The Founders of the University of Puget Sound in the very first declaration said that the University should be "A praise throughout the land." In this way it was, not only a praise among people but also it was to praise the Lord for its religious emphasis. There was a very strong religious emphasis among the Founders in 1888 and 1889. One of the first traditions they desired was to establish a strong policy for the students to attend chapel. There were chapels five times a week and when there was no chapel building, the chapels were held in the largest classrooms. They met at 10:00. The students were seated in the same seat each day and roll was taken. This roll was taken either by senior students or faculty members. For awhile they tried having a faculty member sit every ten or twenty seats but this did not meet with the consent of the faculty. They were then asked to sit on the stage. There was some slight protest from the faculty who did not want to be so prominent. On the other hand there was also some protest from the students who said that if they had to go to chapel, the faculty should have to go also.

There were several different departments to the University of Puget Sound at the beginning. There was the liberal arts tradition, the academy, the normal school, the business college, the school of oratory, the school of music, and the school of art. Many of the young people who came to
the Academy were people who wanted to be teachers and particularly ministers. They came from the small communities where there was very little high school education. This was before the time of the general development of the high school movement in the United States. There were many academies. One time the Methodist Church had over 1200 of these academies which centered around the church and often times were taught by the local minister.

In the very early University of Puget Sound paper called Ye Record, there are some stories of the early chapels. These were stories concerning ministers and also early faculty members. Each faculty member was expected to take his turn. He could talk about anything within his class, or a trip he had been on; everything was expected to have some kind of a religious emphasis. Again, in the Ye Record and the Maroon, which was the paper after the Ye Record, the stories are folksy and very informal concerning the speeches that were given and the emphasis which was made.

It was not too long before the students asked to have certain chapels for which they could be responsible. These centered around the literary societies which were made up of H. C. S. which was the only all male organization. It evidently was very effective and one of the men who is still living told me that the initials stood for Heraclitus, who was the Greek philosopher of change, the C for Christianity, and the S for Society. It was supposed to be a very secret organization. They had a singing group, a debating group, and they had a group that put on the program at the proper time at Chapel. The Kappa Sigma Theta group
was one in which Mrs. Todd, the wife of the president after 1913, was very much interested. She was hoping the national Theta group would someday come on the campus. She and her colleagues had been very much interested in National Theta. I am sorry she did not live long enough to see the Kappa Alpha Theta come on the campus because that was her hope at that time. The Theta group in the very early days of the University was a very outstanding leader. It was basically a women's organization although they had some correlation with some of the men's groups and it also put on chapel programs during its turn.

The Philomatheans Literary Society was the largest. It was co-educational and it was a powerful group. Again, the rather gossipy reports in the Maroon and Ye Record tell us of the outstanding programs for which they were responsible. They were very much a debating society. They debated among themselves. The winners of their club debate were then put to debate with the other literary societies and, on occasion they represented the University of Puget Sound in debates with Whitworth and the University of Washington. The Philomatheans lived many years in the history of the University and put on many chapels. They finally became one of the local fraternities on the campus when they ultimately evolved out of the literary societies.

The Amphictyon Literary Society likewise, was one who took their turn at Chapel, although the Philomatheans seemed to be the ones that had the best record and were most ably received.
There was also an Altrurian Literary Society which was short lived. It appears some people did not like a Society or if they were not asked to join a literary society, they would center around a professor and ask him to start a new one. Often this was done although, again, these did not live very long.

I became acquainted with a very unusual hermit by the name of Jasper Noyes who is referred to as one of the critics of one of the literary societies. The persons having the program would make their presentation usually in Chapel and afterward the critic would stand up and analyze the situation - point out the good things and also criticize the things in which one was remiss. Mr. Noyes was such a severe critic he was not asked to be the critic more than once because he was very unkind.

In the early days, there were those people who did not like particularly to go to Chapel and they protested somewhat. They were, however, met with the ruling by the faculty that if they missed so many Chapels there would be so many points taken away toward their graduation. At one time, there was what was called "honor points" and you had to have as many honor points as you did academic credits in order to graduate. If you were too severe in skipping Chapel, it sometimes detained you from getting your degree. On several occasions when I sought to raise money for the University, I encountered some of the people who had been very strong protesters of the Chapel system. The outstanding one was an alumnus called Barney Elliott, who has a camera shop on Pacific Avenue today. When I went to see him about the University he said, "I won't give you a
damn cent. I was always fighting with old Todd about the fact that I was skipping Chapel. The Chapel was always super religious and wasn't interesting. Some of us just decided that we wouldn't attend but old Todd was always on my back because I skipped Chapel.

He was the most vocal of all of the critics and to this day I don't think he has ever given the University any support simply because of his hatred of Chapel.

As a student at Nebraska Wesleyan, I went into the same system that the University of Puget Sound had. We had Chapel three times a week which was more or less what evolved at the University of Puget Sound. Roll was taken and we were expected to be in our seats. There were honor points, too and if you skipped too many times, the Dean called you in and asked you why. I don't ever remember being called in but I do remember the system worked nicely and as a matter of fact, I always enjoyed Chapel because I heard some of the outstanding people of my generation - Dwight L. Moody, E. Stanley Jones, and many other people of like caliber. They had assigned seats, the seniors had the central section down in front and it was always a great joy to sit in the senior section. When the seniors had what they called their "Sneak" in the spring, the juniors would crowd into the senior seats in honor of the fact that they would occupy them the next year. Dr. Todd told me often of the Chapels and how meaningful they were and how there were some very unusual excuses put forth as to why students shouldn't have to attend Chapel. The tradition of some people protesting carried over into my day and I shall never forget we had a student by the name of Scott MacArthur who was editor of the Trail. He was
always non-cooperative as far as the Chapel was concerned and one day shortly before his editorialship was up the Trail came out with a three-inch banner headline stating "BOMB DROPPED ON CHAPEL."

The bomb was his criticism of the Chapel system and the fact that it should be abolished at the University of Puget Sound. I talked with him at some length. We had always had a rather interesting relationship and I told him that while I might agree with him to some degree, it was not feasible to abandon having Chapel at the University of Puget Sound. I held that we had a certain responsibility to the Founders and also to the Church. As an aside, it was interesting that after Scott graduated with us he bounced around for awhile and finally ended up with a career at Mt. Angel Seminary for Catholic students at Mt. Angel, Oregon. I have chuckled many times because now poor Scott not only had to go to Chapel, but had to lead Chapel and listen, not only to the speakers, but to the Catholic ritual.

He is still there and I hope some day to meet him, talk with him, and remind him of the time he wrote the editorial, "BOMB DROPPED ON CHAPEL."

In Dr. Todd's presidency there were many outstanding people who were presented to the student body. One of the days looked upon with personal interest and also with great apprehension was called Founders and Patron's Day. This was a time when the Trustees met, usually in the spring, and inducted into the Order of Founders and Patrons, outstanding people who had been very helpful, who had given outstanding service to the University, and who had served it faithfully and well. Mr. E. L. Blaine, who was
in his 80's in 1940 usually was the man in charge. He spoke concerning the men who founded the University of Puget Sound and gave somewhat of its history. Dr. Todd, who was president of the University was called upon to give a history of the University and also to tell about the outstanding accomplishments of the people who were admitted to the Order of Founders and Patrons. It was very interesting to the Trustees but proved to be not very interesting to the students. They were not interested in the past - they were more interested in what was happening at the moment. When it appeared it was time for the Order of Patrons and Founder's Days, there was a mass exodus from the Chapel and it was sometimes a rather embarrassing situation simply because the Order of Founders and Patrons was not appreciated by the students.

There was an evolution in the Chapel so that it became a cultural meeting at 10:00 on Monday, a religious meeting on Wednesday, and a student oriented meeting on Friday. Usually by that time it was a class meeting. In 1924, when the new building was built on the present campus, Jones Hall had a Chapel that seated 621 students. The seniors were downstairs, the juniors were back of them and the sophomores were on either side of the chapel and the freshmen were in the balcony. When I came in 1942, I sensed immediately that we ought to have considerable student input into the Chapel. A chapel committee was organized on October 25, 1944. This was made up of seven students, myself, and the director of the Department of Religion, Professor Arthur
Frederick. Professor Frederick was a small man in stature but a man with very large vision. He was a specialist in the taking of surveys and was hired by the State Council of Churches and the National Council of Churches to make certain surveys concerning the memberships of various churches and the influence and impact of these churches in certain areas. He was a very special person in this field. He was also director of religious education for Immanuel Presbyterian Church. He was a man I held in high regard and esteem and affection always. He was completely dedicated to the University of Puget Sound and on many occasions was a man who came in and would say I think you ought to know, that this thing or that was happening and this or that was in the wind, and I always appreciated him very much because he was honest, sincere, dedicated and at the same time, a man of great principle.

The Chapel Committee would meet at least once a month, go over the possibilities of those people who were going to visit the campus, go over the possibilities of the people whom we might entice to come to the campus, or pay an honorarium to come to the campus. It was a very interesting group. Most often they met in our house - the president's residence, and we always had hot chocolate and doughnuts as a part of the meeting. It got to be a prestigious organization and one that invited all kinds of input from all kinds of students as to the possibility of those kinds of chapels that might be held. The class chapels were very interesting because you saw the unusual talent which was in the class - sometimes it was music, sometimes oratory, sometimes it was athletic rallies. After Professor John O'Connor came and wrote the University of Puget
Sound fight song and the other songs, that chapel became a very popular one. John O'Connor wrote the fight song on the 4th of February, 1944 and it is still in use, both from the standpoint of the student body, the faculty and the University band.

One of the most interesting chapels was the orientation which was given to the freshmen class at the opening session. This told a little story of the history of the college. Then there was the instruction on how to register and how to become a part of the University. In the early days, the Chapel was a time when the freshmen had to wear their green beanies. There were also some unusual restrictions. No freshman could use the front door, they had to go in the back door. No freshman could date an upper division girl. There were some rather strong skirmishes. As a matter of fact, there were a good many black eyes and bloody noses over the fact that the freshmen were going to force their way into the front door. It looks very childish now but I have had many an alumnus tell me that he was very much involved in the skirmishes.

In order that this might not be a thing that had bodily repercussions, the bag rush was organized. A fifty pound bag was put in the center of the football field, the freshmen on one end and the sophomores on the other. At the sound of a whistle, they all rushed to the bag and the group that got the bag across the other goal line, won. If the freshmen won they did not have to wear the green beanies any longer. They could go in the front door and the could be normal in their social relationships. If the sophomores won, then they had to continue in the rules of the early
school year until Thanksgiving. This bag rush went on for many years. I recall it in the 40's until World War II and there were always some people who overexerted themselves. I was happy to see it abolished as a tradition.

Another aspect of the freshmen convocation or chapel was the fact that after the convocation was held, the freshmen, wearing their beanies, marched two by two out of Jones Chapel, down the hallway, out the back door, and went past the Color Post. The Color Post was one of Dr. Todd's outstanding traditions. Each freshman marched by the Color Post and shook hands with the President of the College of Puget Sound and also the President of the Student Body. The College of Puget Sound was one of the early ones to organize student bodies and have presidents of the student body and also have each class elect a president. It goes back to the 1890's for this kind of organization. When the freshman went by the Color Post he was then a bonafide student at the University of Puget Sound.

Dr. Todd had researched the Yale tradition and several other traditions and made his own tradition here at the University. The Color Post had four colors and each color represented one of the disciplines. It also meant that each side of the color post represented one of the classes in the University. When you graduated, that side of the Color Post represented your tradition in the Alumni Association. The Color Post was a very unusual tradition and one which I hoped we could continue. However, we had problems because Pacific Luthern constantly painted our Color Post andmaligned it in other ways, covering it with debris. Finally, they sawed in off at the bottom and took it over to their
campus. In order to make it so they couldn't do this, I had a cement Color Post cast and painted. The next thing I knew they took a four wheel drive truck, pulled the Color Post over, and drug it across the campus cutting deep gouges in the campus lawn.

Because of the fact that this was a challenge to the University of Puget Sound, our students then went to the Pacific Luthern campus and made the fact that they had visited known. One morning when I went to get my Post Intellinger at the front door of the President's house, I opened the door and the Pacific Luthern Kissing Post fell into the room. This kind of rivalry led to some damage to buildings and finally I talked to Dr. Eastvold, who was President of Pacific Luthern and we got the leaders together and strongly suggested that the rivalry be in debate, football, basketball, and baseball, but no damage to the campuses. After that, the visitations became a little more subtle. They would take high powered fertilizer and put on the lawns and a week or two after they had visited you could see lush PLU or UPS on the front lawns of their campuses. Again, I was rather happy when this tradition died down and our rivalry could become more of a traditional kind.

In Dr. Todd's research on the Color Post, he had decided that he would like to have this Color Post be a permanent place on the campus and he had some of the stones from the early buildings which were downtown moved to the campus and put back of Jones Hall with the idea that a canopy could be built over the Color Post, that there could be a slit in each side of the Color Post so that when the seniors marched by for graduation, which they
did when they graduated in Jones Hall, they would slip their last student body card into the Color Post and it would be there permanently so they would feel they had some permanent connection. At one time, Dr. Todd pledged $2500 personally to build the canopy over the Color Post and about that time there was an editor on the Trail called Dick Yost, who was later to become the Reverend Richard Yost and he led a very strong descent about the fact that if they were going to have a $2500 canopy on the Color Post it could better be spent to create more tennis courts. There was a rather strong editorial spread over weeks in the Trail stating that Dr. Todd should use this money for tennis courts rather than the Color Post. It was never built.

When the war came, of course, our student body went down to about 400 and there were about 50 males on campus who were 4F in their draft registration - the rest were women. We had a woman student body president, who was Miss Katherine Wood (now Mrs. Richard Haley) and we had Jane Thompson who was student body president at one time. The chapels were still held although there was a great emphasis upon military programs and military affairs. After the war was over, we had a very great onrush of veterans. We had 500 veterans come to us between the fall and spring semester and almost over night, the 621 seats in Jones Hall would in no wise accommodate the student body. We started giving excuses from Chapel and almost anyone could get excused for almost any reason simply because we did not have room enough for them. During this interim whenever one of the Methodist Schools would stop having chapel there would be an article in the Trail concerning these
schools that had ceased having Chapel. There was always hope
that we would cease having Chapel. When we completely outgrew
our accommodations and our student body had grown to over a
thousand, we tried to have convocations in the Field House. We
would try to meet maybe once a month. However, because there
was no way there could be any pressure brought on the students to
attend, we would have only a nominal group of loyal, dedicated
students but usually not more than several hundred.

One of the outstanding contributions made by Chapel
was the fact that the students were exposed to many of the out-
standing world leaders. Charles Laughton, Jose Iturbi, many of
the Bishops - Bishop Corsan, Bishop Prince Taylor, Bishop Odd
Hogan of Norway, General Wainwright, and a host of others were
presented to the student body, as well as our own faculty, local
clergymen, governors, mayors, and other political leaders. We had
President Nixon here twice, President Eisenhower was here, President
Kennedy was here. We also had many of the Generals who were at
McChord Air Force Base or Fort Lewis. I remember presenting Emil
Ludwig to the student body, the biographer, as well as James Farmer.
The activist, Dick Gregory was a speaker. We had Ethel Barrymore
speak in Chapel, Dr. John O. Gross, who was Executive Secretary of
the Methodist Board of Education and the head of all higher education
in the Methodist Church, Dr. Wilson Compton, who was President of
Washington State University, Don Blanding, who was a poet of unusual
merit, read his poetry in Chapel.

When it became obvious that it was not feasible for us
to have regular required chapel, we then had our convocations - three a year, then two a year and finally abandoned that simply because it was not productive. We then worked with the idea of having a full time chaplain who would be in the Department of Religion and would also carry forth the Christian Counseling program. The first of our full-time chaplains was Professor Jeffery Smith. A very popular student, who was known for his unusual leadership and for his dedication to the University. Jeff was very liberal and sometimes I was embarrassed by the fact that people would misunderstand him and call me to try to find out what kind of person we had as a chaplain. When Jeff went to graduate school, we had Dr. Robert Albertson, who was probably the most outstanding Chaplain we had. He was very much student minded and excellent at student counseling. He evolved out of being Chaplain to become one of the most outstanding professors in the Department of Religion. At the same time, Dr. John Magee, who was head of the Philosophy Department, was very much a part of the total religious counseling picture and was very popular. He was an unusual person in that he was an author - he had written books on prayer - and he had a high degree of acceptance not only on our campus but on many campuses. He was a member of the faculty on many religious retreats and on the Board of Education for the Methodist Church. He was followed by Reverand Jerry Smith whose specialty was family counseling. It was not very long after he came to us that he bowed out on his own to have his own practice in family religious counseling. He is a religious counselor under the Council of Ministries in the City of Tacoma at the present time.
Before Jerry Smith came, Dr. Magee and Dr. Albertson strongly suggested that we bring a person up from California from the Claremont Colleges, who was Reverand Pierce Johnson. Reverand Johnson was very innovative. However, in many ways he was so innovative that there was a question in the minds of many of the students about a degree of stability. He resigned to become a minister in one of the United Churches in Tacoma. I think he is a very sincere man and a man of unusual ability but I think his forte was not necessarily being Chaplain at the University of Puget Sound.

After my retirement, Reverand James Davis came as Chaplain and he is the present Chaplain - very outstanding, much liked by the students, very comprehensive in his approach to the whole problem of religious counseling on a campus such as the University of Puget Sound.

Through the years we have had what we called "Religious Emphasis Week" when we would bring outstanding people of national stature to the University to lecture and to be interviewed by students and to make whatever contribution they could to the life of the campus. These were usually very productive and very well received and well liked by the students, the administration, and the church.

The new program with the various chaplains centered around the coming of the W. W. Kilworth Memorial Chapel. Mr. William Washington Kilworth grew up in Kansas. His father died
at a very early age and he carried newspapers for William Allen White to put himself through school. He went to college in Kansas after which he went to Princeton. While in Kansas, after he had grown to maturity, he saw a very beautiful picture of the woods of the Pacific Northwest, painted by Mrs. Roymane Hill. He always liked the beauty of the Northwest. When he could, he secured an immigrant ticket for $14.00 to come from Kansas to Seattle. He arrived in Seattle without assets, worked there in various businesses and started to acquire real estate, and made a great deal of money. He was a very astute businessman. He moved to Tacoma and while in Tacoma, traveled to the saw mills and lumber camps. He noticed that the people in the lumber mills sawed off slabs and that these were burned and wasted. He evolved the idea that these slabs could be used to make broom handles. He set up a factory on the tide flats and created what he called "The Washington Handle Company." Inasmuch as he was born on February 22 and his second name was Washington, he gave the name Washington to the company which he created. He was very successful. His motto was "Our Handles are Straight and True." He started traveling around the United States selling broom handles. At one time he had seventy percent of all the market for broom handles in the United States. On one of the occasions of his travels, it was winter time and he was in New England. He got up one morning and there was fresh snow. He looked up the hill and there was a beautiful New England Chapel on top of a hill all encased in snowy landscape. It was a picture he never forgot and for that reason it was ultimately
to mean that the University of Puget Sound was to receive a Chapel almost an exact duplicate of the one he saw that morning in New England. His Washington Handle Company was so successful that he brought his brother, who was a cowboy in Kansas and Montana, to Tacoma and made him Chairman of the production end of the broom handle factory while he took care of the sales end. It was very successful and was finally purchased by one of the large companies. As an interesting sideline to the picture which brought him out on the train in the first place, ultimately all of these pictures were to come to the University of Puget Sound through the estate of Mrs. Romayne Hill and are here now and a part of the Kittredge Gallery is the Hill Gallery which exhibits these pictures every three months.

The Kilworth Chapel is a very interesting evolution. Mr. Kilworth was a very astute business man and accumulated considerable wealth. As a matter of fact, his banker took me to lunch one time and said, "Franklin, you should ask Will Kilworth for seven million dollars. He could give it to you without any problem whatsoever." I took a brief to Mr. Kilworth in which I asked for one million dollars, another brief in which I asked for four million, and still a third brief in which I asked for seven million. My understanding was that there would be that much more left for Mrs. Kilworth and enough to establish the Kilworth Foundation about which we talked on many occasions. Mr. Kilworth always said, "Franklin, I am going to
take care of the University very handsomely." That was the word he always used, "handsomely." When I discussed with him the possibility that he could leave 7 million dollars to the University, he would say, Well, Franklin, it all depends on how much plywood is worth when I die." We discussed the idea of Kilworth Chapel and he was very much taken with the idea and said he would do it. We walked over the campus on many occasions and he finally decided he would like to have it facing 18th Street and he wanted it set back almost 200 feet with a circular driveway in front. I talked with him at some length about this because I knew that we needed to have an addition to the library so we never actually formulated the exact location of the Chapel. In my own mind, I knew that we would have to have considerable space for the library addition and that every square foot of the campus area was of great value to the University. He wanted it to be a New England Chapel with white interior which carried out somewhat of a Scandinavian idea which he had also liked in his boyhood. I had discussed this with him at some length and inasmuch as we had been building dormitories for $300,000 to $400,000, I strongly suggested that the bequest for the chapel be a minimal of one-half million dollars. In my own heart, I had hoped that it could be in a cross shape with wings somewhat like a semi-cathedral and that it would be large enough to accomodate the Methodist Conference. At that time the Methodist Conference had about four to five hundred members. However, Mr. Kilworth, in his later years, grew very conservative and did not think he had
enough money to last him his own life time. For that reason without saying anything to me about it, he reduced the amount of money in the request from $500,000 to $200,000. Beside this he gave us $25,000 for the Kilworth Scholarships and he also set up a series of scholarships in his foundation which would go to high school graduates at all the high schools in the County.

Mr. Kilworth used to call me and say, "Franklin, will you pick me up at 9:00 and I will go with you and help you raise money." I found out, however, that he would say, "Let's drop this suit off at the cleaners and will you stop by Northwest Drug Company so I can get some perscriptions filled, then if you will stop by Puget Sound Bank, Reno Odlin will have finished with his Wall Street Journal and I can get it." I found myself being somewhat of a chauffeur. I also found it was much better to be on my own so that I could go quickly from place to place.

I discussed with Mr. Kilworth at great lengths the idea of having major campaigns for money for the University. He and several others - Dix Roland - and several others thought it was never timely to have a major campaign so I was forced to raise the money very much by myself. While there was a high degree of success, it did not have the same kind of situation where Dr. Todd had been in a major campaign every year for 18 years. In spite of that we raised well over thirty
million dollars and built some forty buildings. One of the outstanding things that distressed me a great deal was the fact that because he had not taken advantage of giving to the institutions of his choice, within fifteen months, the Kilworth Estate had to write a check for $1,600,000 in estate taxes that could have stayed in Tacoma and benefitted the University of Puget Sound. I do not deprecate his dedication and the fact that he gave many years as Chairman of the Board. He was a very loyal and dedicated friend of the University.

He used to call me at some length and say, "Franklin, you have to go and talk to the editor of the paper. Pacific Luthern is stealing us blind in the space they get in the papers." I did not particularly like this because our relationship with the papers had been very good. Dr. Eastvold, who was president of Pacific Luthern University used to go down and the editor would tell me he would actually thump his desk and say, "Thompson's picture has been in the paper three times. You can't put it in again until mine has been in three times." There was very high competition between the two and I always tried to ease it but Dr. Eastvold was very aggressive and dogmatic.

We designed the chapel the way Mr. Kilworth wanted it. We put it on the 18th Street side of the campus. It was designed with wide aisles for weddings and there have been literally dozens of weddings since it was constructed. We put the lounge in the basement. It has a kitchen which was furnished by the Women's
University League, who more recently established a restroom for men and one for women on the lower floor. There is a bride's waiting room. This was named for Mrs. Frances Regester, wife of the long-time Dean of the University. There is also a special bride's room upstairs for the brides to prepare themselves for the wedding.

Mr. Walter Heath gave us money for the pipe organ and several other people have given things. Dr. and Mrs. Raymond Powell gave the Bible for the altar. The Women's University League has on several occasions renovated the downstairs. They purchased a piano for it. It was understood when this was done, they would have their meetings there and it would be their permanent headquarters on campus.

When Jones Hall was built, Dr. Todd was very anxious that there be, not only an auditorium in the building, but also a very outstanding Chapel. On the second floor in the southeast corner there was what was called the Little Chapel. It had cathedral beams, a little platform, seats, and an alter. For many years, the Little Chapel was the scene of baptisms and weddings and it was a place where students could drop in for meditation or to relax and visit. In the early 40's, I was approached by Mr. and Mrs. Verne Day stating they would like to create a memorial for their daughter Gail, who had been a student at the University of Puget Sound and who was killed in an automobile accident. We hit upon renaming the Little Chapel, the Gail Day Memorial Chapel. They had it completely refurbished, paneling put in, new pews, and a new alter. Mr. Cleon Soule
gave an electronic organ for the Little Chapel. A very prominent couple in Tacoma had traveled to Europe and had seen Holman Hunt's, Christ Knocking at the Door at St. Paul's Cathedral. They had it copied by one of Holman Hunt's students and Holman Hunt actually signed the picture himself because he worked on it part of the time. Mr. and Mrs. Buffelen of Buffelen Lumber Company, a very outstanding Catholic couple here in Tacoma, had the frame duplicated and it was presented to the University for the Little Chapel. It was rather interesting that when the new administration came and renovated Jones Hall for more office space, they discussed it with Mrs. Day and came up with the idea of putting the Gail Day Chapel on the back of the Kilworth Chapel. This was done and the picture of Christ Knocking at the Door was moved from the Little Chapel to the new Gail Day Chapel. I think the architects did a good job of making a small chapel in the back of Kilworth. Another interesting aside is the fact that many years ago, when soliciting the Reid family, one of them told me that the William Reid family had, many years ago been to England and secured a stained glass window - Christ Knocking at the Door. It was in one of the manor houses that was being demolished and they very carefully had it moved to Seattle. It was in a glass warehouse, very carefully packed and had never been used. The Reid family had anticipated building a new house and they wanted to put that at the head of the stairs. However, in a very tragic fire all of the Reid family were killed and the Estate possessed the stained glass window, Christ Knocking at the Door. I went to the warehouse and saw it. It was
a very beautiful picture. I had hoped that some day when we built a chapel, we might be able to use it. In Nebraska Wesleyan, where I went to school, there was a very large stained glass window, not nearly the quality of this one, at the head of the stairs, and it was always an inspiration to persons going to and from classes. However, when we dealt with the architects in creating the Chapel, there was no way in which it could be used in the New England architecture from which the Chapel was created.

I got a statement from the man who ran the warehouse that the stained glass window was worth $12,500 and that if the Reid Estate gave that to the University of Puget Sound, they could take that much of a tax deduction. After careful maneuvering and a very fine letter from Mr. Norton Clapp to the Reid family, the gift was consummated and the stained glass window was given to the University. We used it on many occasions as a worship center for the Methodist Conference and also for some of our religious chapels. It is now in the lower vault in Jone Hall. I do not have any idea what its future is, but I was always disappointed that it was never used in some of the construction that took place under my presidency. I had always had a dream that if we built a large auditorium on the campus, which was to be located on what is now the girl's playing field, that the stained glass window would be used there. I was hoping for an auditorium that would seat 3,000 to 4,000 people, have administrative offices on the lower floor, and have an art gallery in the foyer. This was one of my dreams that never materialized. As
a matter of fact, on several occasions, I talked to Mr. Clapp about the possibility of this being one of the things that he would do for the University. He was always interested, but the new Law Center, of course, has usurped that possibility. I don't anticipate that such a building will ever be built within this century.

From the five chapels a week to the three chapels, then finally outgrowing the facilities which we had and then becoming a non-chapel University, we then went to special convocations. These deserve a separate chapter. We entertained people like Basil Rathbone, Governor Evans, Governor Rosellini, James Meredith, Dr. King, Dr. Beuna Maris, Dr. Peter Howard - the leader of moral rearmament, Josi Iturbi, Senator Hubert Humphrey, Dr. Costigen, Madam Schumann Hank, Dr. John O. Gross, Don Blanding, and many others. We had, as I mentioned earlier, President Nixon, twice, President Eisenhower, Harry Truman, General Wainwright, and President Kennedy only 14 days before he was killed. This series of convocations deserves more attention than can be given at the moment and will have a special chapter.