

BERGER MEMORIAL

A Jewish Funeral Home

by

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**Redacted Signature**

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/ROBERT E. McCONNELL, PROFESSOR

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TO MOM, DAD, AND BARB,  
WITHOUT WHOM THIS DOCUMENT  
COULD NOT HAVE BEEN REALIZED

## INTRODUCTION

The present Berger Memorial traces its history back to 1896, when it was founded as the first Jewish funeral home in St. Louis, Missouri. At this time it was located on 7th Street in downtown St. Louis. At a later but unrecorded date, the business was moved to 21st and Carr Streets. In 1915, business was once again moved, this time to McPherson at Walton Avenue, where it is presently owned and directed by Mr. Marvin Stein and Mr. Richard Stein, still part of the founding Berger family. Being one of two Jewish funeral homes in St. Louis, at present Berger Memorial annually handles a reasonable percentage of the five to six hundred funerals within the St. Louis Jewish population.

The main disadvantage with the present structure is its location. The physical condition of surrounding structures is on the down-grade, and the main source of business, the Jewish population, has moved farther west into St. Louis County. For this reason, visitors must travel a considerable distance through degenerating neighborhoods to reach the funeral home and then head back west for burial and home. For this reason, a more western location is desirable; one which is in a better physical condition and closer to the Jewish population.

According to Mr. Richard Stein, the present building is about the right size for the present needs as well as for the foreseeable future. The main problem with the building as it now stands is the arrangement of spaces due to functions. A new, one-level funeral home would be the optimum design.

In the following document, this author will attempt to give some background information as to the history of funerals and funeral directing and what present-day funerals and funeral directing entail. Also included will be an analysis of the functions of a funeral home and the spaces required to carry out these functions. Site conditions will be analyzed in order to set parameters dictated or suggested by the site. The final product will be a program describing quantitative needs (square-footages) as well as qualitative needs of a new Berger Memorial.

CHAPTER ONE : THE PAST

## The Funeral

A Jewish Rabbi once said, "Funerals and burial are not of religion; they are a necessity of nature, the body from which the soul has fled being so much lifeless flesh. Due respect is paid to its former outworn use when it is decently interred, but with utmost simplicity."<sup>1</sup> Even though funerals and burial are not "of religion" they have a long past in Jewish history. The Jews hold an honored place of leadership in moralized burial usages.<sup>2</sup>

In the ancient period of Jewish history, the funeral was held as soon after death as possible. This was often on the very day of death. This was partly due to the warm climate of Palestine, which quickened decomposition, and partly to the popular belief that a corpse was ritually impure and polluted anyone who came into contact with it. It was also thought dishonoring, both to the dead and to the living, to permit the body to decay without or before burial.<sup>3</sup>

The Bible does not mention any funeral rites except that in the early Biblical period, when the corpse was borne to the grave, cave, or grotto where it was to be buried, it was customary to have a funeral procession accompany it. The funeral was preceded by a lamentation for the departed conducted either by relatives or friends of the deceased, or by professional mourners.<sup>4</sup>

Up to the time of the Babylonian Exile (586 B.C.E.on), Hebrew funerals were extremely simple. The use of coffins was totally unknown in early Biblical times, but in 100 B.C.E., a coffin was used, the body dressed in the deceased's finest clothes.<sup>5</sup>

The early Israelites merely laid their dead on a bier and carried them to the burial place. The funeral ceremony, among the Jews became increasingly complicated after the beginning of the Babylonian Exile. There developed in this period and in the early post-Biblical and Rabbinic periods, a body of funeral and burial rites and customs which, in great part, are still practiced by a great proportion of Jews in all countries.<sup>6</sup>

In the early post-Biblical period and continuing into the Talmudic and medieval periods, the funeral was generally held on the day after death, although occasionally it was allowed to take place two days after death. Every attention shown to the dead was considered a pious act, and their burial became a duty which was undertaken by the entire community. Often, however, special officials were appointed by the community to take over the task. The funeral had to be held in the daytime. A funeral could not be held on the Sabbath or on the first day of any Jewish holiday. When such an occasion arose, every

effort was made to have the funeral hastened before the start of the Sabbath or holiday. In the case of an epidemic or other such emergency, this rule was suspended, provided the labor was done by a non-Jew.<sup>7</sup>

Preparation for the funeral included the washing of the body. Also included was the wrapping of the body in the funeral clothes or shrouds. Cleansing of the body was believed to prepare the body for its journey to the eternal resting place. After being clothed in the vestments for burial, it was placed in the coffin.<sup>8</sup>

The time and place where the funeral sermon was to be delivered depended on local custom. At times it was held at the home during the first part of the funeral service; at other times, it was delivered in the synagogue.<sup>9</sup>

### Burial

Actual burial usually occurred on the day of death. It was said that the city of Jerusalem enjoyed a special privilege in that no corpse was allowed to pass the night there. A longer period of time was permitted between death and burial in the case of parents, since it was regarded as impious to bury them too quickly.<sup>10</sup>

In many cases, both in Palestine and in other lands, the dead were deposited in open graves for several days in order to avoid all danger of pseudo-death. The tomb was not immediately closed and during the first three days relatives could visit the grave to see whether the dead had come to life. Abuses grew out of this custom elsewhere to the point that in 1772 the Mecklenburg government insisted that but three days should intervene between death and interment.<sup>11</sup>

As soon as death took place, all those who were present recited the prayer, "Baruch dayyan ha 'emeth," and the eyes of the corpse were closed. It was then removed from the bed and placed on a mattress, pile of straw, or other material on the floor. The preparation of the dead for burial was done by the burial society (Hebrah Kaddisha) and the cleansing and purification was known as "taharah." Prescribed rites and ceremonies were carried out at this time.<sup>12</sup>

The dead person was believed to be resurrected in the same condition as that in which he was buried, therefore, suitable dress at death was important. As this idea grew, the lavishness of dress also grew and this was regarded as a good deed and as a true expression of grief and sense of loss. Funerals often became very expensive and hardships were encountered by those who could not afford to provide the deceased with lavish attire.<sup>13</sup> Rabbi Gamaliel (St. Paul's teacher in Jerusalem) attempted to change all of this and began "plain" funerals. Burial

dress was made of inexpensive linen and called tachrichin (wrapping or travelling dress).<sup>14</sup> The Tallith, or prayer shawl used by men, was placed in the coffin with the men, but the fringes were removed to show that this was no longer to be used for divine prayers as it was before.

Where the face of the corpse was mutilated or distorted, a cloth covering was placed over it so that those living would be spared the harrowing sight. Later, however, the faces of the dead were usually covered.<sup>15</sup>

Many of the historic rites and customs associated with funerals and burials are followed today although somewhat refined. Many of these customs will be described in later sections dealing with present-day funerals and Judaic laws as prescribed by Reformed, Conservative, and Orthodox Jews.

### Funeral Directing

In many cultures known to man, funerals and burials were begun as community efforts. As rites and customs became more involved, as urbanization developed, and as cultures in general became more complex, better organized methods of conducting funerals and burials became needed. In ancient Egyptian society, where so much time, energy and materials were expended on the disposal and care of the dead, it was necessary to develop an elaborate division of labor with the usual accompanying specialization of tasks and offices. These arrangements and operations necessary to appropriate burial were "undertaken" by various classes of occupational specialists.<sup>16</sup>

Undertaking is of recent origin in the United States.<sup>17</sup> As in other cultures, the formal "undertaking" or funeral directing trade did not come into being until the culture began to mature and get more and more complex.

Associations of funeral directors began to develop. Among these associations was the Jewish Funeral Directors of America, Inc., chartered in 1928 under the laws of the State of Illinois. In 1928, through the accidental meeting of a small group of Jewish funeral directors at the National Funeral Directors convention in Kansas City, the association came into being. This group was comprised of Herbert I. Berger of St. Louis; Bernard Dansansky of Washington; Charles Blauman, Harry Heiberg, and Benjamin Weil of New York; Max Sugarman of Providence; and Sam Piser of Chicago. These men were struck with the idea that a national organization in the Jewish funeral field was necessary and important. Acting upon this idea, during a transfer stopover in Chicago on the way back from the convention, they contacted Charles Kaye, Sam Piser's son-in-law who was practicing law at the time, to implement that decision. The first officers were Herbert Berger, President; Bernard Dansansky and



Max Sugarman, Vice-Presidents; Sam Piser, Treasurer; and Charles Blauman, Secretary. The group immediately set about to recruit membership and to work toward the realization of the purposes of the association, i.e., to secure harmony in the profession among Jewish funeral directors, to cultivate a friendly professional spirit, to elevate the practice of the profession, to disseminate correct principles of business and ethical conduct, and to protect the interests of the membership.<sup>18</sup>

The formation of the Jewish Funeral Directors of America Inc. is of particular significance to this thesis because Herbert I. Berger, first president of this association, is a great-uncle to Mr. Richard Stein, the newest generation of funeral directors at Berger Memorial.

CHAPTER TWO : THE PRESENT

## Funerals and Funeral Homes

Many of the funeral rites and customs mentioned in previous sections are still practiced by Jews of today. Professional undertakers have replaced the old Hebrah Kaddisha in the United States as the director of funeral proceedings. Many of the more orthodox Jewish congregations have burial societies but they work with the funeral director. They are to be present at the death of members; watch over the corpse, a requirement left over from Biblical days when a member was required to remain in the hut with the deceased to ward off rodents and watch for any awakening of the corpse; cleanse and shroud the corpse; accompany it with the funeral procession; and bury the body with religious ceremony.<sup>19</sup> (The use and existence of these burial societies has dwindled even from the time of writing of this reference.)

Jewish funeral directors presently account for nearly all of the Jewish funerals; that is, where and when a Jewish funeral home is available. Otherwise, the funeral preparations can be done in a non-Jewish funeral home when a member of the Hebrah Kaddisha is present to see that all Jewish rituals and customs are followed. It has been found that the ownership of the funeral home selected by the family usually corresponds to the race, creed, and national origin of the family of the deceased. This is in response to common loyalties and because of greater understanding of group habits in the social activities of the funeral.<sup>20</sup>

The use of coffins has become universal with Orthodox and many Conservative Jews using plain wooden coffins. More modern customs prevail with Reform Jews, who provide more elaborate caskets.

The usual practice today is to have the burial on the second day after death, with Reform Jews sometimes waiting longer. This is done when it is found desirable to wait for relatives living at a distance.<sup>21</sup>

The funeral sermon is normally delivered in the funeral chapel where professional funeral directors conduct the entire funeral and carry out the preparation for it more expediently in their establishments. The practice of having a rabbi give a eulogy or some form of sermon is common among all groups of Jews. As a rule, this forms part of a service conducted at the home or the synagogue, but usually at the funeral chapel instead of at the grave. People tend to use the synagogue and the funeral chapel, rather than the home, to a greater extent than in previous times, and then proceed to the cemetery for burial.<sup>22</sup> Services are usually in late morning, with burial immediately following.

In recent years a new habit of holding graveside services, exclusive of any services in the funeral home, has become accepted by the St. Louis Jewish community. This type of funeral seems to be easier on the bereaved, since they need not go through the time of staring at the casket and watching people pass the casket and socialize with one another. The family desirous of viewing the deceased may do so in private at the funeral home. At the grave site the rabbi conducts a short service and all who want to are usually allowed to be in attendance at this time.

One does not find bereavement in any true sense outside of primary groups; that is, groups involving affective attachments to the deceased. There are degrees of shock outside of these primary groups, but bereavement is typically a family crisis.<sup>23</sup> Most of the time spent at funerals is spent mingling around with acquaintances who are also visiting, rather than with the family of the deceased.

The family and closest friends and relatives sit closest to the casket, with the rest of the visitors sitting in remaining seats of the chapel, usually with the least close acquaintances toward the back. The rabbi talks from a point near the casket and visible to the family.

There exists a very distinct aversion to proximity to a lifeless body, especially a lifeless human body. It is an impulsive rather than a rational reaction, but it nonetheless does exist. Historical accounts indicate that it existed in previous generations among the family members whose duty it was to prepare the body of the deceased for burial. The period in which the body lay in the home prior to the funeral was made an unpleasant time.

Observing the behavior of the survivors of a family diminished by death and discussing with the members their feeling toward the body, it left no doubt with one author that one of the foremost reasons the funeral directors' services are acceptable is the desire to turn the body over to him. The aversion to the remains is not readicated but is transferred in some measure to the person who has taken charge of them.<sup>24</sup> This was found to be the case when this author attempted to locate a site for this proposed funeral home. In most of the cities and townships bordering the city of St. Louis, commercial zones, in which funeral homes are usually categorized, specifically state the unacceptability of funeral homes within the specified city. Unattractive, if not ugly, noisy, and congested drive-in restaurants are preferred over quiet and sedate funeral homes.

Often, even when the funeral director is apparently accepted in every social or civil connection, the locating of his place of business near a residential area is vigorously resisted. Almost invariably the greatest and often the sole objection is

the nature of the business. The legal aspects of the issue are summarized in an article in the American Funeral Director:

An ultimate decision in favor of objecting neighboring property owners may rest upon one or both of two grounds: 1) that the municipal authorities have used reasonable judgement in zoning the district, 2) that the owners of adjacent property are entitled to enjoin the project if they can prove that it would constitute a nuisance to them.<sup>25</sup>

In order to lessen the suspicions of the public and its aversion to the funeral home, leaders in the industry have advocated that representative persons be invited by the funeral directors to visit and inspect their plants. "It is time that the public is given the facts and taken into our confidence," writes one funeral director in the American Funeral Director. He advocates inviting whole groups at special hours as well as individuals. There are two main reasons why the program is generally valuable. First, it enables a group of people who are not under any immediate emotional stress to get acquainted with the funeral director and his staff. Generally, these visitors find their hosts are "just folks," friendly, courteous, and helpful. Also, they get an idea of the special knowledge and skills that lie behind the staging of a funeral.<sup>26</sup>

What these duties of the funeral director are will be discussed in the following section.

### Funeral Directing

A high degree of technical skill and the ownership of funeral facilities provide the basis for a claim by the funeral director for a free hand in the conduct of the funeral.

Some of the items in the typical performance of the funeral director are as follows: First, he learns of the need of his services by a phone call from the client. At that point, only a few essential facts are asked, including the name and address of the client and the deceased, and the name of the attending physician. Information is secured for the death certificate and the burial permit. The body is removed to the funeral home and preparations are made for embalming, if this is to be done. Embalming is done for preservation, including disinfection, and for the cosmetic effect or lifelike appearance of the remains.<sup>27</sup> The physician's signature to the certificate is secured and filed in the office of the local registrar of vital statistics.<sup>28</sup>

At this point a family member or representative taking charge of arrangements comes to the funeral parlor, determines what casket and grave vault, if any, are to be used, and plans with

the funeral director the details of the funeral. This includes when the body will lie in state, when visitors will be welcome, how many cars are to be provided for in the cortege, what clergyman will be asked to officiate at the funeral or memorial service, whether the service will be in a funeral home or synagogue, what pall bearers are to be asked and by whom (funeral director or client), what music, if any, is to be provided, what cemetery is to be used or when cremation is to occur, what group will be present as the body arrives, what notices are to be placed in the papers, and what information is to be given in an obituary article. At this time the price of all materials and services is determined. Other duties include the arrangement with the clergyman before obituary notices are sent to the papers, the recording of legally required items, receiving flowers and noting the senders' name, providing a door-man to receive and direct callers at the funeral home, and furnishing a book for the names of visitors as a list for later acknowledgements. On the day of the services, the funeral director arranges the floral pieces and the chairs, directs the ushers, helps the clergyman, organizes the funeral cortege, directs the placing of the flowers in the car for it, instructs the pall bearers in the handling of the casket, directs the procession before or after the services in the "viewing" of the body (if the practice is followed), and closes the casket at the proper time.<sup>29</sup>

These are not all of the details involved, but they represent the major ones. The funeral director's duties can be divided into four categories:

1. Catering; e.g., arranging for pall bearers, chairs, clergyman.
2. Formalities; e.g., preserving sanitary safety, protecting against premature burial.
3. Technicalities; e.g., embalming and restorative processes.
4. Community services; e.g., lending available folding chairs to groups needing them.<sup>30</sup>

The funeral director has many responsibilities connected with his duties, such as seeing to it that materials are purchased and helpers engaged to carry out the wishes of the family in regard to the burial. After the family commissions him, it is his responsibility to see that ordinances and laws regarding disposal of deceased persons are observed and to see that any evidence of criminal acts in bringing about the death is revealed to the proper authorities. He is expected to carry out the wishes of the family with respect to the religious or other cultural patterns of procedure, to fit into the demands of synagogue, lodge, or other officiating body and to carry out the details of arrangements according to the instructions of

the family. In those matters in which laws or ordinances have defined his role, the funeral director is obligated to carry through duties without client approval. In other matters he is not only engaged as an agent but he is subject in detail to the approval or disapproval of the family or its representative. The job is not turned over to him as a patient turns direction of his physical care over to a physician. Distinct limits may be placed on his initiative and control by the client.<sup>31</sup>

The funeral director enters the negotiations with his client in the hope that the client will be persuaded to accept what he, the funeral director, has to offer. His establishment is geared to offer one of a number of designs of funerals. Clients of the working class accept those designs with satisfaction, and wealthy patrons pay for any deviations. The funeral director has a set way of carrying out his duties and requests for deviation from this set way are disturbing. Individuals in the professional and artistic group are the ones who complain most and who are resented because of their tendencies to want to model their funerals upon the pattern of their own group culture or their own idiosyncracies.<sup>32</sup> The shortage of time the funeral director has to perform his duties makes deviations from his set ways unwanted.

From a large number of families which were once interviewed, there was no evidence that they hired a funeral director to guide their "abnormal minds." They said that they were ready to make their decisions but desired to do so in the light of facts and under no pressure. Many resented any attempt to influence them. It has been pointed out by some of the most objective leaders among the funeral directors that grief seldom disorganizes a person to the extent assumed by some. The arrangements for a funeral are often turned over to a representative of the family whose self-control is not seriously impaired.<sup>33</sup>

The funeral director is anxious that when a death occurs, his name will come to the minds of the stricken family. Being a "joiner" of societies and synagogues strengthens this possibility. An established reputation or a network of acquaintances established by the father, since most funeral homes are a father-son or father-son-in-law heritage, enabling a firm's name to be well known, is cherished by the funeral director, since they serve to suggest his name to a family at the moment a death has occurred.

CHAPTER THREE : THE FUTURE



## Funerals and Funeral Homes

The basic changes in funerals and funeral directing over the years have been very minimal. The basic changes have been in technology and the function of the funeral director in taking over funeral preparations and such from the family. The funeral home therefore has taken the function of providing a space for the funeral service, viewing of the body, and paying respects to the bereaved family, all of which were once provided for at one's home. These few changes relative to the funeral in the nearly six thousand dated years of the Jewish people's existence seem to indicate that very little will occur in the future to change present funerals and funeral homes.

As was stated earlier, the new custom gaining acceptance and use in St. Louis, that of graveside services, could have some effect on funerals and funeral homes. The fact that visitors pay their respects at the cemetery might seem to show reason for diminishing the size of the funeral home. The fact of the matter is that the only spaces in the funeral home dependent on the number of visitors are the chapel, entry foyer, rest rooms, and cloak room. These spaces cannot be made smaller, because of the need to provide a space large enough for those funerals within a year that might require the larger space. A funeral home too small to accommodate the larger funerals would not only lose those funerals, but would also lose the exposure of its facilities to future clientele.

Besides the necessity to provide for the large funeral, Mr. Richard Stein feels that the present trend of graveside services is a fad and will die out, once again leaving a need for the large chapel space and such to accommodate the more frequent large funeral. If in time the graveside service does prove to be more than a trend, Mr. Stein felt that he would prefer a funeral home large enough to still be able to handle the large "funeral home" funeral.

New advances in medicine, such as organ transplants, will have very little effect on the funeral home, since any such organ donation takes place before the body arrives at the funeral home. The only time organ transplants would seem to affect the funeral home is when so many organs and limbs are removed for transplant that there is nothing left to bury. Even the, the body to which these parts are transplanted will die, leaving a body to be buried, unless these limbs are once again transplanted to another human being. Should medicine proceed to these paths, it would seem that cremation of what little remains rather than a coffin burial would be more appropriate. It seems, however, that before transplanting gets carried to this extreme, artificial organs and limbs will be used more than transplants.

The increased expense of land, which thus creates problems for the cemetery industry, has led some to feel that cremation will be the future post-death procedure. Should this happen, a funeral home's function could change, but it is impossible to say what that would be, for the funeral service could be the same. The only change may be that the service would be centered around a flask of ashes instead of a casket or it may be done away with completely. At the present time, this does not seem to be too much of a risk.

Rabbi Bertram Klausner of B'nai El Congregation in St. Louis, Missouri, confirms this author's idea that changes in Judaism should not change the funeral home's function to any great extent in the future. This, coupled with the fact that so little change has occurred in six thousand years, makes it safe to assume that the next fifty to one hundred years should see very little change in the function of the funeral home.

### The Community

Within the St. Louis Metropolitan Area, which includes the city of St. Louis and the large number of suburbs on its periphery, the Jewish population has had a western movement. Starting in residences near the river front, the nucleus of this population has steadily pushed west. Living in self-imposed ghettos, the population has continued to move west as its economic base increased.

Within the past ten years, this ghetto type approach has changed, and areas as predominantly Jewish as University City once was no longer exist. One reason for this is the Jews' increased integration into the society. People with common interests but more with common problems tend to congregate together. Rather than fight the taunting of neighbors of different beliefs, they live with those who agree with them and understand them.

Those Jews who came to the United States in the late 1800's and again during the time of World War II congregated together because of their shared interests and problems. Jews, as do most religious groups (but maybe more so), desire their young to marry within the religion, so as to keep it thriving. As beliefs about marriage became more liberal or not as rigidly enforced by the family, as problems diminished, and as certain individuals gained mobility due to wealth, the ghetto lost form.

Those of the twenty to twenty-five age group at the time of this writing are changing this anti-ghetto movement even more. Even though there was no ghetto per se in recent years, the Jewish population tended to exist mainly in a band extending due west from University City and Clayton with little variance

either north or south. With the marriages within this new age group, this north-south boundary has been nullified and the Jewish population has spread farther apart.

For this reason, the location of a Judaic nucleus as a basis for a Jewish funeral home has lost its importance. Being in western ST. Louis is the one major limitation, and being between North St. Louis and South St. Louis is the other. In this way, it is equidistant from all extremes. Two other determinants would be accessibility to major vehicular circulation and the accessibility to Jewish cemeteries. These two can be seen on page

A major determinant of having a Jewish funeral home in the first place, and then of the size of this home, is the size of the Jewish population within a city. St. Louis' death rate within the Jewish population is, on the average, ten deaths per one thousand population per year. Having a Jewish population of from fifty to sixty thousand people, this would be five hundred to six hundred Jewish funerals per year. This population for some time now has varied by only one or two thousand per year, and therefore a variation of only ten or twenty funerals more or less per year will not affect the size of the funeral home to any great extent.

The community surrounding the proposed site seems to be economically stable, with homes ranging from twenty to fifty thousand dollars. The commercial facilities nearby are those which cater to this area and, assuming the value and condition of the residences are maintained, as this author assumes, commercial facilities will also be maintained.

All of this serves to relate the new Berger Memorial to the community in which it will be a part.

CHAPTER FOUR : DESIGN DIRECTIVES  
A SUMMARY

## DESIGN DIRECTIVES--A Summary

The Jewish funeral is usually held the second day after death with a Jewish funeral director taking charge of organizing the preparation of the body and all proceedings through the burial. The funeral director carries out his duties with the consent of his client, except when law over-rides a client's request for something. Today, coffins are used universally and therefore a coffin display area and storage area become large spaces within the funeral home.

The state of mind of the family is different from that of the other visitors to the funeral home, yet since the chapel is used by both as is the exterior experienced by both, conflicting design criteria develop. A "homey" unpretentious atmosphere and feeling is appropriate for the family, yet a more roomy, possibly less sober, feeling would be appropriate for the visitors, since they do not feel the bereavement as the family does. This runs into complications, since too little sobriety within the spaces used by the visitors could give them the feeling that should they require the use of a funeral home, this atmosphere would not fit their mood. A compromise will have to be reached providing the proper feeling for those directly affected by the death and those acquaintances who come to pay their respects.

Because of the public's aversion to death and funeral homes, the exterior appearance of the building should not be one that denotes gloom or nysticism as death itself does. Yet the building should make a statement such that it is readily brought to mind to the family who is in need of a funeral director's services.

As will be used in the following text, funeral directing procedure shall move from receiving the body, making arrangements with the family, preparing the body for burial, the funeral service, and movement from the funeral service directly to the cemetery for burial. On rare occasions the funeral service is held the evening beofre, with burial the following day. The normal procedure is for the service to be held in late morning with burial immediately following.

The number of funerals this building should be designed to handle should be between three hundred to four hundred and fifty per year. Even though each year may not see this many, the possibility of having this many needs to be designed for.

Since the funeral directors will be using this building even at times when there are no funerals, consideration should be given to accommodating his everyday general business activities.

CHAPTER FIVE : JEWISH LAWS  
CONCERNING  
FUNERALS

## Conservative and Orthodox

The Joint Funeral Standards Committee of the Rabbinical Council of America and the Union of Orthodox Jewish Congregations of America have published a Jewish Funeral Guide, from the following has been taken.

"Jewish law and tradition have endowed the funeral with profound religious significance. It should in every respect express the dignity, sanctity and modesty of a solemn religious service. To this end the following Guide is offered:"

Any ostentation should be avoided, i.e., family and visitors should reflect in dress and deportment the solemnity of the occasion. Flowers and music have no place at the Jewish funeral service.

Embalming and viewing are contrary to Jewish law.

Interment should not be unduly delayed.

Jewish Religious Law Prescribes

### Taharah

The ritual washing and purification of the deceased by members of the Chevra Kadisha, "The Sacred Society" or, in its absence, by religiously and physically competent Jewish persons.

### Schmeerah

The watching over the deceased by a pious Jew or Jewess until members of the family assemble for the funeral services so that the deceased is not left unattended.

### Tachrichim

The traditional white burial shrouds symbolizing that all men are equal before their Creator.

### Oron

The wooden casket, in keeping with the Biblical dictum "And to dust thou shalt return."

### K'reeah

The rending of the mourner's outer garments, a symbol of their anguish and grief.

### K'yurah

The actual burial in the ground, filling in the grave with earth until a mound is formed. To participate in filling the grave is a religious privilege and duty. Kaddish cannot be recited at the open grave side.

The actual purification or Taharah is as follows: The head and the entire body is washed with warm salt water. The fingers and toes are to be thoroughly cleansed as well as every other part of the body. The hair of the head shall be combed and fingernails and toenails cleaned also. After this thorough cleansing the body should be washed with nine "Kab-bin" (measures) of water. This should be done with the corpse placed in a standing position on the ground or upon straw with the water poured over the head and allowed to run down the entire body.<sup>34</sup>

It is written that, "His body shall not remain all night . . . but thou shalt in any wise bury him that day." From this our Rabbis have inferred that it is forbidden to let the body of the dead remain unburied over night. If the body is let to remain over night for the purpose of honouring the dead, e.g., to procure a coffin, shroud, or to wait for the arrival of relatives or others who will deliver the funeral orations, it is permitted, for the Torah forbade only the delay in burial which leads to contempt of the deceased.<sup>35</sup>

### Reform

In the moral liberal Reform Judaism movement, customs and laws have been changed from that of the Conservative and Orthodox. Since Judaism does not have the equivalent of Catholicism's Pope, each individual rabbi has the power to interpret the laws. This is done in Reform Judaism as well as in the Conservative and Orthodox movements. Therefore, stated laws do allow for flexibility in their translation.

The following is a Reform Jew's guide to funerals, as found in A Guide for Reform Jews, by Doppelt-Polish, on pages 77-81.

1. Funeral services need not be hastened, especially where respect of parents is involved, but they should not be delayed beyond three days of death. In special circumstances, burial itself may be postponed.
2. In arranging the funeral and burial, simplicity should govern all phases of the preparations, including the selection of the casket, which may be of any material.
3. These preparations may be carried out on the Shabbat, Festivals, and even Rosh ha-Shanu, if necessary, to spare the family the anguish entailed in delay; but not on Yom Kippur.



4. Funeral services may not be held on the Shabbat, Festivals, or High Holy Days. In times of emergency, however, especially where public health is concerned, burial may take place even on the High Holy Days.
5. The Jewish funeral and burial services, and no other, should be used. Services which in the judgment of a Rabbi are contrary to the spirit of Judaism should not be recited.
6. Services of fraternal orders, whether non-Jewish or even Jewish, should be discouraged.
7. Only ordained Rabbis should conduct the funeral services. In an emergency, however, a member of the Jewish faith may officiate. Non-Jews may serve as pall-bearers and may share in the eulogy only.
8. All members of the immediate bereaved family should attend the funeral services at the chapel, including children of school age, even if the deceased be a non-Jew, or an apostate, and even if the service is non-Jewish.
9. It is a religious duty to attend the funeral of a friend, even if it involves some personal loss; not, however, if a professing Jew is buried in accord with a non-Jewish faith, for that is insulting to Judaism.
10. Before the funeral service begins, the casket should be closed and not again reopened.
11. Music just before or during the funeral services should be Jewish.
12. Eulogies are not required but are proper; when given, however, they should not indulge in unwarranted praise of the deceased, nor speak ill of him, whatever their character or circumstances of their death.
13. Cremation is permissible; but wherever possible, the ashes should be gathered and buried in a Jewish cemetery.
14. Funeral Services may be held in the Synagogue for those who served the community with integrity and faithfulness, even if the deceased be suicides.

15. Such practices as the ritual cleansing of the body (Taharah), the use of shrouds (Tachrichim), and sitting up with the dead on the night preceding the funeral are no longer required and need not be observed.
16. It is customary to send flowers to funerals, but it is more desirable and more in keeping with the spirit of our faith to make suitable contributions to religious and charitable institutions in memory of the deceased.
17. The practice of placing a Tallet (prayer-shawl) inside the casket of the male deceased is a matter of custom only. So also is the custom of placing a bit of Israeli earth. If observed, this should be done at the chapel before the services begin.
18. The recent custom of viewing the body before the funeral should be treated with solemnity and simplicity and in the spirit of deep mourning.
19. The recent practice of lighting candles or Menoras around the casket before or during the service is a matter of custom only.

It should also be noted here that in Reform Judaism, as opposed to Conservative and Orthodox, embalming is permitted.

#### Design Directives--A Summary

Of the previously stated Jewish laws, the ones which have specific and important regard to the design of the funeral home shall be summarized here.

One of the main things of Orthodox, Conservative, and Reform Judaism is to avoid ostentation with anything regarding the funeral or burial. Everything should be simple and reflect the solemnity of the occasion.

A space should be provided for the Taharah, ritual washing of the deceased, and the Schmeerah, the watching of the deceased prior to the funeral. There is nothing which states that this must be done in a separate room from the preparation room, however.

Since the funeral may be held up until relatives arrive, provisions should be made to keep the body until the time of the funeral. A refrigerator and/or room to store the casketed body would be advisable.

Since all members of the immediate bereaved family are to attend the funeral, adequate family room facilities should be provided.

It is a religious duty to attend the funeral of a friend, and therefore adequate chapel facilities should be provided, along with facilities for these people to view the deceased.

CHAPTER SIX : CLIENT INFORMATION

Interview with Mr. Marvin Stein and Mr. Richard Stein,  
February 28, 1969

On February 28, 1969, this author had his initial interview with his clients, Mr. Marvin Stein and Mr. Richard Stein. This interview was to provide a basis from which to start researching the requirements for the design of a new Berger Memorial.

The following is an outline of directives, requirements, and general information concerning the clients' new funeral home.

I. Site

- A. Vicinity of Lindburg and Olive or Lindburg and Clayton
- B. Approximately 4 acres
- C. Parking for 250 cars
- D. Provide drive around most of building to allow limousine to pick up at a number of points

II. Vehicles

- A. Own one hearse
- B. Due to tight labor unions, limousines are rented with driver for each individual funeral; none owned or sheltered

III. Caskets

- A. 10 caskets in storage if a casket firm has a local warehouse
- B. 25 caskets in storage if not available instantly locally
- C. 30 caskets on display
- D. Movable lights above casket display to allow for better view of caskets

IV. Residence Apartment

- A. An apartment must be provided to house a man or couple who would live there and be responsible for answering the phone and making preliminary arrangements for deaths between 6 p.m. and 8 a.m.
- B. Residents do not necessarily work at mortuary during day
- C. Suggested spaces
  - 1. Kitchen
  - 2. Dining
  - 3. Living
  - 4. Bedroom

V. Lighting

- A. Rheostat lighting in chapels
- B. Main switchboard to control lights and all electrical services from main office as well as individual chapels

## VI. Chapel

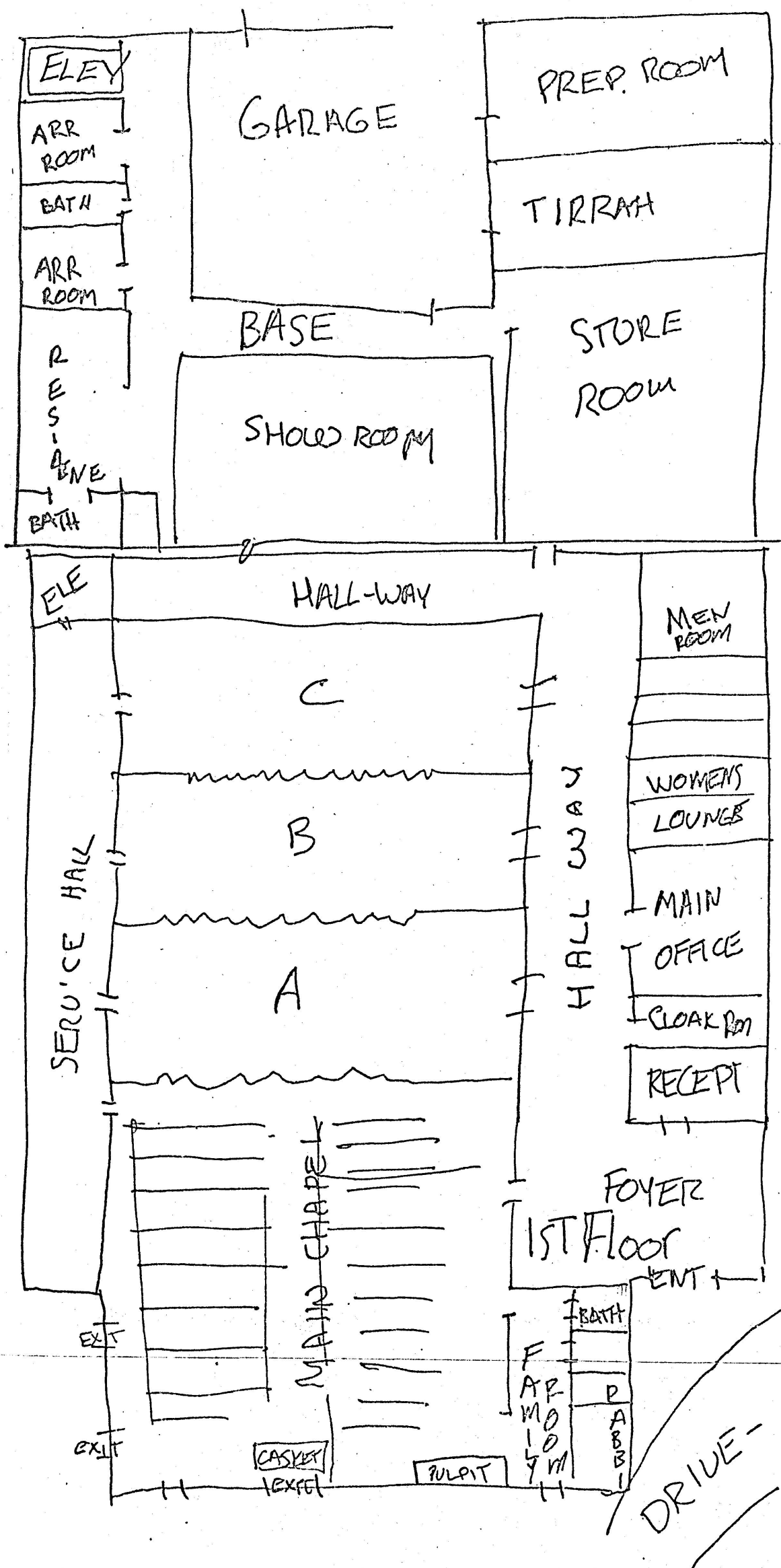
- A. Presently seats 325 and can be expanded to 500
- B. Presently has main chapel plus three other rooms adjacent which can serve as expansion rooms, smoking rooms (no smoking in chapel), waiting rooms for visitors, lounge
- C. Provide speaker system throughout chapels and possibly whole building
- D. No carpeting under pews

## VII. General

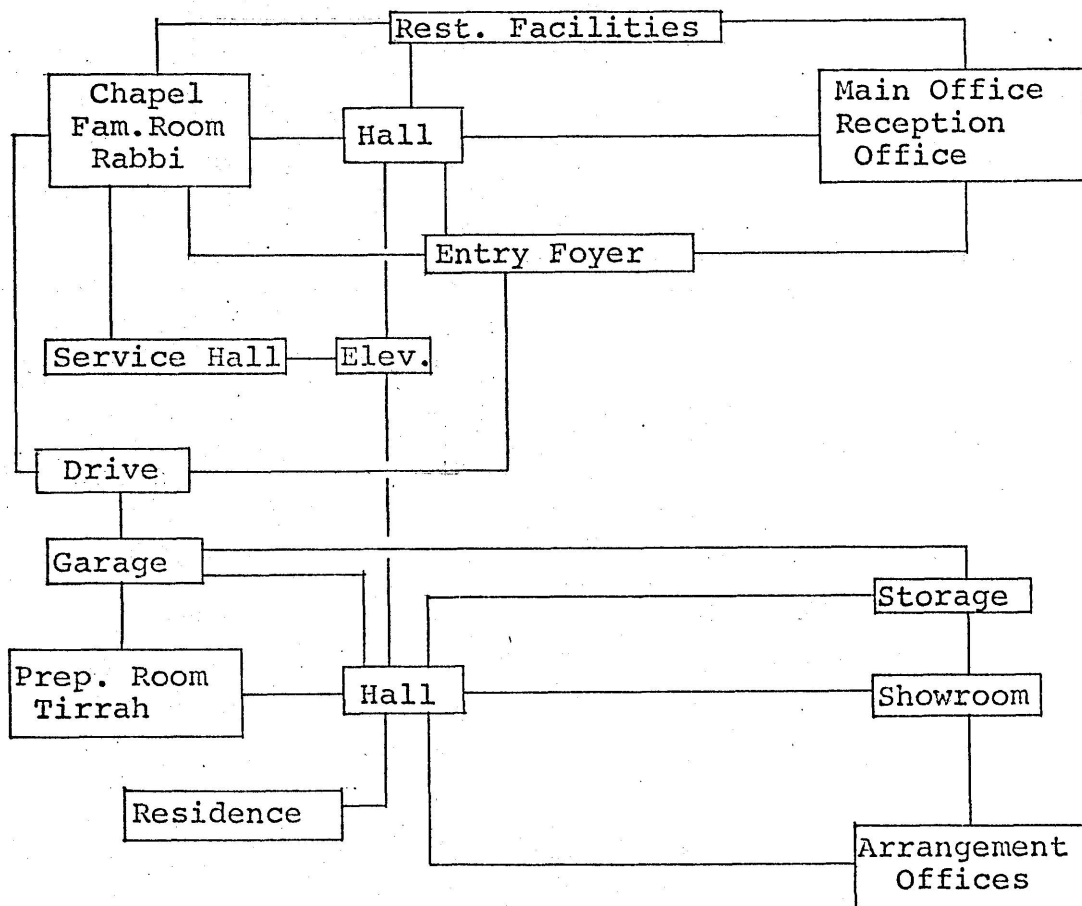
- A. Louvered glass windows in family room to give family privacy
- B. 10 people per 1000 die annually in St. Louis: 500-600 Jews
- C. Must be able to accommodate all 600 if need be
- D. No refrigerator unit for bodies is needed
- E. Provide for building expansion
- F. Allow family to enter mortuary privately through family room

## VIII. Required Spaces

- A. Garage
- B. Preparation room
- C. Tirrah room
- D. Storeroom
- E. Resident apartment
- F. Arrangement rooms
- G. Showroom
- H. Main chapel
- I. 3 adjacent chapels (smaller)
- J. Rabbi's room
- K. Main office
- L. Cloak room
- M. Reception office
- N. Men's and women's lounge
- O. Rest rooms
- P. Family room



SUGGESTED FLOOR PLAN AS SKETCHED BY MR. R. STEIN



#### RELATIONSHIP DIAGRAM

Above is a diagram of the relationships of the spaces as drawn in Mr. R. Stein's floor plan. Some spaces are grouped when the functions are similar or, as in the case of the chapels, family room, and Rabbi's room, when the spaces are used during one time only, that being the funeral service.

It is an attempt to relate as objectively as possible those spaces designated in the plan. Primary and secondary relationships are not designated, since that would be a subjective analysis. Also, certain relationships, such as the elevator and drive to the rest of the building, are exaggerated, but this is due to analysing only the plan as it was drawn.



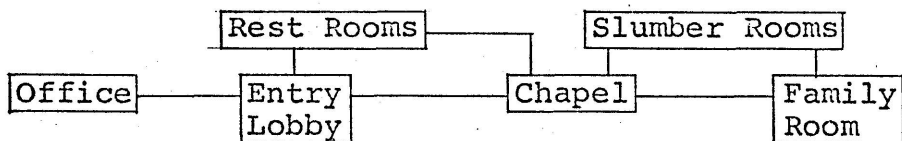
# CHAPTER SEVEN : PROTOTYPES

## Analysis of Thirteen Prototype Funeral Homes

Not knowing any background material on the following thirteen prototypes, it would be useless to analyze room sizes of the various designs. For a pertinent analysis such as that, at least the basic fact of how many funerals each handles per year would need to be known. Without this knowledge, a valid and relative analysis is impossible.

The following is a relationship diagram of the basic spaces common to all thirteen prototypes. Some prototypes may vary somewhat, but in the majority of the cases the majority of these relationships hold true.

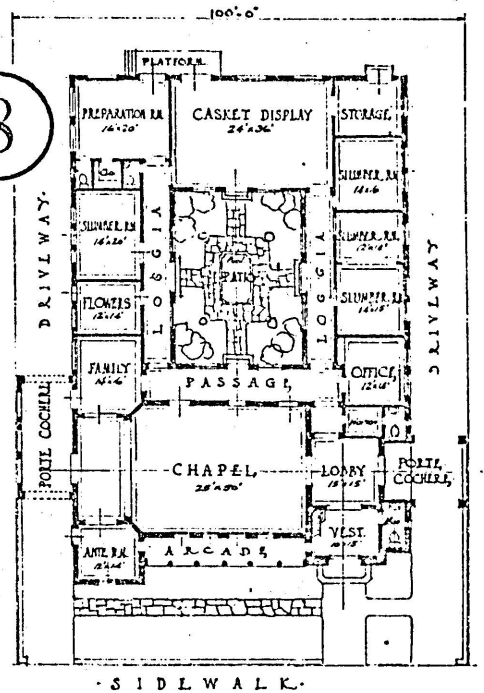
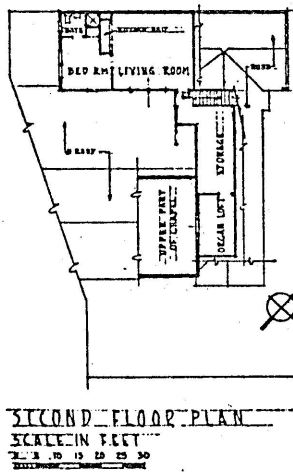
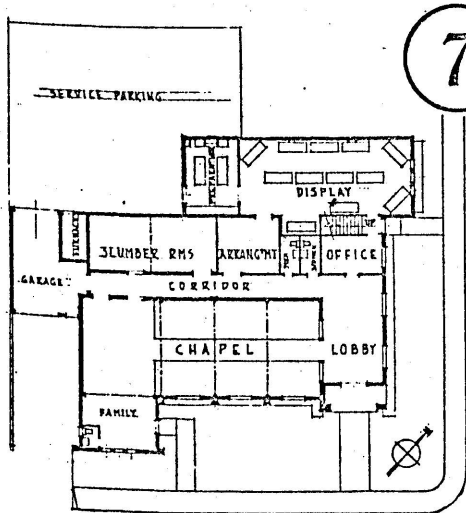
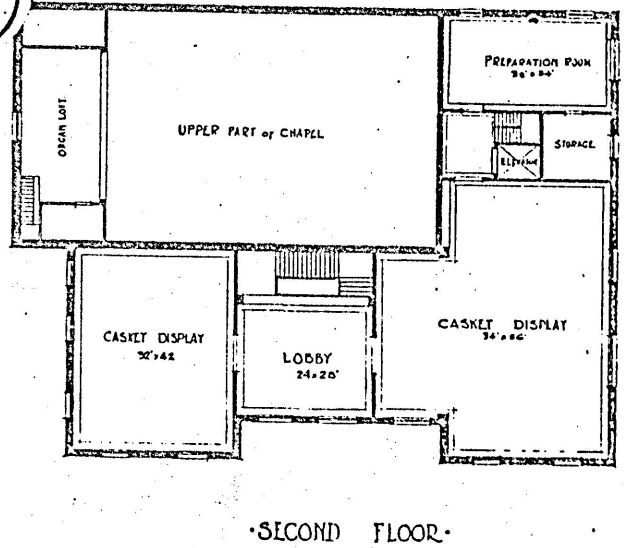
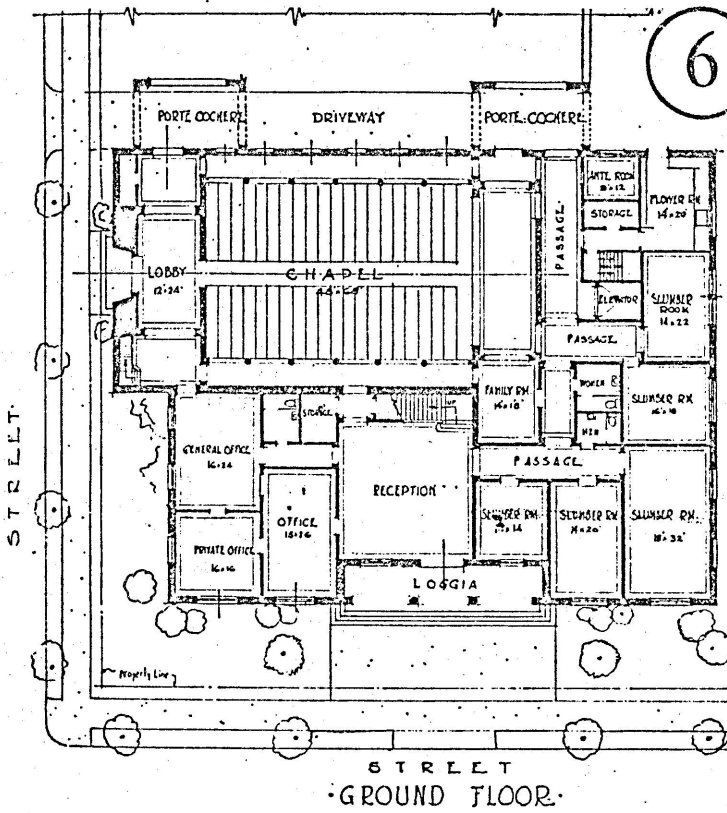
One point should be noted here; this is the fact that all of these funeral homes seem to be non-Jewish. This is evidenced by the slumber room designations on the plans. In non-Jewish funeral homes, the slumber room is used to view the body, often for a number of days, before the funeral service is held. In a Jewish funeral home, the funeral service and viewing are held at the same time in the chapel and usually within two days of death.



The above are only specific relationships which this author could objectively deduce. Further analysis resulted in subjective knowledge of a funeral home's operation being induced into the plan. Spaces such as the preparation room and casket display had no consistent relationships except that the preparation room was often next to the casket display.

The following eleven prototypes were reprinted from a publication of Mortuary Management, 810 S. Robertson Boulevard, Los Angeles, California.

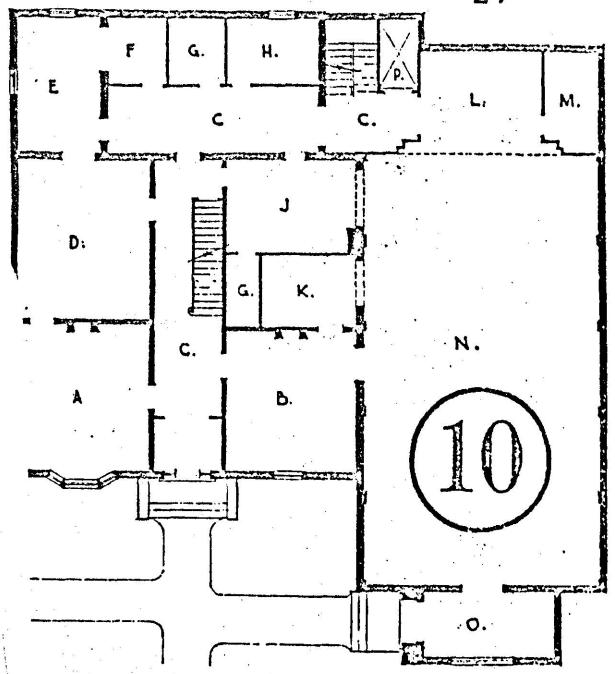
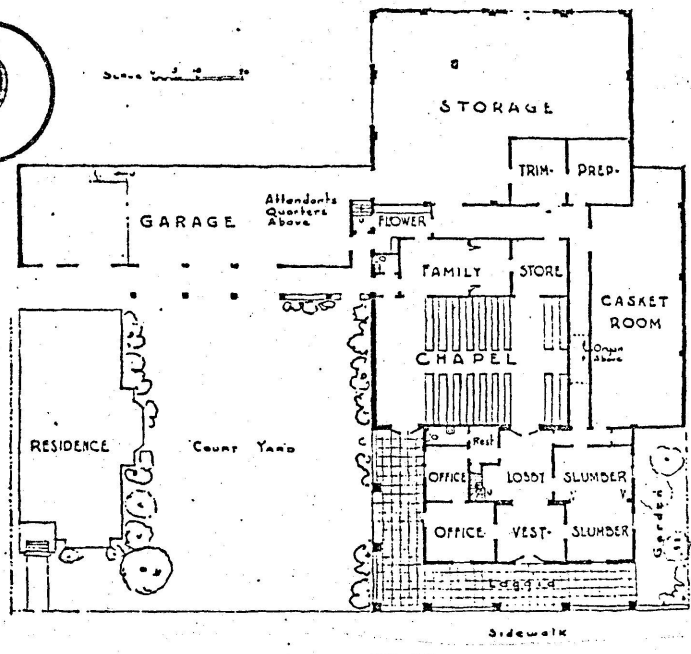




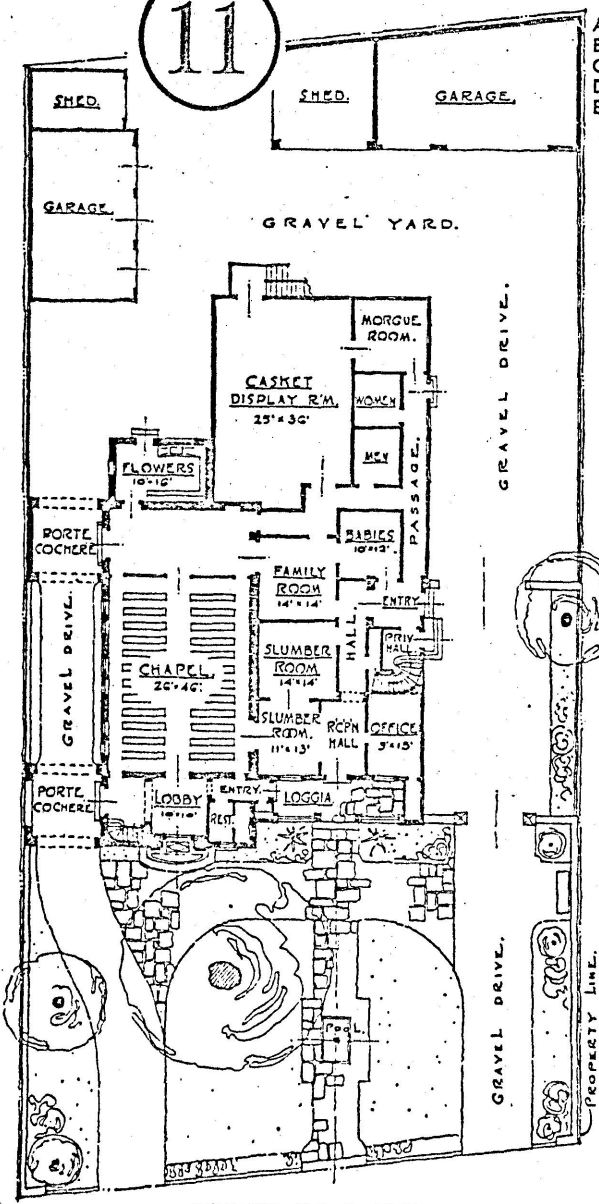
FIRST FLOOR PLAN  
SCALE IN FEET  
0 5 10 15 20 25 30

PLAN OF MORTUARY FOR INSIDE LOT 100' WIDE

9



11

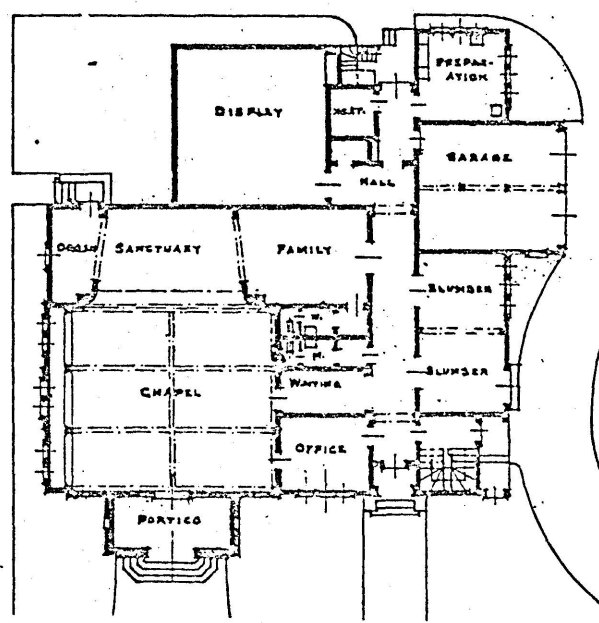


GROUND FLOOR PLAN SCALE 1/8" = 1'-0"

KEY TO FLOOR PLANS

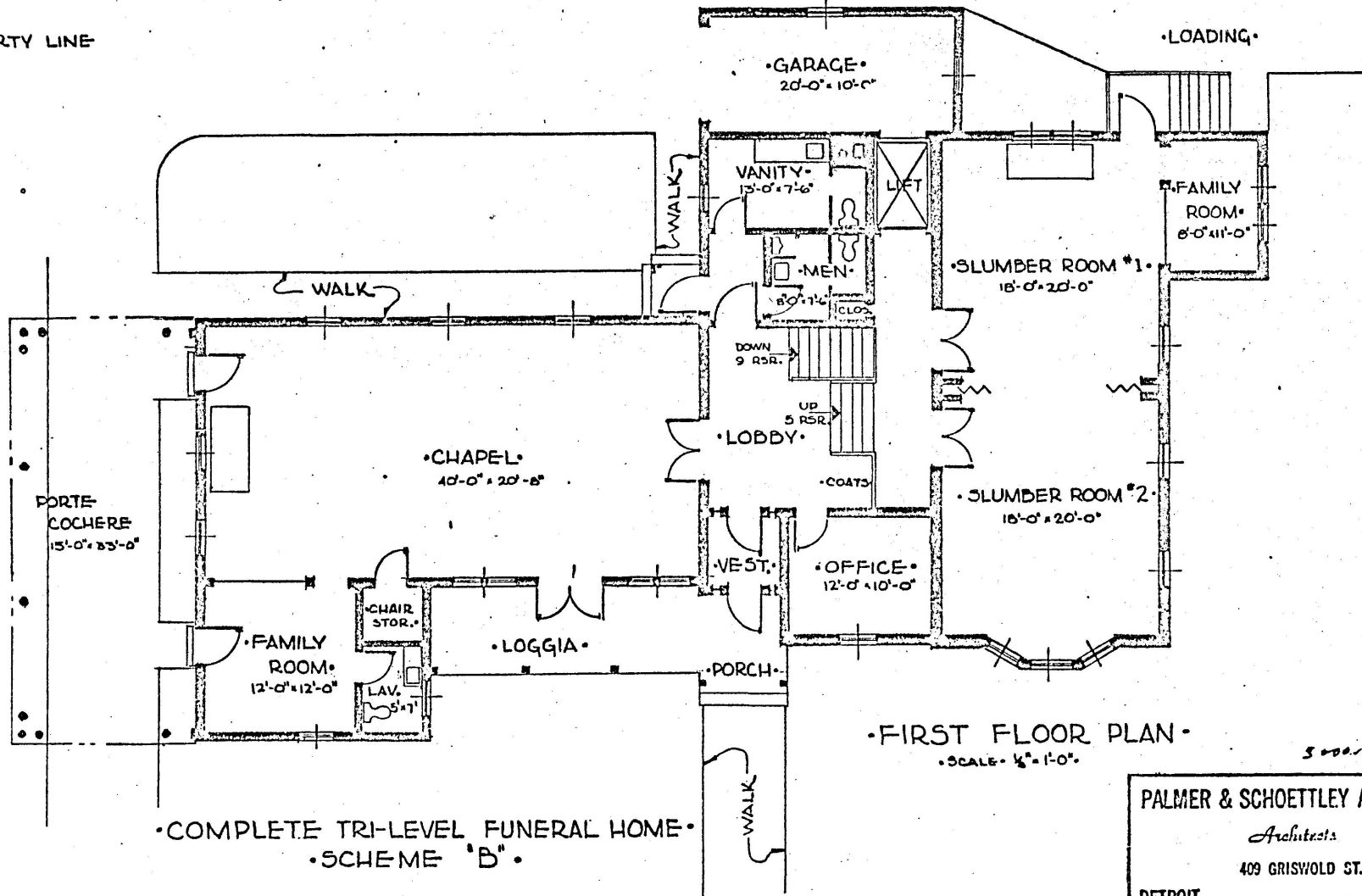
- A—Office
- B—Reception Room
- C—Corridor
- D—Chapel
- E—Family Room
- F—Clothing Display
- G—Lavatory
- H—Slumber Room
- J—Family Room
- K—Music Room
- L—Alcove
- M—Air Conditioning
- N—Chapel
- O—Lobby
- P—Elevator

12



PARKING

PROPERTY LINE

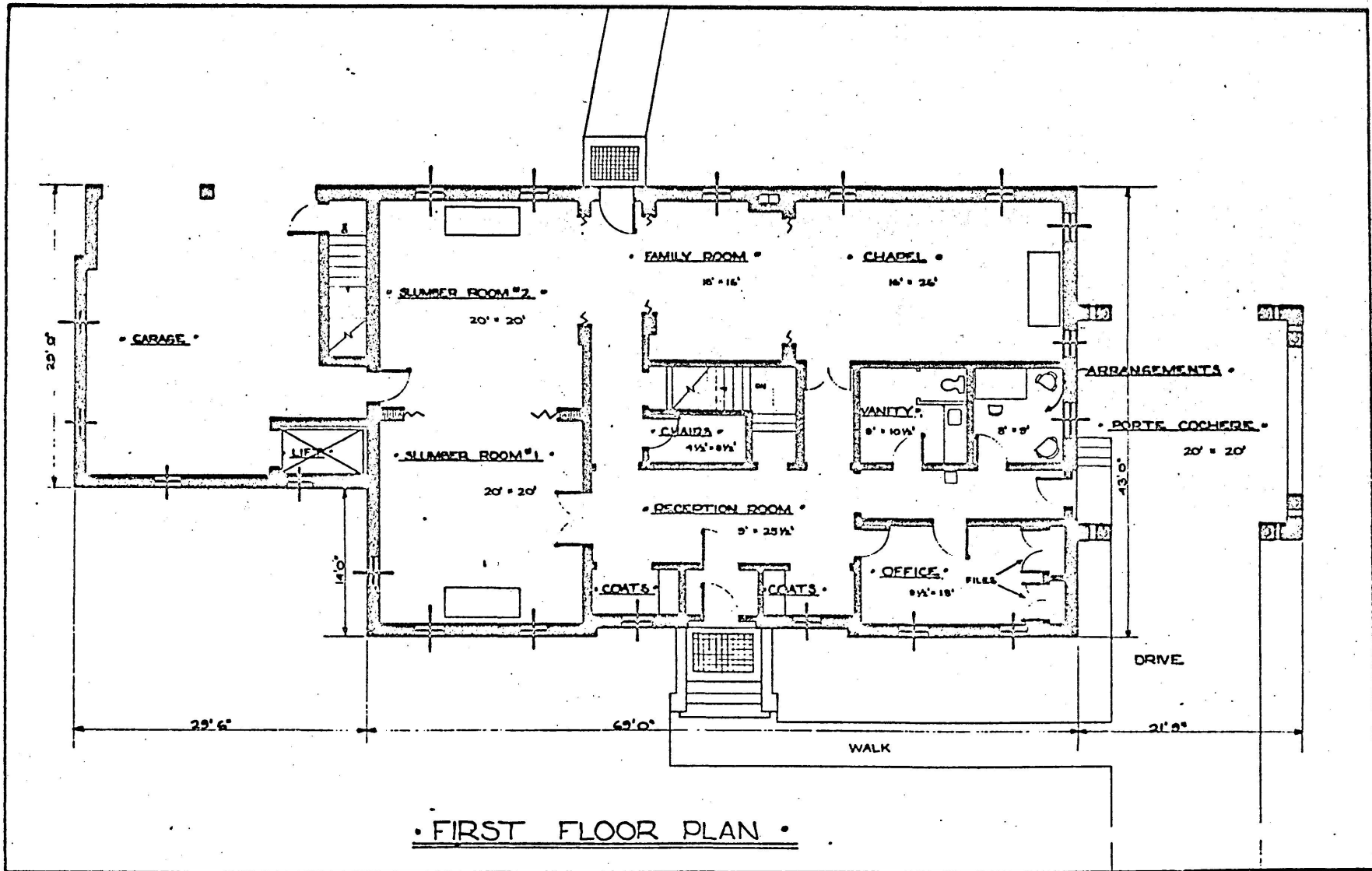


•COMPLETE TRI-LEVEL FUNERAL HOME•  
•SCHEME "B"•

•FIRST FLOOR PLAN•  
•SCALE• 1/4" = 1'-0"

*5/20/52*

**PALMER & SCHOETTLEY ASSOCIATES**  
*Architects*  
 409 GRISWOLD ST.  
 DETROIT, MICHIGAN



## Analysis of the Louis Funeral Home in Kansas City, Missouri

### I. Room Sizes and Square Footage

#### A. Sales Spaces

1. Arrangement offices; 2 @ 12' x 14' . . . . .	336
2. Casket display; 28' x 34' + 12' x 15' . . . . .	<u>1132</u>
Total square footage . . . . .	<u>1468</u>

#### B. Public Funerary Spaces

1. Main chapel; 32' x 60' . . . . .	1920
2. Small chapels; 4 @ 13' x 13' . . . . .	676
3. Family Room; 13' x 16' . . . . .	208
4. Clergy Room; 5' x 7' . . . . .	35
5. Coat Room; 10' x 7' . . . . .	70
6. Entry foyer; 19' x 28' . . . . .	532
7. Storage near chapel; 8' x 12' + 24' x 7' . . . . .	264
8. Men's Rest room; 8' x 13' . . . . .	104
9. Women's Rest room; 8' x 13' . . . . .	<u>104</u>
Total square footage . . . . .	<u>3913</u>

#### C. Supportive Spaces

1. Garage; 34' x 26' . . . . .	884
2. Mech. and Utility room; 13' x 13' . . . . .	169
3. Casket storage; 30' x 28' - 12' x 15' . . . . .	660
4. Attendant's quarters; 14' x 34' . . . . .	476
5. Business office; 11' x 11' . . . . .	121
6. Preparation rooms; 14' x 13' + 16' x 13' . . . . .	<u>390</u>
Total square footage . . . . .	<u>2700</u>

Total square footage of entire building . .8081

### II. Amount of Business

- A. At present the Louis Funeral Home handles 200 funerals per year.
- B. With present facilities Mr. Louis feels he can handle 500 funerals per year.

### III. Materials

#### A. Walls

1. Public areas--walnut panelling
2. Service areas (including rest rooms)--vinyl wall covering
3. Entry foyer--walnut panelling with one brick wall brought in from the outside

#### B. Floors

1. Public areas--sage green carpet and green terrazzo vinyl tile
2. Entry foyer--muted green slate
3. Service areas--tile
4. Preparation room--non-skid tile



### C. Ceilings

1. Entire building--acoustical ceiling tile
2. P.A. system speakers are blended into the ceiling tile with molded silk

## IV. Symbolism

### A. Sculptured menorah in chapel

### B. Small statue in entry foyer

### C. Held to a minimum

1. It just is not needed
2. So that non-Jewish funerals can be held there

## V. Environmental Technology

### A. Lighting

1. Rheostat lighting is extensively used
2. Natural light in public areas limited to the entry foyer
3. Indirect lighting in chapel and foyer
4. Supplemental lamps in foyer
5. Cosmetic lights (first used in meat display cases of grocery stores) in preparation room, chapel, other places where casket may be viewed

### B. Mechanical Equipment

1. Zone with four 55-ton air-conditioning units
2. Proven very economical

### C. Public Address System

1. Pre-recorded music is piped to areas
2. Tape recorder is part of this system--used to tape funerals for families' reference

## VI. Specific Spaces

### A. Chapels

#### 1. Seating

- a. Seats 300 people
  - b. Expandable to 500 people by opening electric folding doors adjoining small chapels
  - c. Groups of up to 150 can be handled in small chapels
2. Separated from family room by adjustable walnut louvres

### B. Preparation room

1. Flush floor drains
2. Non-skid tile floor
3. Foot-controlled sinks (unsatisfactory)

### C. Arrangement offices

1. Enter directly into casket display area
2. Can also serve as slumber rooms

VII. Architect: Emanuel Morris

VIII. General Information

While serving as President of the Jewish Funeral Directors of America, Mr. Louis had the opportunity to visit Jewish funeral homes across the country and Mr. Louis incorporated these ideas in this design. The public spaces have a feeling of quietness and sobriety in a residential scale. The family room goes farther to this extent with its lowered ceiling--lower than that in the chapel or entry foyer.

Mr. Marvin Stein has visited the funeral home and found fault with the ten-foot-high chapel ceiling and the large extent of wood in use. He felt that the space was too cramped with a ceiling of this height. The wood used in such large quantities made the spaces too dark and gloomy, according to Mr. Stein.

The relationship of the smaller chapels to the larger one makes the incorporation of the four into the large one questionable. The positioning of people with relationship to those in the large chapel seems unsolved.

One other thing my client objected to was the mixed use corridor between the chapels and the preparation room space. On the plan, it is called a public corridor, but it would seem more advisable for such a corridor, through which the body must pass on its way to the chapel, to be a private one.

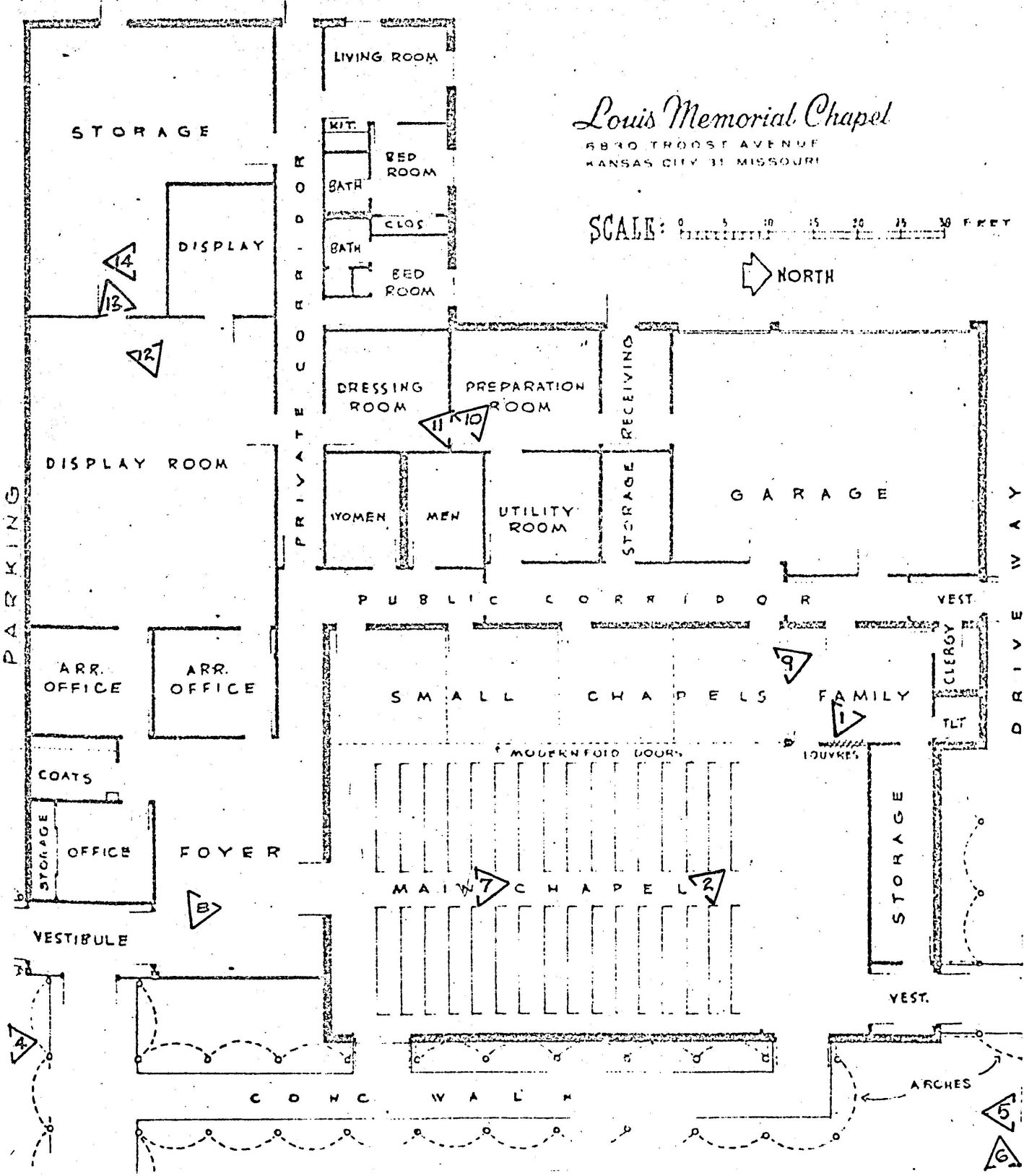
The building made an interesting and remembered statement--one which could readily be brought to mind.

Some data, including the following floor plan, from Mortuary Management, March, 1969.

# Louis Memorial Chapel

6840 TROOST AVENUE  
KANSAS CITY 31 MISSOURI

SCALE: 0 5 10 15 20 25 30 FEET



PARKING

DRIVE WAY



THE FOLLOWING PHOTOGRAPHS OF THE LOUIS FUNERAL HOME ARE NUMBER KEYED TO THE PRECEDING PLAN TO INDICATE DIRECTION OF VIEWS

34



1



2





3



4



5





6



7

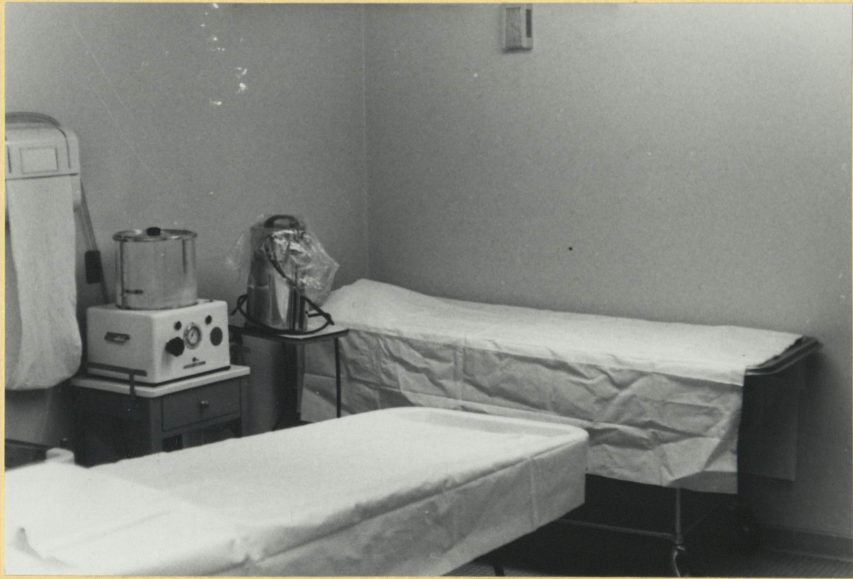


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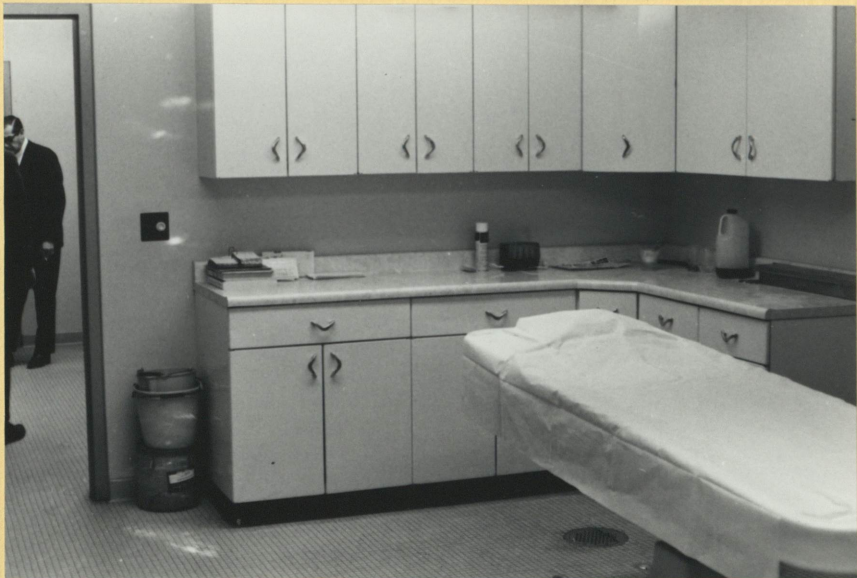




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10

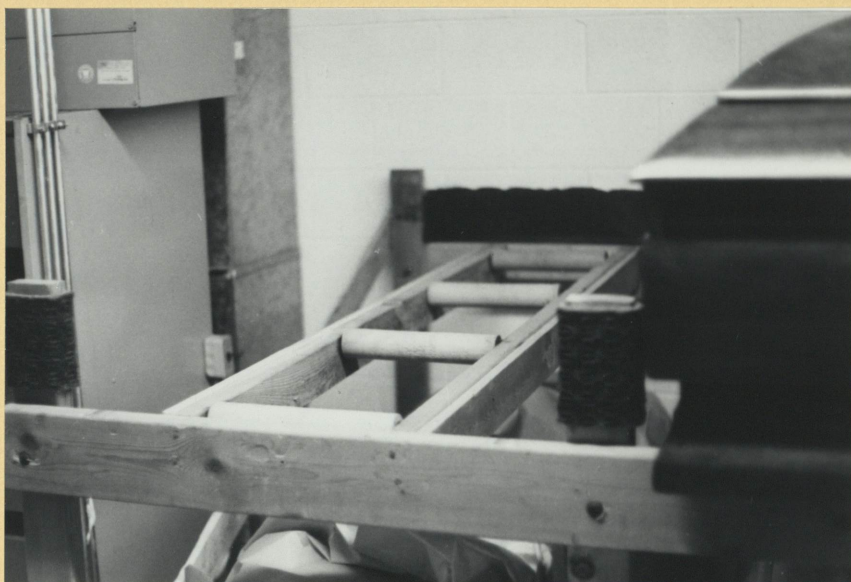


11





12

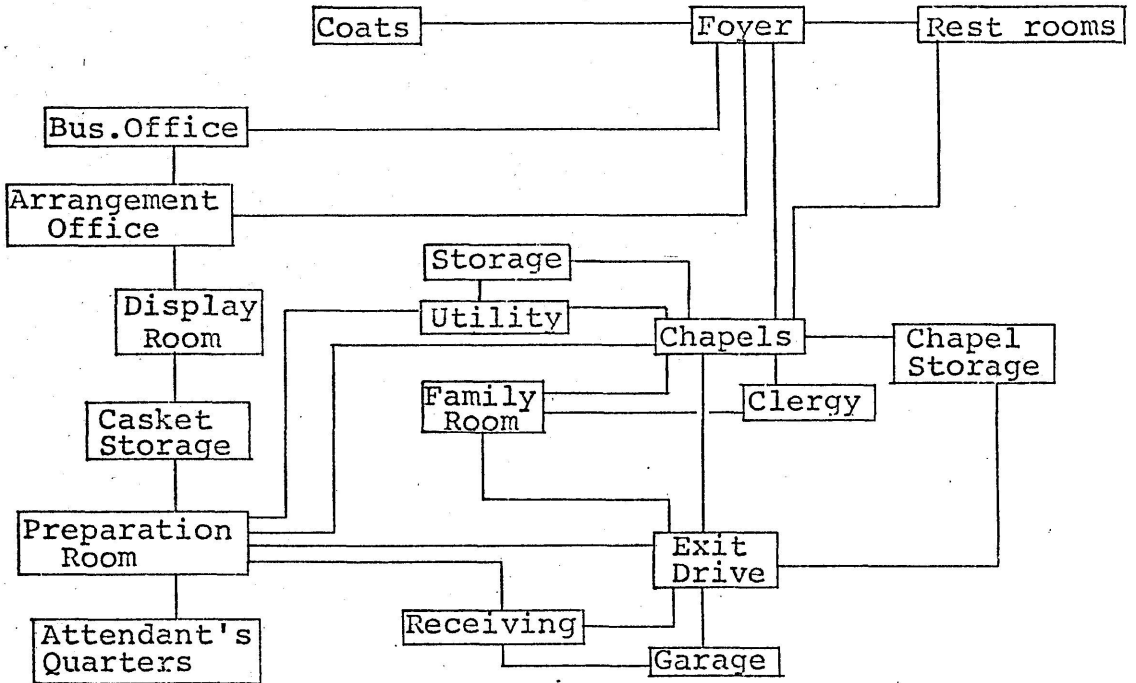


13



14





#### RELATIONSHIP DIAGRAM

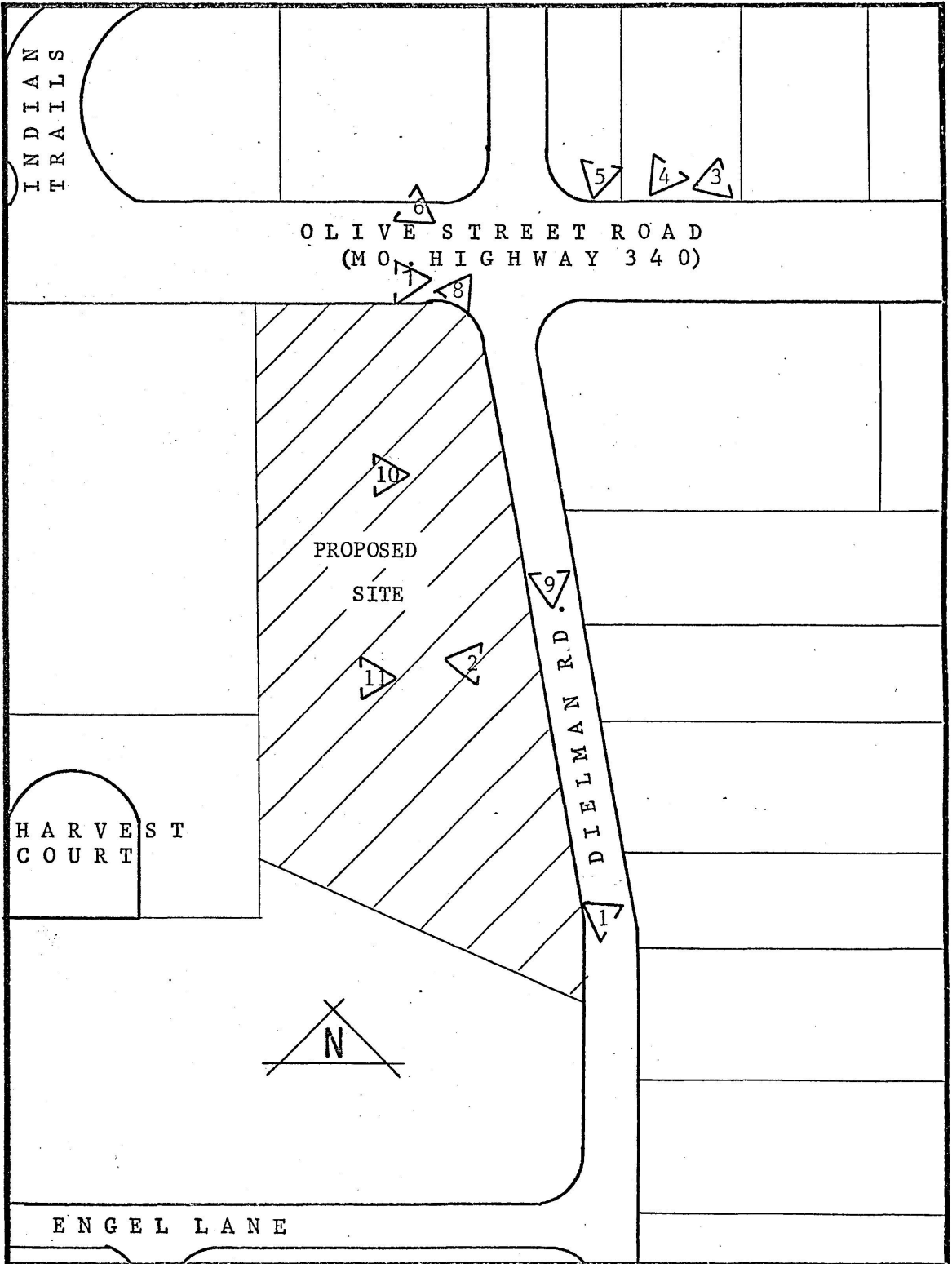
The diagram above is a relationship diagram as interpreted from the available plan of the Louis Funeral Home. Primary and secondary relationships are not indicated, as this is an objective interpretation of what can be found by the plan itself.

CHAPTER EIGHT : ENVIRONMENTAL  
CONDITIONS

## The Site

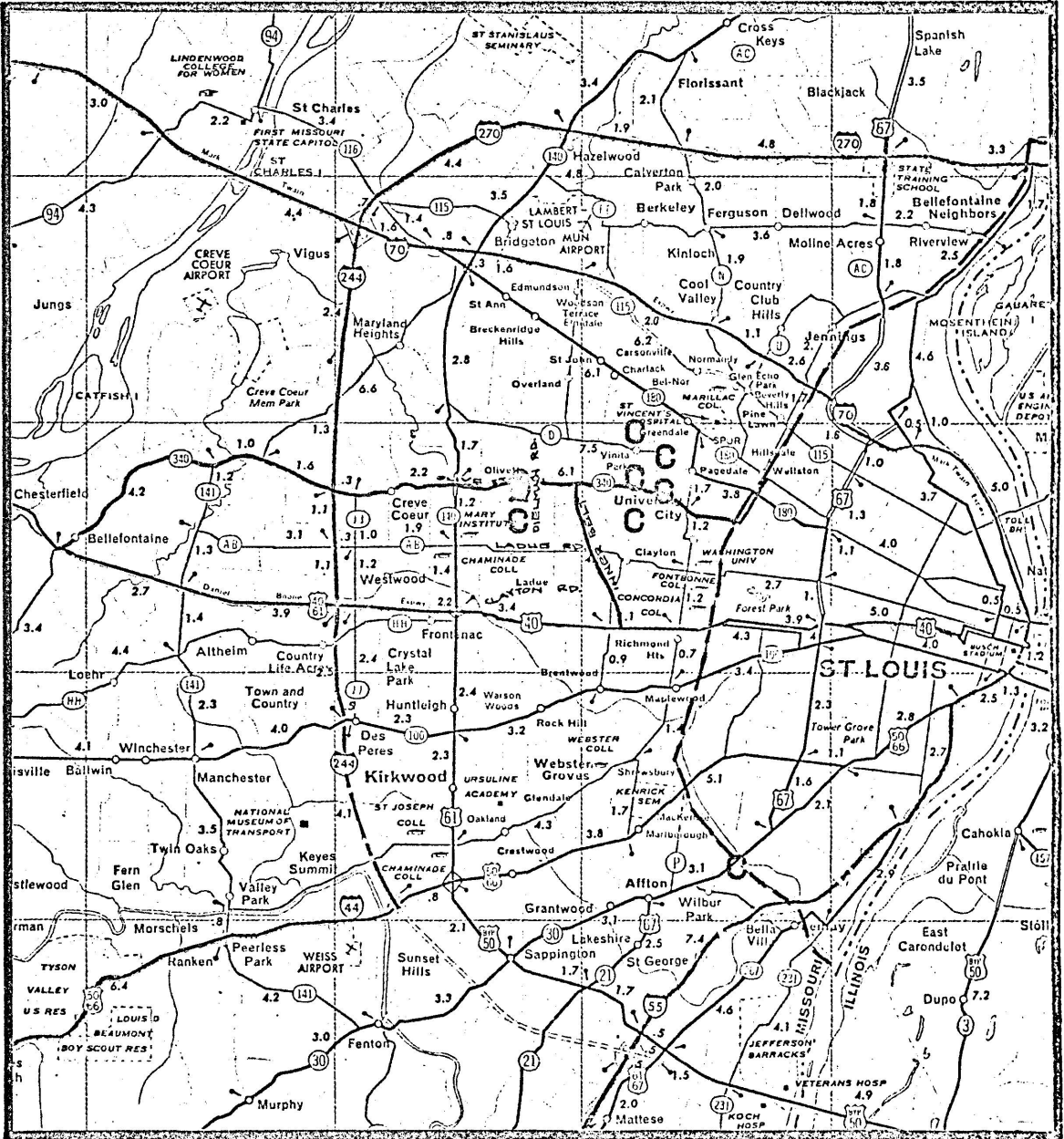
The proposed site for the new Berger Memorial is on the southwest corner of Dielman Road and Olive Street Road (Missouri State Highway 340) in Olivette, Missouri, a suburb of St. Louis, Missouri.

At the present time a non-Jewish funeral home exists on the site due west of the proposed site. On the three other corners of the intersection are service stations. Olive Street Road is generally commercial, with some residential. North and south of Olive are residential subdivisions.



# S I T E M A P

(SCALE: NONE. - not indicated due to conflicts in available information)



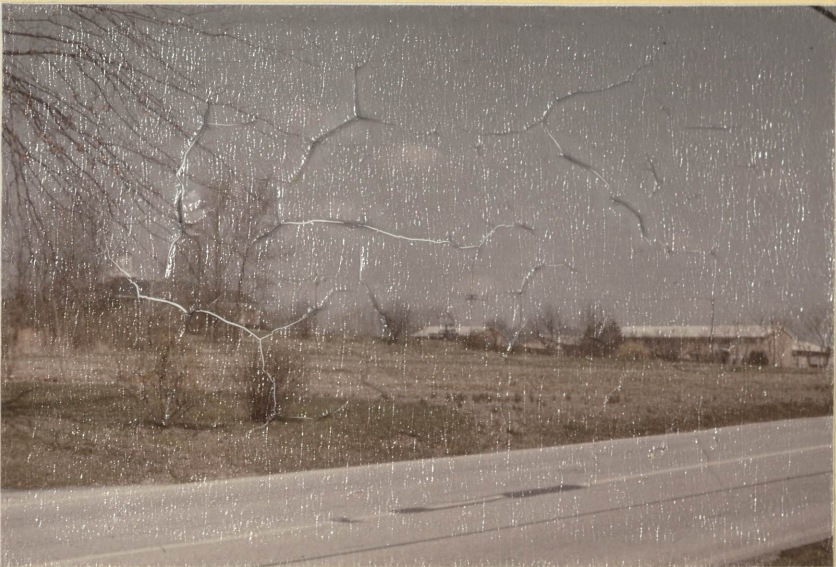
# ST. LOUIS & VICINITY

Scale 0.5 1 2 3 miles



	The proposed site
	Major Jewish cemeteries
	Major vehicular circulation
	Western boundary, City of St. Louis

THE FOLLOWING PHOTOGRAPHS OF THE SITE ARE  
NUMBER KEYED TO THE PRECEDING PLAN TO INDICATE  
DIRECTION OF VIEWS



1



2





3



4



5





6



7



8





47

9



10



11

TEMPERATURE

	Normal Avg. Temp. °F.	Avg. High Temp. 1968	Avg. Low Temp. 1968
Jan.	31.9	38	20
Feb.	34.7	42	21
March	42.6	58	34
April	54.9	67	44
May	46.2	72	52
June	74.1	87	67
July	78.1	88	68
Aug.	76.8	87	68
Sept.	69.5	79	57
Oct.	58.4	68	45
Nov.	44.1	51	36
Dec.	34.8	43	27

Data taken from: Climatological Data--National Summary--1968,  
published by the United States Department of Commerce.

PRECIPITATION

	Avg. Rel. Humidity 1968 %	Normal Precipitation Inches	Total Snow Inches	Max. Depth On Ground Inches
Jan.	77	1.98	6.9	6
Feb.	60	2.04	2.5	
March	63	3.08	7.7	7
April	60	3.71	0	0
May	68	3.73	0	0
June	63	4.29	0	0
July	64	3.3	0	0
Aug.	68	3.02	0	0
Sept.	70	2.76	0	0
Oct.	65	2.86	0	0
Nov.	77	1.68	.1	
Dec.	81	1.97	4.2	1

Data taken from: Climatological Data--National Summary--  
1968, published by the United States Department of Commerce.

SOLARSunshine: Amount and Percent

	Hours	% of Possible
Jan.	220	72
Feb.	180	60
March	184	50
April	232	59
May	291	66
June	297	67
July	302	67
Aug.	321	76
Sept.	236	63
Oct.	179	52
Nov.	152	50
Dec.	104	35
Annual	2698	61

Data taken from: Climatological Data--National Summary--1967 Annual, published by the United States Department of Commerce.

The following are the characteristics of the sun in the 40° north latitude, where St. Louis, Missouri, is located.

Winter. Dec. 22

A.M.	P.M.	Azimuth	Altitude
Noon		180°-0'	26°-30'
10:00	2:00	150°-30'	20°-30'
8:00	4:00	127°-0'	5°-30'
7:30	4:30	121°-0'	0°-0'

Fall Sept. 23 Spring March 21

A.M.	P.M.	Azimuth	Altitude
Noon		180°-0'	50°-0'
10:00	2:00	138°-0'	41°-0'
8:00	4:00	110°-30'	22°-30'
6:00	6:00	90°-0'	0°-0'

Summer June 22

A.M.	P.M.	Azimuth	Altitude
Noon		180°-0'	73°-30'
11:00	1:00	138°-0'	69°-0'
10:00	2:00	114°-0'	60°-0'
8:00	4:00	80°-0'	37°-30'
4:30	7:30	59°-0'	0°-0'

Data taken from: Time-Savers Standards, third edition (New York: McGraw-Hill Book Company, 1954).

CHAPTER NINE : REGULATORY  
DATA

Zoning Ordinances--City of Olivette, Missouri

Occupancy Classification: Commercial District F  
Height: 2½ stories; 35 feet  
Rear Yard: 25 feet  
Side Yard: 5 feet, 50 feet from Olive Street Road  
Front Yard: 50 feet  
Parking: 1 space per 100 square feet of building area

Building Code

The city of Olivette, Missouri, uses the B.O.C.A. Basic Building Code. Funeral homes fall into the "Doubtful Use Classification" which states, "When a building or structure is proposed for a use not specifically provided for in the Basic Code or the classification of which is doubtful; such a building or structure shall be included in the use group which it most nearly resembles in respect to the existing or proposed life and fire hazard and it shall be so classified by the building official." This shall be done prior to the design phase, after research is done by the Olivette Building Commissioner.

CHAPTER TEN : TECHNICAL  
DATA



## General

The technological determinants of a funeral home are basic to the architectural profession. The funeral home fits into the same category in most respects that a large residence would fit.

## Lighting

Natural light is undesirable in the chapel spaces, family room, preparation room, taharah room, and casket display room. The reason for this is that special effects which are needed in these spaces would be difficult to control with natural light being a part of the lighting scheme.

The family room and chapels are places where the deceased may be laid out and controlled light is needed here to enhance the appearance of the deceased. Within the preparation and taharah rooms, cosmetic treatments applied to the deceased require controlled light. The casket display room requires controlled light to help beautify a subconsciously ugly object. Movable accent lights on a ceiling mounted track system are desirable to add accent to the caskets.

The preparation room, tirrah room, and chapels should be provided with a cosmetic light especially designed for meat displays in grocery stores. This light is used to enhance the appearance of the deceased.

Besides the specific accent lighting and cosmetic lighting provided, light to illuminate the entire room should be provided. This can be done either by direct or by indirect means. The means of providing this light should be designed so as to work well with the other room components. These components are room size, shape, color, use, and furnishings.

Mr. Richard Stein desires all lights to be equipped with rheostats and to be controlled from a main panel box in the main office, as well as possibly from within each room. Switches within each room should be equipped with tamper-proof switches.

The following is a list of conclusions regarding casket display room lighting as compiled from a survey conducted by C. H. Nichols, Director, National Foundation of Funeral Service. Mr. Nichols states the problem of the investigation was to "secure the thinking and recommendations of illumination experts on appropriate quality and quantity of light."

1. 50 to 100 foot-candles are desirable for display, with nearly all favoring amounts toward the upper limit. (Only one took issue with the 90 foot-candle standard.)

2. A warm light quality was definitely preferred, whether attained by incandescent or fluorescent ("warm white deluxe").
3. Majority opinion definitely favors a reasonably even, shadow free distribution of light throughout the entire display area--with the added possibility of accenting or highlighting selected locations mentioned by some.
4. Freedom from glare is unanimously agreed to be essential.
5. It is generally agreed that light sources should be as inconspicuous as possible--through recession, shielding, etc.
6. Some provision should be made for appearance under actual conditions of use (e.g., in reposing room or chapel); this might be done by duplication of lighting facilities, by combination of both types of light in the Selection Room, or by the use of dimmers.
7. Fluorescents offer more, less expensive, and generally diffused light; incandescents offer light thrust and better texture rendition; color is distorted to some degree by either type, depending upon the color (possibly excepting Duro-Test's "Optima," which approaches natural outdoor light).
8. Because of the wide range of fluorescent lamps available, each with its distinct characteristics, it is inadvisable to speak simply of "fluorescent light" as though it were one standard type. Incandescent lamps, on the other hand, generate a basically similar kind of light because of the resistance filament principle employed.
9. Since there is wide variation in recommendations by the experts, as to specific installations, it appears likely that there is no one, best, simple answer for all. Instead, the probability is that each separate situation requires its own solution, depending upon such variables as size and shape of room, ceiling height, the presence or absence of windows and resultant degree of natural light, predominant colors of display, patron preferences, available space for installation, extent of funds, owner's desires, etc."

### Electrical

Normal electrical service of 110 volt single phase will be adequate for the entire building with a few exceptions. Outlets for the embalming machines, double deck refrigerators, and mechanical system may require a different design.

Outlets at frequent intervals, depending on room usage, should be provided for. In the office spaces and attendant's quarters where movable lamps may be used as well as clocks and other such appliances, more frequent outlet spacing is desirable. In the public areas outlets mainly for maintenance purposes are needed.

A public address system with a tape recorder attachment should be provided for in all public areas, the casket display room, the offices, taharah room, and preparation room. Provisions for the system to be turned off in any one room should be provided.

### Acoustical

Acoustical needs within the building will vary. Acoustical requirements may be provided for by either room relationships within the plan or technological advancements. In the case where one room is placed next to another so as to meet certain requirements, yet the noise transfer between rooms is undesirable, well-insulated walls may be needed. Carpeting, acoustical ceiling tile, wood panelling, and other materials can be used to lessen the noise level within a room. These materials can also be used to lessen sound transfer between rooms. The furnishings of the room also serve to increase or lessen the sound level.

The movable partition between each of the chapels should be of such quality that sound transfer between chapels is negligible.

Another specific problem to be avoided is sound transfer from the preparation and taharah rooms to the other parts of the building. The noise made by the aspirator is annoying and should be contained within the preparation area.

### Air-conditioning

A zoned system for various parts of the building would be an optimum method of handling the air-conditioning problem. Since the zones would be based on the same functional and space relationships which the final design will be based on, the exact number of zones and room groupings will depend on the final design synthesis. It must be remembered that the only spaces which are in use each day are the offices, rest rooms, attendant's quarters, and entry. The chapel is another special case, due to its large size.

Desired room temperature and humidity would depend on the function of that space. The desired conditions will be provided by one of these main systems: all air, air-water, or all water.

With the all-air system, air treatment and refrigeration can be located a distance away from the conditioned space in a central

station apparatus arrangement. Only the air is brought into the conditioned space through ducts and distributed within the space through outlets or mixing terminal outlets. The all-air type systems are: double duct, single duct variable volume, dual conduit, single duct with reheat, multi zone.<sup>36</sup>

In the air-water system, like the all-air system, the air apparatus and refrigeration plants are separate from the conditioned space; however, the cooling-heating of the conditioned space is affected in only a small part by air brought from the central apparatus. The major part of room thermal load is balanced by warm or cooled water circulated either through a coil in an induction unit or through a radiant panel. Different types of air-water systems are: induction--either bypass air or water control--fan coil with supplementary air, and radiant panels with supplementary air.<sup>37</sup>

The all-water systems are those with fan-coil types of room terminals to which may be connected one or two circuits of water. The cooling medium (such as chilled water or brine) may be supplied from a remote source and circuited through the coils in the fan-coil terminal which is located in the conditioned space. These circuits may be either a two-pipe, three-pipe, or four-pipe distribution. Ventilation can be obtained through an opening in the wall or from bleed-off from the interior zone system or through infiltration. A unit ventilator is used in another variation.<sup>38</sup>

### Building Technology

The building technology needed for a funeral home of this scale is that of an elementary level. This building, which will probably be one or two stories high at the most, will be on the scale of a large residence. Short spans adequately handled by wood joists or bar joists will in all likelihood be sufficient. The chapel, casket display area, and entry foyer will probably be the largest spans. Some thought should be given to laminated wood beams, since the client has expressed a liking for exposed beam ceilings, which he presently enjoys in his funeral home. This is not a rigid requirement, but it is due some thought.

Bearing wall or frame construction seems like an appropriate structural system, but this should not rule out another system which, during the design stage, may be found to work better.

The main thing to note here is that the scale of this building does not seem to require a complex structural system.

### Summary

The above mentioned technical data should serve only as a basis for initial discussion with the various technical consultants.

It should serve to direct the consultants' thinking to the same paths as the architect, yet not be binding, should the consultant prove errors exist in the original ideas.

CHAPTER ELEVEN : PROGRAM

## Functional and Area Requirements

### GENERAL CONSIDERATIONS

#### The Building

The completed mortuary shall be clearly visible to traffic on both Olive Street Road and Dielman Road.

The building shall be adequately fire-proofed.

The exterior appearance shall attempt to favorably impress clients and passers-by so as to make an impression for future needs.

There shall be an elevator if more than one story.

An attempt shall be made and consideration given to making this a one-story building.

All doorways through which caskets shall move will be at least 48" wide.

The corridor system shall be free of sharp, narrow turns.

Loading areas shall be screened from public view.

There shall be provisions for exterior lighting of the building.

#### Landscaping

Driveways shall be strategically located to handle egression of funeral party.

There shall be ample facilities for watering (sprinkler system).

Thought shall be given to underground utilities.

Walks at least 8' wide shall be well located for pedestrian traffic.

Parking

There shall be parking for 117 cars (approx.) or 35,100 square feet of parking.

Differentiations of family, cemetery, funeral service.

There shall be a reserved space for the clergyman.

Lighting shall be provided.

## PUBLIC FUNERARY SPACES

Main Chapel

2200 s.f.

Within this space the funeral service is held.

There shall be provisions for 300 people to sit in pew style seats facing a dominant area acceptable for the placement of the casket.

The first row of pew seats shall be placed far enough back so as to allow enough space for movement of visitors past the casket, plus space for the pall-bearers to gather.

Beside the place designated for placement of the casket shall be accommodations for a lectern from which the clergyman will conduct the service.

Circulation space shall be provided so as to allow unencumbered movement from the entry foyer to view the deceased and then to seats within the chapel.

After the service circulation will be allowed to proceed to the front of the chapel, where the casket is, and then move outside through two 3'-0" doors behind the casket to the awaiting funeral cortege.

Floors shall be carpeted.



Religious symbolism shall be held to a minimum, with perhaps a single menorah or replica of the Ten Commandments adorning a wall near the casket.

Soft artificial lighting only shall be provided for.

There shall be cosmetic lights over the casket area.

Public address system speakers shall be provided for in an unobtrusive manner.

Materials used in any manner shall not detract from or ignore the dignified and sober atmosphere which shall be created (i.e., materials shall not be of a harsh nature).

The space shall be one unobstructed clear span over the entire seating area.

The ceiling shall be at a height so as to give a sense of spaciousness yet monumentality shall be avoided.

Small Chapels (3 @ 700 s.f.)

2100 s.f.

Within these spaces smaller funerals will be held.

They shall be adaptable for individual use at 100 people each or in combination with each other or with the main chapel for a total chapel capacity of 600 people.

Seating shall be individual movable seats.

Ceilings shall be such that the spaces have a comfortable feeling individually or when combined with each other or with the main chapel.

One shall be able to enter any one chapel from the entry foyer without need to transverse another chapel.

Direct accessibility to the awaiting funeral cortege is desirable although not essential.

Ease of movement to the outside should be considered.

Materials used shall allow these to combine well with the main chapel and each other.

The color schemes of all the chapels shall harmonize well if different.

Religious symbolism shall be at a minimum.

Material, lighting, and public address system specifications shall be as those for main chapel.

Outlets for lamps as supplementary lighting shall be provided.

Cosmetic lights shall be provided for use with various casket placements.

These chapels may at times be used as smoking lounges for people waiting to enter the main chapel.

Couches and stuffed chairs will be used for this function.

An electric, sound-proof, movable partition shall separate each chapel from the adjoining one.

Casket placement shall be provided for in a dominant position in each chapel and in a dominant position in the chapels when combined.

Floors shall be carpeted.

Family Room

240 s.f.

Within this space the family sits and views the funeral service.

This space may also be used as a small chapel.

Seating shall be soft couches and stuffed chairs for maximum comfort.

A vertical louvered penetration to the main chapel shall be provided to allow the family a view of the casket and clergyman yet screen them from public view.

There shall be a door separating this space from the main chapel.

This space shall have direct access to the exterior for private ingress and egress of the family.

Lighting shall be compatible with that of the chapel with receptacles for lamps.

Material, lighting, and public-address system specifications shall be as those for main chapel.

There shall be a cosmetic light provided.

Care shall be taken to create a comfortable, dignified, sober, and "homey" atmosphere. A low ceiling should be considered to achieve this.

Floors shall be carpeted.

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Family Rest Rooms (2 @ 50 s.f.) 100 s.f.

This space shall provide private lavatory facilities directly off of the family room for the bereaved family.

First-aid supplies shall be provided for within this space.

Care shall be taken to create a "home-like" rest facility.

This room shall be accoustically handled so as to restrict noises from within from penetrating to other spaces.

There shall be two water closets in the ladies' room and one water closet and one urinal in the men's room.

Each shall have adequate sink facilities.

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Clergy Room 50 s.f.

This space shall be a quiet and pleasant place where the clergyman will review his notes, relax, robe and disrobe, should a robe be used.

Floors shall be carpeted.

This space shall be so designed as to protect the clergyman from intrusion--possibly, even by the family.

This space shall have easy access to the front of the chapel.

This space shall have direct access to the outside.

There shall be telephone facilities provided.

There shall be a public address system speaker provided.

#### Clergy Rest Room

30 s.f.

This space shall contain one water closet and one sink for the clergyman's private use.

This space shall be accoustically handled so as to restrict noises from within from penetrating to other spaces.

#### Entry Foyer

800 s.f.

This space is a focal point of the funeral home, giving access to all areas.

It shall be relatively free and unencumbered in order to handle large numbers of people.

The "front door" shall be given proper emphasis from the inside and outside.

There shall be direct access to the parking facilities.

The public-address system shall be provided within this space.

Limited seating accommodations shall be provided.

The floor shall be of a low maintenance and weather-proof material.

This space shall serve as a "buffer" against weather, temperature, dirt, etc.

This space shall have an air of comfort and welcome.

If needed, this space may double as a smoking lounge.

There shall be a sounding device to warn of callers.

Coat Room

80 s.f.

This space shall provide facilities to hang one's coat.

There shall be facilities of thirty to forty coats.

It should not encourage one to leave his coat here.

Rest Rooms (2 @ 120 s.f.)

240 s.f.

These spaces shall be the main lavatory facilities for the entire funeral home.

They shall be accessible to all parts of the building.

Should the funeral home be more than one floor, provisions shall be made to increase the number of rest rooms.

Materials used shall be easy to maintain.

Thought shall be given to vinyl walls and tile floors.

Furnishings shall comply with B.O.C.A. Basic Building Code requirements.

This space shall be accoustically handled so as to restrict noises from within from penetrating to other spaces.

Smoking Lounge

150 s.f.

This space shall be adjacent to both the men's and women's rest rooms.

Within this space people can relax and smoke.

This space shall have a comfortable and informal atmosphere.

Furnishings shall include couches.

Receptacles shall be provided for lamps.

Public-address system speakers shall be provided.

This space shall be apart from the service areas of the funeral home.

This space shall be accoustically handled in such a way as to limit transferable noises.

Floors shall be carpeted.

## SUPPORTIVE FUNCTIONS

Casket Storage

800 s.f.

Within this space thirty caskets shall be stored.

Caskets shall be stored on rack equipped with roller for easy casket removal.

Caskets shall be stacked two high.

This space shall be kept dry.

Movement from storage to preparation room and casket display shall be easy.

Movement from delivery space to storage space shall be limited and easily transversed.

Provisions for storage of burial costumes shall be provided here.

This space shall be secured from public intrusion should body refrigerator be placed here.

There shall be shelves for flower storage.

Preparation Room

400 s.f.

Within this space the body is cleansed, embalmed, dressed, and cosmetized.

Preparation of the body takes from two to four hours.

The body is kept in this space twenty-four hours, or sometimes a day or so longer, depending on when the funeral is.

A double deck refrigerator unit shall be provided for body storage should the funeral be postponed.

This space shall be well apart from the public areas of the building.

This space shall be conveniently located for movement of the patient in or out.

If not on the ground level or on the same level as the chapel a body elevator shall be provided.

There shall be free work area on all four sides of two 84" by 32" permanent autopsy tables, with a four square foot space between them for an embalming machine.

There shall be space provided for an aspirator and sterilizer.

There shall be a body lift built into the ceiling to allow moving the body to any part of this room or Taharah room.

This room shall be directly adjacent to the Taharah room.

There shall be a sink at the foot of each table.

There shall be a flush drain at the head and foot of each table.

Walls shall be vinyl wall covering.

Cosmetic lights shall be provided.

Lighting should be available to duplicate lighting conditions in the chapel.

Floors shall be of skid-proof tile.

Windows shall be omitted, unless required by law.

Sinks shall be provided with hot and cold running water.

Storage cabinets and wall hung cabinets shall be provided for approximately five linear feet.

An adequate exhaust and ventilating system shall be provided.

The body shall be able to be moved from the preparation room to the chapel without possibility of public viewing even when the building is in use.

There shall be electrical outlets at strategic points, such as near tables.

There shall be signal outside of this space to signal that the space is in use.

Doors shall have locks so as to keep stray public out.

Sanitary facilities for refuse disposal shall be provided.

Provisions for emergency power and light shall be considered.

Hooks shall be provided for hanging of patients' clothes.

All state laws governing such spaces shall be met.

Within this space the embalmer will clean up and have private use of a shower, sink and water-closet.



It shall be adjacent to and part of the preparation room.

Taharah Room

300 s.f.

Within this space the Conservative and Orthodox ritualistic cleansing shall take place.

Within this space preparations shall also be carried out should the preparation room be in use.

Casketed bodies may be kept in this room prior to removal to the chapel.

All facilities provided in the preparation room shall be provided here except for three portable autopsy tables instead of permanent ones, one sink with hot and cold running water; storage space shall be shared with preparation room, as will the refrigerator; embalming machine shall be shared.

Wall and floor covering, as well as lighting, shall be the same as the preparation room.

Within this space a pious Jew or Jewess shall keep watch over the body until the funeral.

Attendant's Quarters

400 s.f.

Within this space or group of spaces a student or husband and wife or such would live.

The attendant would only be required to be at the funeral home at night to receive calls about a death requiring the funeral director's services.

This area shall be apart from the public spaces.

An exit apart from the public exit shall be provided.

This space shall be connected to the public-address system.

This space shall be a bright and gay space suitable for living.

This may be in the form of an efficiency, or it may have specified rooms or a combination of both.

Exposure to the outside through windows is desirable.

Spaces shall be provided for so as to include: living room, dining area, kitchen space, sleeping area, lavatory space, and storage space.

### Service Hall

This space shall be a minimum of four feet clear circulation.

This space shall be designed as needed to service the chapels in private. These services would be such as moving the body from the preparation room to the chapel should the rooms be separated.

Chair storage and prayer book storage easily accessible to the chapels may be stored here.

There shall be space to store 350 chairs. This space will be determined by the type of chair and other variables found in the next stage--design. Vertical or horizontal storage shall be a determinant based on chair storage.

### Garage

880 s.f.

Within this space deliveries can be made during inclement weather, landscape equipment can be stored, a repair table for minor repair work can be found, and the attendant's car may be parked.

Sufficient clear spans shall be provided so as to make vehicular and pedestrian movement easy.

Body delivery shall be provided for from this space into the preparation room. This movement shall be as unencumbered as possible.

Mourning supplies shall be picked up here for delivery to the family in mourning.

### Covered Drive

Within this exterior space the funeral cortege will assemble, therefore it shall be outside of the chapel and family room exit.

### Mechanical Equipment Room

200 s.f.

Within this space the mechanical equipment shall be placed to service the building.

Floor drains shall be provided.

Floors shall be concrete.

### Storage Room

400 s.f.

This space shall be accessible to the garage for storage of mourning supplies such as stools, candles, and prayer books.

Miscellaneous storage may also be handled here.

Closet space shall be available throughout the building for miscellaneous storage purposes.

A small carpenter table shall be provided.

## SALES FUNCTIONS

### Casket Showroom

1600 s.f.

Within this space there shall be thirty caskets displayed for viewing by the client.

The space shall have an uncluttered feeling providing for easy circulation around and about the caskets.

The space shall be pleasant yet dignified and sober.

This shall be one clear spanned space with possibly a visual screen to break the space up somewhat, yet not completely impede vision.

Floors shall be carpeted.

Lighting shall resemble that in the chapel where it is to be later displayed.

Accent lights on a ceiling mounted track system shall be provided to use to highlight the caskets and set off the beauty of the casket.

There shall be direct access to arrangement room.

#### Reception Office

120 s.f.

Within this space business callers shall first be received and then further directed into the main office or arrangement offices.

A desk shall be provided at which a secretary will work, receiving people, answering phone calls, sending out anniversary of death (Yahrzeit) announcements, and doing general office work.

There shall be provisions for a bank of file cabinets.

This space shall have the atmosphere of a good business office--invigorating and cheerful to work in.

Windows for exterior exposure are desirable.

Along with the main office, it shall be planned as a central control post for the whole operation.

It shall have a good view of the entry door.

This space shall be soundproof from public areas.

Seating shall be provided for a waiting salesman or such.

Clients shall be taken directly into arrangement office, therefore seating for them here need not be provided.

Floors shall be carpeted.

Main Office

280 s.f.

Within this space the two funeral directors will carry on their business activities other than funeral arrangements with clients.

The public-address system with recorder shall be controlled from here, along with lights for all spaces.

There shall be provisions for a fireproof, burglar-proof safe.

Chairs shall be provided for business callers.

File cabinets shall be provided for.

A refrigerator for private use shall be available.

This space shall have the atmosphere of a good business office--invigorating and cheerful to work in.

Windows for exterior exposure are desirable.

This space shall be soundproof from public areas.

Floors shall be carpeted.

Along with the reception office, it shall be planned as a central control post for the whole operation.

Arrangement Offices (2 @ 150 s.f.)

300 s.f.

Within this space funeral arrangements shall be made with members of the family or its representatives and the funeral director.

It should have direct private access to the casket display room if possible.

There shall be a desk and provisions to seat five other people comfortably.

Floors shall be carpeted.

It shall be private enough to be free of all disturbances during an arrangement.

There shall be a phone for out-going calls.

The emphasis shall be on homelike comfort, rather than business efficiency.

It is desirable that it is in reasonable proximity to the main office.

There shall be provisions for wraps, drinking water, and a first-aid kit.

The data stated above have been compiled with the assistance of A Checklist for Mortuary Planning (Apart from Construction Details), written and printed by Dr. Charles H. Nichols, Educational Director, National Foundation of Funeral Service.

#### Summary of Quantitative Data

(All data calculated in square feet)

#### Public Funerary Spaces

Main Chapel . . . . .	2200
Small Chapels (3 @ 700 s.f.) . . . . .	2100
Family Room . . . . .	240
Family Rest Rooms (2 @ 50 s.f.) . . . . .	100
Clergy Room . . . . .	50
Clergy Rest Room . . . . .	30
Entry Foyer . . . . .	800
Coat Room. . . . .	80
Rest Rooms (2 @ 120 s.f.) . . . . .	240
Smoking Lounge . . . . .	150
Subtotal	<u>5990</u>



Supportive Functions

Casket Storage . . . . .	800
Preparation Room . . . . .	400
Embalmer's Cleanup Room . . . . .	35
Taharah Room . . . . .	300
Attendant's Quarters . . . . .	400
Garage . . . . .	880
Mechanical Equipment Room. . . . .	200
Storage Room . . . . .	400
Subtotal	<u>3415</u>

Sales Functions

Casket Showroom . . . . .	.1600
Reception Office. . . . .	120
Main Office . . . . .	280
Arrangement Offices (2 @ 150 s.f.).	300
Subtotal	<u>2300</u>

TOTAL 11,705 square feet

Parking (117 cars @ 300 s.f.) . . . . . 35,100 square feet

Summary of Qualitative Data

## GENERAL CONSIDERATIONS

The Building

The exterior appearance shall attempt to impress clients and passers-by favorably, so as to make an impression for future needs.

Religious symbolism shall be held to a minimum.

Simplicity shall be a key concept in the design.

## PUBLIC FUNERARY SPACES

### Main Chapel

It shall have a feeling of easy movement.

Religious symbolism shall be held to a minimum.

Materials used in any manner shall not detract from or ignore the dignified and sober atmosphere which shall be created (i.e., materials shall not be of a harsh nature).

The ceiling height shall give a sense of spaciousness, yet avoid monumentality.

### Small Chapels

This space shall meet the requirements of the main chapel.

Ceilings shall be such that the spaces have a comfortable feeling individually or in combination with each other or the main chapel.

The color schemes of all the chapels shall harmonize well if different.

### Family Room

This space shall meet the requirements of the main chapel with the exception of the ceiling height.

Care shall be taken to create a comfortable, dignified, sober, and "homey" atmosphere. A low ceiling shall be considered to achieve this.

### Family Rest Rooms

Care shall be taken to create a "home-like: rest facility.

### Clergy Room

This space shall be a quiet and pleasant place to work.

Entry Foyer

This space shall be the focal point of the funeral home, with the front door given proper emphasis.

This space shall have an air of comfort and welcome.

Coat Room

It should not encourage one to leave his coat here.

Rest Rooms

These rooms shall be attractive in appearance.

Smoking Lounge

This space shall have a comfortable and informal atmosphere.

## SUPPORTIVE FUNCTIONS

Casket Storage

It shall have a feeling of easy movement within an uncluttered space.

Preparation Room

This space shall have a clean "surgical" atmosphere.

Embalmer's Cleanup Room

This space shall have a clean feeling.

Taharah Room

This space shall have a clean "Surgical" atmosphere.

Attendant's Quarters

This space shall be a bright and gay space suitable for living.

Service Hall

This space shall have a feeling of easy movement within an uncluttered space.

Garage

This space shall have a feeling of easy movement within an uncluttered space.

Covered Drive

This space shall be well integrated in feeling with the sober and dignified spaces which open onto it.

Mechanical Equipment Room

This space shall have a feeling of easy movement within an uncluttered space.

Storage Room

This space shall have a feeling of easy movement.

## SALES FUNCTIONS

Casket Showroom

This space shall have an uncluttered feeling.

It shall be made to have as much of a "home-like" feeling as a sales display area can and still be able to function properly.

Reception Office

This space shall have the atmosphere of a good business office--invigorating and cheerful to work in.

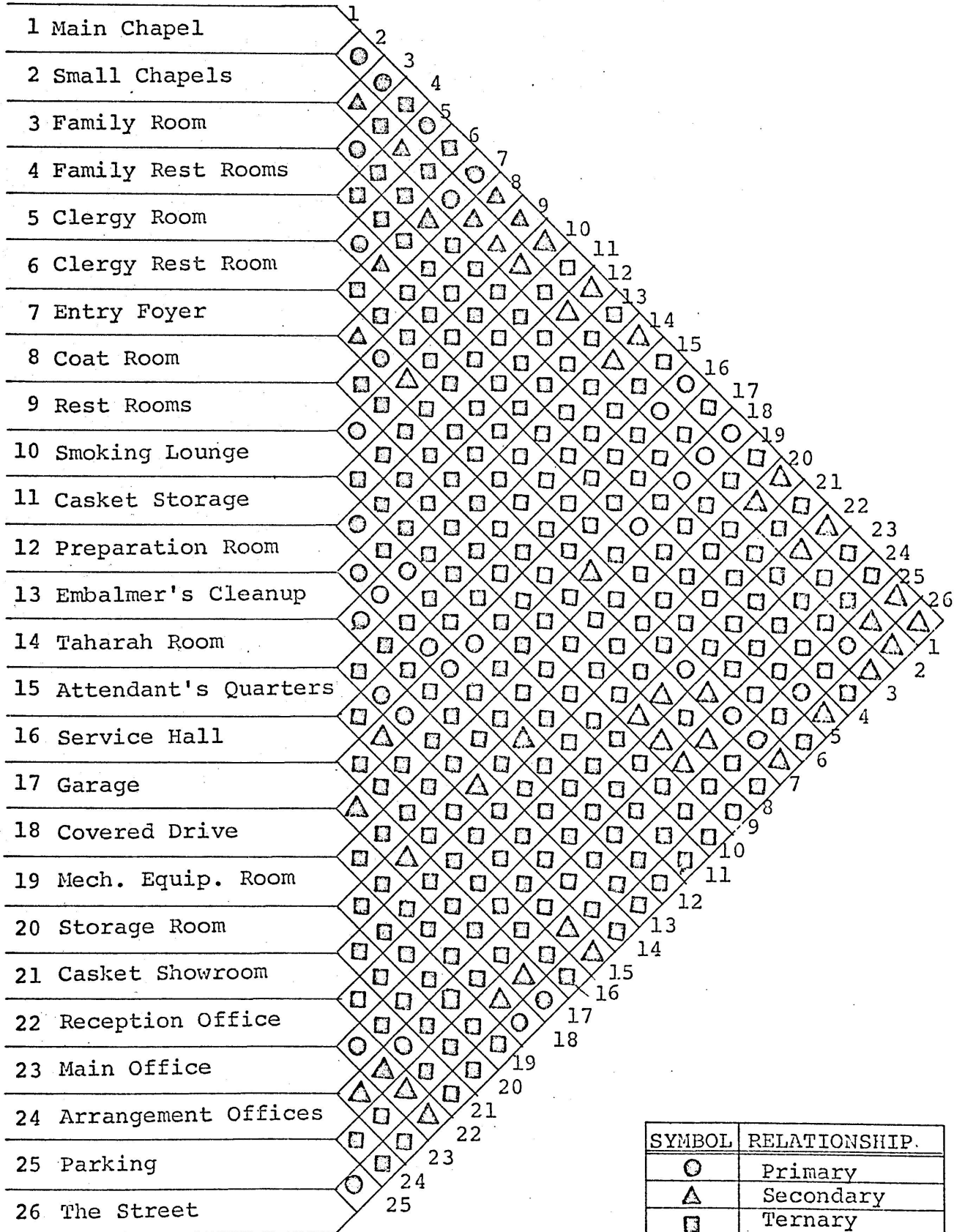
Main Office

This space shall have the atmosphere of a good business office--invigorating and cheerful to work in.

Arrangement Offices

The emphasis shall be on home-like comfort, rather than business efficiency.

Space Relationship Matrix





Economic Data

	Cost	% of Total
General Contract @ \$21/sq.ft.	\$245,805.00	62
Mechanical Contract	87,221.20	22
Electrical Contract	31,716.80	8
Site Improvements Contract	31,716.80	8
	<u>\$396,459.80</u>	<u>100</u>

Total Construction Costs = \$33.87/sq.ft.

Architect's Fee @ 8% of Total Contract = \$31,716.00

A P P E N D I X

Footnotes

<sup>1</sup>Quincy L. Dowd, Funeral Management and Costs (Chicago: University of Chicago Press, 1921), p. 253.

<sup>2</sup>Ibid.

<sup>3</sup>Isaac Landman (ed.), Universal Jewish Encyclopedia (New York: The Universal Jewish Encyclopedia Inc., 1939), p. 477.

<sup>4</sup>Ibid.

<sup>5</sup>Dowd, op. cit., p. 254.

<sup>6</sup>Landman, loc. cit.

<sup>7</sup>Ibid., p. 478.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid., p. 596.

<sup>11</sup>Dowd, op. cit., p. 258.

<sup>12</sup>Landman, op. cit., p. 598.

<sup>13</sup>Ibid.

<sup>14</sup>Dowd, op. cit., p. 255.

<sup>15</sup>Landman, op. cit., p. 600.

<sup>16</sup>Robert W. Habenstein and W. M. Lamers, The History of American Funeral Directing (Milwaukee: Bulfin Printers, 1955), p. 19.

<sup>17</sup>Dowd, op. cit., p. 46.

<sup>18</sup>Habenstein and Lamers, op. cit., p. 539.

<sup>19</sup>Dowd, op. cit., p. 255.

<sup>20</sup>LeRoy Edward Bowman, The American Funeral (Washington: Public Affairs Press, 1959), p. 18.

<sup>21</sup>Landman, op. cit., p. 602.

<sup>22</sup>Ibid.

<sup>23</sup>Bowman, op. cit., p. 8.

<sup>24</sup>Ibid., p. 71.

<sup>25</sup>Ibid., p. 73.

<sup>26</sup>Ibid., p. 74.

<sup>27</sup>Dowd, op. cit., p. 274.

<sup>28</sup>Bowman, op. cit., p. 36.

<sup>29</sup>Ibid., p. 37.

<sup>30</sup>Ibid., p. 38.

<sup>31</sup>Ibid., p. 30.

<sup>32</sup>Ibid., p. 31.

<sup>33</sup>Ibid., p. 32.

<sup>34</sup>Gerald Friedlander (comp., trans.), Laws and Customs of Israel (London: Shapiro, Vallentine and Co., 1924), p. 204.

<sup>35</sup>Ibid., p. 207.

<sup>36</sup>The A.B.C.'s of Air-Conditioning (Syracuse: Carrier Air-Conditioning Inc., 1966), p. 4.

<sup>37</sup>Ibid., p. 6.

<sup>38</sup>Ibid., p. 8.

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