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PRELIMINARY RESEARCH FOR A JEWISH SYNAGOGUE CENTER
FOR THE CITY OF GREAT FALLS, MONTANA.

PART I OF AN UNDERGRADUATE THESIS IN ARCHITECTURE.

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The New York Jewish Museum provided the very latest information available pertaining to this project.

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G. A. O.

However distant its beginning, the roots of the synagogue are planted deeply in the communal and religious history of the Jewish people. Today it is their most original creation, the mainstay of their cohesiveness, assuring the survival of their group, their cultural identity, and their historical consciousness. It answers their social, religious, communal, and educational needs. Philo, speaking about synagogues in the first century, put it thus; "What are they but schools of wisdom, and temperance, and justice and piety and holyness and even virtue, by which human and divine things are appreciated and placed upon a proper footing."

Dr. Abraham Kampf

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PROPOSAL

CONDITIONS CREATING A NEED

The Talmud states that there is to be a synagogue in a community when at least ten men are available who can take part in the religious worship. "When the Almighty enters a synagogue and does not find ten men (religious quorum) present, His anger is kindled, as it is written (Isaiah 50:2): 'Why have I come and no man was there, why have I called and no man was there, why have I called and there is none to answer'?" (Berachoth 6b, from the Ein Yaakob of the Talmud)

The Great Falls congregation boasts of more than ten men; however, no synagogue exists within 160 miles of the city.

Two synagogues exist in Montana. One is situated in Billings; the other

is in Butte. These two religious buildings seem to be quite adequate for the population that uses them, though they are old and have been used for some years. But Great Falls does not have any particular structure of their own, whatsoever, where the Jewish worshippers can fulfill their religious desires. Their religious services are observed in the base chapel at Malmstrom Air Force Base.

Technically speaking there is little difference between a Jewish center and a synagogue. The original purpose of the synagogue was three-fold; it was to act as a House of Prayer, a House of Study, and a House of Assembly. Typically, a Jewish center, as it serves large Jewish pop-

populations elsewhere, concerns itself only with the recreation and educational needs of the congregation. The synagogue is then a separate edifice. For smaller communities, such as Great Falls, the facilities of the center and the synagogue are combined to form a unique type of structure adequate to take care of the largest share of the local congregation's needs.

The city houses an approximate population of about 73,000, of which a minute percentage are Jews. There are about 17 families living in the city proper, while nearly 60 air men (varies) live on Malmstrom Air Force Base. Though they are separated, they meet together on the base in facili-

ties of a "make shift" type. This is not exactly a preferred type of Jewish worship. A floating rabbi (as he is called) from Sopkane periodically visits the congregation. Of the three divisions within Jewery--Orthodox, Conservative, and Reformed--all are represented, though the majority leans towards the Conservative-Reformed. Religious services may vary considerably from one division to another; although if a larger percentage of one group is present the meeting tends to follow in the direction of the majority. Lt. Col. Mazer, who is in charge of the Jewish air men when the rabbi is not present, made the statement that socially, economically, and religiously the people of Great Falls are ready

for a Jewish synagogue center.

Harman Wouke, author of The Cain Mutiny, turned down a request to visit Great Falls while engaging in a long vacation trip. As a Jew he did this merely because there were no Jewish facilities that he felt were adequate. The colonel indicated that many such Jewish people have passed up the city for the same reason.

Evidence does indicate a very definite need for the placement of a synagogue center in Great Falls-the largest city in the state of Montana! Close co-operation among the Jewish people of the city, working with national Jewish organizations, could make this center a reality.

LOCAL CONDITIONS

GEOGRAPHICAL

Geographically Great Falls lies in Cascade County in the north central part of the state at an elevation of about 3,333 feet above sea level.

It is the largest city of the four states of Montana, Idaho, North Dakota, and Wyoming, and has a population estimate in the metropolitan area of approximately 73,648 people.

Though the city is surrounded by distant mountains-the nearest being about 30 miles distant-a windy climate prevails. Very few days pass without some wind; many days pass having had winds blowing 40 or 50 miles per hour. However, the average velocity of wind for the year is

about 13.9 miles per hour. (pg.13) The winds range from the "Chinook", which blows as the prevailing wind of the southwest, to the cold north wind. Since the land is relatively flat up to, and through the borders of Canada (about 100 miles away); there are few or no obstructions to the northern storms that develop in the North. The land is not exactly flat, rather it undulates, especially near the Missouri River.

The Missouri and Sun rivers flow through the city, and both are used for recreational purposes, though the first is more commercialized. Because these rivers provide excellent recreation for water sports, picnics, and fishing, people travel from surrounding

areas to take part. To take care of the influx of people staying in the town for a time are some 2,000 motels and hotels.

ECONOMICS

Two air bases approximately ten miles apart are located at each end of the city. The municipal air port, supporting four airlines, and the state headquarters for the Montana Air National Guards are on the west of town, while Malmstrom Air Force Base, a major SAC and Air Defence Command Base, is at the extreme east part of town. It is also the center of the nation's first minute man missile complex. The air traffic is probably greater in Great Falls than in any other city in the state.

The basis for the city's econom-

ic existence-past and present-is the function it serves as the business center for agriculture and livestock industry. Miles and miles of grain strip farming can be seen when traveling in any direction from the city. Mixed in between these farms are large and small cattle ranches, though the ranches tend to group more in the foot hills.

Andaconda Copper Company employs many of the residence of the city; however, the employment seems to be decreasing slowly.

An oil refinery is located not too far from the copper company and does provide some employment.

Lt. Col. Mazer made the statement, "Where ever Jewish people accumulate,

The economy of the area is rising or stable. Cochrane provide electricity for not only its home state but for other states as well. These Dams are all found within a 20 mile distance from the city.

He compared Cheyenne, Wyoming to Great Falls as being comparable economically, and there are three synagogues there, though just a few years ago it was felt that there was not enough need for just one of the buildings.

Four banks had two savings and loan firms handle most of the financial exchange that is carried on in the city and county.

The economy of Great Falls is rising (according to the statistics obtained from the City Engineer's office). Last year the building program was the highest in the city's history of building. (Fig. 11)

Five hydro-electric dams, Black Eagle, Rainbow, Ryan, Morony, and

SOCIAL

The social life of the city is quite active and varied. Buildings approaching the slum condition are found just south of Central Avenue. To the extreme southern part of town and bordering the outskirts of the city are a higher class of people whose monetary income is quite stable and high. The Meadowlark Country Club District, Grande Vista, and Sunrise Heights (proposed site for the Center) are probably the more elite areas of the city.

One civic center, three indoor

movie theaters, three outdoor theaters, many night clubs, four swimming pools, three golf courses, two television stations, four radio stations, 54 restaurants and drive-ins, sixty-two taverns, one boat club, fair grounds, baseball stadium, and dog racing track provide a variety of social outlet for the populace.

TRANSPORTATION

The city, in addition to the air lines mentioned, also has four bus lines, though somewhat inactive, still carry on some of their business there. For the many automotive vehicles that use the city as a base for fueling there are 95 service stations, and more are being constructed.

SHOPPING SERVICE

Shopping centers are located throughout the city, and their premises are usually covered with many shoppers. Large numbers of purchasers who bring their automobiles cause a heavy traffic problem in some of the districts though there is some control of the cars. In the central business district are five department stores and eleven ladies shops.

EDUCATION

The educational facilities of the city consist of two high schools (addition to one under construction) Three junior high schools, and numerous grade schools. There is one major college and one commercial college.

MEDICAL

Three hospitals, two nursing homes, four clinics, and one rehabilitation center make up the medical system of the area. One hospital is now under construction and should be ready for use shortly.

NEWSPAPERS

Two daily newspapers, the "Great Falls Tribune" and the "Great Falls Leader" originate in the city and circulate throughout the entire state.

TRAILER PARKS

Eight trailer parks are made available for people with trailers who are passing through the city or who make their permanent residence in a mobile home.

HISTORY

Near where Captains' Meriwether Lewis and William Clark celebrated the Fourth of July in 1805, Great Falls was built. The place was near a great falls. This was on the Missouri River.

In 1882 Paris Gibson founded the city and with help surveyed and laid out plans for its development. Planned cities in America are very few.

Today Great Falls acts as a center of Montana's highways; U.S. 91, U.S. 89, U.S. 87, and US20 provide access to all parts of the country directly and indirectly. The city acts as a funnel for travel to Canada and the new state, Alaska, and for traffic from the east and the west.

SITE CONDITIONS

ORIENTATION

The site of the Great Falls synagogue center is a lot 100 by 1000 feet, which is located on the west corner of Fiftieth street and tenth avenue south of Sunrise Addition. (fig. 1)

Tenth avenue is a main artery of the city and serves as a highway that connects a majority of the state's traffic traveling east and west. The other streets, Fiftieth street and Ninth Avenue are merely secondary streets which support light traffic.

ADJACENT ENVIRONMENT

Since the plot is situated in a business district directly adjacent to a residential district the environment sort of represents a visual cross section of the whole city. Because the

plot is surrounded by streets and avenues, one avenue of which is heavily traveled, vehicles can be seen and heard twenty-four hours a day.

Figure 5 shows the typical neighborhood in which the site exists. Not far from the site, radar stations on Malmstrom Air Force Base can be seen. In the opposite direction a very tall water tower rises above a skyline of roof tops several blocks distant.

Two strips of land approximately 100 feet wide, along both sides of the main arterial of Tenth Avenue are zoned for businesses. Though the businesses are not yet built up adjacent with the site a typical example of what it will be like can be seen just a few blocks away to the east. (fig. 3)

Across the highway lies a Greyhound dog racing track, although it is a little over two blocks away. The rest of the area around the track, up to the highway and behind it, is open and void of buildings. Information as obtained from the city engineer's office indicates that a school, park and other development is planned for all of the area around the site.

TOPOGRAPHY

The land within the immediate vicinity of the site is relatively flat. Right where the designated plot of ground is the ground dips sharply down approximately one or one-half feet and continues to be somewhat flat to the extent of the boundaries. A gradual swell of land elevates this part of town

from the rest. The swell is not very noticable; as it is so large in area but can be distinguished from other parts of town. The distant Highwood Mountains, with the foot hills leading up to them, can be seen 38 miles away. Gore Hill, upon which the municipal air port and the Montana Air National Guards are, "Hill 57" (as it is called) can be seen as lying respectively west and north of town.

VEGETATION AND OTHER NATURAL FEATURES

Sunrise Addition is a relatively new section of town consequently, it does not have any trees or existing vegetation that are over just a few years old. The strips of wheat used to cover the land before it was developed, so the farmers just plowed under other

plant life that did not aid in increasing their produce.

SOIL ANALYSIS

When the farmers planted wheat, sand began to collect in the stubble fields as the winds blew (majority of the time). Today there is about one to two feet of sand over a depth of many feet of gumbo. City engineers have not taken soil tests exactly on the site deeper than would be needed for small structures, but they made the statement that it would be safe to assume the conditions just mentioned would be adequate for the construction of the synagogue center.

ZONING REGULATIONS

Two strips of land along Tenth Avenue south each a little over 100 feet

wide, have been designated by the city as being within a "Local Business District". Located in a "D" district it is within this zone that the Center is to be placed. The zoning regulations are very liberal as pertaining to religious buildings. In the zoning ordinance booklet for Great Falls under Section 4-9-16 the following information is given for "D" districts:

No building or part of a building shall be erected or altered for residential purposes except in conformity with the area regulations prescribed for "C" Area Districts; provided however, that the limitations relating to the percent of lot area which buildings may occupy and the size of the courts and yards required shall be applied at the sill level of the second story windows, but not more than twenty feet (20') above the curb level. The regulations prescribed in the subsequent paragraphs of the Section shall be deemed to apply only to buildings used exclusively for some purpose other than that of a dwelling of an apartment house.

Building area: No building with its accessory buildings shall occupy, at the sill level of the second story windows nor higher than twenty feet (20') above the curb level, more than ninety per cent (90%) of the area of an interior lot. A building situated on a corner lot may occupy the entire lot.

Rear yards: Every building other than one situated on a corner lot shall have a rear yard the depth of which, at the sill level of the second story windows but not more than twenty feet (20') above the curb level, shall be not less than ten per cent (10%) of the depth of the lot. The rear yard at such level need not, however, exceed ten feet (10') on lots more than one hundred feet (100') deep. But in no case shall such least dimension be less than one-tenth (1/10) the depth of the building.

Side yards: Wherever a side yard is provided, its width at its lowest level shall be not less than six feet (6') deep. In no case shall such least dimension be less than one-sixth (1/6) the height of the building. The minimum area of an inner court shall be not less than twice the square of its required least dimension.

Outer courts: The least dimension of an outer court shall be not less than five feet (5'). In no case shall such least dimension be less than one-eighth (1/8) the height of the building.

"D" Height districts: In "D" Height districts no building shall be erected or altered to a height in excess of one hundred feet (100') or eight (8) stories.

PREVAILING WINDS

The prevailing wind in Great Falls is from the southwest. The weather bureau on Gore Hill compiled the following information concerning the average wind velocity as it occurred during each month of the year of 1963, which is normal:

	Miles/hour
January.....	16.8
February.....	15.9
March	14.2
April	13.9
May	12.0

	Miles/hour
June.....	12.1
July.....	10.9
August.....	12.2
September.....	14.4
November.....	16.2
December.....	17.3

Because the site is not shielded by any obstructions to the prevailing wind, the wind will blow quite hard at certain times of the year. However, the building will be a little sheltered from the north wind by the residential district directly adjacent.

AVAILABILITY OF UTILITIES

The site is within the city limits; therefore, gas and sewer are available. Lights and telephone are also readily accessible. The city will also provide adequate night lighting along Tenth Avenue as the area is developed.

IMMEDIATE AND ADJACENT VIEWS

Most of the views are mentioned under the heading of "Adjacent Environment". As a brief summary of the views: The immediate field of view will consist of residential houses, businesses, and one dog track. In the distant a water tank can be seen, radar towers on Malmstrom Air Force Base, and the Highwood Mountains are seen in the opposite direction.

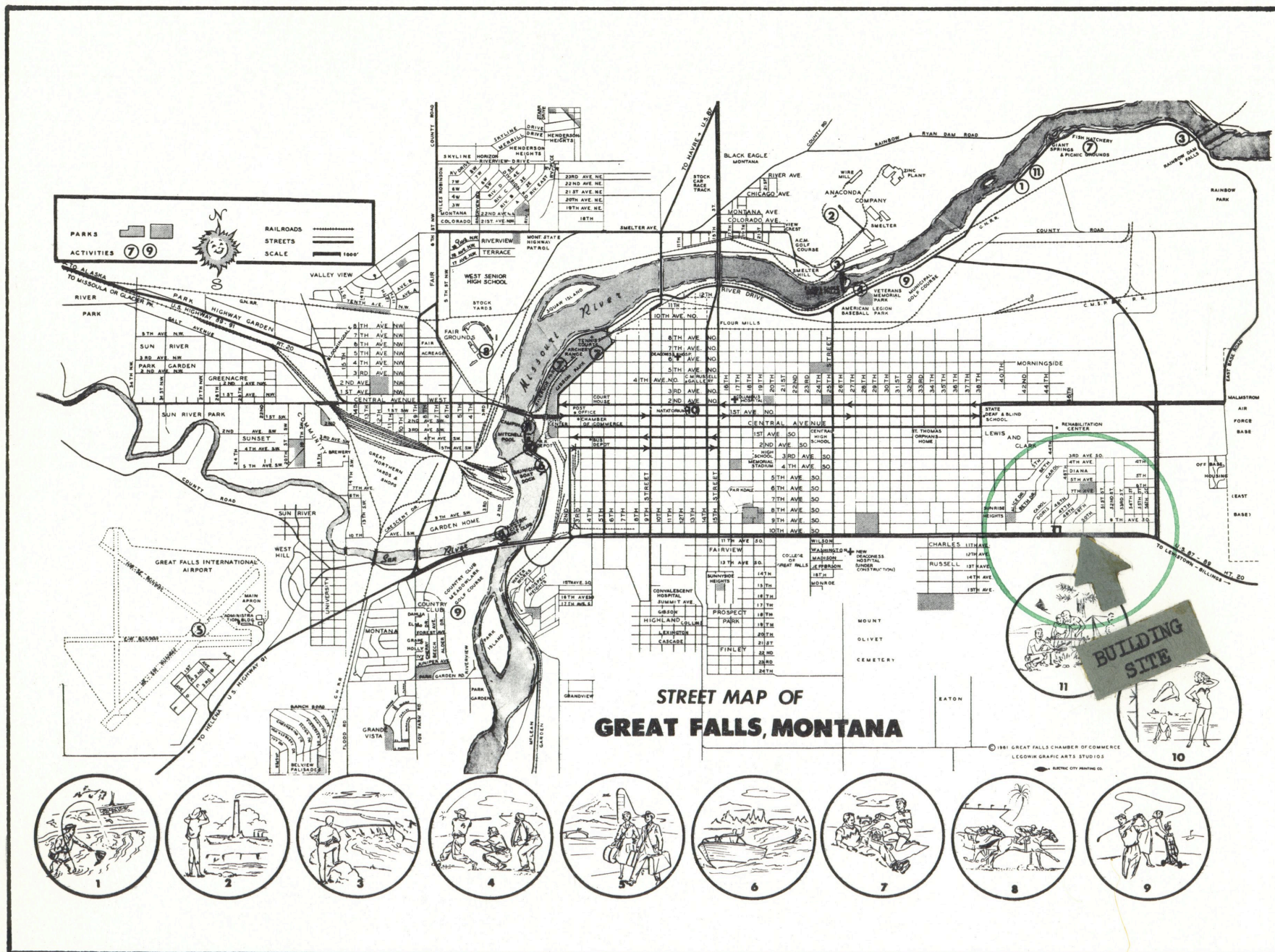
TRAFFIC PATTERNS

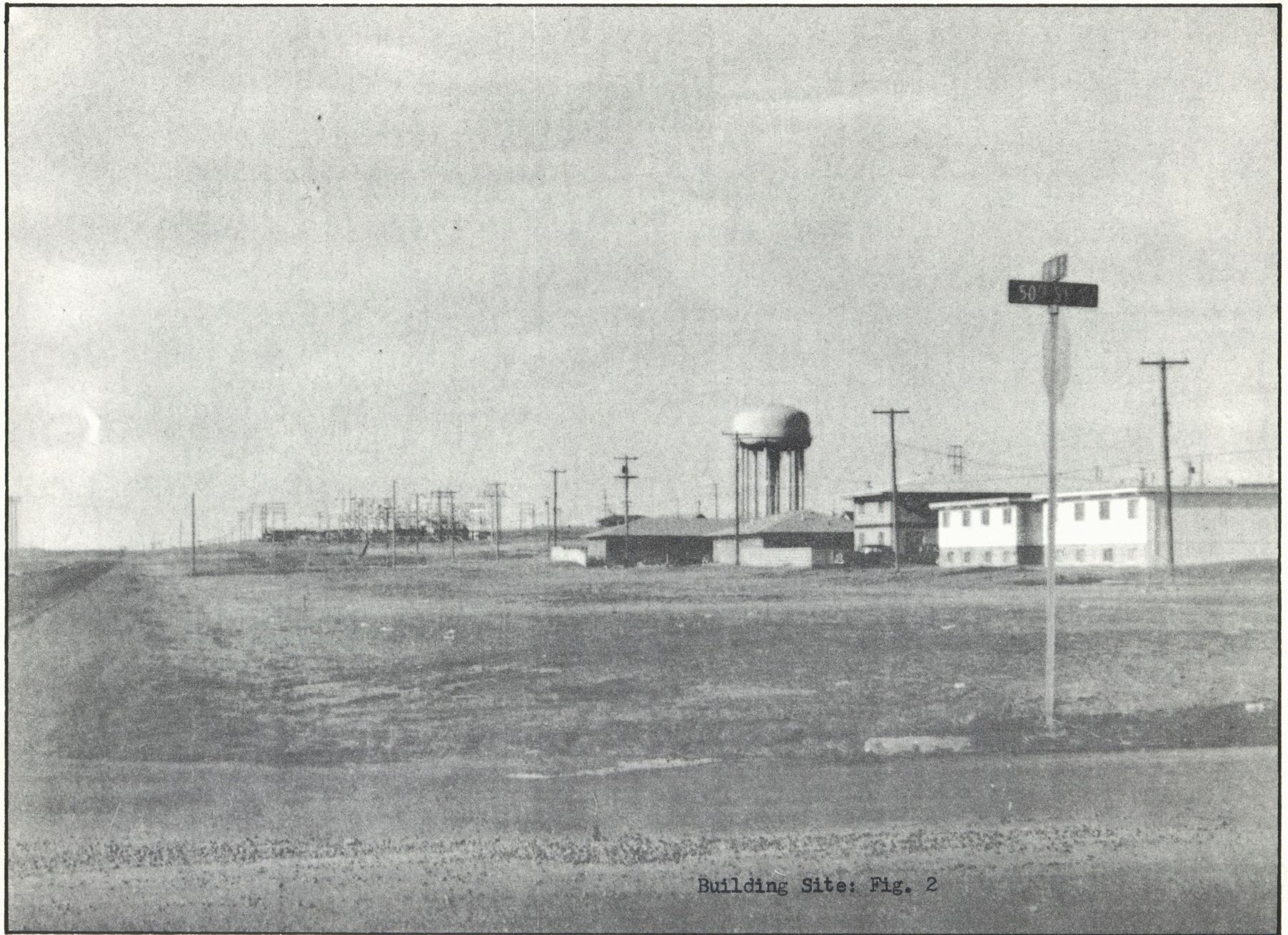
Tenth Avenue South is a four lane island highway. At each intersection the island is broken for traffic traveling in a perpendicular direction or for those wishing to make a turn to the north or south. The speed limit near

the site is 45 miles per hour, but this speed will be reduced as soon as there are more people living in the area.

Fiftieth Street is a secondary street interrupting the main road from the north. At the present time this street does not continue on through to the south; it is stopped by the undeveloped land lying south of Tenth Avenue.

Not too much traffic travels along Ninth Avenue as it is residential district. In fact its flow eastward is interrupted due to present lack of development. Figure 1 indicates the area is developed east of the site; but little of it actually is at the present.

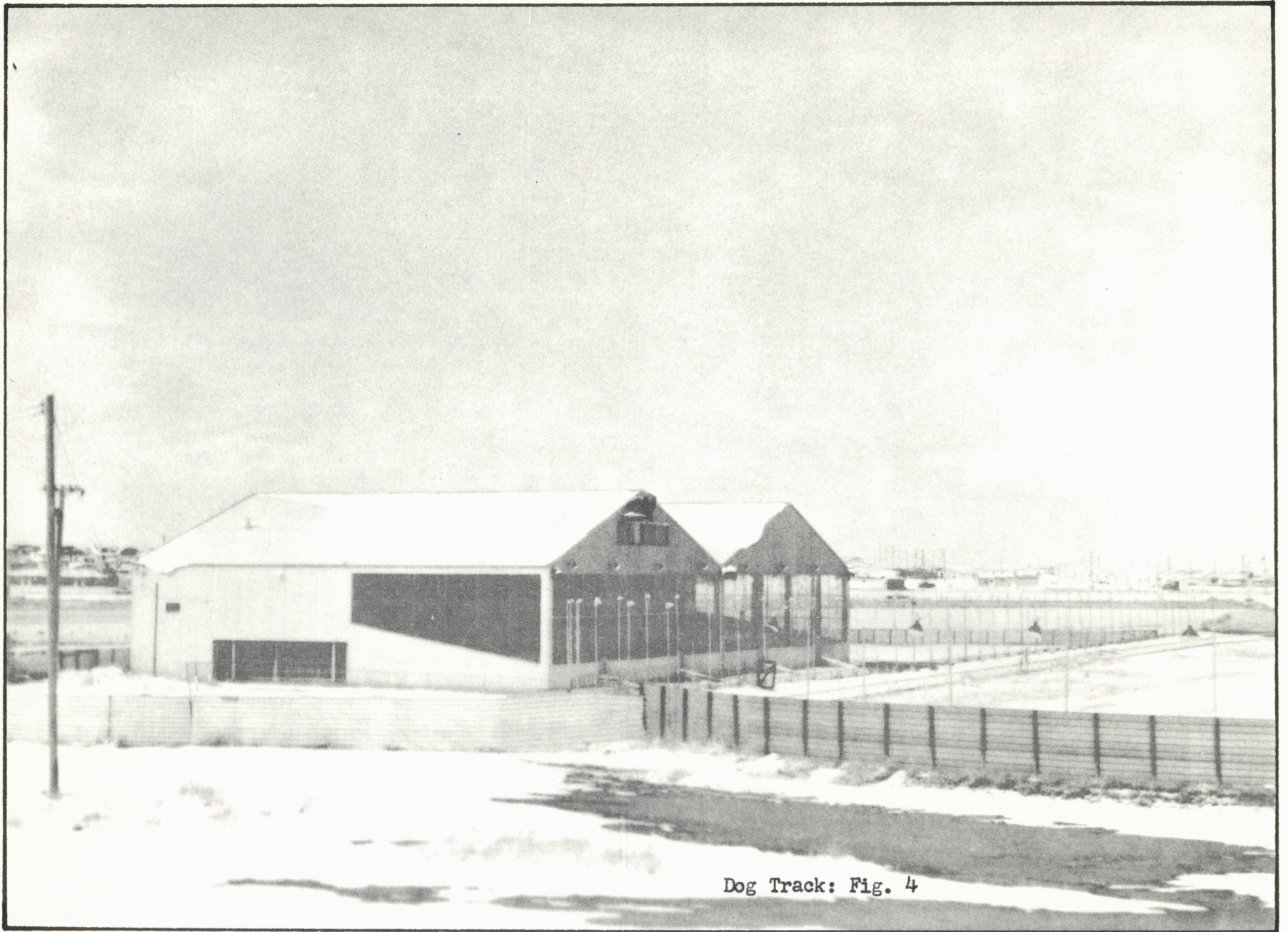




Building Site: Fig. 2



Site Environment (Residence): Fig. 3

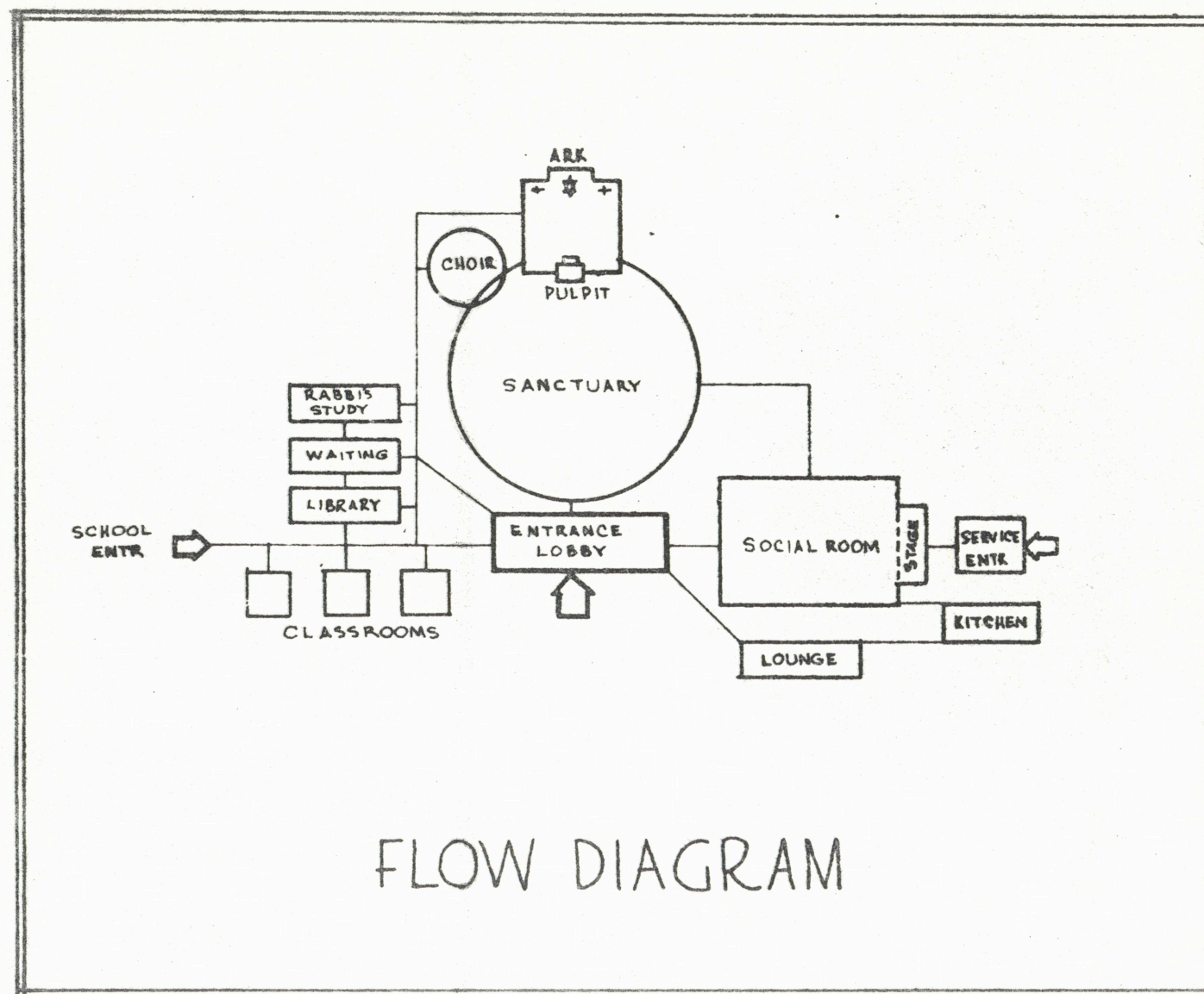


Dog Track: Fig. 4



Tenth Avenue South: Fig. 5

FUNCTION OF BUILDING



INTRODUCTION

About the only identifiable architectural "earmark" of Judaism is the unique functioning of the synagogue. To the congregation which carries on its activities there, correct functioning is the important factor. The function of this building must be so co-ordinated that the synagogue's economy will be kept at a bare minimum, while at the same time the intended use of the building must not be detoured from. The edifice will be used most of the days throughout the weeks of the year. Not only will the regular schedule of people and activities be followed, but at several times of the year there may be many more people than the structure is permanently built for. This is an important consideration in the planning of this complex. The most important over-all factor in the design in considering the function of the building is to remember that this Jewish synagogue center will be the nucleus of the Jewish activities in Great Falls.

Three important activities determine most of the functioning of the synagogue center; namely, religion, education, and socialization. Other areas which are not classified under the main heading activities will be found under the headings of "Other Areas", or "Outside Areas".

The flow diagram on the preceding

page will be a visual aid in helping to understand the use of the areas described.

RELIGION

Over four thousand years of religious worship account for very specified services and religious laws that are held in Judaism. Today the services, for the most part, are held indoors, rather than outside as done anciently.

Observance of the laws and the communion that man has with God makes the religious life of Jewish families very important. The synagogue is the one edifice planned to take care of these important factors of Israelite life.

SANCTUARY

The sanctuary will be the most used of all the areas for this purpose. Traditional rituals of holy days will mainly be held in this area also. Religious laws will be studied and discussed often. Judaism, traditionally as well as scripturally, states that religious laws should be learned, evaluated, and put into practice. Together the congregation will also celebrate some of the rites that mark each individual's way through life; ie., the coming of age, marriage, death and Yahrzeit (anniversary of death).

Holy days are extremely important, for many of the congregation who are unable to come to regular services come to these celebrations.

Also, family relations and friends may come from many miles distant to spend the holy days with their loved ones; consequently, the sanctuary must be able to compensate for the influx of people. Under the section entitled, "Flexible Possibilities of the Synagogue", are some examples of just how this expansion may be planned for. Of course much of the holy day's activities will include the use of more area than just the sanctuary; therefore, other parts of the building will have to be planned to remedy the use of other areas. Such areas will be described.

Rosh Hashana, New Years, is the first of these special celebrations that starts out the new year. It

inaugurates a ten-day period of self-examination, and is climaxed by the Fast of Yom Kippur, the Day of Atonement. The Festival of the Tabernacles, a joyful and thanksgiving harvest holiday, comes five days later. Symbolic building of booths, or succahs, decorated with fruits, vegetables, and other harvest symbolism is important to this ceremony. Chan-
u-
day, comes in December, and commemorates the success of the Macabees in the struggle against Antiochus the Fourth. It is celebrated by the lighting of the oil lamp, which at that time, miraculously burned for eight days. Purim, held in March is a particularly joyful time. The Scroll of Esther is read, and the

children enjoy masques and pageants telling of the circumventing of Haman's plot by Queen Esther. Also in March, the Passover, a great celebration lasting eight days of celebrating freedom from Egyptian bondage is observed. Passover Eve starts with a Sedar supper and is repeated the next night. As stated before, these celebrations will require more than just the sanctuary for their successful fulfillment.

Because the services of the sanctuary are more of a learning nature than of a meditating nature, though meditation is part of the service, a universal requirement of the synagogue sanctuary is to have adequate lighting. This can be accomplished either

by controlling the natural light or by using artificial lighting. Which ever lighting is used it must be adequate for seeing as reading will certainly be hindered.

Seating in the sanctuary may be permanent, movable, pews, or folding chairs. As long as the seats can be arranged so that aisles may be incorporated (used for certain services) the placement is usually left to the architect to place them in the way that he thinks is best. No kneeling benches are needed as prayers are said in a standing or seated position. However, prayer racks for books are used.

Tradition has placed this room at least one step lower than the vestibule,

or one step below the earth. There is some disagreement among scholars concerning the use of this concept, but it is used whenever possible. A further explanation of this is found under the heading, "Aesthetic Considerations". To avoid accidents the downward step should be readily distinguishable, not only by the local congregation, but also by visitors who may or may not be of the Jewish faith.

There is no particular size or shape that the sanctuary has to be. Usually, however, there is a directional tendency towards the place where the ark is kept. When possible the ark is kept next to the east wall, so that the entrance from the rest of the

Center will be from the West. West entrance direction is also traditional. The ark does not always have to be stationary, and can be rolled where ever desired.

The most important element in, not only the sanctuary, but in the whole Center is the Torah. It is hand written on a parchment scroll that is about twenty inches high and about one foot in diameter. The law, is state in Moses's five books (Pentateuch), is contained within the scroll. It is wrapped in exquisite fabrics. Staves about which they are wound are surmounted by removable metal caps called rimonim. Rimonim are in the form of pomegranates or little crowns. The Torah is read

through in annual cycles, the double staves enabling the scroll to be left open at the place of the succeeding lesson.

The ark houses the sacred Torah, and is the second most important element of the sanctuary. The ark usually is in the form of a cabinet kept in a niche in the east wall. However, some scholars, today, feel that the ark should be movable as it was in the time of Moses when it was carried from place to place. If it is movable it may assume the form of a chest or piece of furniture. It supposedly replaces the "Holy of Holies", and it is usually covered by a curtain.

Originally the Eternal Light was

an oil lamp, now being replaced by the more convenient electric light; but in both cases it is always hung or placed near the ark.

Above the ark is placed a seven branched candle stick called the menorah. The menorah at one time was an eight-branch symbol with a ninth set at a different level.

The bima is a platform, elevated about three steps, that is ascended when the ark is approached. Sometimes the rabbi will remove the Torah for reading, while at other times it will be removed by another member of the congregation. On the bima are seats for the officers of the congregation, the rabbi, and the cantor. The latter is a religious official who chants

liturgical music. Some of the best designed synagogues have place this platform in the center of the sanctuary; as a result, it does not have to be placed directly adjacent to the east wall. In some cases the ark, which contains the Torah, is entirely separate from the bimah, or alemar. There may also be a reading desk and pulpit on the alemar upon which the Sacred Scroll is read. These can be on either side, or centered in front of the ark. When possible it is good planning to allow enough room on the platform for groups of people who may need to use the platform at one time. For instance, the Orthodox Jews have a confirmation class, which grows out of the Bar Mitzvah

ceremony for boys, that would need, as a group, the bima.

All congregations do not make use of a choir, piano, or organ; but their use is becoming more popular among the Conservative and Liberal congregations. The choir may be placed at the rear of the room or hidden behind or beside the alemar. Sometimes a screened alcove, used only at certain times of the religious ceremony, may be used. The piano, or organ, could be used in the same way.

The way the sound is dispersed and carried from individual to individual is quite important. Much of the service is responsive reading; therefore, the congregation should be

able to hear well enough to recite when their turn comes. A public address system will help to accomplish the task of providing good sound transmission; this is important.

EDUCATIONAL

Education is very important to the Jewish individual, especially to the men and boys of the congregation. The ability of the Jewish person to take financial care of himself is well known throughout history. Thousands of years ago Jewish fathers always taught their sons a trade so that their sons would not be dependent but independant. Today this is true, too. Whenever the Jewish congregation of an area begins to grow the economy of the locality probably is quite stable

or else it is rising.

Classrooms

Classes begin at the kindergarten age and last until the youth is admitted to the congregation as an adult. Today adults are more frequently using these Jewish centers. Having enrolled in adult courses they come to learn crafts or to help the youth. Both instances will probably take place in Great Falls.

There should be a minimum of three classrooms to take care of the classes that will meet in the Center. These classrooms will also be used as hobby and craft rooms, club rooms, Boy and Girl Scout rooms, and various youth group rooms. Hadasah, the women's organization of the Great Falls

congregation, would especially use one of the rooms, in which case extra attention will be given to make it suitable for the ladies.

The youth will come to a sort of school to learn Hebrew and to study the Law; because of this, a separate entrance should be made available if possible. The class rooms will be equipped with as modern equipment as the budget will allow.

SOCIAL

As this building is a house of assembly as well as a house of religion and education, special observance of the social needs of the congregation should help in molding the design. The social functioning of this edifice will have to be well organized to pre-

vent confusion existing between two or more different activities that may be being held at the same time.

Recreation or Social Room

The largest room for the purpose of holding social affairs is the recreation room or social room. Whatever the name is that is given to this area, it is probably the most versatile room of the entire building complex. Many different functions will be engaged in within this room.

If possible the social room should be planned to open up to the sanctuary, for extra seating may be made available for additional people who will come to celebrate the holy days. Because the use of this room

helps to extend the sanctuary, the acoustics must be planned for with care. It will also be wired for a public address system. Reading will require that it, as is the case with the sanctuary, be well lighted. If the final design requires that a movable ark be used then the floor relationships to the sanctuary must be taken into consideration so as not to interrupt the movement of the ark if it has to be rolled from one area to another.

Dinners and banquets will be held during the course of the year. The social room will be used for this purpose. As previously stated, much of the celebration of the holy days consists of using large a-

mounts of food and drink. Naturally the kitchen should be readily available to this area.

Youth parties can also be expected to be held from time to time. The building may be opened to the public at different intervals to participate in these social affairs. Dances, which will include congregation and friends, will be held. The floor of the room will have to be able to withstand the rough use to which it will be subjected.

The recreation room will also be a little larger than a basket ball court so basketball can be engaged in. The youth of the Great Falls group and the air men stationed at Malmstrom, will use the court often. Competition

with city teams and other religious organizations will be included in the schedule for the year.

Local and traveling lecturers will also use the hall for their purposes.

Stage

At one end of the social room will be a stage. Play acting is engaged in frequently. The stage will be placed in such a direction to the social room that seating will be adequate for seeing the stage performers. Adjacent to the stage, or on the stage, dressing rooms should be provided; however, a classroom, or some other room, may have to serve this purpose.

Kitchen

The kitchen is a room that will have a lot of hard use. Banquets, parties, dinners of all kinds, and holy day celebrations will require that the kitchen be as workable and versatile as possible. The sisterhood of the congregation will probably have teas and social events periodically. Weddings and receptions, which require the use of the kitchen, are a part of the normal activities for the year.

The dietary laws of Judaism play an important part in Jewish history. However, because of the limited size, and since most of the congregation will be of the reformed group, the kitchen facilities as pertaining to the more stricter dietary laws will

not be a large concern in the design of the kitchen.

OTHER AREAS

Vestibule or Lobby

A building has to have a starting point and a dispersion point; this is extremely true for a Jewish synagogue center. The vestibule serves this purpose. From this area all parts of the building are to be accessible. Because circulation is important in this type of building, the vestibule should be well planned. Different functions may be carried on in the immediate vicinity at the same time without being interrupted; i.e., if the vestibule serves its purpose well.

Jewish people like to visit,

and this is a place to do it; therefore, it should be large enough to accommodate, in addition to those who wander off into the social room, the numbers of people that will be greeting each other upon arrival or those shaking hands as a goodbye. This visiting will take place in the incorporated lounge. The recreation room is not primarily for this purpose.

Located in this area will be placed the Yahrzeit Tablet. This tablet will have on it a list of the departed dead of the congregations of Great Falls and Malmstrom Air Force Base.

If the vestibule has a direct entrance to the sanctuary, it should,

enter from the west.

Administration

The controlling section of the building will have in it a rabbi's office or an official's room. This will be for control of the library and for the supervision of the Center. It is desirable to have a waiting room in this area for persons desiring an appointment with the rabbi or the official who is in charge. The administration area will be visible from the vestibule or main entrance.

Rest Rooms

There will be adequate rest room facilities for the building complex. The women's room will include a powder room in conjunction with the toilet area. These rooms, if possible,

should be related to the social room and stage, though it is not necessary that this be a direct connection. The rooms should be easily found, but not obvious. Within each of the rest rooms a shower will be located; these will be used by the ballplayers and other recreative persons.

Storage, Mechanical, and Janitor

Sufficient storage space must be made available throughout the building. Each particular room has its own storage requirements. A mechanical plant will be housed in the structure to take care of the heating and air conditioning units. The janitor's room will be nothing more than a little room in which to store the necessary cleaning equipment for

Animal forms have also been used to mean certain things. For instance the rabbit meant domesticity; the owl meant wisdom; the snake meant sagacity; the parrot meant purity; the rooster meant vigilance, the pelican meant love and care; the lion meant great power; the eagle meant inspiration; the stag meant speed; and the panther meant strength.

The early children of Israel, under the direction of Moses, lived in the wilderness for nearly 40 years during which time they erected tents as temporary synagogues or tipples. At that time the ark was carried where ever they traveled, and was kept in the tents when they stopped. Today the actual form of the ark is

not known, but the fact that at one time it was used as a form of worship in the natural background of the land, the architectural character that is being sought after today also should indicate a closeness to nature. This can be accomplished by combining the materials so they are organically related in composition.

Three divisions exist in Judaism today: 1) Orthodox, 2) Conservative, and 3) Liberal; their beliefs range from extreme to radical. The Jewish population in Great Falls is not very large, and since a large percentage of the congregation will come from transient people, who live on the air base, the center must be able to aesthetically take care of the three

divisions of people as a mixed group or as a separate group. No matter how conservative or how liberal they may be, they all have a common respect for the Laws, the Torah.

The bigger portion of the use of the building must be extremely flexible for at one time the sanctuary may be a place of learning rather than a place of worship. The character of the building must accommodate these changes, though units of the building that are specifically designated should not completely lose their identity. This means that the sanctuary will still be evaluated as a sanctuary as viewed from the outside or the inside, but a diversity of function will not be disturbing.

A harmonious relationship between the Jewish synagogue center and the surrounding buildings must exist. This relationship must be such that the center will not seem out of place in the neighborhood, yet at the same time, it must indicate its purpose for being there. In ancient towns the synagogue was forced to face the alley, but now, and in the specific location it is in Great Falls, it will be dominate and acceptable. It should invite inquiry. Though it is planned to be near an extremely heavy traveled thoroughfare, it needs to be a little secluded. Perhaps this will be accomplished in the landscaping or in the way the building is place on the lot.

the building. A full time janitor will not be hired for cleaning the building.

OUTSIDE AREA

Courtyard

Traditionally the synagogue was approached through a courtyard; however, this is optional now. When a courtyard is available meetings of the congregation are held in it during the warmer months of the year. Even though Great Falls has a rather cool climate most of the year, there are some very warm days and nights which would be ideal for outside meetings or services.

Recreational Area

An outdoor recreational plan will be incorporated in the design.

Tentatively a tennis court and swimming pool will be planned to be added within several years after completion of the building.

Parking

Parking space is a vital problem of consideration as most of the congregation will bring their own cars to the Center; therefore, sufficient space will be allocated for the automobiles movement and parking.

AESTHETIC CONSIDERATIONS

"The Jewish Temple merely has to be beautiful", commented Philip Johnson, one of America's leading architects who is currently engaged with the New York Jewish Museum in searching for a modern expression of Jewish architecture. (14:92) He also stated that the synagogue is the finest problem in architecture.

Not until the twentieth century has any real attempt been made to develop a style of architecture original to Judaism. Persecution of the Jews in history probably is the biggest reason for this lack of architectural identification. However, today, and especially in America, Judaism is much more free to aesthetically express its beliefs in the architectural

character of its structures. Because the New York Jewish Museum is now exploring the possibilities of finding such a visible expression the Jewish synagogue center for Great Falls should be an added effort in this direction of aesthetic research.

Principal tasks of art are to state old truths in new ways and to awaken the mind through the eye. Since the synagogue of the past had no architectural identity of its own, some study of the basic elements, which compose Judaism, is necessary. Thus the character of this structure, to be successful, will have to indicate to persons inside and outside the building that the edifice is an expression of a specific religion that

is over 4,000 years old. During this time the religion has been quite stable in its beliefs. This stability, especially, will be a basis for the aesthetic forming of the building. Integrity, temperance, devotion, learning, brotherly love, charity, knowledge, patience, humility, diligence, faith, and virtue are morals specifically stated in their scriptures as being characteristic of the religion. Though the structure itself is not a living, thinking organism, it should reflect in its composition of form, color, texture, shape, size, and line these very important religious components.

The Jewish synagogue center is a dual-purpose building. Not only will the most holy days be celebrated in it, in addition to the regular services held throughout the year, but social functions will take place as well. Dances, dinners, parties, crafts, and recreation of various types will be made available, inasmuch as the budget will allow. The synagogue was traditionally the same kind of building; it was a house of the people. The character of the building; therefore, should be expressive of a religious and social nature.

Mysticism has no place in a Jewish synagogue; this is in contrast with the Christian concept of a religious place of worship. For this reason the sanctuary of the building is not supposed to give the feeling

of one's soul rising up through the apex of the roof to heaven, rather it should transmit an "earth hovering" feeling. The Talmud states that the synagogue should be on the highest hill in the community, and that it should be the tallest building; however, this rule is more for dominance rather than for having a rising spiritual experience.

Thousands of years ago the Jews built the synagogue as an edifice for prayer and study, not to house a visible god as their neighbors, the heathens did. Social gathering was also a purpose for building the synagogue structure. Even today the Jewish people are a very friendly congregation when meeting together.

This synagogue center should, likewise convey a warm friendly feeling in its visible construction. By the correct combining of materials this warmth can be accomplished. Proper lighting will also be an important factor to consider in the category of thought. As a short resume: There is not a specific Jewish style of synagogue or temple; the architectural expression varies with time and place; and the synagogue center is a dual-purpose building, not housing a supernatural force, but it is for housing a friendly and sociable congregation. This review of basic characteristics helps to indicate that art and architecture of this type of edifice may be exemplified

in three ways in order to capture an architectural character which is not traditionally identifiable, but which expresses Judaism in a synagogue center. These three ways are: 1) Symbolism, 2) ritual objects, and 3) illustrations.

Jewish history is full of symbolism. Very early temples revealed that many of the articles which were used in worship services were eventually symbolized. An example of such are the Tablets, usually placed above the Torah, which represents the Tablets of the Law, obtained by Moses. Although there is no universally accepted Jewish symbolism, possibilities of establishing some that are meaningful

offers a challenge to the architect. These, of course, would be works that would restate old ideas in new ways, so that people would wonder and remember.

Symbolism can be a part of the building complex; ie., the structure of the building may itself be a symbol, or the symbolism may take the form of decorative objects. In the case of the latter they must be placed in planned positions where they demand attention and can be studied, rather than by placing them where they can be only imperfectly seen and are only vaguely acknowledged. This necessitates them being incorporated into the plan of the building. Caution must be employed when incorporating

symbolism in the structure plan, as false architecture may evolve; ie., the best synagogues are of the purest form, the most straight forward expressions of what the synagogue should be. Among the least successful ones are those which depend on symbolism in determining the plan of the structure.

Because the actual symbolism that will be used in the Great Fall's synagogue center can not be determined at this time, it would be well to state some of the various symbols used in the past. Some of these symbolic decorations were: the Shofar, a ram's horn which was blown as a part of the ritual; the cup and vase used for sacrificial wine; the Esrog, a citron fruit; the Lulab, a palm leaf tied with myrtle and willow that was carried in the procession; the phylacteries, bands of cloth worn during prayer; the pointer used in the following characters of the Torah; the Tablets of the Law; the Sacred Scroll; the signs of the Zodiac; the Tree of Life; the Rod of Aaron; the Burning Bush; the musical instruments used in the First Temple; and the Twelve Tribes of Israel. One of the symbols that was more abstract than the others mentioned was the Star of David. Not only have these objects been used as merely decorative objects, but some have been interwoven into the structure of the synagogues themselves. Care must be used, however, so that

the symbols do not become idolatrous. little individual architectural char-

Ritual objects have, in manyacter it has.

cases, been used the same way as has
 already been discussed about symbolism.
 The Eternal Light that burns near the
 Torah is symbolic of a flame that
 burned for many days without going
 out. At one, or both, sides of the
 ark is almost always a seven branch
 candle stick, or menorah. The floor
 of the sanctuary is set below the sur-
 face of the earth whenever possible,
 symbolizing the ancient Psalm: "Out
 of the depths have I cried unto Thee,
 O Lord". The Torah is a copy of the
 Pentateuch, the five books of Moses,
 and is the most precious thing in the
 whole building. Aesthetically this
 symbolism helps give to Judaism what
 Generally people are of the
 opinion that no figures, other than
 geometric and floral designs, are
 permitted in the building as paint-
 ings, sculptures, or murals; this is
 not true. Ancient findings have
 proven that frescoes on walls depic-
 ting man in various stages of his
 life are contrary to popular belief.
 Many beautiful human figure art works
 have been found in ancient synagogues
 that would rival the best of art any-
 where in history. The Dura European
 Synagogue, which is one of the earli-
 est synagogues discovered, shows
 the infant Moses being taken out of
 the Nile by a handmaiden.

The building must seem to exist for just the particular spot of ground chosen. When people pass by it must ^{yet} portray the character of a Jewish synagogue center; that of which has yet to be defined architecturally.

ECONOMIC CONSIDERATIONS

ECONOMIC CONSIDERATIONS

Since the Great Falls Jewish population is not very large, the cost of construction, maintenance and improvement are especially important factors in the congregation, though some of it will be absorbed by the Union of American Hebrew congregations, which is a national organization composed largely of Reformed and Conservative Jews. A large portion of the finances may be dedicated as a memorial to a particular person of the congregation who has died, in which case the building would probably carry the name of the deceased.

Having a good quality building is a factor of importance. Jews are known for their ability to be economically

stable; therefore, their stability should be reflected in their most cherished building, the synagogue center.

I believe that the economic factor should enter in as a major portion of the research development which is being carried on to find a modern form of expression for Jewish architecture.

Since there is no one specific rule to follow in designing a synagogue center. The approximate cost of the building was estimated by averaging the square footage of several other Jewish centers of nearly the same size.

The Marshall Valuation Service was then consulted to arrive at a total cost. Some areas of the design complex can

not be approximated at this stage of the design.

The following information is based on the assumption that the Center will be a Class C building as stated in the Marshall Valuation Service. Requirements for this type of structure are:

Frame: Masonry or concrete, load bearing walls with or without pillasters, masonry or concrete walls with steel or concrete frames.

Floor: Wood or steel joists, wood or steel deck.

Walls: Brick or concrete block masonry, tilt-up, or formed concrete.

Roof: Wood or steel joists, wood or steel deck.

Synagogue centers are not listed in the Marshall Valuation Service, but churches are. A church having nearly the same component areas as the Center was chosen to help approximate

the total cost of the structure.

Because the recreation room has much the same requirements as an auditorium, the price estimation for this room is listed separately as an auditorium.

Calculator Method.

Church: class C Cost/sq. ft.

Excellent	\$ 21.69
Good	17.15
Average	13.88
Low cost	10.98

Auditorium: class C

Good	\$ 22.68
Average	17.76
Low cost	11.47

Assuming that the synagogue center, minus the recreation room will be classified as "good", and that the classification of the recreation area will be "average", then:

Total cost of Center..... \$79,600.00
 Total cost of Recreation
 room 31,200.00
 Total cost of the two\$110,800.00

The estimate includes all of the designed areas of the Center as described in the "Function of the Building". This, however, does not include pews, organ or piano.

Cost for pews/linear ft..... \$ 15.00
 Total cost for 200 persons.. 4,500.00
 Total cost of building... \$115,300.00

Site considerations.

As stated previously the site will be utilized for parking, possible worship services, and recreation. An estimate of total site preparation is not yet possible to determine, though an estimate of what it will cost per sq. foot can approximated.

Concrete sidewalk:

3" thick \$00.40
 4" " 00.43

Paving:

4" thick 00.27
 6" thick 00.32

Excavation 00.08
 Fill 00.09
 Site grading 00.05

Operation and Maintenance Costs.

The following figures are taken from the up-keep of a similar size and type of structure as determined for a yearly average.

Heat and Lights..... \$539.29
 Part time custodian..... 780.00
 Water..... 52.62
 Piano and organ repairs
 (not typical/yr.)..... 41.95
 Carpet 167.90
 Miscellaneous 62.87
 Total\$1,748.44

PROGRAM

RELIGIOUS

Description	Proposed area sq. ft.	no.
SANCTUARY	1,260 sq. ft.	1
FUNCTION: Provide main area for praying, worshipping, and carry- ing on holy day celebrations.		
EQUIPMENT: Seating, Torah, ark, menorah, Eternal Light, public address system.		
FINISH: Acoustically treated, good quality.		

EDUCATIONAL

CLASSROOMS (EACH)	250 sq. ft.	4
FUNCTION: To be used for learning the Law, crafts, Hebrew; also used for hobby rooms, club rooms, and small social rooms.		
EQUIPMENT: Blackboards, shelves, teaching aids, desks, chairs.		
FINISH: Good quality, durable.		

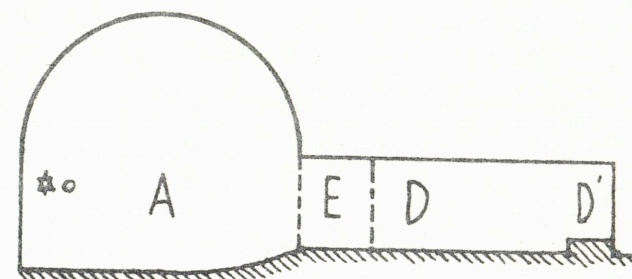
Description	Proposed area sq. ft.	no.
LIBRARY	314 sq. ft.	1
FUNCTION: Provide space for books and other educational material; also to act as specific meeting room.		
EQUIPMENT: Books, shelves, large conference table, chairs.		
FINISH: Good quality		
<u>SOCIAL</u>		
RECREATION ROOM	1,800 sq. ft.	1
FUNCTION: To provide space for the larger social events and to be an extension to the sanctuary when needed.		
EQUIPMENT: Public address system, folding chairs, folding tables, in- side games.		
FINISH: Simple and durable.		

Description	Proposed area sq. ft.	no.
STAGE	500 sq. ft.	1
FUNCTION: Provide area for play acting, skits, talent shows, and lectures.		
EQUIPMENT: Stage lights, phono- graph or tape recorder, stage sets.		
FINISH: Good quality		
KITCHEN	450 sq. ft.	1
FUNCTION: provide cooking and food preparation when needed.		
EQUIPMENT: Electric range, oven, refrigerator, sinks, cabinets.		
FINISH: Washable and durable		
<u>OTHER AREAS</u>		
VESTIBULE (LOUNGE INCLUDED)	378 sq. ft.	1
FUNCTION: Dispersion area, and small visiting area, coat and wrap placement		

Description	Proposed area sq. ft.	no.
EQUIPMENT: Yahrzeit Tablet bulletin board, coat hangers.		
FINISH: Good quality		
ADMINISTRATION	260 sq. ft. one room, not including waiting	2
FUNCTION: Provide control over the building, and library.		
EQUIPMENT: Desk, shelves, chairs, lounge chairs.		
FINISH: Good quality.		
REST ROOMS (EACH)	299 sq. ft.	2
EQUIPMENT: Lavatories, bowls, paper towels, mirror, waste basket, shower.		
FINISH: Washable and durable		
STORAGE ROOMS (IN EACH ROOM OF CENTER)		
FUNCTION: Provide storage.		
EQUIPMENT: None.		
FINISH: Durable and rough.		

Description	Proposed area sq. ft.	no.
MECHANICAL ROOM	100 sq. ft.	1
FUNCTION: Provide space for heating unit.		
EQUIPMENT: Heating unit		
FINISH: Durable		
JANITOR	75 sq. ft.	1
FUNCTION: Provide space for jan- itor's cleaning supplies.		
EQUIPMENT: Cleaning materials		
FINISH: Durable		

Figure 4: right
 Variant in which the entrance
 E is set between the sanctuary
 A and social hall D, with stage D'.



SECTION

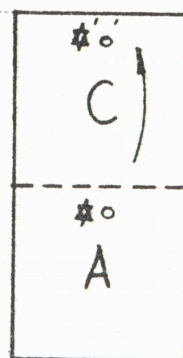
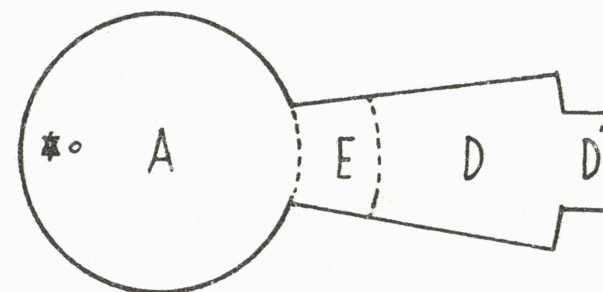
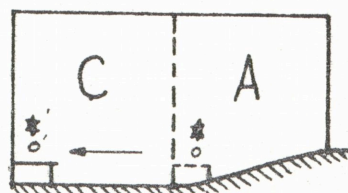


Figure 5: left
 Showing how the ark may be rolled back into
 the social hall C, when more space is needed.



SECTION

Flexible Possibilities of Synagogue: Fig. 7

Figure 1:right
Small chapel B, and social hall
D may be combined with sanct-
uary A, when more space is needed.

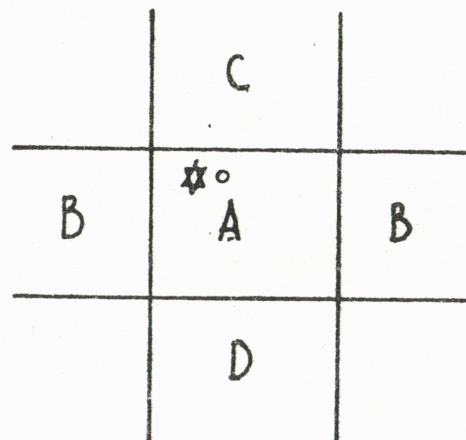


Figure 3: right
Diagram to show possibilities
of dual use, where A is the per-
manent seating, and BB, C, and
D possible expansion spaces.

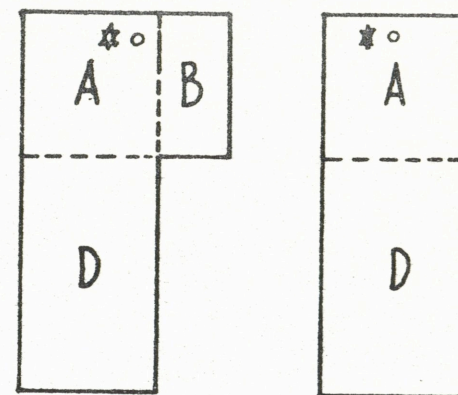
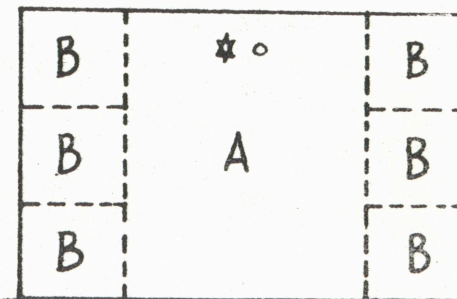


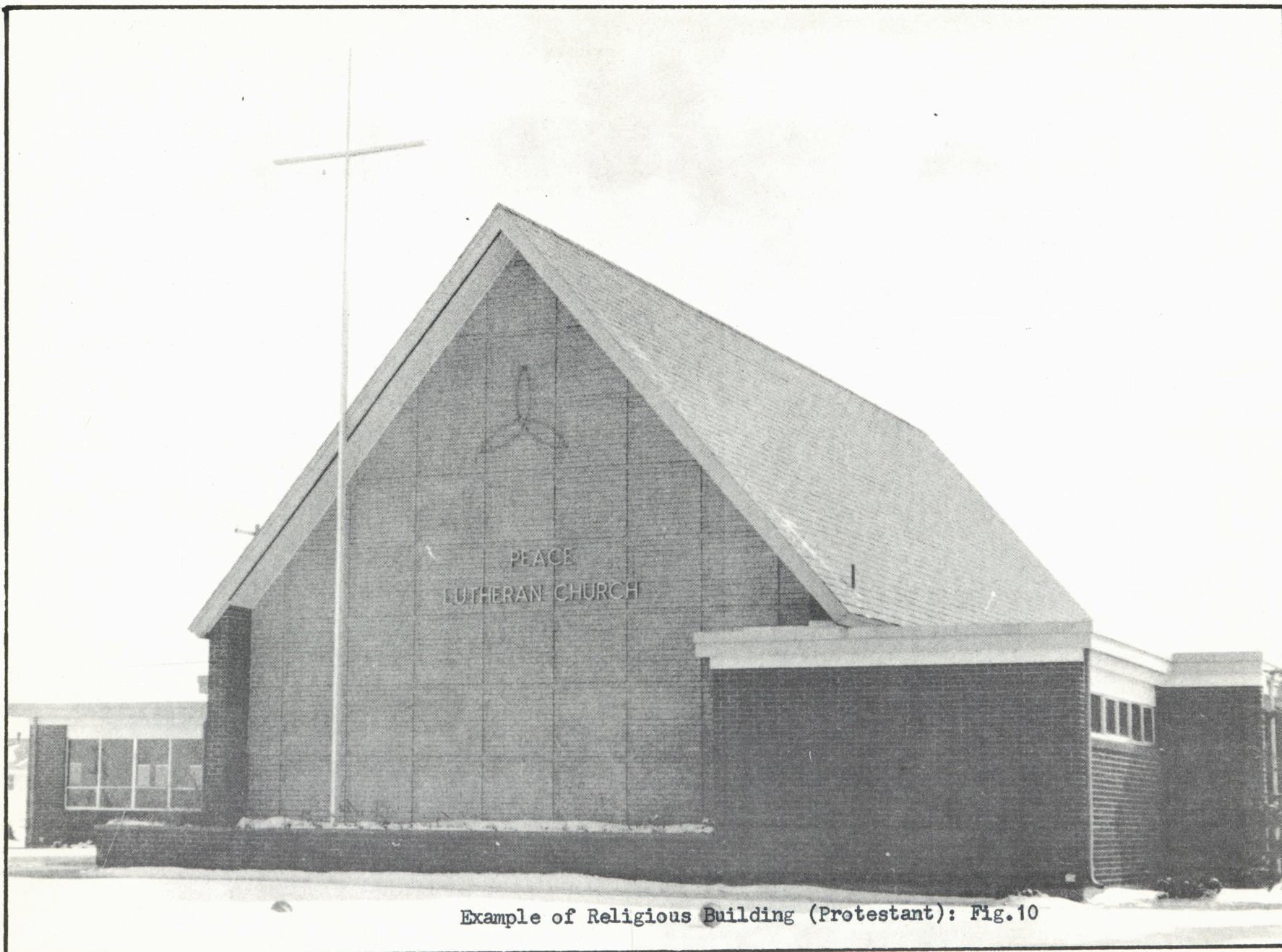
Figure 2: below
Classrooms B at each side of the
sanctuary A are walled with mov-
able screens. With these rolled
back the classroom space becomes
part of the sanctuary.



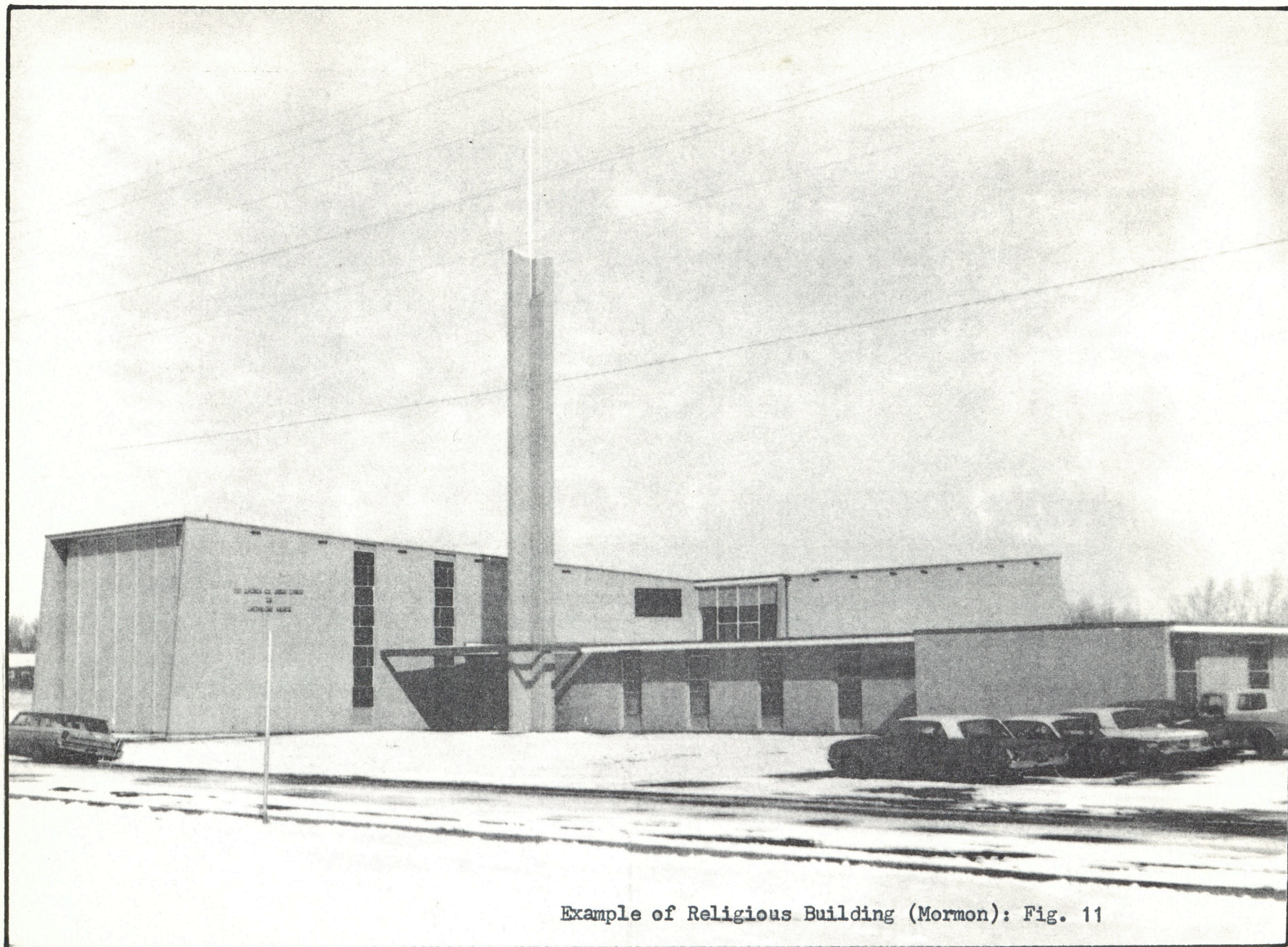
APPENDIX



Example of Religious Building (Catholic): Fig. 9



Example of Religious Building (Protestant): Fig.10



Example of Religious Building (Mormon): Fig. 11

SOME VITAL STATISTICS FOR GREAT FALLS CLIMATE

<u>Description</u>	<u>Averages</u>
Temperatures for the city	
January	23.6°F
July	69.0°F
Growing season	139 days
Annual precipitation	15.21in
Snow fall	
January	8.1
February	9.9
March	9.5
April	4.5
May	1.5
June	0.5
July	trace
August	0.0
September	1.4
October	2.7
November	8.4
December	7.5
Total for yr. 54.0 normal	

COMPARATIVE STATISTICS - BUILDING
City of Great Falls
Montana

<u>YEAR</u>	<u>TOTAL PERMITS</u>	<u>VALUATION</u>	<u>RESIDENTIAL UNITS</u>	<u>VALUATION</u>
1950		3,015,395	317 permits	1,757,415
1951		2,966,120	284 permits	1,769,375
1952		3,236,730	303 permits	1,097,250
1953		3,031,540	254 permits	1,655,900
1954		4,712,919	346 permits	2,787,700
1955		7,234,193	419 permits	4,855,036
1956		7,747,695	476 permits	4,977,405
1957		7,861,483	364 permits	3,747,511
1958	1,292	11,092,697	729 UNITS	6,627,859
1959	1,202	10,901,799	702 "	6,610,121
1960	1,143	13,140,752	740 "	6,551,099
1961	999	8,779,429	594 "	5,440,384
1962	852	8,683,233	471 "	4,432,044
1963	817	12,380,808	505 "	5,056,206

834 South 13
Bozeman, Montana
16 January 1964

Rabbi Samuel Horowitz
420 Lordwith Drive
Billings, Montana

Sir:

Philip Johnson, one of America's leading architects who is currently engaged with the New York Jewish Museum to research a modern type of design which will help express the centuries old religion of Judaism, says the synagogue is, "the finest problem in Architecture". I agree.

I am at present engaged in an architectural thesis at Montana State College. Because this thesis will bring to the surface my experience and education in the architectural field, coupled with the deep underlying nature I have with religion, I have chosen to design an American Jewish center. A hypothetical problem of this type has certain advantages.

It has been my delight to interview several Jewish students here on the campus --in fact friendships are beginning to develop. Nadene Morgan, a student from Billings, represents a good example of one such interview; she has been very helpful to me. However, to acquire the more specific information I need, and so I can better do justice to this inspirational type of architectural problem, I am petitioning you for help

To help stimulate ideas, I have enclosed a sort of questionnaire, which I hope you will feel free to make additional comments on. Since I feel like a "babe in the woods", all suggestions leading to further enlightenment concerning this problem will be greatly appreciated.

Sincerely,



George A. Olson
M.S.C. Architectural Student

QUESTIONNAIRE

1. Does Billings need a New synagogue, or Jewish center? (comments) NO,

~~BECAUSE~~ small Jewish population does not warrant it
The present building is not adequate because structurally it was not built like a synagogue; but has ample seating capacity except on special occasions.

2. Do you know of a city in Montana that needs a synagogue, or Jewish center? (comments)

Perhaps Great Falls could use a small Synagogue or Center for about 10-15 families. At present, a few worship at the Air Base with Jewish service/men.

3. Do your feel that more facilities should be made available for Jewish youth recreational, educational, and religious training (Billings or state)? (comments)

The problem is NOT physical facilities, but INTEREST as well as qualified PERSONNEL to assume such responsibilities

4. If you feel that a Jewish community center could exist in Billings, where would you suggest the site for building be? (comments)

The Temple Vestry is good enough, at least for a start; a professional leader can be available, IF there were funds for it.

5. Do you expect the Jewish population to grow in the future (Billings and State)? NO: (comments) because the trend is toward metropolitan cities & Suburbia; also because Jews have left the mercantile fields for professions.

(IF we could get an influx of 50-100 Jewish families, THEN other prospects might follow)

6. Are Orthodox, Conservative, and Reformed represented in Billings? (comments)

Our ritual is TRADITIONAL REFORM; we are affiliated with the Union of American Hebrew Congregations

7. If there was a Jewish Center in Billings, or another town in Montana, do you feel that more Jewish families would move in, who otherwise might not? NO; (See 5b) (comments) Only if we had at least 100 Jewish families with over 50 young people, could we hope to attract more to settle here; (Butte has a huge Temple, built when it had over 300 families o/a in 1930) (yet it

is still declining)
Please use the back side of this paper for additional comments. A prompt reply would greatly aid me, as I am working against a deadline. Thank you.

* The problem in Montana is NOT a Synagogue building of Center to attract Jewish families to settle here; rather, there must be a large enough Jewish community. To realize this, there must be some new industries, or discovery of oil and or any other resources that attract people. There is room for Jewish doctors here in Billings, a growing medical center; the problem is how to make it known.

It is up to the Chamber of Commerce to publicize Billings and then to send "salesmen" to attract new industries. The same applies to Jewish national publications.

About 10 years ago Billings was growing rapidly, as a result of oil and its by-products. The Jewish community also grew, and about 6 years ago reached its peak. At that time we explored the feasibility of expanding our facilities. But, anticipating a decline in our child population, we abandoned expansion-bldg. Since then, a number of families have moved away or have been transferred; only a small few trickled in, and not all permanent. Churches, however, are expanding and many new structures rising in the western sections of the city.

834 South 13
Bozeman, Montana
23 January 1964

Lt. Col. Nathen H. Mazer
No. 1, Birch
Malmstrom Air Force Base
Great Falls, Montana

Lt. Col. Mazer:

Please acknowledge my thanks for the valuable information given to me by you last Saturday. Now I am again asking you for your help, that this very important thesis problem may be built on a firm foundation.

As we talked over the phone, you mentioned that all of the important ingredients (social, educational, and religious) for constructing a small Jewish center were in existence in Great Falls. Further research confirms this statement. Since we have agreed that a need does exist, how is it planted into the hearts of the congregation, so that it can eventually be realized? Would you acquaint your fellow members with this proposal? Though this edifice will not actually be constructed (except under certain circumstances) many such design theses, as this one, have made problems conscious to those concerned; as a result some have actually been constructed.

To carry this letter further let me introduce some questions, and some suggestions, merely to stimulate your thinking and mine. The synagogue offers a strong influence on the people; due a lot to the requirements as found in the Talmud, and as can be evidenced by the number of such buildings throughout the world. I have in front of me a book written by Dr. Stephen S. Kayser, curator of the Jewish Museum in New York that expounds a great deal on the synagogue influence of Jewish persons. Perhaps this thought, coupled with some more concrete ones of your own, will consciously implant in the minds of the Jewish congregation in Great Falls wonderful effects that could result by having a small Jewish center (small synagogue and other facilities as required). Even though this hypothetical problem of mine may never be constructed, it seems that the actual building is feasible.

After you talk to the other members would you hypothetically determine a site area for the structure: At this moment the biggest problem detaining the design results from not having a specific plot of ground to design for. If you can not determine this specifically could suggest some possible choices from which I could pick one to fit the design problem?

I am enclosing a copy of some of the problems that a design of this type will be confronted with, and which requires research on now. This is typically the process that an architect would follow in obtaining the information he needs to know to produce the best design possible. Most of these factors I have access to--once a plot of ground has been designated--so you need not answer them.

Sincerely,


George A. Olson

enclosure

HEADQUARTERS
341ST COMBAT SUPPORT GROUP
UNITED STATES AIR FORCE
MALMSTROM AIR FORCE BASE, MONTANA



REPLY TO
ATTN OF:

SUBJECT:

30 Jan 1964

TO: George A. Olson
834 South 13
Bozeman, Montana

Dear Mr. Olson:

Reference your letter of the 23rd. I have given considerable thought to the contents of your letter and heartily concur with your approach to the problem. However, not to induce an over-note of confidence in your program, it would be best to analyze the historical data relative to subject matter and specifically as it applies to Great Falls. It appears to me that a community that won't and/or did not help itself for the past fifty (50) years certainly won't at this point and time jump at the opportunity to correct its own negligence.

However, in direct reply to your query, I can offer a hypothetical area for your consideration in the development of your thesis. A plot of ground exists on 10th Avenue South and 50th Street. This area is approximately 150 feet deep and with approximately 1,000 foot frontage. This should give you a start.

In closing, I must re-emphasize the fact that a Jewish community in Great Falls is non-existent with the sole exception of a women's organization. The congregation here at Malmstrom is predominantly military and of a transient nature. However, the thoughts projected in your letter will definitely be made known to the local women's organization on the 3rd Wednesday of February. Needless to add, I shall do my very best to project your thoughts as well as mine on the "need for". If I can be of any further assistance, I shall try.

Respectfully yours,

NATHAN H. MAZER
Lt Colonel, USAF

משרד לידעיות על היהדות

THE JEWISH INFORMATION BUREAU, INC.

250 WEST 57TH STREET

NEW YORK 19, N. Y.

January 28, 1964

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Mr. George A. Olson
Student Architect
Montana State College
834 South 13
Bozeman, Montana

Dear Mr. Olson:

We have your letter of inquiry about plans and forms of structures of Jewish centers. The central organization or headquarters of all Jewish centers throughout the country is The National Jewish Welfare Board, 145 East 32nd Street, New York, N. Y. The Board has issued literature on various aspects of Jewish centers and may also have ideas about and designs of buildings. The Executive Director is Mr. Sanford Solender.

With best wishes,

Yours sincerely,

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ROBERT SZOLD

834 South 13
Bozeman, Montana
21 February 1964

Jewish Museum
5th Avenue At 92
New York, N. Y.

Dear Sirs:

On November 4, 1963 Newsweek magazine featured an article about the interesting research that you are engaged in to find a modern form of architecture that would aesthetically express Judaism. The article also mentioned that several architects were in union with you to help in this development research.

I am a student architect at Montana State College. For a thesis project I am undertaking the difficult, but inspiring task of designing a Jewish center. I call it a Jewish Synagogue Center; the term merely implies a small Jewish center that includes the sanctuary and other areas that will help to fulfill the social, religious, and educational needs of the Jewish congregation in Great Falls, Montana.

Would you be so kind as to send me any visual or written material that covers the aesthetic and utilitarian results of your research? Any material of this type will be extremely helpful in helping me to produce a more inclusive thesis. To help develop an edifice that will express Judaism in the design of this synagogue center, as well as to produce a building that will help enhance the beauty of Great Falls, is one of my most sincere desires.

Because time is of the greatest essence, I would appreciate a reply as soon as possible. If there are any costs for the printed material please send the prices with the material and I will reimburse you by return mail.

Sincerely,


George A. Olson

P.S. Do you have Philip Johnson's address? I understand he is also working with you on this research.

The Jewish Museum

under the auspices of The Jewish Theological Seminary of America / 1109 Fifth Avenue / New York 28 / Riverside 9-3770

DR. ALAN R. SOLOMON, DIRECTOR

March 4th, 1964

Mr. George A. Olson,
834 South 13
Bozeman, Montana.

Dear Mr. Olson,

Thank you for your letter of February 21st regarding the Jewish Museum's Recent American Synagogue Architecture Exhibition.

I will be very happy to send you under separate cover a catalogue of this exhibition which may be of help to you in your thesis project. The cost of the Catalogue is \$2.00 for which I am enclosing an invoice.

Philip Johnson's address is 375 Park Avenue, New York, N.Y.
Cordially,

Mrs. Janet W. Solinger
Administrator

834 South 13
Bozeman, Montana
21 February 1964

Mr. Sanford Solender, Executive Director
The National Jewish Welfare Board
145 East 32nd Street
New York, N.Y.

Dear Mr. Solender:

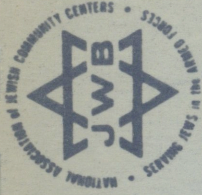
As a student architect of Montana State College I am designing a small Jewish center for the city of Great Falls in Montana. This is a thesis project. It is to include a small sanctuary and other areas needed to fulfill the social, religious, and educational aspects of the congregation. I certainly want to do justice to this very important design problem.

Just a short time ago the Jewish Information Bureau was very kind in sending a reply to my letter in which I asked for some information concerning the design of Jewish centers. They referred me to you, mentioning that you had issued material on various aspects of Jewish centers and that you may have some ideas for the designs of these buildings.

Would you be so kind as to send me some of the information that the Jewish Information Bureau had reference to? Because time is of extreme importance, I would appreciate a reply as soon as possible. If there are any costs involved for the material, I will reimburse you by return mail.

Sincerely,


George A. Olson
Student/Architect



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Mr. George A. Olson
834 South 13
Bozeman, Montana

Dear Mr. Olson:

Your letter to Mr. Solender has been referred to me.

Under separate cover I am sending you samples of brochures which contain artists renderings of new Jewish Community Center buildings and floor plans.

Our buildings do not contain sanctuaries since they are not used for regular religious services. May I suggest that you contact Mr. Myron Schoen, Commission on Synagogue Administration, Union of American Hebrew Congregations, 838 Fifth Avenue, New York, N.Y. He may be able to provide you with information concerning religious buildings.

Sincerely yours,

HARRY A. SCHATZ

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