationer, and six months later was a Full Member of the Methodist Church.

A New Testament with large type was my birthday present on my eighth birthday. What a thrill it was to read from my own Testament! For my tenth birthday I had been promised a pair of ice-skates, and I looked forward to skating on Michigan's frozen steams. But an agent came to our home and showed us a fascinating
A FUTURE BISHOP (continued)

book, illustrated and it cost one dollar. That was a lot of money for one book in a family of six whose total cash income was but $500 a year. But I was eager to have the book and was given my choice between the book and the skates. I chose the book!

My parents were definitely for temperance, and temperance meant moderation in the use of all good things and total abstinence from all harmful things, with tobacco and alcoholic beverages included in the latter class. Father had never been a drinking man, but before his marriage he was an inveterate smoker which did not prevent Mother's falling in love with him, but she insisted he would have to choose between her and tobacco, and like a wise man, he chose her instead of Lady Nicotine.

His courage prompted by mother's in casting the only vote for the Prohibition of the liquor traffic, cost him the chance of becoming post-master. He had to accept a reduced salary and continue as the assistant. This made a serious problem for us. We children were too young to work and earn anything, although I did get a part-time job with the local bazaar working after school and on Saturdays for 25 cents a week, to be taken out in trade. But I was proud of my employer's confidence in me, a ten-year-old boy, as shown by sending me quite regularly to the bank with his cash deposits.

In school I had difficulty with geography, because of the way it was taught...One afternoon, when I had to remain after school because of failing in my geography lesson, our new teacher...came and sat beside me and asked me what my trouble was. Then she opened to me an entirely new world. Since that day the earth began to be really mine. What an epoch in my childhood was the coming of Miss Edith Bolton as a teacher to North Branch! What a privilege to be such a teacher!

I was the best informed in the class because I was reading regularly the various papers and magazines which came to our home, such as the Michigan Christian Advocate, the Sunday School Times, the Union Signal, the Youth's Companion, the Boy's Own Magazine, and Our Animal Friends. Our parents believed that mental food was as essential for growing children as physical food...

I had access to the Town and Sunday School Libraries besides one or two small libraries, and after these Normal School graduates came to our school, they also formed a nice but choice library for the school, so that I was often reading 3 or 4 books at a time, and before I was 10, I had read a thousand. We had in our home a game of Bible characters, played like Authors, one hundred cards, each with seven questions...whose answer was the name at the top of the card. I was able to win all the games for I knew all 700 answers...

When I was 12 years old, father's health failed so seriously that he would be a semi-invalid for the next 25 years. Mother not only had to keep the home but also earn the food and clothing and rent...We boys were too young to earn anything substantial, although in the summer we could earn 25 cents for ten long hours of back-breaking work at weeding sugar beets and similar tasks, but the total was a mere pittance..." (Vintage of the Years, pp. 11-14)

NEWS ITEMS FROM THE FIRST MICHIGAN CHRISTIAN ADVOCATE, 1851-1852

(Editor's Note: Rev. James V. Watson (1814-56) was forced to retire from the ministry in 1847 due to ill-health, a chronic asthmatic condition. There was not medical help for asthma at that time. Watson hoped to support his family and make a Christian contribution with journalism. He located in Adrian and launched an eight-page paper, "The Christian Visitor", published bi-weekly. It was something like the Advocate. In 1850, he made his paper a monthly with more materials, literary in character, and called it "The Family Favorite and Temperance Journal." In 1851, he changed the paper and published the first "Michigan Christian Advocate". Twenty copies of this exist and are found in the West Michigan Conference Archives at Albion. In the spring of 1852, the General Conference authorized a new official, regional Advocate, "The Northwestern Christian
THE FIRST MICHIGAN CHRISTIAN ADVOCATE, 1851-1852 (continued)

Advocate", to be published in Chicago. James Watson was chosen as its first editor. Watson moved from Adrian to Chicago in September 1852, and the early Michigan Christian Advocate ceased to exist. We publish on the next page a few items from this Advocate. Our November paper also had a few of these.)

- "Albion Seminary and College--Another term of these flourishing and twin institutions is now just commencing, under most favorable auspices, some 250 students having entered. We rejoiced to learn that a blessed religious influence rested upon the school the last term." -MCA, Jan. 8, 1952.

- "Revival--We are happy to report the Second M.E. Church in Adrian in a high state of spiritual and numerical prosperity. From a membership of 60 it has advanced to 100, since Conference...Unruffled harmony of feeling pervades the entire Brotherhood...Our Sabbath School numbers 100 scholars." -MCA, Jan. 8, 1852. (Ed.: It is surprising that the Methodists attempted to establish a second Church in Adrian in 1851. It seemed to go well at first but was given up in 1852.)

- "To the Preachers of Ann Arbor District--Brethren: At our last District Association there were but few of the previously appointed themes discussed. The appointments, therefore for the next Association will remain the same (as published in the Advocate of Nov. 20) except to the following brethren to whom are assigned the following themes, viz:

W.E. Bigelow, Sketches of Sermons on Rom. 8:29,30
R. Pengelly, Hindrances to Prosperity of the Church (Essay)
J. Levington, Mission to the Irish Catholics in Michigan (Essay)

The next Association is to be held at Dexter on the second Wednesday and Thursday of April.

- "Died--At Janesville Mission, on the 4th inst., Moses Na-nah-qua-donk. Brother Na-nah-qua-donk was the Chief of this Band, and though he was not a great man...yet he was a good man, and this Band has sustained no small loss. His wife (now sick) and two children, are left in great poverty, and cannot live the present winter unless the sympathizing hand of charity is extended to her and her children. Oh! that those who had laid up for many years would open their heart and hand...This Chief was converted under the labors of the Rev. George Bradley (an indefatigable missionary) some five or six years ago. Before his conversion he was one of the most wretched, degraded and drunken of all human beings...The Gospel came--it pierced his darkness--the light of heaven reached his heart, and what a change! Since then he has shown as a light in a dark place. His disease was inflammation of the brain. He died as the Christian dieth, in glorious hope of eternal life through Jesus Christ our Lord. Peter O. Johnson, Minister." -MCA, Feb. 5, 1852.

- "Morning Preaching at Conference--Bro. W.: In accordance with a resolution of Conference, we have made the following appointments for the morning preaching at its next session at Niles:

W.H. Collins - The Call to the Ministry
E. Crane - The Necessity of Stability and Singleness of purpose in the Ministry
D.C. Jacokes - The Influence of Christianity upon the Civil and Social Interests of Society
T.C. Gardner - Religious Progression
C.T. Hinman - The Character of the Apostolic Ministry
I. Cogshall - Excitements to Missionary Effort

- "Ridgeway Circuit--Mich. Con. This Circuit was created at the last session of Conference. It is a part of the old Tecumseh Circuit...one of the early fields of our Itinerancy in Michigan...We have a church of ample dimensions, at Ridgeway, and preach in very convenient school houses in four other places. In all these places we have full houses of solemn and attentive auditors. A successful effort has been made this year, at an
HOW THE RISE OF THE RAILROADS
AFFECTED METHODIST MINISTERS IN MICHIGAN

By Ronald A. Brunger

The white population of Michigan Territory was only 8,896 in 1820. With the completion of the Erie Canal in 1825 across central New York from the Mohawk River to Lake Erie at Buffalo, emigrants began to go west from New York and New England to Michigan. Settlers began to flow west of the swampy lowlands of Monroe and Wayne Counties into Oakland, Washtenaw, and Lenawee Counties. The population had increased to 31,639 by 1830.

The Methodists in Michigan comprised only one circuit, the Detroit Circuit, up to 1825. The Methodists of the Ohio Conference in 1825 appointed preachers to the Detroit Circuit and the Detroit Charge. In 1826 the appointments doubled to four -- Detroit City, Detroit Circuit, Monroe Circuit, and St. Clair Mission. By September 1829 there were six charges in Michigan -- Detroit Station, Oakland Circuit, Huron Circuit, Monroe Circuit, St. Clair Mission, and St. Joseph Mission in the southwest, under the Presiding Elder of the Detroit District, Curtis Goddard. In 1830 Michigan had 767 Methodist members.

In the decade of the 1830's the population of Michigan increased nearly sevenfold to 212,260. Michigan was finally allowed to become a state on January 26, 1837. The Methodists of 1836 organized the Michigan Conference, covering two districts in southeastern Michigan and four districts across northern Ohio. Missionary work in southwestern Michigan, south and west from Kalamazoo, was under the Indiana Conference. In 1840 the Michigan Conference was changed to include only the Methodist work in Michigan, as had been expected apparently in 1836. In 1840 the Michigan Methodists had 4 districts, 52 appointments, and 11,853 members. Toward the end of the exciting decade of the 1830's, the first primitive railroads had appeared in Michigan.

On July 4, 1828, Charles Carroll, the only surviving signer of the Declaration of Independence, laid the cornerstone of the Baltimore and Ohio Railroad. In the next four years there was considerable discussion on railroads in newspapers, but little construction occurred. A 16-mile line in Pennsylvania was built to haul coal. A short line was built in South Carolina. Most of the early settlers in Michigan, coming from New York state, had heard of the 17-mile railroad between Albany and Schenectady, completed in 1831. In the winter of 1832-33 a number of leading citizens of the Adrian area met to discuss their economic situation. What could or should be done to reduce the cost of necessities they could not produce themselves and help market their farm production? Their attention turned to railroads. In July 1830, the Territorial Council had granted a charter to the Pontiac and Detroit Railway Company; in January 1832 it gave a charter to the Detroit and St. Joseph Railroad which was to cross the peninsula from Detroit to Lake Michigan.

On April 22, 1833 the Territorial Council granted a charter to the Erie and Kalamazoo Railroad. It was to run from Toledo to Adrian and then west to the navigable waters of the Kalamazoo River. In 1835 the railroad company was surveying the route of the line. That same summer both Michigan Territory and the State of Ohio, had militiamen in this disputed area of the Toledo trip, and war seemed to be threatened. The railroad company doggedly went ahead. The first train went out from Toledo on November 2, 1836. The rails were of white oak wood. The car was drawn by horses which were changed every four miles. When the train
EARLY RAILROADS (continued)

arrived at Adrian, the people became wild with excitement, the militia paraded, guns roared and the celebration lasted into the night. People were gloriously excited. Almost immediately the price of salt in Adrian fell by nearly one-half.

The Erie and Kalamazoo Railroad moved quickly to provide steam power. In the spring of 1837, they had strap-iron rails, 5/8 inch thick and 2 1/2 inches wide, nailed to the wooden rails. After a time the Railroad Company owned 4 little locomotives, named the "Adrian", "Toledo", "Tecumseh", and "Lenawee." They were small with one set of drive wheels, and developed about 20 horsepower. The boiler was 7 feet long, the firebox stood upright and the smokestack was the prominent feature. Wood was cut along the route; water was obtained from ditches. The crew consisted of an engineer and a fireman. When a grade was encountered the passengers might be summoned to alight and help "by pushing." One early crew that made the run in three hours, was reprimanded for speed and recklessness.

For several years, railroad travel was often dangerous, slow, and uncertain. The particular danger of the early years is illustrated in the following example. A man named Brigham who worked for the Erie and Kalamazoo, was at Palymra in December 1841. He planned to take the train west to Adrian; then ride down to Toledo. There had been a severe storm of rain that day, which froze as it fell and the tracks were ice-covered. The train arrived late about 4 p.m. Seeing friends in the middle car, he got in thinking to sit beside them. Then noticing the cushion on the seat out of place, he decided to sit opposite from them.

They had not gone more than a half mile west, when a "snake-head", the end of an iron bar that had worked loose from the wooden rail, came "crashing through the floor of the car" and through the seat he had left vacant. The end of the bar hit him and pushed him backward with force through the panel work partition which divided the compartments of the car.

When Mr. Brigham became conscious, his head and shoulders protruded through the broken partition, and held the "snakehead" firmly grasped in both hands. As the weather was bad, he had a lot of clothes on and he was not hurt too badly. The conductor was frightened by the incident; the snake-head was spiked down again. They moved on and reached Adrian at 6 p.m., having taken 10 hours for the trip from Toledo.

They started for Toledo at 7 p.m., and worked their way east over the ice-covered track until they ran out of wood and water. With pails they dipped up water from ditches, and gathered branches and sticks of wood. With fire and steam again, they headed east. Passing Sylvania, at a point 4 miles from Toledo they found themselves out of wood, water, and steam. They decided it would be easier to hoof it home, rather than to work on the train again. They left the locomotive and cars standing on the track and walked, reaching home about 2:30 a.m. The next day Mr. Brigham was quite sore and lame.

Soon after this incident, the company placed heavy planking underneath the cars to protect travelers from "snake-heads." The fare for passengers between Toledo and Adrian was $1.50 or $.045 a mile. Thirty cents per hundred weight, was charged for freight. In 1837 and 1839, the Erie and Kalamazoo made a handsome profit, 16% on the investment the first year. Then came hard times and depression, caused by the destruction of the national bank by President Jackson, wild speculation, and worthless banks known as wildcat banks. The Erie and Kalamazoo Railroad went bankrupt in 1840.

Meanwhile Michigan had another railroad. With the coming of statehood, Michigan's leaders were planning a transportation system to get people out of the mud, and promote commerce. An Internal Improvements program was passed by the legislature in March 1837. A Board of Internal Improvements was established and directed to move toward building three railroads across Michigan. A southern road would cross the southern tier of counties from Monroe west to New Buffalo. The Central Railroad was to run from Detroit to the mouth of the St. Joseph River. A northern road was projected between Palmer (soon to be renamed St. Clair) and the navigable waters of the Grand River in Kent County. Also two canals were to be built; one to connect the
EARLY RAILROADS

Clinton and Kalamazoo Rivers; the other the Saginaw River with the Maple or the Grand River. The state would borrow $5,000,000 as Governor Stevens T. Mason had recommended. Unfortunately the country was moving into a terrible depression. By the end of May 1837, no bank would redeem its notes in gold or silver. Governor Mason could not sell his bonds. He could not obtain millions, but only $250,000 a quarter.

Work began first on the Central Railroad west of Detroit. In January 1838 the first trains ran from Detroit to Dearbornville. On February 3, 1839 there was a gala excursion from Detroit to Ypsilanti with the governor and many legislators aboard. In 1839 the railroad was pushed a little further west to Ann Arbor. On October 17, 1839 the Detroit City Council, the Brad Guards, and 800 citizens went on a train excursion out to Ann Arbor. They arrived at noon. Tables had been set up for a banquet in the courthouse square. After the eating came toasts and speeches. There was great excitement.

In 1839 the railroad began to affect the Methodist preachers a bit. The Annual Conference was held in Ann Arbor September 4-7, 1839. The church was completed just in time, and was dedicated by the Conference. Almost certainly the preachers who lived to the north from Detroit, would have come down to Detroit and tried the train, taking it to Ypsilanti or as close to Ann Arbor as they could get.

The train service from Detroit to Ann Arbor was soon utilized in a surprising way. Rev. Henry Colclazer who came in 1830 with Elijah Pilcher to the Ann Arbor Circuit, was a handsome, black haired bachelor with extravert personality, and a charming ease of speech. Until his marriage, he was a great favorite of the eligible girls in Ann Arbor and Detroit. Evidently he soon began to charm the bishops, and over a course of years was favored in his appointments in a surprising way. He served Ann Arbor Circuit in 1830-31, Detroit 1831-33, Ann Arbor 1834-35, then the new Ann Arbor District 1835-39, Detroit 1839-41, Ann Arbor District 1841-44, Agent of the American Bible Society 1844-45, Monroe(?) 1845-46, and in 1846 he located. It is singular that in one of the years he was stationed in Detroit, there is a notation that he was to exchange with the pastor in Ann Arbor as often as shall be practicable. Why this?

When the University of Michigan was being established in Ann Arbor in June 1837, Colclazer was able to pull some strings and get himself appointed Librarian of the University. Colclazer knew the Ann Arbor people. After over 4 years in the area, he had married an Ann Arbor woman, Aseneth True, on February 17, 1835. Soon after the marriage his wife received a rather large inheritance from her father in Ann Arbor real estate. When Colclazer was sent to Detroit in 1839, the bishop made the generous arrangement that he was to exchange pulpits "as often as practicable with Jonathan Hudson, the minister in Ann Arbor." Thus Colclazer was able to hang onto his position as University Librarian, and look after his business interests in Ann Arbor. The railroad and the bishop, made this possible.

Colclazer's library position was not a heavy job. At first the University only had 218 volumes of government documents, plus a few other items. Colclazer kept the library in his own home until 1839 when a University structure was completed. There were no students until 1841, when the college actually began to function. By this time the library was larger. It had the $970 copy of Birds of America by Audubon. Asa Gray had traveled in Europe and spent $5,000 for a supply of books for the University. The towns people wanted to be able to come and use these books. The regents finally decided that all persons were to have access to the library at times set by the librarian, but no books could be taken out by the towns people. This was a liberal policy in an age when most college libraries were in effect carefully guarded book morgues. The University records show that the library was open only once a week on Saturday afternoons. This must have made a problem for Colclazer. As Presiding Elder he was suppose to visit each of the eight charges in his district four weekends a year, including Saturday and Sunday, to hold the Quarterly Meetings. Somehow Colclazer held on to the job until August 1845.
EARLY RAILROADS (continued)

In 1845 the favoritism of the bishops ceased; Colclazer was appointed to Monroe. Monroe was a good church but it was off Colcazer's favored beat; he could not go to Ann Arbor by train from Monroe. Evidently Colclazer just didn't go. The Monroe Church historian tells us that he failed to appear and the church began to go down hill. It was a year of stagnation and defeat. Finally the Monroe people woke the Presiding Elder up to the situation, and he sent in a good pastor as substitute.

By the end of 1839 the Southern Railroad was built from Monroe to Adrian, a depot was built at Adrian, and construction crews began to work on the route west to Hillsdale. The Central Railroad reached Dexter by July 4, 1841. The first train reached Marshall on August 19, 1844 and was greeted with great enthusiasm. Late in 1845 the first train appeared in Battle Creek. By February 1, 1846, Kalamazoo had entered the railroad age.

Gradually more preachers "took the cars", as the expression was then, to go to Conference. In 1846 Rev. & Mrs. John Pitezel had been away from the fellowship of the conference for three years serving in the Lake Superior country, at the Soo and Kewawenon Indian Missions. They were determined to attend conference in 1846, which meant a trip to Marshall. They managed to get on a ship which took them to the Soo. After a few days there, they got passage on a ship for Detroit. At Detroit they simply "took the cars" west, all the way to Marshall. We estimate that about 30 preachers would have come down to Detroit that year, and then taken "the cars" for Marshall, rejoicing in a shorter and easier way of land travel. Other preachers would have come from south or north to Ann Arbor or Dexter to travel westward by train to Marshall. But when the Pitezels returned to the far north, they found traveling conditions were still hazardous. At the Soo they took the schooner Fur Trader.

They met up with a terrible storm past Whitefish Point. As they were eating breakfast thinking all was well, the captain was called. Soon the sails were reefed, they met up with a terrible storm and by noon the seas were terribly high. The hay was thrown over, then the lifeboat was cut loose. The pump was kept in constant operation. The captain decided they could not make the shelter of Grand Island; they must turn around and make the attempt to get back under the lee of Whitefish Point. "The stove tumbled, bottom upward among the breakfast dishes. The violent tossings of the boat, the scent of bilge water, the strange sights and sounds around us, gave everybody a disposition to part with his breakfast." Many were praying earnestly. The boat ran before the storm successfully. It was 10 p.m. that night before they could have a fire. The ship went back to the Soo to get another lifeboat. And heading west again they met up with another storm, nearly as bad as the first!

In 1848 Pitezel went to conference again. He took the ship down to Detroit and on Sunday shared the pulpit with Peter Jacobs, an Indian preacher who had spent the last 13 years up on Hudson's bay. He then took a ship to Sandusky, Ohio. From there he could take a train to Tiffin to visit his aged mother and old friends. From Tiffin he went up to Adrian to attend Annual Conference. He went back to Detroit by railroad and there he purchased winter supplies for the missions, before taking ship for the North. The railroads were beginning to be a network covering the towns in the settled parts of the country.

In 1852 John H. Pitezel came to the end of his term as Presiding Elder. He said his goodbyes to the missions. He and his wife came down to Detroit. She went on to visit family at Adrian, and he went to Niles in southwestern Michigan, to attend the Annual Conference. He was appointed to the Kalamazoo station and told "to pour oil over the troubled waters." He went up to Kalamazoo to preach the next Sunday. Then he took "the cars" for Detroit. He took the boat to the Soo and packed up their goods and thought of the experiences that had been his as a missionary on Lake Superior.

-- To be concluded in March.