A NON-DENOMINATIONAL CHAPEL FOR MONTANA STATE COLLEGE
A NON DENOMINATIONAL CHAPEL FOR MONTANA STATE COLLEGE

an undergraduate thesis in architecture by: Emanuel Milstein

Submitted: June 6, 1951
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>1-2</td>
</tr>
<tr>
<td>I Introduction -- History</td>
<td>3-7</td>
</tr>
<tr>
<td>II Planning an Non-Denominational Chapel at Montana State College</td>
<td>8-10</td>
</tr>
<tr>
<td>III Philosophy and design of the Chapel</td>
<td>11-15</td>
</tr>
<tr>
<td>IV Construction</td>
<td>16-17</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>1-12</td>
</tr>
</tbody>
</table>

*The contents page outlines the main sections of the document with their respective page numbers.*
But will God in very deed dwell with men on the earth?

behold, heaven and the heaven of heavens cannot contain

thee; how much less this house which I have builded!

Chronicles 6:18

Plate 2
ACKNOWLEDGEMENTS:

Work on the design and construction of the Non-Denominational Chapel at Montana State College has taken over a year and a half.

During both design and construction, Professor H. C. Cheever, Supervising Architect at Montana State College, Professor Hugo G. Eck, and instructors Mr. Richard Virga, Mr. David Wessel and Mr. Jack E. Woodman of the architectural department, were constant advisors and critics.

Associate Professor Gordon A. Phillips, now a practicing Architect in Wisconsin, worked with us during the design stages and Lucille M. Campbell, Secretary to Mr. Cheever, has handled all of our correspondence and typing.

To all of my fellow students in the department of Architecture for their support, help, and humor goes by fondest thanks.

Professor Cyril Conrad, Jayne Van Alstyne and their Art students had charge of the design of the stain glass window and the interior furnishings.

The greatest part of the actual construction of the Chapel was done by the Industrial Arts Department. The carpentry construction classes worked directly under Mr. Sam Cox with the cooperation of Professor O. W. Konson.
We all gained a great deal of experience in working together, through a cooperative effort we found solutions to the many problems and decisions that had to be made.

The students and faculty of the Industrial Arts department, including those in the machine and welding shops, can be proud of their achievement.

The design of the radiant heating system was done as part of a masters thesis in mechanical engineering by Leroy C. Horpedahl under the direction of Dr. H. F. Mullickin, head of the Department of Mechanical Engineering, and Instructor Mr. James Hurtle.

Special thanks goes to Mr. J. Verne Dusenberry of the English Department for his enthusiasm and the great deal of help received in writing this paper. Special thanks also to Raleigh Bird for his excellent photographic coverage of the entire job.

It is impossible for me to list the names of all the students, faculty, committee members, administration, service help, technicians, merchants, and townspeople that have contributed to the completion of the Chapel but I would like to thank them all for their wonderful cooperation, interest, and help.
CHAPTER I

INTRODUCTION:
Throughout the history of civilization, a close connection has existed between religious and architectural expression. The first primitive efforts of mankind were to provide protection for himself and to build temples for his gods. The tabernacle for the Art of Covenant, with its sheepskins and many woven hangings of silk and linen, which was carried by the Israelites through the desert, was the deification of the tent of shepherds in the dawn of man's life on earth.

The ruling purpose of the massive Monoliths at Stonehenge, Wiltshire, approximately dated at 2000 B.C. must surely have been religious. The unchangeable, traditional religious rites of the Egyptians (circa 5000 B.C.) were reproduced in the architecture, both in the tombs and in the temples. The religion of Zoraster as far back as 1000 B.C. held that fire was the manifestation of good; thus the Babylonians and Assyrians built altars for the sacrificial flame.
The Parthenon, the great temple on the Acropolis at Athens (447-432 B.C.), was dedicated to Athena Parthenos, the virgin Athena, and through the centuries was converted into a Christian Church, a Latin Church, and a Mosque. Even today, the Parthenon remains the greatest historic monument of the Greeks and their most precious heritage. Religious feeling had not so strong a hold on the Romans as on the Greeks, and the position of the Emperor as Pontifex Maximus stamped its character even on temple architecture.

Christianity has inspired the building of some of the greatest architectural monuments. The purpose of the early Christian Church was to shelter worshippers who met for prayer and praise of an unseen Deity; not like the Greeks and Romans to shelter the statues of the gods. This change in architectural expression was occasioned by the change in religious expressions. God preached by Saint Paul was "not like unto gold or silver or stone graven by art and device of man, nor a God that dwelleth in temples made with hands". The religious enthusiasm and zeal of the Romanesque period (700-1100 A.D.) found its material expression in the magnificent cathedral churches and monastic building which were even more charac-
teristic outcomes of this period than the castles
of the feudal chiefs. In England the adoration of
the Virgin Mary was responsible for the introduction
of Lady Chapels. Chantry Chapels for masses for the
dead modified the original Gothic plans in the countries
during the Gothic period (1100-1500 A.D.)

Probably no other period had such a tremendous effect
upon religious architecture as did the Gothic. The
cathedrals and churches of that period were built during
the full flowering of the absolutism of the Roman Catholic
Church and represent the religious aspirations of the
period. The gold, the wealth, the labor of those centuries
all went into the expression of the glorification of God
through the buttresses and the lofty pinnacles of the Gothic.
Contrasted to the humbleness and the austerity of the
homes of the people of those centuries stand the artistic
triumphs of architectural beauty. The names of many of the
architects, or master builders as they were called at that
time, have been lost. In the creation of a single cathedral,
three or four architects may have worked on the plans, each
one making changes as he progressed.
The resultant building may have been different from the plans of the first master builder, but represented a unified effort between the master builders and the artists of the periods. Man's humbleness and God's supremacy are symbolized in Gothic architecture.

The influence of Gothic has remained during the succeeding 350 years, although changes have been inserted to manifest man's changing concept of God. Baroque cluttered many of the churches of the Sixteenth century and in the Eighteenth Century the spirit of Classicism, so typical of that so-called "Age of Reason" manifested itself in ecclesiastical architecture. By the end of the Nineteenth Century, the first modernists appeared with a new honest concept in architectural expression and cleared away the Baroque clutter. The great fervor and enthusiasm for religious expression in architecture, however, was never again as strong as during the Gothic period. In great part, the Reformation and the subsequent rise of chapels and meeting-houses accounted for the waning interest of architects in religious buildings. Nevertheless, the expression of religion in its place or worship is one of the oldest and most fundamental inspirations of man.
The Bible sets few restrictions on this expression. "... for where two or three are gathered together in my name, there I am in the midst of them." Mathew 18:20.

Here no specifications are given as to size, shape, or style of architecture. And since no one interpretation of Christianity is supreme, the architects have been free to express the desires of people according to their respective beliefs. In recent years there has been a trend toward the establishment of "all-denominational" places of worship—religious buildings where people of all faiths may worship God, pray together, or reflect and meditate. "... even then I will bring to my holy mountain... and make them joyful in my house of prayer... for my house shall be called the house of prayer for all peoples."

Isaiah 56:7

"... And Jesus entered into the temple of God, and cast out all of them that sold and bought in the temple... and he saith unto them, it is written, My house shall be called a house of prayer..."

Mathew 21:12-13

In furthering the non-denominational movement, the Danforth Foundation is a motivating force in the United States. Through its president, William H. Danforth, the Foundation offers any college in the United States a donation of $5,000 to be used toward the construction of an all-denominational chapel on its campus.
PLANNING AN NON*DENOMINATIONAL, CHAPEL AT MONTANA STATE COLLEGE:

Dr. R. R. Renne, president of Montana State College,

had entertained an idea for years about a chapel for

the campus of Montana State College. After receiving

the proposal from the Danforth Foundation, President

Renne, on January 5, 1950, formed a committee of faculty

members, students, and the Rev. Donald Skinner, rector

of St. James Episcopal Church, who represented the Bozeman

Ministerial Association, with Dr. John W. Hurst, head of

the Math department as chairman. The function of the

committee was to study the possibility of securing a chapel

for Montana State College and to develop plans regarding

the financing and the structure of the chapel.

of the University system of Montana, Arnold H. Olson,

Attorney General for Montana, passed on the legality of

accepting the Danforth offer, and on January 19, 1950,

ruled that:

Montana State College may properly use legal gift,
regular in all respects, for the construction of
an Non-Denominational Chapel provided that no
preference shall be given to any religious denomina-
tion or mode of worship which would violate Section
4 of Article III of the Montana Constitution.
On February 1, 1950, I presented the first chapel plans to a meeting of the Chapel Building Committee. The basic scheme with its emotional philosophy was accepted. The Committee asked that the design be brought to a finished state and be presented in the form of a model. When the Committee met again on March 6, 1950, I presented the model to them and to Dr. Ruth Seabury, the representative of Mr. Danforth and of the Danforth Foundation. The design was unanimously accepted, and the fund-raising campaign started.

Elinor Hagerman, Danforth fellow at Montana State College, and I presented chapel proposal and the model to a group of campus leaders on April 5, 1950. After these leaders relayed the information to the rest of the student body, the model was put on display. Another presentation was made to a group of faculty and townspeople on May 16, 1950.

By the end of the 1950 school year, fund-raising had gotten well under way. Through the college newspaper, THE MONTANA EXPONENT, the clarification of the project was made to the students, and their support enlisted. On Memorial Day, 1950, a group of students, committee members, and faculty members of the Architectural department gathered the first truck loads of stone for the chapel wall.
On October 2, 1950, which marked the beginning of the new school year, the Committee met and agreed to go ahead with the construction of the chapel. Mr. Sam Cox and Mr. O. W. Monson, representing the Industrial Arts department were present and agreed to have their students do all carpentry construction work on the chapel as part of their academic program.

Construction of the building started on October 7, 1950.
CHAPTER III

PHILOSOPHY AND DESIGN OF THE CHAPEL:

On October 27, 1949, a two-day problem — the design of a small chapel was given students in the department of Architecture. The only specifications were that "the chapel should seat sixty persons and be of such inviting design as to challenge passers-by to enter for a brief period of rest and meditation. . . Since the chapel will be non-secular, the altar shall be flexible and easily convertible for weddings, baptisms, prayers, meditations, or funerals for any denomination. . . A small room adjacent to the altar will serve as a service room, sacristry, and storage for altar fittings. Some provisions should be made for a transitional space between the chapel seating area and the outside; i.e. vestibule."

The site for the Chapel was indicated on the campus plan.

After this start, I was given the problem as an undergraduate thesis in architecture. Aside from seating a larger number of people (seventy-two with provision for more on occasion) and having changed the site twice, the original program adequately fits the present building.
The program and the non-denominational religions have a fundamental belief in nature and the beauty of natural surroundings. This relationship is expressed by considering the building and the site (with its iris garden, trees, and mountain view) as one unit. The building extends 54 feet north and south, but east and west it extends from the solid west wall through the full glass east wall out into the meditation garden ending at the 9000 ft. peaks of the Bridger mountain range. . . . mountains which provide a natural and inspirational setting. Since the Gothic period, religious structures have been characterized by their upward reaching towers and steeples. The Danforth Chapel uses God's own steeples—the many tall trees of the site.

The Campus lies in an area of heavy snowfall and long winter months. The natural forms in the garden, attractive during the brief summer months, are equally beautiful when covered with snow. During the winter months, the campus is covered almost continuously with a white blanket of snow. The chapel roof plane, with over 6 in. of snow at times, is part of this blanket and ties the building right in with the earth. In the summer months, the heavy foliage on the trees block part of the mountain view, but develop into an exciting multi-colored picture of their own. The Chapel relates to these natural surroundings, for in a way it is a part of them.
The 6--ft. free-standing stone garden wall that inter-
penetrates the structure relates the indoors with the
natural surroundings of the site. Before entering the
chapel one sees the 18-ft. section of the wall inside
the building through the large glass panels that intersects
it. Once in the building, he sees the wall continuing out
through the glass into the open, as if it were rising
out the grass or snow.

The wall gives the chapel a feeling of solidarity and
seclusion. When in the entrance area, one gets the
feeling of something beyond as he sees the 10-ft.
high ceiling plane continuing over the top of the 7 ft.
high wall. As he progresses along the wall, he walks
through the area of colored light created by the memorial
stained glass window in the south wall. The building
opens to the worshipper as he turns into the main worship
area. Through the glass east wall, he sees the chapel
garden and on out into the mountains and sky. Another
prime function of the stone wall is to screen the campus
parking lot—located directly south of the site from the
worship area of the chapel. Likewise, the wall screens
the entry and coat closet directly from the main area.
The 4-ft. roof overhang which covers the main area of the 50 ft. glass wall, protects it from the weather and the occupants from sunglare. To protect those entering and leaving the building, a 10-ft. cantilever is provided over the entrance area. The entrance floor is a finished concrete slab; the main floor is overlaid with cork which makes a quiet and resilient covering. The entrance area has a coat rack and a place for muddy overshoes, so common in the area; also the entrance has a closet for chair storage.

Five plexiglass-domed skylights create an ever-changing light mural on the altar wall and floor. The general lighting reflects off the ceiling and the entrance cantilever from lights recessed in the top of the stone wall. Reading light is furnished by a long, suspended fixture at the glass side and a light cove on the opposite wall. At night, the skylights are artificially illuminated and cast light both downwards into the chapel and upwards into the sky and nearby trees.

Especially important to any structure in Montana is the heating. Radiant heating was installed in the concrete-slab floor to provide an even, uniform distribution of comfortable heat for all of the occupants.
Steam from the campus line runs through a converter and produces hot water for the system. All heating and utility equipment is in a small room adjacent to the sacristry.

The chapel uses native, natural, indigenous materials which make it warm in feeling and color. Both exterior and interior are finished with native tamarack vertical 7-in. boards, tongued and grooved. The ceiling is plastered with zonalite plaster; the overhang plastered with a cement plaster.

History shows that man has always wanted his house of worship to be a center—a focal point of his community. The Gothic architects created this effect by making their cathedrals the tallest building in the area. The Danforth Chapel (seating only seventy-two people and having a maximum cost of $20,000) could not possibly have been the tallest building of our college community, but yet it is a campus focal point since it has been made obviously the smallest. Its design has been kept simple. To be self expressive, the building would have to be a structure of great monumentality, or one of quiet humbleness in contrast to the surrounding buildings. To achieve the effect of quietness and humility amidst a natural setting has been the permeating philosophy of the design.
CHAPTER IV

CONSTRUCTION:

Part of the philosophy of the design was to make it simple enough so that the students could do most of the building themselves. All of the excavating and grading was done by college men and women. Other students spent their Saturday vacations gathering granite rocks for the stone wall from rock slides in the near-by mountains. Coupled with the work of the individual student has been the whole-hearted support of various departments on the campus so that the project represents a unified effort.

Student civil engineers surveyed the site; industrial arts students under their faculty supervision did all the carpentry work as part of their own academic program. Faculty and Students of Mechanical Engineering designed and installed the heating system, and art students and faculty designed the stained-glass window and the interior furnishings. This, one of the most important truths learned from the project is the relationship which the architect has for the client, the builder, the engineer, and the artist in creating a contemporary building.
And in broader sense, the combined efforts and cooperation of faculty members and students from the departments of art, engineering and industrial art with the department of architecture has resulted in the application of basic and theoretical training in those fields to a concrete project built in the center of the Montana State College Campus.

The sense of accomplishment which has resulted from the combined endeavor of students and faculty members from different departments is heightened also by the fulfillment of a need on the college campus, the erection of a Chapel. For a complete education recognizes the necessity for spiritual as well as technical learning.
A non-denominational religious organization has donated a sum of money to be used for building a small chapel at the college.

The only specifications are that the chapel should seat 60 persons and be of such inviting design as to challenge passers-by to enter for a brief period of rest and meditation.

Since the chapel will be non-secular, the altar area shall be flexible and easily convertible for weddings, baptisms, prayers, meditations, or funerals, for any denomination.

Provide a small room adjacent to the altar which will serve as a service room, sacristy, and storage for altar fittings. Make some provision for a small transitional space between the chapel seating area and the outside; i.e., vestibule.

The site for the chapel is indicated with a red spot on the campus plan posted on the bulletin board.

Required:

Plan, transverse section, and exterior perspective.
CONDITIONS UNDER WHICH THE DANFORTH FOUNDATION MAY CONSIDER CONTRIBUTING FIVE THOUSAND DOLLARS TOWARD THE ERECTION OF A CHAPEL OF MEDITATION UPON THE CAMPUS OF A COLLEGE OR UNIVERSITY

I - Location

The Chapel shall be located in a quiet, but easily accessible place, not too remote from the center of all-campus activities.

II - Size and Architecture

The Chapel shall be built of brick or stone (preferably native), or of such material in keeping with other campus buildings. The Chapel may be a separate architectural unit or, subject to the approval of the Danforth Foundation, may be integrated with a larger chapel, with a student service center, or with an all-campus library, or with an educational building used by a great majority of students of college and graduate rank. The Chapel plans must be approved by the architects of the Foundation.

III - The Interior

On one side of the narthex, in a niche deep enough to permit the framed picture to be flush with the wall, there shall be a copy of the picture by Hoffmann, Christ in Gethsemane, the original of which is in the Riverside Church, New York. This picture shall be approximately 5'4" x 3'11", as in other Danforth Chapels. The cost, including suitable frame, is about $500.00 and would be a suitable memorial gift from a university friend.

Opposite to, or beside, this picture shall be an inscription, carved in stone, reading as follows:

THE DANFORTH CHAPEL
DEDICATED TO
THE WORSHIP OF GOD
WITH THE PRAYER
THAT HERE
IN COMMUNION WITH THE HIGHEST
THOSE WHO ENTER
MAY ACQUIRE THE SPIRITUAL POWER
TO ASPIRE ROBLY
ADVENTURE DARINGLY
SERVE HUMBLY
It is suggested that the Chapel be lighted by stained glass windows, free from figures of prophets, saints, etc., but rich in color, and using the symbol of the Cross, and the symbol of the Torch; the windows, as well as the organ, pulpit, pews, etc., might be appropriate gifts of classes, fraternities, alumni, or other friends.

IV - Name

The Chapel shall be called the Danforth Chapel.

V - Use

The Chapel shall be used exclusively for private devotions, for group meditation and worship, for other exercises of Religion, for marriages, and for student and faculty funerals.

VI - The Offer

When additional funds necessary for the completion, furnishing and equipment of the Chapel are in hand, the Danforth Foundation will contribute toward the erection of the Chapel chosen, the sum indicated above, viz. $5,000.
January 5, 1950

Dr. J. W. Hurst  
Prof. H. C. Cheever  
Prof. Gordon A. Phillips  
Miss Leora Hapner  
Prof. Cyril H. Conrad  
The Reverend Donald Skinner  
Miss Elinor Hagerman  
Miss Patricia Stenhjem  
Miss Betty Davies  
Mr. David Haynes  
Miss Mary Ann Soutor  
Mr. Emanuel Milstein  

Re - Chapel Building Committee

Will the above named individuals please serve as a Chapel Building Committee with Dr. Hurst acting as chairman.

The committee's function is to study the possibility of securing a chapel for Montana State College, together with the details regarding the structure of the chapel, financing, etc.

We will appreciate your assisting us by serving on this committee.

Sincerely yours,

SIGNED R. R. Renne  

R. R. Renne  
President
Held: Montana State College may properly use legal gift, regular in all respects, for the construction of an all-denominational chapel provided that no preference shall be given to any religious denomination or mode of worship which would violate Section 4 of Article III of the Montana Constitution.

January 19, 1950

Dr. George A. Selke
Chancellor, University of Montana
State Capitol
Helena, Montana

Dear Mr. Selke:

I have your communication of December 28, 1949, inquiring as to the legality of the construction of a non-denominational chapel at any of the units of the University of Montana. Your request is prompted by a gift to Montana State College from the Danforth Foundation for the construction of a small chapel.

Leaving aside for the moment the main question as to the use of the gift, it is necessary at the outset that the gift be made and accepted in the proper manner. Such gift must be made in the legal name of the donee institution as set out in Section 75-311, Revised Codes of Montana, 1947, (formerly Section 851, Revised Codes of Montana, 1935) and must be accepted by the State Board of Education as provided by Sub-Division 11 of Section 75-107, Revised Codes of Montana, 1947, (formerly Section 836, Revised Codes of Montana, 1935). From the information contained in your letter it appears that the above mentioned requirements have been fulfilled in the instant case.

I am also of the opinion that Montana State College may properly use such gift for the construction of an all-denominational chapel. The all-denominational feature is important in view of the provision of Section 4 of Article III of the Montana Constitution to the effect that no preference shall be given by law to any religious denomination or mode of worship. The spirit of such provision can be kept inviolate only if all departments of State Government and State Institutions obey its mandate.

I believe that the construction and utilization of such a chapel will be a fine thing for the College and that except as stated above there are no restrictions for such an undertaking. The cases on record in other jurisdictions have held that the construction of a chapel at an educational institution under similar circumstances was within the limits of the law.

Very truly yours,

/s/ ARNOLD H. OLSON
Attorney General
March 29, 1950

Dear Student,

You and one other interested person are requested to attend a meeting of campus leaders Wednesday, April 5th, at 7:15 in the Faculty Lounge of the S.U.B. There will be an advanced presentation of the campus chapel model made at this time. The purpose of this meeting will be to present the true plan of the chapel to a group of students, whom we feel are most capable of relaying the information to the rest of the student body. The scale model will be presented and explained at this time by members of the Architectural Department.

The model will later be placed on display in the college library, for the entire student body to observe.

Campus Chapel Committee
Chancellor R. R. Renne  
Montana State College  
Bozeman, Montana

Dear Chancellor Renne:

Your chapel plans, which were returned to you under separate cover a few days ago, are very impressive, and looking at them from a broad viewpoint I am struck with the outstanding use to which you have put the Bridger Mountain Range. It seems to fit in very well with the basic concept of the building itself, and by opening up one side of the structure as you have done, it seems to me you have utilized wonderfully your natural surroundings. With this magnificent vista comes an appreciation of the majesty of the mountains which will add to the value of the location of the chapel.

I was interested especially to learn from Miss Ruth Isabel Seabury, who visited your campus in the spring, how delighted she was with the program you have arranged. One of our local architects, a graduate of your college, agrees that these sketches ought to produce a building which will be wonderfully acceptable to your group.

We would like to suggest that as a part of your program you enlist student help in areas where they could do some of the work. Certainly under the supervision of craftsmen much help could be given and because it would be student labor for a student project, certainly the labor unions would give you the proper permission. For instance, they could pour concrete, do simple carpentry, help with the land-scaping, all of which would give the students a feeling that this is their own handiwork, in addition to the training they would get. In certain skilled areas, proper credit might even be given for "field work," such as part of the building for architectural students and the landscaping for some of the Ag men.

As a further encouragement to your program, the Danforth Foundation, in addition to the amount offered on the attached sheet, will have painted by a competent artist and presented to you a copy of Hofmann's "Christ in Gethsemane" upon the completion of the Chapel.

Now that I have heard so much about these plans and have seen your illustrations, I am eager that final conclusions be reached and the project gotten under way -- not only because I am interested in the program but because the chapel will be a truly great addition to your campus which will enrich the lives or your students.

Sincerely,

(Signed) Wm. H. Danforth
REPORT ON DANFORTH CHAPEL

The Danforth Chapel Project was started in the fall of 1949 after a conference with the Danforth Foundation concerning its feasibility on our campus. A committee was appointed by President Renne which placed the plans for the Chapel in the hands of the Architectural Department. After some discussion it was agreed that the cost should be held down to $20,000.

The State Board approved the Chapel idea at its December meeting.

The Attorney General on January 19th gave a ruling setting forth the legality of the venture.

The Architectural Department expressed a desire to deviate from the specifications outlined in the Danforth proposal. The committee granted the architects the privilege of deviating from the plans, and the Architectural Department agreed to provide a model capable of being studied by the committee. The model was submitted March 6th and discussed in the presence of a Danforth representative. The plans were voted a unique and satisfactory way of constructing the Danforth Chapel. The Architectural Department cooperated in the construction of the model with the designer, Emanuel Milstein, one of the ablest members of the Junior Class.

Plans and photographs were later submitted to the Danforth Foundation. After some discussion a very enthusiastic letter was received endorsing the plans and asking that the building be started as soon as possible.

Meanwhile, local ministers including the two Catholic priests were contacted on the feasibility of the Chapel. The committee found it necessary to point out to the ministerial group the non-denominational feature of the Chapel and that the Chapel policy would be administered by the college; open to all denominations with no attempt being made to start a program which would interfere in any way with programs already in effect in the downtown churches. The purposes were defined as:

(a) Private worship
(b) Weekday devotional programs with small groups conducted by the students or a local minister.
(c) Student advising and consultation.
(d) Musical programs — weddings, funerals, etc.

The ministerial association and the Catholic priests endorsed the Chapel and agreed that the program would be supplementary rather than competitive.

The committee divided its work so that the various departments on the campus could all plan the construction of the building. The Architectural Department through their students and the supervision of the students would have the over-all planning of the building. The Art Department took over the furnishing and designing. Various departments of Engineering have given expert help in surveying the site and planning the heating. The Industrial Arts Department,
has been contacted to supply large numbers of students for framing the building, constructing furniture, and laying the concrete—all departments make their contributions from an educational standpoint in order to obtain the greatest amount of training consistent with their own academic program.

The available funds represent only those sums already received and does not include the large number of people who have already pledged or declared their intention of pledging additional amounts.

Enough money is available to purchase the necessary lumber and start construction. It seems desirable to push the drive for additional funds as rapidly as possible during September, purchase the necessary lumber, and start construction thereby utilizing the large amount of student labor which would ordinarily be lost to this project. The estimated value of student labor if it can be made available is at least $5000 in addition to that which has already been used and probably would be much more.

The local unions have been contacted and have expressed their entire cooperation with the project if handled in the way outlined above.

In summary—The Chapel can be built and equipped for approximately $20,000 of which Mr. Danforth has promised.

$5000 for construction and
500 for the picture

Approximately $4500 has been raised. A large amount of student labor is available. A number of small donations towards equipping will be forthcoming, but the big needs of equipment will be:

1. Electric organ $2500
2. Memorial window 1200
3. Furnishings 2000

Prominent citizens interested in the religious program at Montana State College should find this a rare opportunity for making a lasting and useful contribution to campus life.

/s/ John W. Hurst, Chairman
Chapel Building Committee
October 2, 1950

Herbert Cheever
Hugo Eck
Jack Woodman
Dick Virgo
Cyril Conrad
Sam Cox
O. W. Monsen
Leora Hapner
Dean Harrison
Rev. Marvin Adams
Lela Schrolucke
Emanuel Milstein

An important meeting of the Chapel Committee will be held Tuesday, October 3, 1950, at 4 p.m. — Room 201, North Barracks.

Mr. Sam Cox wishes to know what construction can be undertaken by his classes at once.

Sincerely yours,

Signed: J. W. Hurst

John W. Hurst, Chairman
Chapel Building Committee

JWH: io
Since the war many of us parents whose sons did not return have wished that there might be some memorial to them on the Montana State Campus. So many received their training here and a considerable number of them went into the service directly from the campus. Undoubtedly there will eventually be a suitable memorial sponsored by the College but just when funds will be available is hard to say.

It seems as if we parents might, in the meantime, place a memorial of our own that would not only serve as an inspiration to the students of today and of the future but would be a tangible expression of our affection for our sons and of faith in the cause for which they gave their lives.

There has been no feasible way, heretofore, of doing this but a student venture on the campus now makes it possible.

With little money but much faith the students are planning to build a small chapel on the campus—the area plan to do much of the actual building themselves under the supervision of experienced men on the faculty. The Danforth Foundation has offered the school $5000 toward building the chapel and the cost unfurnished will be raised by private subscription. It is to be placed in the very heart of the campus between Hamilton Hall and Herrick Hall and southeast of the Iris Garden. The windows which make up the whole northeastern wall look out on the Bridger Range. To the left of the entrance the student architect of the chapel has provided for a large stained glass window, which should be very lovely, to complete the beauty of the view from the windows. It seems to us that this window could be a perfect tribute to our sons, and one that would afford a lasting inspiration to the students and faculty.

The nice thing about it is that while none of us probably could afford to give this gift to the chapel individually, we can provide it if we all give toward it as we can afford. Regardless of the amount we are able to contribute the window will express our pride and love for our sons and our faith in their country—theirs especially because they gave their lives for it. The window will also be a bond between us and that College in which they had so much pride.
Dear Faculty Member:

In your capacity on the staff of Montana State College, you are undoubtedly concerned with the functions of the school and its welfare. In view of this fact, we are submitting to you the following information concerning the progress being made on the Danforth Chapel.

The work on the exterior of the Chapel is nearing completion, but much remains to be done on the interior. The majority of the work has been and continues to be done by the students.

At present we are attempting to raise $4,000.00 with which we will be able to complete the entire financial goal for our Chapel. This amount will be distributed as follows:

- Electric organ: $2,500.00
- Illumination fixtures: $350.00
- Chairs @ $10.00: $100.00
- Altar and altar rail: $150.00

Total: $4,000.00

If you would desire to designate your contribution for one specific item, we should be glad to comply with this request.

This Chapel will provide a place for student religious group meetings, weekly worship services and communion services, organ hours, outdoor musical concerts, weddings, and it will be available for frequent private meditation and communion with God in beauty and quiet. If you feel that you would like more information concerning the Chapel, a notification sent to the office of Miss Lela Schrolucke will result in a visitation by student teams.

It is our sincere hope that you will help by the way of personal contributions, by encouraging student labor, and by exerting your earnest efforts to support our Chapel. The students need your assistance in the realization of the extent to which the Chapel may be used, so that through it the necessity for faith in God, not only in our present day, but in the world of tomorrow, may be recognized.

Please send all contributions to the Danforth Chapel Fund in care of the Treasurer of Montana State College.

Sincerely,

THE DANFORTH CHAPEL SOLICITATION COMMITTEE