# FRATERNALLY YOURS: INTERPRETING OREGON'S MASONIC HISTORY THROUGH ADAPTIVE REUSE

by

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THESIS ABSTRACT

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This thesis examines the adaptive reuse of Masonic buildings in Portland, Oregon. Buildings constructed by the Freemasons, a fraternal organization, provide a tangible link to uncovering a chapter of social history not thoroughly documented in the state of Oregon, and this paper examines how examples of the reuse of Masonic buildings for new functions can help communities share this history. To better understand the best methods of preserving the history of Freemasonry through reuse of Masonic buildings, this research poses two key questions. First, how have historic Masonic buildings been preserved in Portland, OR. Second, to what extent does this preservation address the compatibility of the new use with the history of these types of buildings? In answering these questions, this thesis will explore the current challenges facing historic Masonic buildings in Oregon and offer recommendations for preserving them in Oregon.

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# CHAPTER I

## INTRODUCTION

"BUILDINGS TELL STORIES, if they're allowed−
if their past is flaunted rather than concealed."
Stewart Brand in *How Buildings Learn*

"What if I told you there was one simple way to create jobs, grow the economy, live healthier, make cities more walkable and affordable for everyone, bring people together, and save the planet,"[1] said Stephanie Meeks, former president for the National Trust for Historic Preservation, addressing her audience in a 2017 presentation given to the San Francisco Bay Area Planning and Urban Research Association. Her answer: saving and reusing historic buildings. A growing number of cities are recognizing adaptive reuse as a significant planning tool for sustainability that combats the increasing challenges associated with redevelopment, climate impacts, and urban expansion. Furthermore, in a recently released report titled "Older Smaller Better," the National Trust for Historic Preservation's Preservation Green Lab completed a statistical analysis that used a variety of economic, social, and environmental factors to determine that neighborhoods in cities with a higher frequency of older, mixed-age buildings tended to fare better in terms of walkability, viability, diversity of residents, jobs, and types of

[1] Stephanie Meeks, "The Past and Future City: Remarks by Stephanie Meeks" (presentation, San Francisco Bay Area Planning and Urban Research Association, San Francisco, CA, January 9, 2017).

business versus neighborhoods with larger, newer structures. Adaptive reuse is thus a key component of these successes.

Built primarily as ritual spaces, Masonic buildings are a prominent, well-known fixture of the urban landscape. Historic Masonic buildings are typically massed with multiple stories, usually two or three, in addition to basement storage. Any building containing a Masonic lodge room, a meeting room for Freemasons, can be characterized as a Masonic building and identified as a Lodge, Hall, or Temple. These three terms are used interchangeably in existing literature, as well as in this work, but the description assigned to the building (Lodge, Hall, or Temple) is thought to depend upon the size of the group or groups of Freemasons meeting in the building.[2] A lodge is the official, organizational unit of a group of Freemasons, but the term is still commonly associated with the physical meeting structures. While many types of lodges exist, this body of research focuses on the standard type of organizational unit, known as blue lodges.

From a preservation perspective, Masonic buildings carry a rich history which tells of a unique social movement that saw its heyday during a period of radical social and economic change in America occurring at the end of the nineteenth century and well into the twentieth, when the United States saw its transformation from a rural, agricultural nation to one focused on urbanization and industry.[3] Masonic buildings are also significant for their physical characteristics, purpose-built to reflect the particular belief system of the Freemasons. However, changes in American social values and

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[2] William D. Moore, *Masonic Temples* (Knoxville: The University of Tennessee Press, 2006), 121.

[3] Ibid, xv.

evolving recreational tastes have made these buildings redundant and no longer useful for their original purposes.

Historic Masonic buildings are excellent candidates for reuse due to their beautiful, often classically designed facades, large, open floor plans, and an abundance of rooms previously dedicated to Masonic rituals, socialization, or commercial business. Their proximity to the city-core provides an ideal location for new uses to be explored. The modern redevelopment of former Masonic buildings for new use also yields lower environmental impacts when compared to new construction. It takes energy to construct a building and saves energy to preserve one. Reusing existing buildings keeps them alive and relevant while supporting sustainable development initiatives.

To better understand the best methods of preserving the history of Freemasonry through reuse of Masonic buildings, this research poses two key questions. First, how have historic Masonic buildings been preserved in Portland, OR. Second, to what extent does this preservation address the compatibility of the new use with the history of these types of buildings? In answering these questions, this thesis will explore the current challenges facing historic Masonic buildings in Oregon and offer recommendations for preserving them in Oregon.

There are numerous former Masonic buildings in Portland that have been rehabilitated through adaptive reuse, but there are still Masonic buildings around the state of Oregon that remain underutilized and additional buildings continue to become vacant across the state that are in desperate need of preservation. State historic inventories are outdated as are online web-mapping services, so current conditions of certain Masonic

buildings are virtually unknown. Rehabilitation could make the difference between vitality and obsolescence. Additionally, some, but not all, Masonic buildings in the state are significant historical or architectural landmarks within their communities, adaptively reusing these buildings will help preserve them for future generations.

The City of Portland has approximately thirteen historic Masonic buildings listed in the Oregon Historic Sites database. Of these thirteen, three are currently used by the Freemasons, nine have been adaptively reused, and one remains vacant due to significant structural issues. Adaptive reuse of historic Masonic buildings in Portland has made them a vital asset to the city while preventing the problems associated with vacant buildings. Local, state and federal incentives provide financial benefits to bolster the redevelopment process but there are noticeable gaps in eligibility to trigger these incentives, especially when it comes to historic Masonic buildings, that will be addressed by this thesis. Given the number of historic Masonic buildings located in the city of Portland, it is surprising there has been very little research completed on these structures, aside from annual Masonic reports produced by the Grand Lodge of Oregon.

## Methodology

Addressing the research questions posed in the introduction of this study, required a multi-step process. The first was to begin researching the history of Freemasonry and the architectural history of Masonic buildings. This was completed by extensively researching existing Masonic texts, specifically those published by the Freemasons and Masonic historians, as well as the variety of publications archived at the Masonic library and collections in Forest Grove, Oregon. Some of the materials relate specifically to Oregon or Northwest Freemasonry and others were more general.

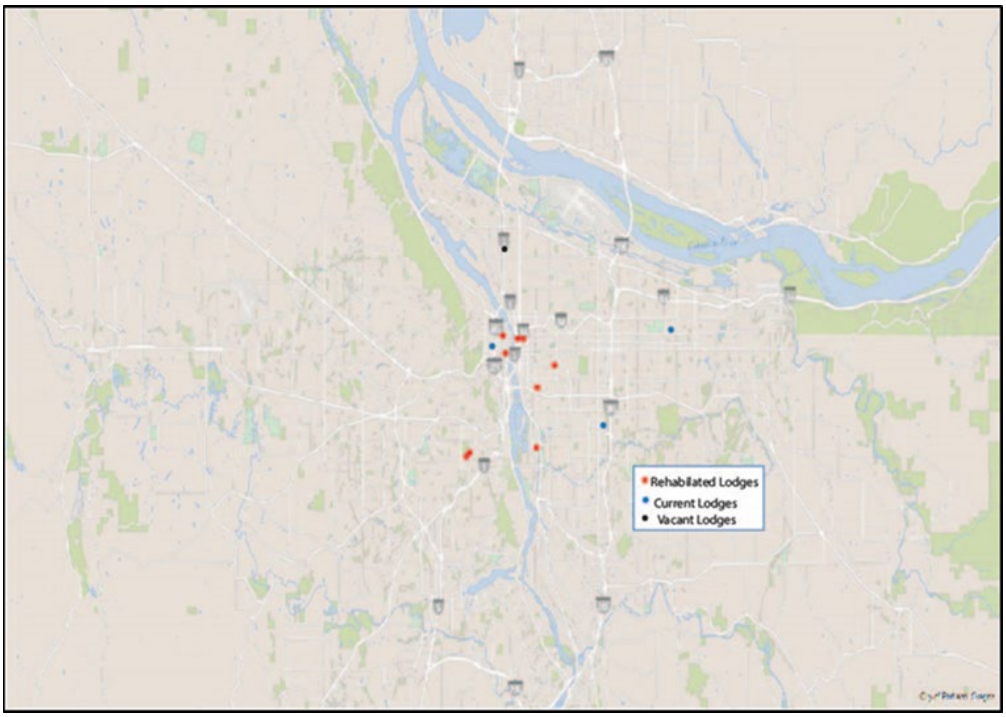


Figure 1. Map of Masonic buildings in Portland. Portland Maps.

Visiting active Masonic organizations aided in a greater understanding of the information learned from the texts and allowed for an initial understanding of how the buildings may have been organized prior to reuse. Sites visited included the recently restored Kenton Masonic Lodge and the Scottish Rite of Freemasonry, both located in Portland, and the Detroit Masonic Temple in Michigan. The Detroit Masonic Temple is currently the largest Masonic building in the world with over 1,000 rooms and is a stellar, albeit slightly atypical, example of Masonic architecture. This research resulted in a broadly summarized history of Freemasonry from its operative roots to today's speculative practice and a base level of knowledge of the architectural history of Masonic buildings gathered from the site visits.

The next step was to identify Masonic buildings listed in the National Register in Oregon and comb through Portland's historic resource inventory of historic Masonic

buildings using the Oregon Historic Sites database operated by the State Historic Preservation Office. This information provided floor plans, survey forms, and photos of historic Masonic buildings around Portland and the state of Oregon as well as specific historical information on Masonic buildings. This part of the research provided a strong historic context to determine what features make Masonic buildings significant. A literature review of adaptive reuse and thorough study of Portland's city planning and building codes that govern the preservation of historic buildings combined with the knowledge of architectural history determined which of the significant aspects of Masonic buildings are most beneficial for adaptive reuse projects.

**Data Collection**

The final aspect of the research was to survey the case study buildings. The interior and exterior of the buildings were both surveyed and photographed to the extent allowed. Historical information on the buildings, although limited, came from Masonic texts published by the Grand Lodge of Oregon, notably, *History of The Grand Lodge of A.F. & A.M. of Oregon: From 1846 to 1951 Inclusive* by John C. Wilkinson, the Oregon Historical Society, and historic Portland newspapers. Changes to the case study buildings from rehabilitation were identified during the onsite survey, through online records provided by the Bureau of Development Services in Portland, and from information provided by building owners. The onsite surveys occurred between January 15, 2019 and April 25, 2019. Character-defining features were identified using the process detailed in the National Park Service *Preservation Brief 17: Identifying the Visual Aspects of Historic Buildings as an Aid to Preserving Their Character* and National Register Bulletin 15, *How to Apply the National Register Criteria for Evaluation*. A synthesis of

the data collected and recommendations for the preservation of Masonic buildings in Oregon are presented in Chapters Eight and Nine.

## Limitations

There were definite limitations to this research. Many of the historic Masonic buildings in Oregon are listed as part of a historic district and therefore do not include a detailed description of the building or its history. The historic resource inventory (HRI) is the result of a citywide survey completed in 1984 to document eligible historic properties for future historic resource designation. The Masonic properties listed in the historic resource inventory are severely outdated and only have about a page or two of information including materials, date built, architect, and general architectural traits. While there is a section for alterations in the HRI, all of the restoration work for the case-study buildings post-dates the HRI, so it is therefore not included in the documentation.

A second limitation is the lack of consistent and thorough historical information. For Masonic buildings that have been vacated or in the instance of two Lodges that combined, historical records for the individual Lodges were slowly lost or thrown away over time, their location is unknown, or the information has not been properly archived. Looking through over fifty years of miscellaneous information would have been beyond the scope and time allowed for completion of this research.

The third limitation is the sample size. The case studies were limited due to accessibility so do not provide an accurate sample for a research study of historic Masonic buildings in Oregon. Redevelopment of historic Masonic buildings in other parts of Oregon, specifically in rural areas, is likely a completely different beast. Finally, this

study is based on objective research from a female researcher who is not a Freemason. The Freemasons may not retain long-term connections with their building or believe them to be significant after they have been sold or redeveloped. The results also do not include features that Freemasons who formerly belonged to the case study buildings might see as significant.

# CHAPTER II

## LITERATURE REVIEW ON ADAPTIVE REUSE

### Introduction

Changing the original use of a building to fit an existing need is not a new concept. Throughout history, buildings have been rehabilitated for new uses. In republican Rome (123 to 23 BC), the recycling and sale of building debris was a popular business.[4] After the fall of the Roman Empire, much of the marble from the Coliseum was removed during the Renaissance period. The marble was reused to construct parts of St. Peter's Basilica in the Vatican City, completed in 1626. Centuries later, during the early 1800s, British architect Sir John Soane purchased and rehabilitated three adjacent properties in London as a personal residence and collection space for his extensive art and architectural collections.[5] After Soane passed away, the house was preserved as a museum.

### Background of Adaptive Reuse

Our modern concept of adaptive reuse stems from early preservation initiatives developed in the nineteenth century, primarily in Britain, led by staunch preservation supporters John Ruskin and his protégé, William Morris.[6] Ruskin believed that there

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[4] Phillip Jacks, "Restauratio & Reuse: The Afterlife of Roman Ruins." *Places* 20, no. 1 (2008): 11.

[5] "Our History," Sir John Soane's Museum London, Accessed March 21, 2019, https://www.soane.org/about/our-history.

[6] Kenneth Powell, *Architecture Reborn: The Conversion and Reconstruction of Old Buildings* (London: Laurence King, 1999), 10.

existed an obligation to preserve the buildings of the past to protect their heritage. Regular maintenance would ensure longevity, but to maintain the buildings beyond their existing life through renovation was immoral to the character of the building.[7] Morris, responsible for founding one of the oldest preservation organizations, the Society for the Preservation of Ancient Buildings, held similar ideas to Ruskin and believed historic buildings should be preserved without alterations. Ruskin and Morris's theories were the direct opposite of restorationists such as Eugene Emanuel Viollet-le-Duc of France who proposed changing or 'restoring' parts of or whole historic buildings, to imitate their original architectural styles albeit with newer, more modern materials, thus ensuring their longevity.

Up until the mid-nineteenth century, the field of preservation was widely limited to the protection of the antique and medieval buildings spoken of by men like Ruskin, Viollet-le-Duc, and Morris. However, due to the destruction caused by two world wars, awareness grew of the cultural value of maintaining historic buildings, which included a general acknowledgement that a broader range of building typologies ought to be preserved.[8] As a response, new ways of dealing with these emerging forms of heritage were required.

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[7] Debora de Moraes Rodrigues, "The Impulse to Preserve: A Theory of Historic Preservation," (master's thesis, University of Pennsylvania, 1998), 41.

[8] Bie Plevoets and Koenraad Van Cleempoel, "Adaptive Reuse as an Emerging Discipline: An Historic Survey" in *Re-inventing Architecture and Interiors: a socio-political view on building adaption*, ed. G. Cairns (London: Libri Publishers, 2013), 16.

The formal concept of adaptive reuse was not introduced until the 1970s as a result of growing concerns over the environment spurred by the publication of books like Rachel Carson's "Silent Spring" as well as a response to the urban renewal initiatives of the previous decade which portrayed American cities as fostering impoverishment and decay.[9] Alongside this, the preservation movement was gaining national momentum, building upon grassroots efforts to save significant sites such as the Save Our Landmarks committee formed to halt the demolition of New York's Savoy Plaza Hotel in the early 1960s leading up to the passage of the National Historic Preservation Act in 1966.[10] Economic revitalization originally linked the fields of historic preservation and adaptive reuse together as decrepit cities damaged by urban renewal sought solutions to restore their former glory in hopes of calling residents back to the city. In 1980, the National Main Street Center founded the Main Street America program to help cities not only emphasize but capitalize on the historical and architectural features of their existing building stock, the likes of which did not exist among the strip malls of Suburbia.

**Definition of Adaptive Reuse**

Burchell & Listoken in *The Adaptive Re-use Handbook* define adaptive reuse as a "neighborhood revitalization strategy which employees a series of linked procedures to plan for, inventory, acquire, manage and reuse surplus or abandoned real estate."[11]

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[9] Powell, *Architecture Reborn*, 12.
[10] Daniel Bluestone, "Academics in Tennis Shoes: Historic Preservation and the Academy," *Journal of the Society of Architectural Historians* 58, no. 3 (1999): 302.

[11] Robert Burchell & David Listokin, *The adaptive reuse handbook: procedures to inventory, control, manage, and reemploy surplus municipal properties* (New Brunswick: Rutgers University, 1981) 1.

This is a loose definition which captures the role communities play in adaptive reuse projects but fails to include any mention of the distinct physical aspects of adaptive reuse. Yung and Chan provide a more technical definition in 2011 article that defines adaptive reuse as "any building work and intervention to change its capacity, function or performance to adjust, reuse or upgrade a building to suit new conditions or requirements." This body of research pulls from both these definitions.

## Benefits of Adaptive Reuse

Many factors affect the reasons for undertaking adaptive reuse projects. The findings presented in this literature review will be used to augment the argument illustrated by this thesis on the positive economic, social, cultural, and environmental benefits of reuse and how they can be used to preserve historic Masonic buildings in the future. Chapter Six will take this one step further, focusing strictly on the potential benefits of historic Masonic buildings as candidates for reuse.

### Economic Benefits of Adaptive Reuse

The adaptive reuse literature suggests that preservation advocates widely espouse its economic benefits, but these benefits are also the most challenging to substantiate. Donovan Rypkema points out that because every rehabilitation project is different; it can be difficult to determine whether it will or will not be more expensive when compared to a new construction project as such decisions are generally determined on a case by case basis.[12] Bullen and Love make a similar argument and note that some developers may balk at reuse as an alternative to demolition and new construction; this is primarily

[12] Donovan Rypkema, *The Economics of Historic Preservation: A Community Leader's Guide* (National Trust for Historic Preservation: Washington D.C., 1994), 87.

attributed to the monetary costs associated with the various technical and safety issues which may arise from working with older buildings.[13] If a building does not meet the needs of the owner or developer, such as a layout that is incompatible with the proposed new use, this may also be cause for choosing demolition over rehabilitation. However, in their conclusions, both sets of authors agree that rehabilitation remains a competitive and valid alternative to demolition and new construction.

From a community standpoint, the economic effects of reuse are largely positive ones. Adaptive reuse can add value to a local economy by helping to support several primary goals, including job creation, small business development, and heritage tourism. In a separate study, Rypkema argues that preservation-related development not only creates jobs but also generates income within communities. He states that 60−70% of rehabilitation costs can be attributed to labor and the rest to materials. This labor is generally provided through jobs given to local tradespeople who, in turn, put the funds they've earned back into the community through spending on food, retail, and recreation.[14] Alternatively, new construction is roughly half (50%) labor costs and half (50%) materials costs suggesting rehabilitation as the more viable of the two.

Economic benefits of reuse further include what Rypkema refers to as small business incubation. New businesses being created are generally much smaller than in previous years and cannot afford the high rents demanded in large, new office buildings

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[13] Peter Bullen and Peter Love, "The rhetoric of adaptive re-use or reality of demolition: views from the field," *Cities* 27, no. 4 (2010): 215.

[14] Donovan Rypkema, "The Economic Power of Restoration" (lecture, Restoration and Renovation conference, Washington D.C., January 15, 2001).

located in recently constructed industrial and business parks. Rehabilitated buildings provide an attractive and cost-effective alternative in what he calls the "perfect match between historic building and small business opportunity.[15]

Finally, adaptive reuse provides economic benefits in the form of heritage tourism. Increasingly, people are seeking to travel to specific destinations "to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present."[16] The benefits of heritage tourism include financial benefits for residents, intangible benefits to tourists and other visitors who take pleasure from visiting historic places, and general public benefits by those who assign value to the historic places being visited.[17]

Social/Cultural Benefits of Adaptive Reuse

"We are coming home again. We are coming back to the cities, back to our lives that were lived over and over again by people like us."[18] This statement, by preservationist Richard Reed, describes how preservation and redevelopment can provide communities and individuals alike with a sense of place that provides not only purpose but meaning. Where do we find these kinds of meaningful buildings in cities? The majority of them are located downtown, suggests Rypkema, while Ryberg-Webster and

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[15] Rypkema, "Power of Restoration."

[16] DESKFOOD, "What is Heritage Tourism," Colorado Preservation, Inc., January 28, 2011, Accessed May 12, 2019, http://coloradopreservation.org/faqs/what-is-heritage-tourism/.

[17] Applied Economics, "Valuing the Public Benefits of Heritage Listing of Commercial Buildings," (report, New South Wales, 2000), 7.

[18] Richard Ernie Reed, "*Return to the City: How to Restore Old Buildings and Ourselves in America's Historic Urban Neighborhoods* (Double Day & Company Inc: New York, 1979), 4.

Kinahan assert that downtowns are often the oldest areas in most cities and contain a vast amount of historic resources .[19] These same resources are now attracting people back to the city who are seeking out the authenticity of place and feelings evoked by historic buildings and well-established urban neighborhoods.

Declining neighborhoods lead to increased crime, decreased property values, underutilized infrastructure, and insufficient schools.[20] Adaptive reuse is an important preservation strategy that can be used to combat these issues. Reinvesting in historic buildings stabilizes neighborhoods socially and economically.[21] When historic buildings are maintained, the quality of neighborhoods can be enhanced and transformed in to healthy, viable communities. Adaptive reuse stabilizes property values, enhances monetary gains, and provides housing and jobs which can result in improved quality of life.[22]

Environmental Benefits of Adaptive Reuse

There is compelling evidence that reusing historic buildings is beneficial for accomplishing environmental and sustainability goals. One primary benefit from the reuse and recycling of existing materials and structures is a marked reduction in the

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[19] Donovan Rypkema, "The Importance of Downtown in the 21st Century," *Journal of the American Planning Association* 69 no. 1 (2003): 10.; Stephanie Ryburg-Webster and Kelly L. Kinahan, "Historic Preservation and Urban Revitalization in the Twenty-first Century," *Journal of Planning Literature* 29 no. 2 (2014): 126.

[20] Rypkema, "Power of Restoration."

[21] Rypkema, *Economics of Historic Preservation,* 57.

[22] Rypkema, *Economics of Historic Preservation,* 57.

amount of waste that enters landfills.[23] This reduction arguably combats the issues associated with increases in solid waste production including higher transportation costs to transfer debris to the landfill site, increases in illegal dumping, and higher waste costs which increase taxes for residents.[24]

Reuse is also sustainably advantageous when compared to the environmental costs of new construction. According to a 2012 study completed by the Preservation Green Lab, it can take between 10 and 80 years for a new building to overcome the carbon load released into the atmosphere as the result of its construction.[25] Sustainably advantageous reuse further includes the reuse of existing public infrastructure such as streets, utility lines, and sewers in historic cities and neighborhoods. Infrastructure is expensive to construct and largely funded by taxpayers. Reusing historic infrastructure lowers environmental costs as well as economic costs in this instance.

Finally, the environmental benefits of reuse provide community benefits to historic districts or neighborhoods. In the "Older, Smaller, Better" summary report written by the Preservation Green Lab referenced above, researchers note that older city neighborhoods with mixed uses are more walkable than suburbs due to the small mixed-use blocks, the grid pattern of streets, and sidewalks.[26] Neighborhoods that encourage

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[23] Corey Wilson, "Adaptive Re-use of Industrial Buildings in Toronto, Ontario: Evaluating Criteria for Determining Building Selection," (master's thesis, Queen's University, 2010), 4.

[24] Rypkema, *Economics of Historic Preservation,* 37.

[25] Preservation Green Lab, "The Greenest Building: Quantifying the Environmental Value of Building Re-Use," (report, Washington D.C., 2012), vi.

[26] Preservation Green Lab, "Older, Smaller, Better: measuring how the character of buildings and blocks enhances urban vitality," (report, Washington D.C., 2014), 3.

overall walkability help to reduce emissions with fewer drivers on the road and incentivize public transportation. By providing a diverse array of flexible building ages and uses, which attracts young, creative people to the city, historic neighborhoods help to drive local economies and produce diverse, livable communities.

## Conclusion

Adaptive reuse strategies in existing literature support the economic, social, cultural, and environmental benefits to communities. Nineteenth century theoretical discussions originally focused on the debate between preservation or restoration have changed to a focus on urban revitalization and sustainability. Adaptive reuse is a more viable alternative to demolition and construction of new buildings since it uses less embodied energy and reduces waste. It also offers social benefits through the revitalization of recognizable landmarks, such as those found in historic downtowns, by giving them new life.

# CHAPTER III

## HISTORICAL CONTEXT ON FREEMASONRY & ITS INTRODUCTION TO OREGON

### A Brief History of Freemasonry

In 1897, W.S. Harwood, in an article written for the *North American Review,* described the last third of the nineteenth century as the "Golden Age of Fraternity."[27] From 1870 until the 1920s, organizational activities dominated nearly every aspect of American life at a rate which had never been seen before. In the years following the Civil War, friendly societies, civic and political organizations, and fraternal orders exploded in popularity, gaining members of all social and economic backgrounds, as well several immigrant groups.[28] In 1896, Harwood estimated nearly five million men out of a male population of approximately nineteen million were affiliated with fraternal orders in the United States.[29] Since that time historians, sociologists, and scholars have researched extensively the reasons which compelled men to join the staggering variety of orders that existed during the fraternal movement with a fair percentage of men serving as members in multiple orders. In Portland alone, a 1902 City Directory lists at least two-hundred chapters of secret and benevolent societies were active that year. Harwood believed that men were drawn to joining fraternal orders for personal gain, lured by the uniforms,

[27] W.S. Harwood, "Secret Societies in America," *The North American Review* 164, no. 486 (1897): 623.

[28] Harriet McBride, "The Golden Age of Fraternalism, 1870−1910" Phoenixmasonry.org, 2005, http://phoenixmasonry.org/Golden%20Age%20of%20Fraternalism.pdf.

[29] Harwood, "Secret Societies in America," 617.

banquets, and other regalia synonymous with fraternal membership and because of a "strange and powerful attraction" to the ritualistic nature of the organizations. He states, "There is a peculiar fascination in the unreality of the initiation, an allurement about fine "team" work, a charm of deep potency in the unrestricted, out-of-the-world atmosphere which surrounds the scenes where men are knit together by the closest ties, bound by the most solemn obligations to maintain secrecy as to the events which transpire within their walls."[30] Other historians, such as Lynn Dumenil, counter the appeal of joining came from the benefits offered by membership such as monetary aid in times of need, the opportunity to build one's business and political connections, and social network.[31] The fraternal movement was not limited to men though, women also took part, creating and joining auxiliary orders as women were not allowed membership in the standard fraternal organizations. The auxiliary organizations include the Order of the Easter Star, Rebekahs, Job's Daughters, and the Pythian Sisters. Women also formed a variety of service organizations and temperance leagues including the Women's Christian Temperance Union and of the Daughters of the American Revolution.

While America's fraternal past is well-known during the Golden Age of Fraternity, the nation's penchant for organizational involvement is much older. While traveling in the United States in the 1830s, French sociologist Alexis De Tocqueville, remarked upon the nation's strong inclination towards associationalism which he later

[30] Harwood, "Secret Societies in America," 621.

[31] Lynn Dumenil, *Freemasonry and American Culture 1880−1930*, (New Jersey; Princeton University Press, 1984), 14.

Figure 2. Portrait of the Oddfellows,1896. Oregon Historical Society.

wrote about in his classic text, a two-part political ethnography, titled "*Democracy in America*." Nearly a century later, Arthur M. Schlesinger made a similar observation is his article "*Biography of a Nation of Joiners."* Schlesinger noted, ironically, that "a country famed for being individualistic, should provide the world's greatest example of joiners," taking particular notice of secret fraternal orders: "The plain citizen sometimes wearied of his plainness and, wanting rites as well as rights, hankered for the ceremonials, grandiloquent titles, and exotic costumes of a mystic brotherhood."[32] The quintessential "secret" fraternal organization is the Ancient Order of Free and Accepted Masons.

There is no known origin date for freemasonry, but historical texts attribute facets of ancient freemasonry to the craft guilds of operative stonemasons responsible for

[32] Arthur M. Schlesinger, "Biography of a Nation of Joiners", *The American Historical Review* 50, no. 1 (1944): 15.

constructing the castles and cathedrals of the Middle Ages in the United Kingdom, France, and Germany near the time of the Norman Conquest.[33] The profession was highly mobile, and the masons regularly traveled from job to job constructing the stone monoliths, which is how they came to be called free masons. Because the masons traveled constantly, signals of recognition were used to identify other craftsmen belonging to the guild as most citizens at this time were illiterate. The signs and grips, in addition to verbal call and responses, were only imparted to masons trained in the craft of masonry. Similar tests would be recorded in masonic catechisms which would be discovered and extensively analyzed over the next few centuries.[34] Craft guilds of all varieties flourished in Medieval Europe between the 11th and 16th centuries and were integral to the economic fabric of towns. The guilds began to weaken around the time of the Reformation from changes to governmental and religious powers, including the introduction of Protestantism leading to the suppression and eventual abolition of many guilds in European countries. When no more cathedrals were being built, stone masons guilds began to fade into obscurity, leading to the development of the organization we are familiar with today.

Contemporary freemasonry arose during the seventeenth and eighteenth centuries when masons started initiating non-practicing masons into their ranks. These men became known as "accepted" or "admitted" masons. The honorary masons were often skilled in related fields such as architecture or mathematics and given significant posts within the

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[33] Albert Mackey, *The History of Freemasonry: Its Legends and Tradition, Its Chronological History, Vol. 3* (New York: The Masonic History Company, 1921),581-681.; Albert Stevens, *Cyclopaedia of Fraternities* (New York: Hamilton Printing and Publishing, 1899), 18.; H.L. Haywood, *An Introduction to Freemasonry* (Detroit: Grand Lodge of Michigan A.F. & A.M, 1925), 1-2.

[34] Norman Wangerin, "Freemasonry, A Living Expression of the Enlightenment," *The Springfielder* 38, no. 1 (1974): 22.

organization.[35] This new branch of masonry became known as speculative masonry, indicating masons had become builders in a symbolic sense, constructing "spiritual temples" through the principles of morality, relief, and brotherly love. Speculative masons emphasized the ritual, elaborating and revising upon the traditions of the operative masons, drawing inspiration from the Bible, science, and ancient masonic manuscripts known as the *Old Charges* which describe the history and regulations of the organization, as well as the responsibilities of its different degrees.[36] The narrative outlined in these ancient documents is a foundational element of the order, linking Masonry as synonymous to "geomatrie," and its significance to the order. *Anderson's Constitutions of 1723*, a later adaption of the *Old Charges* published by the Grand Lodge of England, discusses Adam "our first parent" as having geometry "written on his heart" by God, the Great Architect of the Universe indicating the organization's religious roots.[37] The order also mirrored and was influenced strongly by the Enlightenment. In *Freemasonry in Federalist Connecticut, 1789−1835,* Dorothy Ann Lipson indicates that both through its language and the step-by-step moral lessons and demonstrations ranging from simple to complex explaining the allegorical symbols and rituals of masonry, the organization provided an easy to follow path for membership and the accessibility to move up within the ranks of its social hierarchy.

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[35] Haywood, *An Introduction to Freemasonry,* 2.

[36] Dumenil, *Freemasonry and American Culture*, 4.

[37] James Anderson, *The Constitutions of the Free-Masons, Containing the History, Charges, Regulation & c. of That Most Ancient and Right Worshipful Fraternity* (London: William Hunter, 1723) 1.

In 1703 a statute was passed to officially change the organization from operative to speculative and on St. John's Day in 1717, four Masonic lodges in London gathered at the Goose and Gridiron Tavern to form the first premier Grand Lodge of England for the practice of speculative masonry. Within a decade of the organization of the premier Grand Lodge of England, the fraternity had spread throughout Great Britain and Continental Europe, and by 1730 had reached the American colonies.[38]

In a little over two decades, the Masonic fraternity had firmly established itself in the early commercial cities of New England, Pennsylvania, New York, South Carolina, Georgia, and Maryland following the British trade routes and military deployments along the Atlantic seaboard.[39] Early Americans were attracted to the fraternity because of the beliefs it proposed which were adapted by the American Freemasons to align with the ideas of a nation discovering its identity. Following the Revolutionary War, Freemasonry became Americanized as states assumed control of their Masonic jurisdictions and severed connection with the British lodges. At the beginning of the next century, the significant journey of two Freemasons, Meriwether Lewis and William Clark, brought Freemasonry west.

## Freemasonry's Introduction to Oregon

The discovery of the Oregon territory by Lewis and Clark influenced one of the greatest migrations in U.S. history. Journal entries regarding the fertile landscape of

[38] Noel P. Gist, "Secret Societies: A Cultural Study of Fraternalism in the United States," *The University of Missouri Studies* XV, No.4 (1940): 31.

[39] Dorothy Ann Lipson, *Freemasonry in Federalist Connecticut, 1789−1835* (New Jersey: Princeton University Press, 1977), 46.

Oregon country recorded during the Lewis and Clark Expedition and corroborated in reports brought back east by fur trappers and other traders appealed to many potential settlers in the wake of the 1837 financial crisis, sparking in them the pioneer desire to set out west and discover for themselves what the land had to offer. Between 1840 and 1860, 300,000 to 400,000 pioneers traveled on the 2, 000- mile Oregon Trail to reach the Willamette Valley, Puget Sound, and other west coast territories.[40] It should be no surprise that this vast number included members of the Masonic fraternity initiated in the one or another of the east coast lodges chartered in the colonial and post-Civil war periods. For pioneers settling in Oregon, the primary end destination was Oregon City which became the first recorded location of settlers looking to establish the Masonic fraternity on the west coast evidenced by an ad written by three men, Joseph Hull, Peter G. Stewart, and William P. Dougherty and published in the *Oregon Spectator* on February 5, 1846. The ad read;

MASONIC NOTICE

*"The members of the Masonic Fraternity in Oregon City are respectfully requested to meet at the City Hotel in Oregon City on the 21st inst to adopt some measure to obtain a charter for a lodge."*[41]

Seven masons responded to the ad, including those who had published the initial ad. On October 17, 1846, a charter was issued from the Grand Lodge of Missouri to Multnomah Lodge #84, creating the first Lodge west of the Rockies. Because no mail service existed between Missouri and Oregon at the time, Brother Joseph Kellogg traveled by wagon

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[40] William Lang, "Oregon Trail," Oregon Encyclopedia, last edited May 1, 2019, https://oregonencyclopedia.org/articles/oregon_trail/#.XPCXdohKhPY

[41] Elmer G. Wendling, "Beginnings of Masonry in Oregon," *Masonic Papers: Addresses Delivered by Member of Research Lodge of Oregon* 1, No. 198 (1932-1935): 380.

from Missouri to Oregon carrying the charter in a cowhide trunk which he delivered to Joseph Hull on September 11, 1848.[42]

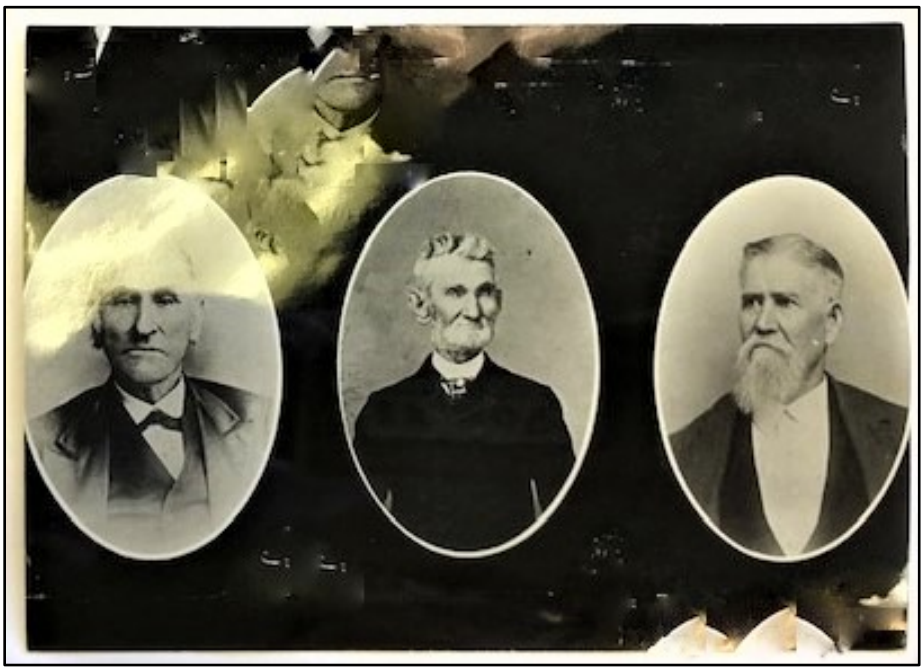

Figure 3. Image of J. Hull, P.G. Stewart, and W. Dougherty. Oregon Historical Society.

**Freemasonry in Portland**

Established by William Over and Asa Lovejoy, the initial village of Portland contained a few crude buildings and streets that had been laid out by its founders, in addition to several members of the Masonic fraternity including Benjamin Stark, who later purchased Asa Lovejoy's original land claim, Captain John Couch, and S.H. Tryon, the namesake of Tryon Creek.[43] In 1850, Willamette Lodge, the first Portland Lodge was established. Twenty-one years after the formation of Willamette Lodge, on June 29,

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[42] Wendling, "Beginnings of Masonry in Oregon," 384.

[43] John C. Wilkinson, Worshipful Grand Historian, *History of The Grand Lodge of AF and AM of Oregon 1846-1951* (Oregon: Grand Lodge of Oregon, 1954), 10.

1871, a group of Masons marched from the Masonic Hall at No. 16 Front Street to the corner of Third and Alder to lay the cornerstone of the city's first Masonic Temple. An article published in the Morning Oregonian on June 30, 1871 details the ceremony which involved speeches by the Past Grand Master and music played by the East Portland Cornet band. On June 27, 1872, the building was formally dedicated. As Freemasonry continued to increase in popularity during the nineteenth and twentieth centuries, multiple Masonic Lodges were established in Portland, all of whom met at the Masonic Temple at Third and Alder.[44] The organization attracted men desiring to involve themselves in the traditional work of the organization while building social and business connections within the growing Portland community.[45]

**Freemasonry in the 1920s**

Between 1910 and 1920, Masonic membership in Portland grew by 1,156 members to 18,170.[46] One reason for its increase in popularity was the "community of spirit" promised by the organization in a rapidly changing world dominated by commercialization, urbanization, financial insecurity, and the eroding ideals of small-town America.[47] In the period following World War I, the organization began to shift gears from a focus on religion and ritual to one of charity. The Freemasons already provided financial assistance to one another through mutual aid programs, but they also raised funds for returning soldiers, created Masonic homes for invalid Masons and

[44] Heritage Consulting Group, "Mt. Hood Masonic Temple," (National Register nomination, Portland, 2008), Section 8, Page 2.

[45] Ibid, Section 8, 2.

[46] Ibid, Section 8, Page 2.

[47] Dumenil, *Freemasonry and American Culture,* 108.

widows, and established orphanages. The wartime experience had generated in Americans a fervor of patriotism and a desire for service and conformity to American values which would last for the remainder of the decade.[48]

Figure 4. Portland Masonic Temple, Third & Alder (1928). Oregon Historical Society.

**Decline of Freemasonry**

During the 1930s, fraternal societies, including Freemasonry, entered a period of decline from which they would never recover. Freemasonry and the Oddfellows, the two largest fraternal organization, survived the Great Depression when the majority of smaller organizations went under, but at a loss of nearly one million members.[49] David Beito proposes several factors likely contributed to the fraternal decline including increased competition from commercial and life insurance companies as well as new forms of

[48] Dumenil, *Freemasonry and American Culture*, 108.

[49] Mark C. Carnes, *Secret Ritual and Manhood in Victorian America* (Connecticut: Yale University, 1989), 151.

entertainment, namely radios and the movies that pushed socialization into the main stream and away from the meeting room.[50] Fraternal scholar Mark Carnes asserts the secular societal views that emerged during the twentieth century and an absence of younger members may have also taken its toll on the membership logs.[51] In 1942, following the Great Depression and in the onset of the next World War, Freemasonry seemed poised to make a recovery as the organization saw nearly two decades of continual growth, peaking at 4,103,161 members in 1959.[52] After 1959 the organization stopped growing, and membership started to fall declining at a rate of approximately 1-2% per year. In 2017, the Masonic Membership Association of North American estimated total organizational membership at 1, 076, 626 with 7, 347 of those members residing in Oregon.[53]

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[50] David Beito, "From Mutual-Aid to Welfare State: How Fraternal Societies Fought Poverty and Taught Character," The Heritage Foundation, published July 27, 2000, Accessed April 19, 2019, https://www.heritage.org/political-process/report/mutual-aid-welfare-state-how-fraternal-societies-fought-poverty-and-taught

[51] Carnes, *Secret Ritual and Manhood in Victorian America*, 152.

[52] "Masonic Membership Statistics 2016−2017," Masonic Service Association of North America, Accessed April 19, 2019, https://www.msana.com/msastats.asp

[53] "Masonic Membership Statistics 2016−2017," Masonic Service Association of North America, Accessed April 19, 2019. https://www.msana.com/msastats.asp

# CHAPTER IV

## MAKING THE CASE FOR THE PRESERVATION OF MASONIC BUILDINGS?

### Introduction

In the early years of the Golden Age of Fraternity period, most Masonic groups rented or leased space within commercial buildings belonging to non-Masons as tenants of those buildings.[54] This includes Portland, where early Freemasons met on the upper story of the Couch warehouse located at S.W. Burnside and Couch street.[55] Between the 1870s and the first decade of the nineteenth century, many Freemasons began constructing their own meeting halls or temples as mixed-use buildings containing office or retail space to provide additional revenue to upkeep the building. Other types of buildings constructed by the Freemasons are "purely Masonic," meaning they were devoted exclusively to organizational practices of Freemasonry.[56] Besides serving as meeting spaces for Masons, many of whom were members of the community themselves, these buildings once served as the focal point of community gatherings. In Oregon, evidenced by historic newspapers, Masonic buildings were frequently used as a common meeting location for local civic organizations and ladies' groups, serving as an important decision-making space for Masons, their auxiliary groups, and non-Masons.

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[54] Moore, *Masonic Temple*s, 120.

[55] Wilkinson, *History of The Grand Lodge*, 10.

[56] Moore, *Masonic Temple*s, 129.

As both a social space and a ritual space, Masonic buildings are tangible cultural symbols that document the socio-cultural changes in American life and society between the nineteenth and twentieth century. These changes primarily occurred in the workplace and in religion.[57] Technological changes during the first half of the nineteenth century would render preindustrial craft training and production obsolete.[58] Instead, labor became the predominant form of production, devaluing the skills of artisans.[59] Decades of work in a specialized trade usually passed down through families, no longer guaranteed career success and the expectation of upward mobility, reliant more upon social connections than skill, was not held by many.[60]

Skocpol, Ganz, and Munson argue that the "human scale associations" of the tight knit neighborhood and familial bonds forged through fraternal and other organizations in the 'Golden Age of Fraternity' period helped Americans to achieve a sense of belonging and provided sociability in the face of the harsh realities of urbanization and industrial modernization.[61] The fraternal lodge, which emphasized hierarchy through its degree steps, was comprehensible and accessible.[62] Skocpol, Ganz, and Munson further assert these types of organizations provided members the ability to tackle societal problems

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[57] William D. Moore, "The Masonic Lodge Room, 1870−1930: A Sacred Space of Masculine Spiritual Hierarchy," *Perspectives in Vernacular Architecture*, no.5 (1995), 35.

[58] Milton Cantor, "Introduction" in *American Workingclass Culture: Explorations in American Labor and Social History,* ed. Milton Cantor (Connecticut: Greenwood Press, Inc, 1979), 10.

[59] Ibid, 10.

[60] Ibid, 11.

[61] Theda Skocpol, Marshall Ganz, and Ziad Munson, "A Nation of Organizers: The Institutional Origins of Civic Voluntarism in the United States," *American Political Science Review* 94, no. 3, (2000), 527.

[62] Moore, "The Masonic Lodge Room," 35.

through organization-wide efforts that would now be under the purview of the government.[63] Take, for example, the acts of mutual aid and other forms of relief provided by groups such as Freemasons. These types of relief were not limited to local groups, and the Freemasons often donated to Masonic lodge relief in other states, especially in the event of natural disasters, such as the Ohio Flood of 1913.[64]

As the American workplace was undergoing transformation, the ways Americans practiced religion was also changing, termed by William D. Moore as the “feminization" of religion.[65] He describes this change as a shift from a previous emphasis on a male-authority God who is stern and harsh to a more maternal Christ who is loving and forgiving.[66] The budding Spiritualist Movement and its ties to organized religion further added to these changes. Unhappy with the state of things, the Masons retreated to the rituals of the Masonic lodge room where the crux of Masonic work took place.

Some Masonic scholars believe that Victorian men were able to cope with these drastic changes to their world views through the re-enactment of Masonic rituals, dictated by the various degrees that make up the craft of Freemasonry, which emphasized one’s moral purpose and the idea of ‘making good men better.’ Masonic architecture, furniture, and the esoteric symbolism of the rituals were the framework for the performative environment of the degree work.[67] Through participation in the Masonic organization,

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[63] Skocpol et al., “A Nation of Organizers” 527.

[64] Wilkinson, *History of The Grand Lodge*, 180.

[65] Moore, “The Masonic Lodge Room”, 35.

[66] Ibid, 35.

men were able to emphasize their personal values and find meaning in light of the transformations occurring in the outside world.[68]

## Historic Masonic Buildings in Oregon

There are approximately 78 historic Masonic buildings in the State of Oregon, including Masonic buildings with commercial space and buildings which are purely Masonic. The oldest of these were constructed in the 1870s, and the newest was constructed in 1956. Forty are actively used by the Masons as meeting places, twenty have new uses, sixteen are no longer used by the Masons, and the building condition is vacant, recently sold with no new use, or unknown, and two have been demolished. Only six of these buildings are individually listed on the Nation Register of Historic Places, and twenty-three are contributing buildings in established historic districts. This means only about 35 percent of historic Masonic buildings in Oregon have been listed on the National Register. In a city like Portland which places a high value of protection on listed properties, a non-listed historic property faces increased risk of demolition or obsolescence if not rehabilitated for new use.

Portland's commercial economy is booming, and space costs remain relatively affordable compared to other west coast cities such as San Francisco or Seattle.[69] While this is a plus for historic buildings that are ripe for reuse in the city, it also attracts

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[67] Phillip Gordon Mackintosh and Clyde R. Forsberg, "Performing the Lodge: Masonry, Masculinity, and Nineteenth-Century North American Moral Geography," *Journal of Historical Geography* 35, (2009): 453.

[68] Moore, "The Masonic Lodge Room" 36.

[69] Commercial Real Estate, Affordable and Diverse Commercial Real Estate A Growth Advantage," Greater Portland, Accessed May 25, 2019, https://www.greaterportlandinc.com/west-coast-advantage/commercial-real-estate.html.

developers with a desire to expand their portfolios by constructing new commercial and residential buildings in high profile areas, such as City Center, to appeal to the growing market. Exorbitant costs required to meet existing city codes in some historic buildings may deter developers from prioritizing these buildings for new development projects. Following the 2017 demolition of the six-story United Workmen Temple in Portland, another fraternal building from 1892, that was demolished due to unsafe conditions and replaced by a new office tower; it is apparent these types of buildings may be at risk, especially if they don't 'pencil-out' financially for redevelopment.

The Sons of Haiti is a historic African American Masonic lodge, and the last Black owned property on Mississippi Avenue, a well-known street in Northeast Portland which has seen rapid redevelopment within the past several years. The group has occupied the location since 1954. Since that time, they have actively volunteered within the neighborhood and regularly rent out the ground floor of the building for events, including weekly taekwondo at affordable costs to renters. However, as a result of the redevelopment, the Sons of Haiti have struggled to maintain their place in the neighborhood. To assist with operational costs, the organization purchased an adjacent parking lot which it affordably rents to local food cart owners. Four years ago, when code issues relating to the food carts threatened to sink the organization, community members banded together to raise funds for the lodge to make the necessary changes. A generous local development grant was also provided to the organization. As of 2019, the Sons of Haiti say they have no intention of leaving their lodge building. Taking the situation into account from a broader, national perspective, a quick online search reveals similar redevelopment and affordability woes plaguing other historic Masonic buildings.

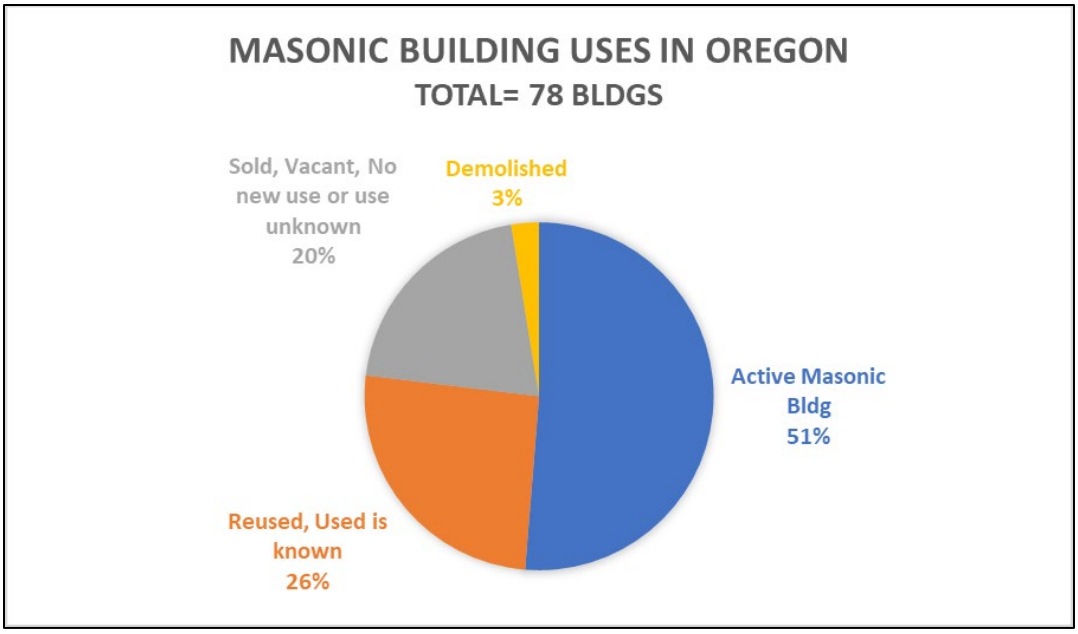


Figure 5. Historic Masonic Building Uses in Oregon

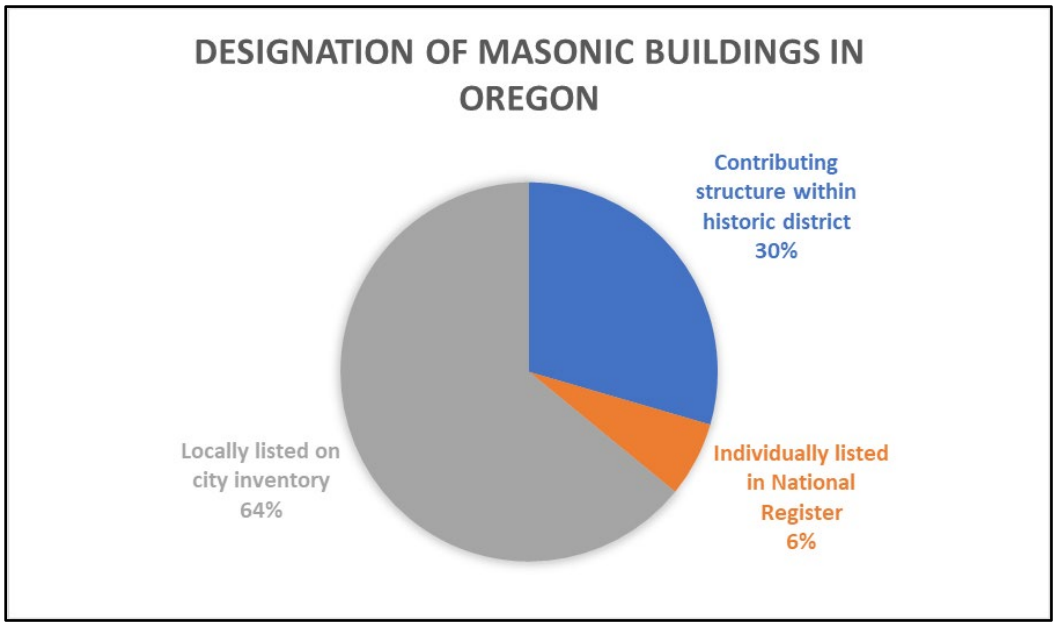


Figure 6. Designations of historic Masonic buildings in Oregon

To present a case for the need for the continued preservation of historic Masonic buildings this chapter analyses National Register nominations of listed historic Masonic buildings in Oregon. As the national standard for determining historic significance, the National Register is important, so it makes sense to look to these documents. Ideally, information gathered from these nominations will provide a solid understanding of the common themes of significance, aspects of integrity, and character-defining features attributed to historic Masonic buildings that can be used to inform this study when applied to the selected case study building. Five nominations were analyzed for this chapter and include:

- Bank of Bandon/Bandon Masonic Lodge: 112 2nd St. SE, Bandon, OR (1914)
- Masonic Temple: 18 SW Emigrant Avenue, Pendleton, OR (1887)
- Umatilla Lodge No. 40 A.F. & A.M.: 200 S. Dupont Street, Echo, OR (1868)
- Ashland Masonic Lodge Building: 25 North Main Street, Ashland, OR (1879)
- Mt. Hood Masonic Lodge # 157: 5308 North Commercial Avenue, Portland, OR (1923)

National Register Criteria

The National Register of Historic Places recognizes four criteria for assigning significance to historic resources.

A. Resource/s is/are associated with significant events or contribution to broad patterns of history

B. Resource/s is/are associated with significant person/persons in history

C. Resource/s embodies characteristics of a significant architectural style, period, or the work of a master

D. Resource/s has the potential to yield information important to pre-history or history

The nominations analyzed for this chapter were primarily nominated under Criterion C as outstanding examples of fraternal Lodge hall architecture. Others were nominated under Criterion A and C for their association with the development of the cities they are located in. Because historic Masonic buildings were purpose-built, many of the same elements are found in all buildings. This thesis considers the relationship between a definitive fraternal/Masonic building typology identified in this comparative analysis through information detailed in the nominations as well as Masonic literature, the historical role of Masonic buildings, and rehabilitated use.

## Do Historic Masonic Buildings Have Integrity?

Integrity is defined as the ability of a historic property to convey its significance (i.e., the qualities that make it unique or important). The National Register recognizes seven qualities or aspects of integrity a resource must retain to be determined significant.[70] The seven aspects of integrity are location, design, setting, materials, workmanship, feeling, and association.

### Location

Location is the place where a historic property was constructed or the location of a historic event. Specifically, this refers to the point where a building was constructed, or

[70] National Park Service, "How to Evaluate the Integrity of a Property," U.S. Department of the Interior, Accessed April 21, 2019, https://www.nps.gov/nr/publications/bulletins/nrb15/nrb15_8.htm.

the historic event occurred. Occasionally, if a historic property is removed from its original location, the relationship between the property and building can be lost.[71] Only one of the nominated buildings has been relocated from its original location.

Design

Design is defined as the combination of elements that creates the form, plan, space, structure, and style of a property. [72] The design is the result of conscious decisions made during building conception and planning and includes activities such as community planning, engineering, architecture, and landscape architecture. Design of a building includes elements such as organization of space, proportion, scale, technology, ornamentation, and materials.[73] The design reflects historic functions and technologies as well as aesthetics. Particularly, there is a strong visual association between the design of historic Masonic buildings and classical structures or temples, such as those found in Greece or Egypt, which, because of their longevity, signifies strength and respect when imitated.[74]

Masonic buildings were built primarily for Masonic 'work' which took place in the lodge room, purpose-built to follow a specific layout based on Masonic principles. According to Masonic scholar William D. Moore, "The lodge room and the members of

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[71] Patricia L. Duncan, "National Register 101: Seven Aspects of Integrity," Louisiana State Historic Preservation Office, March 2011, Accessed April 22, 2019, https://www.crt.state.la.us/Assets/OCD/hp/nationalregister/nationalregistry101/101_-_Seven_Aspects_of_Integrity.pdf

[72] National Park Service, "How to Evaluate the Integrity of a Property."

[73] Ibid.

[74] Heritage Consulting Group, "Mt. Hood Masonic Temple," Section 8, Page 6.

the organization functioned within a dialectical relationship. The room had only the significance assigned to it by the Masonic membership; yet by being present within this space, which they had set aside as different, the individuals' personal worth was elevated."[75]

The spatial organization and circulation of the Masonic building are explicitly detailed in the National Register nominations of all five buildings. Churches, meeting halls, or industrial buildings may exhibit similar design characteristics in terms of general building layout, but distinct stylistic differences exist, namely the inclusion of a lodge room, to tell these types of buildings apart.

Setting

Setting is the physical environment where the historic property is located. While location refers to the specific place where a historic property is located, setting refers to the character of the place or the relationship between the property and the surrounding space and features.[76] Setting can include other buildings, topography, vegetation, paths, fences, and view sheds. The National Register listed buildings are primarily located in or near the cities' commercial districts, among other nineteenth and twentieth century commercial buildings of similar size and massing.

[75] Moore, "The Masonic Lodge Room," 27.

[76] National Park Service, "How to Evaluate the Integrity of a Property."

Materials

Materials are the physical elements that were combined during a particular period and in a particular pattern to form a historic property.[77] The selection of materials is indicative of the choices of the people who created or designed the property or the types of materials available. Common choices of material seen in historic Masonic buildings in Oregon include brick, timber for framing, and various types of wood utilized for interior finishes, lathe & plaster, stucco, and concrete. To retain integrity of materials, a historic property must retain its character defining exterior features. If a historic property has been rehabilitated, historic materials and significant character-defining features must be preserved.[78]

Workmanship

Workmanship is the tangible evidence of the crafts of a particular people or culture during any given period in history. Workmanship can be expressed in "vernacular methods of construction and plain finishes or in highly sophisticated configurations and ornamental detailing." [79] Historic Masonic buildings in this analysis are highly stylized, illustrating the prestige of the organization in the nineteenth and twentieth centuries, exhibited by the care that went into the construction of their meeting places. Prominent local architects or buildings were commonly retained to design and construct historic Masonic buildings in Oregon, including those considered in this study. The aspect of

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[77] National Park Service, "How to Evaluate the Integrity of a Property."

[78] Ibid.

[79] Ibid.

workmanship can best be compared to the Masonic lesson of the rough and perfect ashlar. The rough ashlar is rough or undressed stone. The perfect ashlar represents a dressed stone after it has been smoothed with stonemason's tools, only after the stone has been worked is it suitable to be placed in an architectural structure.

### Feeling

Feeling is the property's expression of the aesthetic or historic sense of a particular period.[80] To have the aspect of feeling, a property must retain enough of its physical features to convey its historic character. As feeling is the most subjective of the aspects, it is not conveyed as overtly as the other aspects are in these nominations. Rather, the combination of all the other aspects of integrity can be used to convey the feeling or character of a historic Masonic building.

### Association

Association is the link between an important historic event or person and the historic property. There are two primary factors the aspect of association relies upon. First, the property must be located at the place where the event occurred. Second, the relationship between the site/property and the person or event must be evident to the public or a visitor to the site/property.[81] Historic Masonic buildings examined in this thesis are significant for association with high-style architecture, commerce, and social development. Prominent citizens influential in the historical development of the cities and covered in these nominations are frequently connected to membership in local Masonic

[80] National Park Service, "How to Evaluate the Integrity of a Property."

[81] Duncan, "National Register 101."

buildings. Even alterations made to these buildings can convey historic association, marking economic changes or changes in design tastes of the Masons as a reflection of significant local or national trends or events and the durability of the Masonic movement.

## Character-Defining Features

The qualities of a property conveyed by its materials, features, spaces, and finishes that express its historic character are considered the property's character-defining features. Several character-defining features of historic Masonic buildings were identified in the selected nominations. When analyzed, these features assist in clarifying the distinct building typology that defines historic Masonic buildings.

### Style

The five buildings selected for this analysis were designed in several architectural styles that include Italianate False Front, High Victorian Italianate, Georgian Revival, and Neoclassical styles. The styles selected for these buildings reflect the popular architectural trends at the time they were constructed as well as the symbolic connections between speculative Freemasonry and architecture discussed in widely circulated Masonic texts.

### Spatial Organization and Circulation

This is perhaps the most significant character-defining feature of the historic Masonic buildings discussed in this chapter. For historic mixed-use Masonic buildings, frequently constructed in downtown areas that were cost-prohibitive for smaller groups of Masons, storefronts or offices were commonly located on the ground floor. Commercial spaces were kept distinctly separate from Masonic ritual spaces through the use of

staircases. In “purely masonic” buildings ground floor spaces could include a large ballroom or auditorium for Masonic events but could also be rented by the general public.

The upper floor or floors of the building were designed and used solely for Masonic purposes, specifically, the lodge room where Masonic rituals and ceremonies took place. The lodge room would be guarded by a Freemason, called a Tyler, to prevent non-practicing Masons from entering. Within the lodge room, globed pillars were placed at the entrance to represent the symbolic pillars of Jachin and Boaz believed to have been located at the entrance to King Solomon’s Temple. Additional rooms constructed on the upper floors include paraphernalia rooms for storing regalia, examination rooms, mens’ and women’s’ dressing rooms, parlors/lounges, and dining rooms that were designed as ancillary rooms around the ritual room. Rooms were accessed through doorways, but not all Masons could use the same entryways or exits due to organizational hierarchies which existed within the organization. Kitchens could be located on either floor.

Imagery/Symbolism

Historic Masonic buildings are likely to have a moderate to high level of physical imagery or symbolism applied as ornamentation to the building that includes Masonic crests, the Masonic ‘G’, the Square and Compass, medallions, columns, and entablature. The five orders of architecture hold symbolism to Freemasonry and are frequently integrated into its architecture.

## Conclusion

Historic Masonic buildings represent a distinct architectural typology that is important to maintain when these types of buildings are preserved. The integrity of the property is preserved through the retention of tangible and intangible aspects that help to define this typology. National Register nominations which require a building to retain integrity to be eligible for listing are therefore useful for analyzing the character of this specific building type.

Unfortunately, the apparent exclusivity of secret fraternal organizations such the Freemasons may have subsequently contributed to their eventual decline leading to the present-day obsolescence or demolition of these types of buildings. The fantastic architectural character exhibited by historic Masonic buildings gives them reason to be lauded, but their history of discrimination decreases the emotional and symbolic significance originally intended by their builders. Perhaps, this is why so few historic Masonic buildings are listed in the state.

Providing a second life to redundant historic Masonic buildings allows them to serve a greater percentage of the communities they are located in. The second half of this thesis explores the adaptive re-use of historic Masonic buildings. Effective adaptive-reuse of historic Masonic buildings can be beneficial to communities while preserving the history and character-defining features that make these buildings unique.

# CHAPTER V

# PORTLAND'S PRESERVATION REGULATIONS, BARRIERS, & INCENTIVES

## Introduction

Historic resources in Portland are subject to state and citywide preservation regulations and can be eligible for preservation-related financial incentives at the city, state and federal level. This chapter outlines the existing regulations that aid in preserving the city's historic resources. This chapter will additionally address the limitations, or barriers, of the existing regulations. When considering the adaptive reuse of a historic Masonic building, it is important to know what tools are available as potential preservation resources and what is or is not possible during redevelopment.

## Designation of Historic Resources

The City of Portland designates historical resources at several levels of significance. The most well-known is through listing on the National Register of Historic Places. Authorized by the National Historic Preservation Act of 1966, the National Register is the "official list of the Nation's historic places worthy of preservation"[82] and affords the highest level of recognition by the state. Listing on the National Register makes building owners eligible for federal financial tax incentives as well as certain state incentives. Sites, buildings, districts, structures, and objects are eligible for listing in the National Register individually or through a historic district nomination. At the local level,

[82] "National Register Database and Research," National Parks Service, Accessed April 13, 2019, https://www.nps.gov/subjects/nationalregister/database-research.htm

the City of Portland designates local historic landmarks and districts, conservation landmarks, and operates a historic resource inventory (HRI). The Portland Historic Landmarks Commission designates historic landmarks and districts and conservation districts and landmarks. The historic resource inventory is the result of a citywide survey completed in 1984 to document eligible historic properties for future historic resource designation. The inventory ranks historic properties as I, II, III, or unranked, with I assigned as the most significant. Designated historic resources are subject to the regulatory protections listed in the city zoning code based on designation type (i.e., National Register listing, historic landmark, or HRI ranked property).[83] Because the HRI only lists historic resources that are eligible for future designation, citywide protections are much lower.

**Zoning & Land Use**

The ability of a local jurisdiction to implement zoning is derived from state legislation which divides the land area within the jurisdiction into zoning districts.[84] Historic properties occupy land area and therefore subject to zoning regulations. When utilized properly, zoning can be a powerful tool in the protection of historic properties.

The City of Portland implements its historic preservation program through its zoning code and the Historic Landmarks Commission. One of the city's most important

[83] "Historic Resources Protections," City of Portland Bureau of Planning & Sustainability. Accessed April 13, 2019, https://www.portlandoregon.gov/bps/article/133692.

[84] Stephen A. Morris, "Zoning and Historic Preservation," National Park Service, Accessed May 14, 2019, https://www.okhistory.org/shpo/lpb/3a.pdf

preservation tools is the Historic Design Review Process.[85] According to Section 33.825.010 of the Portland Zoning Code:

> Design review ensures that development conserves and enhances the recognized special design values of a site or area. Design review is used to ensure the conservation, enhancement, and continued vitality of the identified scenic, architectural, and cultural values of each design district or area and to promote quality development near transit facilities. Design review ensures that certain types of infill development will be compatible with the neighborhood and enhance the area. Design review is also used in certain cases to review public and private projects to ensure that they are of a high design quality.[86]

Historic Design Review is a requirement for some development projects located within the design overlay zone, a secondary zoning measure that overlaps the base zones. Base zones determine how a property is used per the zoning code. Historic Design Reviews are processed through Type Ix, Type II, and Type III land use procedures according to the type of work proposed and the design district where the resource is located.[87] Approval of Historic Design Review projects is based on criteria adopted from the design guidelines for that particular district.

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[85] City of Portland Bureau of Planning & Sustainability, "Summary of Portland Historic Resources Zoning Regulations," (presentation, National Preservation Conference, 2005), 3.

[86] Portland, Oregon, Portland Zoning Code Title 33 § 825.010 (Accessed 2019).

[87] Ibid.

Alterations, additions, and new construction must be designed in kind with the existing historic resource, preserving historical materials where possible, and differentiating new construction from old.[88]

The City of Portland also offers demolition review and delay programs to protect the permanent loss of historic resources from demolition. Locally designated historic resources, including HRI ranked properties, are subject to a 120-day delay prior to the modification or demolition of a historic property. The goal of the delay is to find an alternative to property demolition, including restoration, relocation, or salvage. Recently proposed revisions to the city's preservation code would prohibit owners from removing their property from the historic resource inventory to avoid the demolition delay.[89]

Individually listed or contributing structures listed in the National Register require a demolition review which gives the City Council authority to deny the demolition request or place conditions upon its approval.[90] Historic resources in historic and conservation districts determined by the Bureau of Sustainability to be a life and safety hazard may be exempt from demolition review. The Mt. Hood Masonic Lodge in Northeast Portland is the only Masonic Lodge listed on the National Register of Historic Places in Portland.

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[88] City of Portland Bureau of Planning & Sustainability, "Summary of Portland Historic Resources Zoning Regulations," 3.

[89] Elliott Njus, "Portland drafts new historic preservation rules to wrest back local control," *Oregonian* (Portland, OR), February 15, 2019.

[90] City of Portland Bureau of Planning and Sustainability, "Historic Resource Protections."

However, is also structurally unsound at present and could be an example of the type of building which is exempt from demolition review if building owners attempt to demolish the building in the future.

Zoning Incentives

Zoning incentives encourage preservation at the city level and support the rehabilitation of historic properties primarily within the Central City District. Zoning incentives are only available to designated properties. One zoning incentive is the transfer of density and floor area ratio (FAR). Landmark building owners can opt to transfer density and/or development rights from their building to another property in the city but only within certain base zones. Interested developers or business owners within the approved base zones can apply to purchase these rights. The benefit of FAR transfer is two-fold as it generates income for historic building owners and adds density to the city, which leads to increased residential and employment opportunities.[91] In central residential and other residential zones, landmark buildings may be approved for uses which include retail sales, office, major event entertaining, or manufacturing and production through a Historic Preservation Incentive Review as long as the previous use was non-residential. “Because nonresidential uses are sharply restricted in residential zones, historic buildings that do not lend themselves to renovation and reuse as dwellings, such as churches, meeting halls, and commercial storefront buildings, can suffer from disinvestment or demolition. This incentive encourages renovation and reuse

[91] City of Portland Bureau of Planning & Sustainability, "Summary of Portland Historic Resources Zoning Regulations,” 4.

by providing a more flexible range of allowed land uses that substantially increase the development options and income potential for these resources."[92]

**Barrier: ORS 197.772 and Goal 5 Rules**

In 1995, Oregon legislature adopted owner consent law ORS 197.222 which stipulates that property owners can refuse to designate their property as historic. Similar language is outlined in statewide land-use planning goals. These statewide goals consist of 14 planning goals, including Goal 5, which protects the natural and historic resources and open spaces of the state. OAR 660 Division 23, adopted in 1996, known as the Goal 5 rules, includes the procedures and requirements for local governments to protect these resources. The rules pertaining to historic resources are covered under OAR 660-023-0200. Because of ORS 197.222, the Goal 5 historic resources rules provide the same consent stipulation for designation of locally significant historic resources which states: "Local governments must allow owners of inventoried historic resources to refuse historic resource designation at any time during the designation process…and must not include a site on a resource list if the owner of the property objects to its designation on the public record."[93]

Amendments to the historic resources rule adopted in 2017 makes it easier to identify and preserve historic resources with fewer roadblocks. The new rules clarify that 1) Only a simple majority of property owners needs to consent to a local multi-property

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[92] Ibid, 6.

[93] "Planning for historic preservation in Oregon: a guide to the administrative rule for protecting historic resources under statewide planning goal 5," Oregon State Historic Preservation Office and Oregon Dept. of Land Conservation and Development, 2018, Accessed May 2019, https://digital.osl.state.or.us/islandora/object/osl%3A104487

designation such as a historic or conservation district and 2) Listing a property on a local inventory is not a designation; therefore, owner consent does not apply, but owners still may refuse designation. Oregon is one of the only states with an owner consent law for designation of historic properties which significantly hinders state and city goals from protecting historic resources. A property is historic or not, based on determined criteria of significance. Basing designation of historic resources on a property owner's decision to allow or refute the designation results in significant properties not receiving the protections they need to ensure their survival.

**Oregon Building Code**

Building activities in Portland are regulated by specific state and local building codes administered by the Bureau of Development Services. Examples of these codes include the Oregon One-and-Two Family Dwelling Code, the Oregon Structural Specialty Code, and the Oregon Uniform Fire Code.[94] The Oregon Structural Specialty Code "applies to any construction, reconstruction, alteration, repair, and installation of materials and equipment in or part of commercial building structures."[95]

Every building is given an occupancy classification when it is built. Each classification has separate building code requirements, which indicate the use and types of hazards in the building.[96] Chapter 3 of the 2014 Oregon Structural Specialty Code

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[94] "Planning for Historic Preservation in Oregon."

[95] "Commercial Structures Code Program," Oregon.gov. Accessed April 13, 2019. https://www.oregon.gov/bcd/codes-stand/Pages/commercial-structures.aspx

[96] "Change of Use or Occupancy Bulletin 30," City of Portland Bureau of Development Services, Accessed April 6, 2019, https://www.portlandoregon.gov/bds/article/125287.

(OSSC) explains the use and occupancy classifications for the state of Oregon. Masonic buildings are considered Assembly-use buildings. The OSSC uses the Standard Building Code (SBC) (1997) definition of assembly which is, "the use of a building or structure, or any portion thereof, for the gathering together of persons for purposes such as civic, social, or religious functions or for recreation, or for food or drink consumption, or awaiting transportation."[97] A change of building use or occupancy even within the same classification, for example, converting a Masonic Lodge to a bar/restaurant which is another type of assembly-use, requires building owners to apply for a permit with the Bureau of Development services to ensure the new use is compliant with existing city codes.

**Barrier: Unreinforced Masonry Buildings**

Many of the historic buildings in Portland buildings are unreinforced masonry buildings. An unreinforced masonry building (URM) is a masonry building which is not reinforced by strengthening materials such as rebar. In the United States, the most prevalent type of unreinforced masonry building is constructed with brick walls, wood-frame floor, and roof.[98] Today, it is widely recognized these types of buildings pose a significant seismic risk, especially in regions where earthquake activity is high. Dangers posed by URMs in the event of an earthquake include occupant injury or death,

[97] International Code Council Inc., "Oregon Structural Specialty Code" (report, United States, 2014), 81.

[98] FEMA, "Unreinforced Masonry Buildings and Earthquakes: Developing Successful Risk Reduction Programs" (Report, Washington DC, 2009), 8.

pedestrians and adjacent buildings are also vulnerable because of falling materials or collapse, in addition to irreversible building damage or total building loss.

Because of the dangers posed by URM buildings, the City of Portland, adopted Title 24: Building Regulations Section 85, which enforces strict rules regulating seismic design requirements for existing buildings. In 2004, the City Council adopted revisions to relax the seismic designment requirements for existing and historic URM buildings.[99] However, further amendments to Title 24 adopted in 2018, in part, negate the 2004 amendments.

Specifically, these new amendments prioritize assembly-use buildings as the highest URM risk by the city and any change of use or occupancy of assembly-use buildings, whether in the same use classification or not, automatically triggers seismic upgrades. These required seismic upgrades place significant financial hardship on the current and future owners of historic Masonic buildings who may be unable to afford the substantial costs associated with seismic retrofitting. In 2019, citizens and business owners fought back against a placarding ordinance adopted along with the Title 24 amendments requiring URM owners to place a permanent placard on their buildings stating that it is a URM building. At the time of this thesis, the Federal Court had filed an injunction against the City, forbidding them from enforcing the placarding ordinance.

[99] City of Portland Bureau of Planning & Sustainability, "Summary of Portland Historic Resources Zoning Regulations," 7.

Table 1. Table of URM Masonic Buildings in Portland. Portland URM database.

| Portland Masonic Buildings | Unreinforced Masonry Building |
|---|---|
| Waverly Masonic Lodge Building | No |
| Masonic Lodge | No |
| Washington Masonic Lodge Building | Yes |
| Lents Masonic Lodge | No |
| Masonic Temple | No |
| Washington Masonic Hall | Yes |
| Orenomah Masonic Temple Lodge #177 | No |
| Mt. Hood Masonic Temple | Yes |
| Sunnyside Masonic Temple | Yes |
| Sellwood Lodge #131 | No |
| Masonic Temple | Yes |
| Masonic Annex | Yes |
| Alberta Lodge #172 | No |

## Financial Incentives for Preservation

### Local Financial Incentives

At the local level, Prosper Portland, formerly the Portland Development Commission offers numerous incentives for the rehabilitation of historic buildings in Portland. Prosper Portland is an urban development agency for the City of Portland that advertises the mission of creating "economic growth and opportunity for Portland" through "economic development programs that support small business, improves access

to workforce training, and creates jobs for Portland residents."[100] Low-interest loans offered in the form of grant funding provide assistance with the redevelopment of historic properties. Funds can be used for general project costs, seismic upgrades, feasibility analyses, as well as technical and design assistance. While not directly related to preservation, other types of incentives that can be used alongside local, state, and federal preservation incentives include the Oregon New Market Tax Credit, the Federal Solar Tax Credit, and tax benefits for investment in low-income communities known as Federal Opportunity Zones. Prosper Portland offers similar incentives for supporting redevelopment projects in low-income and minority neighborhoods.

State Financial Incentives

Historic preservation incentives at the state level are primarily administered through the Oregon State Historic Preservation Office. Special Assessment is a tax incentive for National Register listed properties offered by the Oregon State Historic Preservation Office. The program freezes the assessed value of the property for ten years at the value when the property was purchased. The freeze is highly useful in that it allows the owner the opportunity to redevelop the property without the burden of additional taxes and allows for a substantial increase in property value from rehabilitation by the end of the assessment period. Applicants must produce a preservation plan outlining rehabilitation plans to be eligible for Special Assessment.

The State Historic Preservation office also offers the Preserving Oregon grant for rehabilitation work on listed properties, with priority given to publicly owned buildings.

[100] "Our Mission," Prosper Portland, Accessed May 15, 2019, https://prosperportland.us/about-us/.

All work must meet the Secretary of the Interior standards for rehabilitation. To restore or reconstruct historic building facades, there is the Diamonds in the Rough grant. This incentive could benefit a developer who wishes to return a heavily altered building to its original appearance as part of a redevelopment project. Similar financial incentives are offered by the National Trust for Historic Preservation, including funds solely for interior rehabilitation as most of the Oregon incentives are geared towards structural or exterior rehabilitation work.

Restore Oregon is a Portland-based preservation organization that administers conservation easements across the state. An easement is a legal agreement, typically between a property owner and a preservation agency or government organization, which protects a historic property from harmful activities that would compromise its historic and architectural integrity while allowing the owner to retain title and use of the property.[101] Preservation easements can provide tax benefits to property owners, reducing income, estate, capital gains, and property taxes.[102]

Federal Financial Incentives

Since the passage of the Tax Reform Act of 1976, the federal government has offered a tax credit program to incentivize the redevelopment of historic buildings listed on the National Register of Historic Places. The program is administered by the National Park Service and the Internal Revenue Service in conjunction with state historic

[101] "Preservation Easements." Preservation Leadership Forum: National Trust for Historic Preservation, Accessed April 14, 2019. https://forum.savingplaces.org/learn/fundamentals/preservation-law/easements.

[102] Portland Historic Landmarks Commission, "Financial Incentives for Historic Preservation: A Summary of Selected Grants, Loans, & Tax Benefit Programs," City of Portland, 2007, Accessed April 14, 2019. https://scholarsbank.uoregon.edu/xmlui/bitstream/handle/1794/7981/Portland_Financial_Incentives_Historic_Preservation.pdf?sequence=1&isAllowed=y.

preservation offices. The tax credit program allows building owners to claim up to twenty percent of rehabilitation expenses against their federal tax liability.[103] The funding gained from the credits allows developers to rehabilitate certified historic structures (i.e., individually listed properties or contributing resources in a historic district) into income-producing properties. Because residential properties are not eligible, the tax credits are typically used for larger commercial, mixed-use, residential/hotel rehabilitation projects. Many financial institutions and smaller consulting firms specialize in aiding owners seeking to take advantage of federal historic tax credits.

To qualify for the federal incentives, rehabilitation work must meet the Secretary of the Interior's Standards for Rehabilitation. The Secretary of Interior's Standards are four approaches to the treatment of historic properties and are determined by National Park Service. To further qualify for federal incentives, a project must also be designated a certified rehabilitation, or the rehabilitation of a certified historic structure. Certified historic structures are those buildings which are individually listed in the National Register or are located in a National Historic District. Certified rehabilitation ensures the work is consistent with the historic character of the property or the district it is located in.[104] A ten percent income tax credit was previously available through the federal government to non-historic, non-residential properties built before 1936 but the credit was repealed in 2017.

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[103] "Community Developments Fact Sheet: Historic Tax Credits," Office of the Comptroller of the Currency, July 2017, Accessed April 14, 2019. https://www.occ.gov/topics/community-affairs/publications/fact-sheets/pub-fact-sheet-historic-tax-credits-jul-2017.pdf.

[104] City of Portland Bureau of Planning and Sustainability, "Financial Incentives for Historic Preservation."

**Barrier: Eligibility for Financial Resources**

To be eligible for certain state and federal incentives, a property must be listed as a local historic or conservation landmark or listed on the National Register. Only one of the case study buildings is a listed landmark, while the others are only listed on the HRI, resulting in lower protections and ineligibility for the incentives discussed above.

**Conclusion**

There is a solid regulatory process for the preservation and designation of historic resources in Portland. Redevelopment of historic resources is supported by a design review program that ensures the integrity of the city's listed properties and districts as well as demolition review and delay programs which seeks to save buildings at risk of being lost. Funding incentives can be utilized from city agencies and the state and the federal government to assist in rehabilitation projects, including those geared toward low-income communities in need of revitalization. These communities frequently have a wide stock of neglected historic buildings whose potential has not yet been realized. City zoning incentives also work to preserve historic buildings and bolster economically beneficial density.

Alternatively, significant barriers also exist which challenge the rehabilitation and reuse of historic properties in Portland. The state relies too heavily on the National Register to apply preservation protections to individual properties and historic districts. A severely outdated historic resource inventory prevents a large number of historic properties from receiving designation leading to a greater chance of demolition even with the required delay period. Additionally, the owner-consent statute and required costly retrofits with only a handful of competitive incentives to choose from can have negative

effects that frustrate or de-incentivize the efforts of those working to preserve and rehabilitate historic resources. The City of Portland and preservation advocates, such as Restore Oregon, are actively working to overcome these barriers to continue to incentivize preservation in Portland.

Due to the loss of specific archival resources from individual lodges and a general lack of research, the history of these types of buildings has largely been forgotten. Most were given the lowest scoring for future designation in the outdated historic resource inventory. Because of their distinct style, materials, purpose-built designs and the prominence of the people associated with them, including their architects, many Masonic lodges may still be eligible for listing, either at the city or national level for their significance as distinct historical vernacular resources in Portland.

# CHAPTER VI
## MASONIC BUILDINGS AS CANDIDATES FOR REUSE

Figure 7. Former Manistee Masonic Lodge, Manistee, MI awaits new use. Photo by author.

### Introduction

This chapter explores the potential of Masonic buildings for rehabilitation. Many historic Masonic buildings no longer serve their original purpose as ritual and social gathering spaces. The national decline in membership means many historic Masonic buildings may be lost as the Masons sell or vacate these buildings. For example, in 2012, the Freemasons of Multnomah Lodge #1, the oldest Masonic lodge west of the Rockies, made the decision to sell their historic Masonic building when they were unable to come up with the costs to maintain upkeep of the building. Additionally, significant changes

have occurred in American society over the last two centuries, changes which have seemingly abandoned fraternal organizations as a cornerstone of American culture.[105] Because of the existing potential for the loss of this chapter in United States history, as we've seen from the examples of Multnomah Lodge #1 and the Sons of Haiti lodge, it is important to understand why these buildings were designed the way they were, before creating a clear picture of the potential and compatibility of these structures for reuse.

Several models exist that break down a building into components. One example is the model developed by Stewart Brand in *How Buildings Learn* that distinguishes six different components which he refers to as the 'shearing layers of change' diagram.[106] Brand's components are Site, Structure, Skin, Services, Space Plan, and Stuff. Site is the geographical setting or location of a building. Structure indicates the foundation or load-bearing elements, and the skin is the façade. Services are the inner working systems of a building comprising electric wiring, plumbing, elevators, and HVAC. Space plan is another way to describe the interior layout or floor plan. Finally, stuff represents the interchangeable items in a building. Using the shearing layers of change diagram as a guideline, this chapter looks at the components of Masonic buildings as a practical way

[105] Brent Morris, "Boom to Bust in the Twentieth Century: Freemasonry and American Fraternities," 1988 Anson Jones Lecture, *Transactions of the Texas Lodge of Research*, 23(1987–88):1.

[106] Stewart Brand, *How Buildings Learn*, (New York: Viking, 1994), 13.

of analyzing their feasibility as candidates for reuse. Each of Brand's building components will be illustrated with specific examples of Masonic buildings.

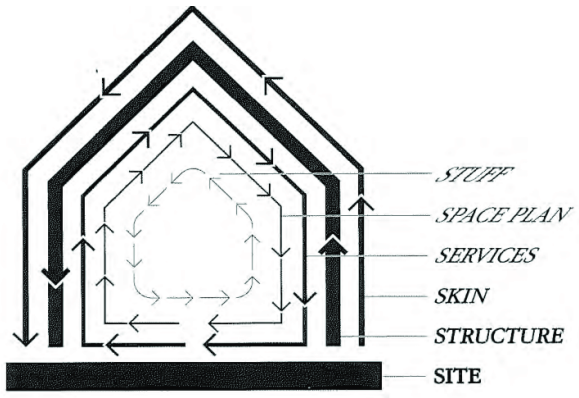


Figure 8. Shearing Layer of Change diagram by Stewart Brand (1994)

Site

Historic Masonic buildings were frequently built in the heart of a city's commercial district, where the center of social and business life once existed. The construction of Masonic buildings in these locations was meant to reflect the prominence of the organization, its members, and their civic role in society.[107] Architect Carroll Welch explains that while the central location was ideally suited for Masonic buildings for its ease of access, it also increased issues of parking, traffic noises, land cost, and higher taxes.[108]

Although some of the issues presented by Welch still ring true, today, downtown urban areas are highly coveted locations for adaptive reuse projects spurred by the return of city center revitalization programs utilizing historic preservation as the key to success. Donovan Rypkema refers to this as the Smart Growth movement, commenting, "Historic

[107] Dumenil, *Freemasonry and American Culture*, 19.

[108] Carroll Welch, "Planning the Small Masonic Temple," *Architectural Record,* vol. 70 (1931) 51.

Preservation IS Smart Growth" in his lecture "Sustainability, Smart Growth, and Historic Preservation."[109] Making up the Smart Growth movement are a series of principles that provide support to the movement:

- Create walkable neighborhoods
- Foster distinctive, attractive places with a sense of place
- Mix land uses
- Strengthen and direct development toward existing communities
- Provide a variety of transportation choices[110]

Masonic buildings in downtown city or neighborhood districts are ideal locations to support the Smart Growth movement because of their proximity to streetcar, bus, or rail lines that encourage walkability. Masonic buildings in downtown districts can bring about economic growth and community revitalization when converted to housing, commercial institutions, community centers, or other space that offers the potential to foster the sense of place spoken of by Rypkema.

The reuse of Masonic buildings in city or neighborhood districts also supports urban diversity. In *Life and Death of American Cities,* Jane Jacobs presents four conditions which must be met to generate diversity. The two conditions to generate diversity pertinent to this thesis are the need for primary uses and the need for aged buildings. Jacobs's states that the primary uses include work, public buildings,

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[109] Donovan Rypkema, "Sustainability, Smart Growth, and Historic Preservation," (lecture, Save Our Heritage Organization National Conference, San Diego, CA, May 19, 2007).

[110] Ibid.

entertainment, education, and recreation.[111] Primary use buildings are considered anchorages to a district; they bring people to a specific place and grow secondary diversity. Secondary diversity is directly influenced by primary use and can blossom or fail in response. If secondary diversity only serves one type of primary use, it will be ineffective. For example, a restaurant located in a central business district only open during standard work hours caters to employees who work in the district but is not useful to a nearby resident craving a late-night meal on the weekend. However, secondary diversity that serves mixed primary uses is the perfect match.

Jacobs's writes that cities need aged buildings to ensure reasonable economic costs in cities to offset the higher costs created by new construction. Older buildings yield lower rentals costs which support the growth of local businesses. She writes, "Chain stores, chain restaurants, and banks go into new construction. But neighborhood bars, foreign restaurants, and pawn shops go into older buildings."[112] Aged buildings generate cultural and population diversity, new construction, generally, does not. For a city to be diverse, it must incorporate both old and new buildings.

Jacobs also speaks of the importance of city neighborhoods. She identifies three kinds of neighborhoods: the city as a whole, street neighborhoods, and sub-city districts, where each uplifts the others with one being no more important than all the others. For neighborhoods to be successful, planners must plan neighborhoods where the streets are lively, interesting, and integrated conveniently throughout the district. The incorporation

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[111] Jane Jacobs, *Life and Death of Great American Cities* (New York: Random House, 1961), 161.

[112] Ibid, 189.

of parks and public buildings can further add to the success of a cohesive district by providing residents with a sense of identity and community. On the other hand, cookie cutter neighborhoods within cities, what Jacobs refers to as islands, create barriers by turning inwards on themselves and lack diversity because of their sameness, creating hostile turfs that are wholly inefficient.

*The Tremont Grand Hotel- Baltimore, MD*

Rehabilitated Masonic buildings have the opportunity to be transformed through reuse into the anchors spoken of by Jacobs. The Tremont Grand in Baltimore is a former Masonic lodge constructed in 1866 and used by the Maryland Freemasons for 130 years.[113] The building is seven stories high with ground floor retail on the first floor, designed in a French-Renaissance style. In the late 1990s, the building was condemned before being saved by the City of Baltimore, Baltimore Downtown Partnership, and Tremont Suite Hotels for rehabilitation.[114] In 2005, the Tremont Grand reopened as a hotel known as The Grand. The former lodge rooms were transformed into event spaces, and the former chapel can be rented for weddings. The Grand, slated for demolition twenty years ago, is now an anchor contributing to the success of the Downtown Baltimore district.

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[113] "A Grand History," The Grand Baltimore, Accessed April 6, 2019, https://www.thegrandbaltimore.com/history/.

[114] Ibid.

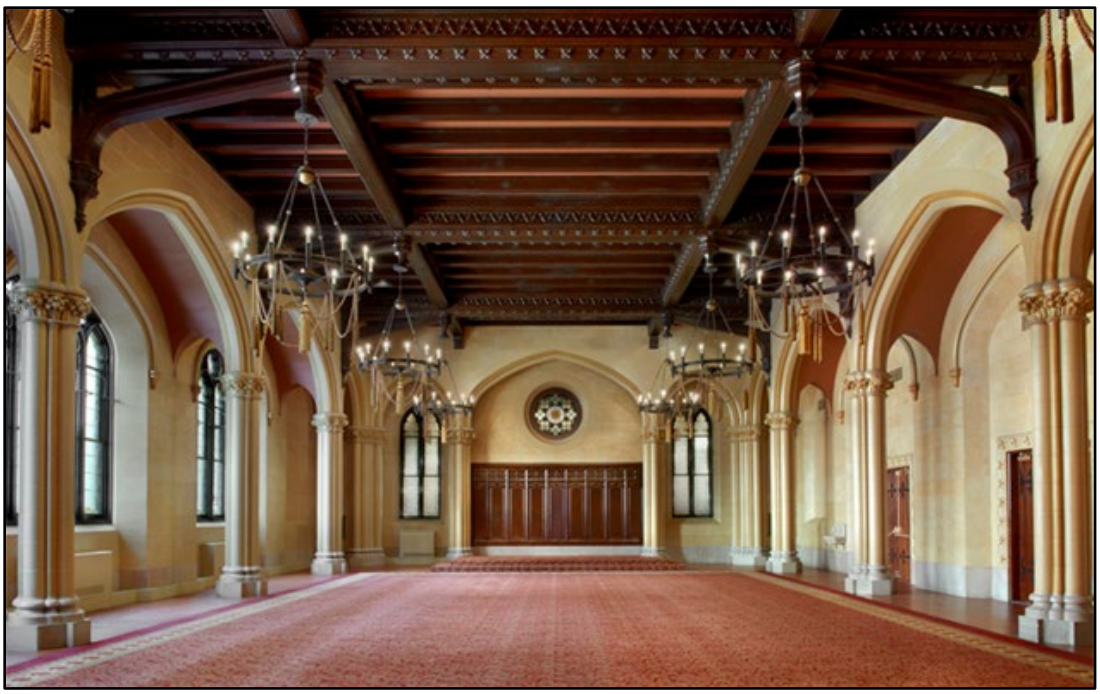

Figure 9. Edinburgh Hall at The Grand. Courtesy of The Grand.

Figure 10. Oriental Room at The Grand. Courtesy of The Grand.

Figure 11. Library at The Grand.  Courtesy of The Grand.

Skin

The façade is the public face of a historic building. The façade is often the first feature of the building you see from the street before entering. No particular style was favored, but many Freemasons questioned if there should be. However, based on the diverse architectural styles we see today in historic Masonic buildings, it seems a consensus was never reached. In his book *Masonic Temples*, William D. Moore explains the Freemasons were eager to participate in the construction of their Lodge or Temple, designing and financing the elaborate structures as a way of metaphorically acting out the

role of their predecessors the operative stonemasons while using the popular revivalist styles "to situate their symbolic actions within a mythic non-temporal realm."[115]

Most adaptive reuse projects will have to deal with the skin, or façade, of the building at some point. This often means deciding whether to preserve it in its entirety or to make changes if a façade is in particularly bad shape or to comply with city building codes. The façade represents an important visual aspect of a building that plays a significant role in public appreciation of historic buildings. According to Ariffin et al., public appreciation of historical buildings is an act of evaluation based on admiration and recognition of its positive aesthetic values, as well as its form and function.[116] Aesthetic values of a building include color, style, shape, texture, dimension, and scale of architectural elements.[117] Similar findings were presented by Plevoets and Van Cleempoel, who looked at the theoretical development of adaptive reuse from the nineteenth century to present, focusing on the public admiration or use values people assign to historic buildings which can be inspired by the conservation of building facades.[118]

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[115] Moore, *Masonic Temples*, 120.

[116] Adlin Ariffin, Mohd Salehuddin Mohd Zahari, Salleh Mohd Razzi, "Adaptive re-use of historical buildings and actual residents' visitation" (research paper, Hospitality and Tourism Conference, Malaysia, 2017).

[117] Ibid, 40−41.

[118] Plevoets et al., "Adaptive Reuse as an Emerging Discipline," 13−32.

*Façade preservation of a historic Masonic Temple in Rhode Island*

In 1927, construction began on a proposed Masonic Temple in Providence, Rhode Island. The Temple was designed as part of a three-part brick complex in the Neoclassical style by Osgood and Osgood based in Grand Rapids, Michigan to provide office and meeting space to the Freemasons of Rhode Island.[119] The property was located across from the State Capitol. Two years later, construction stopped because of a lack of funding. While the structures and façade were complete, the interior was never finished. In 1945 the state of Rhode Island purchased the building and the adjacent auditorium.[120] While the auditorium was put to use, the Temple remained vacant. Initial feasibility studies were completed in the 1980s, and the auditorium was separated from the Temple. In 1993, the Temple was put on the National Register. A year later, the Providence Preservation Society teamed up with other city groups to identify potential new uses for the building.

After an initial development proposal fell through, in 2003, Wiss, Janney, Elstner Associates were hired to complete a new feasibility study for the building. Following the results of the feasibility study, Sage Hospitality partnered with Kimberly Clark to redevelop the building.[121] Utilizing 26 million in historic tax credits, the entire Temple façade was restored, and the interior of the property redeveloped into a Marriott Hotel property.

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[119] Timothy Allanbrook, "Case Study: Masonic Temple Facades Retained Through Adaptive Re-Use," (presentation, Building Envelope Technology Symposium, October 2006).

[120] Ibid, 45.

[121] Ibid, 47.

Structure

Masonic buildings were intended to be enduring testaments to Freemasonry, constructed from long-lasting, sturdy materials including brick, terra cotta, timber, cast stone, and concrete. In Portland, the Masonic buildings are primarily constructed from

Figure 12. Renaissance Marriott Hotel, Providence. Wikimedia Commons.

brick. The choice for using masonry as the preferred material for these buildings could be a nod to the organization as well as a decision that makes practical and financial sense. Masonry buildings can withstand the neglect of delayed maintenance that would normally be harmful to other structures with little change to the overall integrity of the building under normal conditions. Materials like brick could be created in a wide variety of shades and laid in various patterns, making them an aesthetically pleasing choice. The durability of existing materials is an important factor for redevelopers to consider modernizing a historic building and one that can significantly impact design decisions

and financial costs. Recent trends in repurposing are meant to highlight traditional construction methods by purposely exposing a historic building's inner shell, for example, a bare brick wall or a timber beam tying two walls together, juxtaposed with the newer materials or features.

Reusing existing building stock, such as historic Masonic buildings, extends the useful life of buildings and contributes to sustainability by lowering materials use, energy consumption, transportation, and pollution, therefore reducing the amount of embodied energy needed to support new use. Donovan Rypekma defines embodied energy and passionately explains its significance as follows:

> Embodied energy is defined as the total expenditure of energy involved in the creation of the building and its constituent materials. When we throw away a historic building, we are simultaneously throwing away the embodied energy incorporated into that building… Razing historic buildings results in a triple hit on scarce resources. First, we are throwing away thousands of dollars of embodied energy. Second, we are replacing it with materials vastly more consumptive of energy. What are most historic houses built from? Brick, plaster, concrete and timber. What are among the least energy consumptive of materials? Brick, plaster, concrete and timber. What are major components of new buildings? Plastic, steel, vinyl and aluminum. What are among the most energy consumptive of materials? Plastic, steel, vinyl and aluminum. Third, recurring embodied energy savings increase dramatically as a building life stretches over fifty years. You're a fool or a fraud if you say you are an environmentally conscious builder and yet are throwing away historic buildings, and their components.[122]

A redevelopment project is more sustainable when the original building is retained because the embodied energy of that building will be retained also. Architect and preservation advocate, Carl Elefante discusses embodied energy from the perspective of the green building movement, criticizing advocates of the movement who are constantly

[122] Rypkema, "Sustainability, Smart Growth, and Historic Preservation."

seeking more resource-efficient and profitable means of sustainable design for not taking preservation into account. In a 2007 essay Elefante writes:

> Seeking salvation through green building fails to account for the overwhelming vastness of the existing building stock. The accumulated building stock is the elephant in the room: Ignoring it, we risk being trampled by it. We cannot build our way to sustainability; we must conserve our way to it.[123]

Elefante is well-known for coining the phrase "the greenest building is the one that is already built."[124] He concludes by emphasizing the value of the investments, materials, and energy present in existing buildings suggesting re-use of the existing built environment as "common sense, good business, and sound resource management."[125]

*Long Beach Lofts, Long Beach, CA*

The Masonic Temple at 835 Locust Street in Long Beach was designed by Parker O. Wright and Francis H. Gentry and constructed in 1927 as the headquarters of the York Rite. Originally, the building contained multiple meeting halls designed in different styles and a theater. Today, the building serves as the Temple Lofts, an upscale apartment complex. Although much of the interior has been redeveloped, the building retains character-defining features such as the historic façade with Masonic symbolism, interior entryway, and portico. The Long Beach lofts present an example of retaining embodied

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[123] Carl Elefante, "The Greenest Building is One that is Already Built," *The Journal of the National Trust for Historic Preservation* 21, No. 4 (2007), 27.

[124] Ibid, 32.

[125] Ibid, 32.

energy, reusing a historic building and converting it to multi-dwelling space in a desirable city neighborhood.

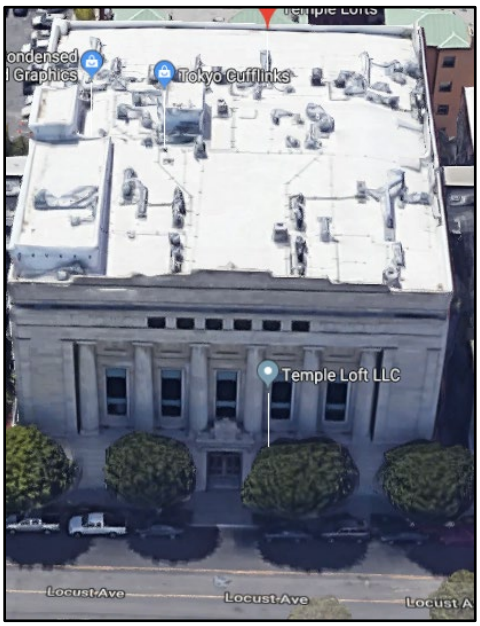


Figure 13. Aerial photo of Long Beach Lofts. Credit, Google Maps (2017).

Services

Stephanie Meeks elaborates on the green building movement in "The Past and Future City" by promoting the message older buildings are "inherently green by design through features like thick walls, high ceilings, and use of daylight.[126] These features provide natural heating, passive cooling, and ventilation that align with the sustainability message promoted by the green building movement. Historic built materials have proved their fortitude time and time again, while we are still learning the long-term effects of new materials.[127]

[126] Stephanie Meeks, *The Past & Future City: How Historic Preservation in Reviving America's Communities* (Washington DC: Island Press, 2016), 242.

Space Plan

The ideal layout of the Lodge building, designed around the lodge room, is outlined by the Rev. G. Oliver in *"The Book of the Lodge"* summarized below*:*

> The Lodge footprint should be oblong and oriented (ideally) East to West. The lodge room should never be located on the ground floor but in an upper story; and if there are surrounding buildings, the windows should either be in the roof or very high from the floor. The ceiling should be lofty, a proper height is 27 but no greater than 32 ½ feet with a pitched roof, if possible. The length and width of the lodge is situational based on the size of the building lot. The lodge should be designed with angular entrance as a straight entrance is un-masonic.[128]

The east to west orientation of the Masonic building is an allegorical symbol which sees the east as the source of light and knowledge associated with the rising of the sun in the east and its setting in the west with the Grand Master, the leader of a lodge, situated at the east end.[129] The orientation mimics the entrance to King Solomon's Temple, an important Masonic symbol, located along the same axis. The directional footprint of the Lodge building as a mock Solomon's Temple is established in the Book of Ezekiel verse 16 which states: 'And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshipping the sun toward the east.[130] If a building cannot be constructed in this fashion physically, it will be arranged to symbolically

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[127] Brand, *How Buildings Learn*, 119.

[128] The Rev. G. Oliver, *The Book of the Lodge or Officer's Manual* (London: R. Spencer, 1849), 44−47

[129] W.M. Don Falconer, "The Form & Orientation of the Lodge," The Masonic Trowel, March 22, 2014, http://www.themasonictrowel.com/books/the_square_and_compasses_falconer/files/chapter_16.htm.

[130] Mackintosh et al., "Performing the Lodge,"457.

represent this layout. The "lofty" ceiling stems from a Victorian concern with "pure air," a belief that bad air and bad smells were harmful, while the high windows were meant to deter eavesdroppers.[131]

The spatial arrangement of a building is instrumental to its resilience for repurposing.[132] The open floor plan of the lodge room and ancillary spaces as well as the general adaptability of the building as communal space as part of its original design presents a significant opportunity for flexible floor area without compromising the structure of the building. Historically, the Masons regularly adapted the interiors of some parts of their buildings to fit new needs or to keep up with design trends of the time while leaving the exterior, roughly intact to the building's original date of construction. Because of the adaptability of the open concept plan, Masonic buildings around the United States have been converted for a diverse variety of uses including restaurants, bars, hotels, residences, event, and office space.

Stuff

In addition to ceremonial items, the Masons also acquired period-appropriate furnishings for decorating their building including artwork, wall and floor coverings, stained glass, Masonic sculptures, and lamps or fireplaces before electricity and central heating were common necessities.[133] Mackintosh and Forsberg argue in their article

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[131] Phillip Gordon Mackintosh, "Freemasonry's Sacred Space in America," Oxford Research Encyclopedias, January 2018, http://oxfordre.com/religion/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-545#acrefore-9780199340378-e-545-note-16.

[132] Brand, *How Buildings Learn*, 190.

[133] Mackintosh et al., "Performing the Lodge," 455.

"Performing the Lodge, Masonry, Masculinity, and Nineteenth-Century North American Moral Geography" that given the appeal and respectability of interior domestic spaces, such as the significance assigned to the Victorian parlour as a central gathering space for the middle-class, it is no surprise the Freemasons placed a strong focus on the interior design of the Lodge or Temple, and were influenced by these types of everyday spaces.[134] Occasionally, when Masons vacate or sell their buildings, some of these items may be left behind. Integrating such items into the building's new use can help the community or other users to interpret the building and inspire curiosity about its previous function.

## Conclusion

Historic Masonic buildings are frequently in urban settings on or near main city streets. Rare is the city that does not have one. Historic Masonic buildings are unique examples of a distinct typology designed for a specific use. Historic Masonic buildings were constructed with sturdy materials for longevity in classical styles meant to evoke the ideals and beliefs of the organization. Historic Masonic buildings symbolized not only organizational pride by its members but also reflected the prominence placed upon the organization within the communities they were located in. In their heyday, historic Masonic buildings were pillars of the community. The relationships and business partnerships forged within the meeting room were instrumental in the growth and progress of cities around the Northwest.

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[134] Ibid, 455.

Because of their historical significance in the fields of social as well as economic development and attributes such as location, materials, and floor plan, historic Masonic buildings are prime candidates for redevelopment.

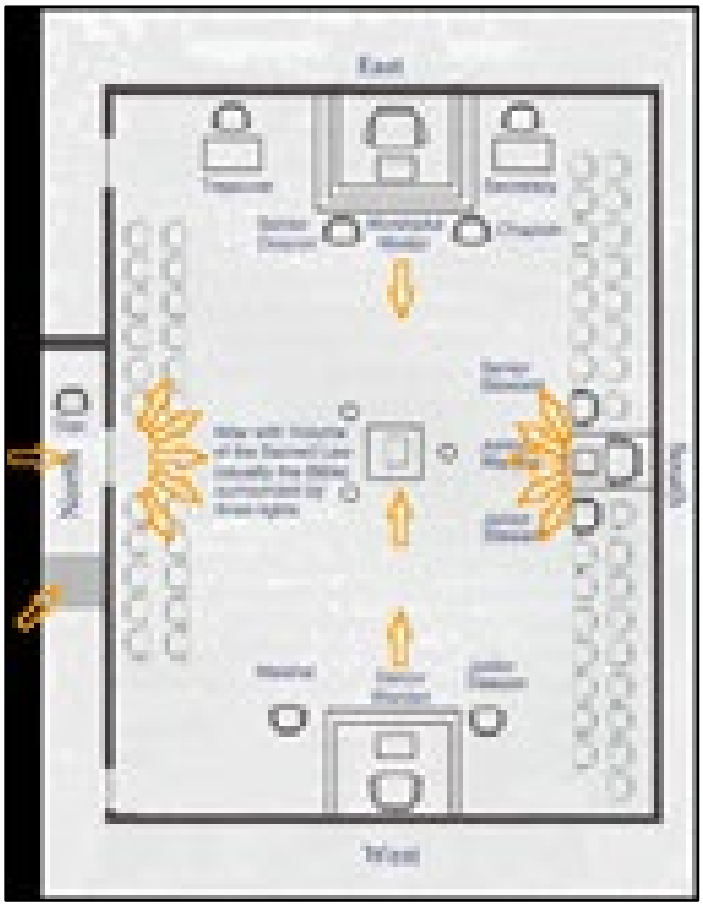


Figure 14. The standard layout of Masonic lodge room, The Masonic Trowel.

Figure 15. Layout of lodge room, Scottish Rite Building Portland, OR. Photo by author.

# CHAPTER VII

## CASE STUDIES

**Introduction**

The following Masonic buildings in Portland were selected for case studies for this thesis.

1. Orenomah Lodge # 177- Lucky Labrador Public House - 7675 Southwest Capitol Highway, Portland, OR

2. Masonic Temple- Mark Building (Portland Art Museum)- 1119 Southwest Park Avenue, Portland, OR

3. Washington Masonic Annex- Imago Theater- 17 Southeast 8th Avenue, Portland, OR

4. Alberta Lodge # 172- Cerimon House- 5131 Northeast 23rd Avenue, Portland, OR

This chapter provides a limited history of each case study building, its physical building description, a discussion of the building's new use, and a summary of its character-defining features. All of the case study buildings were constructed between 1909 and 1926 during the so-called Golden Age of Fraternity period. Although none of the case study buildings have been studied in depth in existing city documents, they do share similar characteristics to the Masonic buildings previously discussed in Chapter 3. The case studies represent different styles of historic Masonic building in different geographical locations around the city of Portland.


Figure 16. Lucky Labrador Brewing Co. Multnomah Village Portland, OR. Photo by author.

## Case Study #1: Orenomah Lodge # 177- Lucky Labrador Public House

History

Orenomah Lodge #177 received their formal charter from the Grand Lodge, officially organizing the Lodge, on June 16, 1921, and began meeting every Tuesday in the Nelson Thomas Building, now Marcos Cafe.[135] Between 1921 and 1922 membership in the Lodge doubled. The Orenomah Chapter of the Order of the Eastern Star #141 was also established. The name assigned to the Lodge, Orenomah, was a combination of Oregon and Multnomah to differentiate them from Multnomah Lodge in Oregon City.[136]

[135] Wilkinson, *History of The Grand Lodge,* 225.

[136] Nanci Hamilton, *Portland's Multnomah Village* (South Carolina: Arcadia Publishing, 2007), 57.

On March 24, 1923, ground was broken for construction of a two-story Masonic Temple at the cost of $10, 000 for the Masons of Orenomah Lodge # 177 along SW Capitol Highway. The mayor attending the groundbreaking ceremony was quoted in the Oregonian stating, "the erection of new Masonic temple is another step farther in the progress of American government," reflecting the development focused mindset of the nation in the years before the Great Depression.[137] In 1924, a second ceremony was held for the laying of the building's cornerstone.

The Orenomah Masonic Lodge #177 played a prominent role in the community development of Multnomah Village. The Masons were regularly involved in community events including the dedication of Multnomah School, located across the street from the new Temple building. In addition to Masonic activities, the building itself was used to host wedding receptions, social events, voting, and Kiwanis meetings.[138]

The Masons of Orenomah Lodge #177 and the Order of the Eastern Star # 141 occupied the Temple until 1996 when due to newly adopted building codes, the Masons discovered their building no longer met the requirements for use as a public building.[139] Unable to afford the cost of repairs, the Masons were forced to give up the building, merging with Tigard Lodge to form the Orenomah-Tigard Lodge in 1997. The building

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[137] "Temple Ground Broken, Orenomah Lodge Masons Has Ceremony, Structure at Multnomah Will Be Erected Immediately at Cost of $10,000," *Oregonian* (Portland, OR), March 23, 1924.

[138] Tim Lyman, "Multnomah Then and Now- Lucky Lab," Multnomah Historical Association, October 27, 2014, Accessed April 30, 2019, http://multnomahhistorical.com/now-lucky-lab/.

[139] Hamilton, *Portland's Multnomah Village*, 58.

was sold “as is” and operated for a number of years as a private radio museum before being sold to the current owners.

Physical Description

Orenomah Lodge #177 is a two-story wood-framed building with a stucco finish and a concrete foundation. The Lodge is rectangular in plan, oriented north to south with the primary façade facing SW Capitol Highway. A crest above the gabled door displays the building’s address on this elevation under a Lucky Lab logo sign. The east façade is located on SW 32nd Avenue with a fire escape located on the south end. The west façade overlooks the parking lot. There are two eight over eight double hung windows with wood sash and frame on the first story. A third window has been boarded up and is covered by a vent. There are three sliding glass windows on the second story. The south façade faces a residential property. There is one eight over eight double hung window with wooden sash and frame on this elevation. The building in designed in the Gothic Revival style characterized by a castellated central parapet, gabled entrance, six light casement windows with wooden frames and sill, and hexagonal turrets on either side of the building.

Present-Day Use

The Lucky Labrador Public House Multnomah Village opened in the former Orenomah Lodge in 2002 after the owners purchased the property in 2001. The adaptability of space was a huge influence on the decision to purchase the former Lodge. The first floor of the building has been redeveloped into a bar and restaurant after upgrading the existing kitchen. The second-floor lodge room has been converted into a rentable event space. A dropped ceiling, probably added by the Masons, was removed by

the new owners to increase the ceiling height. Plinths surrounding the sides of the Lodge room were removed to maximize floor space. To serve the event space, a second bar area was constructed on the second floor. To comply with city codes, the fire escape was re-certified, and ADA bathrooms were constructed on both floors. Both floors were also repainted. The basement of the building has been rehabilitated with a dough room, break room, an office, plus a walk-in freezer. A garage door to the basement added by the Masons is no longer in use. The exterior of the building was painted brown from white and new landscaping was added along with exterior seating for patrons.

The company has been able to capitalize on the uniqueness of their historic building, advertising its location as a former Masonic building on its website. On the east wall on the first floor, plaques display a variety of Masonic tools which were discovered during redevelopment and a large historical photo of the original Lodge building features prominently in the front entry hall. An interpretive panel by The Multnomah County Historical Association titled “Multnomah Then & Now” that provides historical information on the Orenomah Lodge is also posted in the bar/restaurant area.

Character-Defining Features

The Orenomah Lodge contains several character-defining features including those which significantly serve to benefit the building’s new purpose. The building has large, open floor plans on the first and second floor. The original fir floors which had been covered with carpeting were re-exposed and re-surfaced. Lathe and plaster were removed to expose the original timber framing beams. To increase structural support, the beams were tired together. On the second floor, the location of the former Lodge Room, the dais and wooden canopy, this is likely where prominent organizational members would have

sat (see figure 9) has been retained. The cornerstone from the building has also been retained and relocated to a prominent spot within the wooden order counter.

Figure 17. The original cornerstone of the Orenomah #177 Lodge removed and placed in the first-floor bar/restaurant. Photo by author.

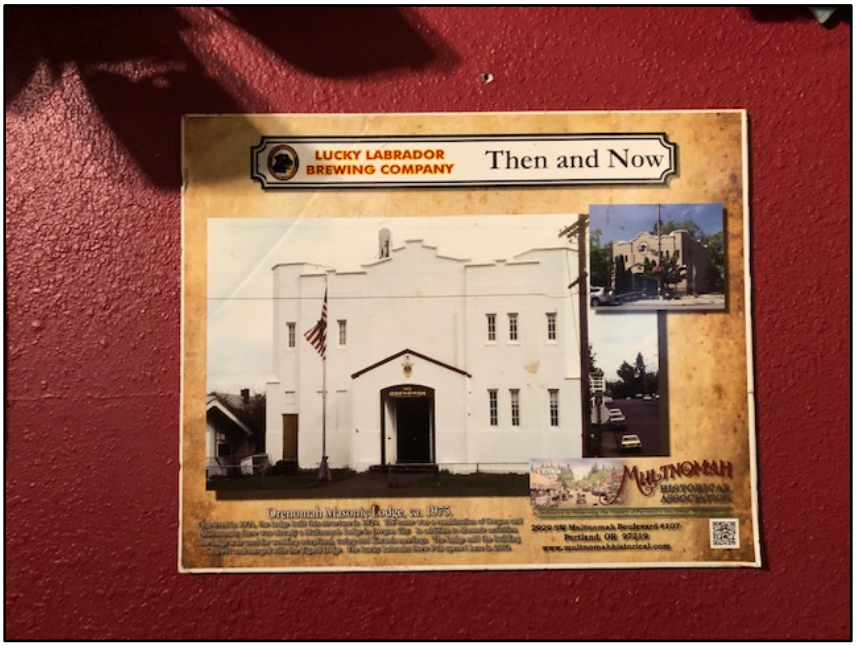


Figure 18. Multnomah Then and Now, a feature on the Orenomah Lodge done by the Multnomah Historical Association. Photo by author.

Figure 19. Layout of first floor bar/restaurant, note the exposed beams and fir floor. Photo by author.

Figure 20. Masonic tools found during redevelopment, hung in first-floor bar/restaurant. Photo by author.

Figure 21. Dais and wooden canopy and railing retained on the second floor. Original floors exposed. A painted dog plaque just visible under the canopy originally held a Masonic plaque, and a “G” emblem on the canopy has removed at some point. Photo by author.

Figure 22. Second floor repurposed as rental space with an added bar. Photo by author.

Figure 23. Basement room redeveloped as a dough room. Photo by author.

Figure 24. Basement room redeveloped as a break room. New concrete slabs are visible. Photo by author


Figure 25. Mark Building, Downtown Portland, OR. Photo by author.

**Case Study # 2: Portland Masonic Temple- Mark Building (Portland Art Museum)**

History

The Portland Masonic Building was constructed in 1927 by the Masonic Temple Association. The organization hired the firm of Sutton and Whitney to design the Temple, but it is Portland architect Frederick Fritsch who worked for the firm who came up with the design in 1924.[140] The project was contracted by the firm Dougan & Chrisman. Talks surrounding the proposed construction of the large Masonic Temple in downtown Portland were ongoing for several years before the decision was made to actually construct the Temple pending the decision of the Al Kader Shriners to join in on

[140] Randy Gragg, "Portland Art Museum: Red Ink, Blueprints, & Greenbacks," *Oregonian* (Portland, OR), publication date unknown.

financing the immense project.[141] The site eventually chosen for construction was in the South Park Blocks, a prestigious downtown residential and commercial district. The building cost $1,000,000 and was built to house 22 Masonic bodies.[142] The Masons occupied the building for nearly seventy years and frequently rented out the ballroom spaces. In the 1960s, the Portland Masonic Temple was used for numerous big-name rock concerts.

Physical Description

The Portland Masonic Temple occupies nearly an entire city block at the corner of SW Park and Main Streets in downtown Portland. The rectangular building is three stories tall and constructed of tan or buff colored brick designed in a neoclassical style. The building is divided into three tiers divided by cast stone belt course and topped with a flat roof lined with dentils and antefixae. The building is characterized by rusticated brick on the ground floor and a protruding front façade which extends noticeably forward from the rest of the building. The cornerstone is located on the northernmost half of the primary, east, façade. Details of the building include Persian/Middle Eastern inspired grilles and Masonic inscriptions. Scrolled brackets and Moorish style lanterns are located on either side of the primary building entrance. The imposing second floor of the primary façade features a prominent colonnade of Doric columns in front of a large modern window. All of the windows in the building have been redone, and new glass encased

[141] "Masons Plan Financing," *Oregonian* (Portland, OR), January 3, 1924.

[142] "Masons Launch $1,000,000 Home," *Oregonian* (Portland, OR), January 12, 1925.

additions to the building are visible above the antefixae on the second tiers/second floor exempting the primary building elevation.

Present-Day Use

The Portland Art Museum purchased the 141,000 sq. ft. Masonic Temple in 199l from the Masons for a sum of 4.5 million dollars. In 2001, the Portland Art Museum launched the 45 million-dollar North Building Project to renovate the defunct Temple. A 2005 report from the museum notes: "With the goal of maintaining the landmark as a civic resource for the community to gather, learn, and celebrate, the museum retained Ann Beha Architects Inc., of Boston, a firm known for their work in accentuating landmark buildings with dynamic contemporary design while preserving historical architectural attributes."[143]

In their updated design, Anna Beha sectioned off the two wings of the building for the creation of permanent art gallery space and the central portion of the building was remodeled as rentable event space by restoring the building's two ballrooms. A research library was also created. The entire building was brought up to meet existing city codes, including the addition of a completely new roofing system. One of the main goals of the redevelopment was to bring day light back into the building.

Finding ways to display the history of the building while meeting the programmatic and operational needs of the museum was integral to the redevelopment process.[144] In the sunken ballroom on the main floor, Corinthian columns line both sides

[143] Portland Art Museum, "A Masterpiece Unveiled: Celebrating the Completion of the North Building Project" (Report, Portland, 2005) 6.

[144] Ibid, 6.

of the room standing in front of the walls designed to look like loggia. Carvings hanging in each bay depict Greek scenes as an homage to the building's classical style. The third floor, Grand Ballroom, is designed as a Byzantine cathedral with murals and Islamic inscriptions, representing the Al Kader Shriners, a branch of Freemasonry, that formerly met in that space. The Grand Ballroom is now used as a rentable event space. The new research library on the second floor is the former Lodge room replete with Tuscan columns, chandeliers, arched doorways and entryways, remnants of the former Theater that was in the room, as well as furniture from the former Temple.

The location is another important element in why the Portland Masonic Temple was chosen for the expansion. The Portland Masonic Temple is located next to the original Portland Art Museum building initially constructed in 1932 by renowned Portland architect Pietro Belluschi. An underground art gallery connects the two structures to one another, and an outdoor sculpture garden ties the urban landscapes together.

Character-Defining Features

The Portland Masonic Temple retains essential visual characteristics that are significant character-defining features of the building. The building façade, through the retention of the original buff-brick and rustication, along with the Masonic inscriptions on the primary façade conveys integrity of materials while also conveying aspects of the feeling and association of the building as a former Masonic Temple. These are all character-defining features of this building. The layout, orientation, and size of the building are in keeping with the design of a historic Masonic building as identified in Chapter 3. Because of its prominent location in downtown Portland to provide ease of

access for the 20,000 Masons, the setting of the building is also a character-defining feature.


Figure 26. Portland Masonic Temple (Mark Building) showing new glass additions added to the building. Google Maps (2018).

Figure 27. Redeveloped sunken ballroom with Corinthian columns and Greek scenes on the wall. Photo by author.

Figure 28. Research library in the former Lodge Room looking west at the original theater. Photo by author.


Figure 29. Arched doorway in Research library. Photo by author.

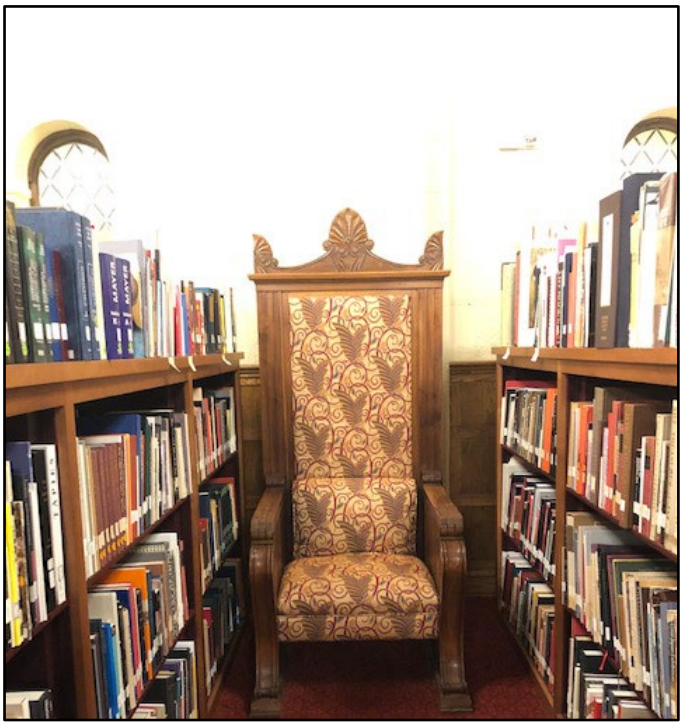

Figure 30. Original Masonic chair with acroteria detail located in the library. Photo by author.

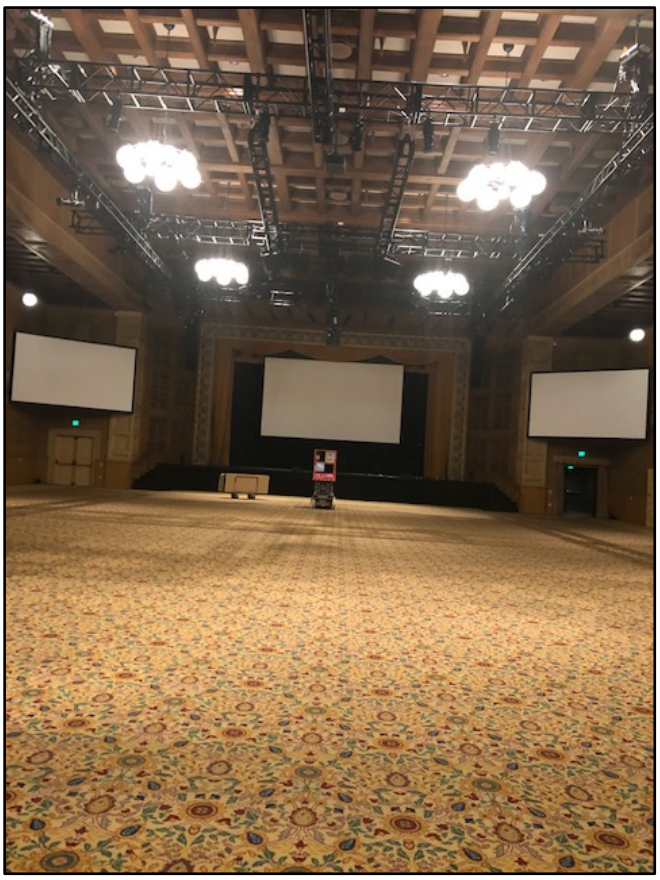

Figure 31. Redeveloped Grand Ballroom on the top floor. Photo by author.

Figure 32. Islamic murals painted on the walls of Grand Ballroom as part of the redevelopment of the Ballroom. Photo by author.

Figure 33. Imago Theater, Downtown Portland, OR. Google Maps (2017).

**Case Study # 3: Washington Masonic Annex- Imago Theater**

History

The Washington Masonic Annex was constructed in 1922 for the sum of $60,000. The annex was designed by Portland architect Christopher C. Robbins. The building was designed as an addition to the Washington Masonic Hall located at 738 E. Burnside when the Masons of Washington Lodge #46 who occupied the Hall outgrew the facility. Plans for the new building included an auditorium for large gatherings, a lodge room, a ballroom, and a ladies club room in the basement.[145] The proposed site for the building was adjacent to the Washington Masonic Hall on a lot already owned by the Masons, and a ground-breaking ceremony was held on November 12, 1922, which was featured in the

[145] "Lodge Rooms Inadequate. Masonic Bodies Plan to Enlarge Quarters. Organizations Have Outgrown Facilities," *Oregonian* (Portland, OR), May 5, 1922: 6.

Morning Oregonian. A speech given by the president of the board of the Washington Masonic building described it as “a place where the rough Ashlars of humanity may be forced into the perfect Ashlar and the heart and consciences divested of all vices. A place where the principles of right living may ever be taught by use of the plumb, square, and level.”[146]

Physical Description

The Washington Masonic Annex is a two-story rectangular brick building with a flat roof designed in a Classical Revival style. The Washington Masonic Building is connected to the Washington Masonic Hall at 738 E. Burnside through a hallway on the second floor at the west end of the Washington Masonic Annex. However, this entrance is no longer accessible due to city code requirements. The primary east façade features seven bays of fenestration with geometrically patterned wood sash windows and three sets of double doors with glazing in the same pattern and globe lights. The second floor has seven geometrically patterned wood sash windows with transoms above that are equal in size to the windows and in the same pattern. The first and second floor are separated by a metal belt course with engraved pattern and a cornice on the second floor below the parapet. Below the cornice on the second floor of the building is a Greek key pattern made of colored gray brick that runs the length of the building façade.

Present-Day Use

The Washington Masonic Annex was purchased in 1994 when it became the Imago Theater. The company was attracted to the building because of its location and the

[146] "Masons of Washington Lodge No. 46 at Ceremonial of Breaking Ground for New Temple." *Oregonian* (Portland, OR), November 12, 1922: 20.

versatility of its massing for rentability featuring an auditorium with mezzanine on the ground floor as well as a massive ballroom with stage on the second floor of the building. The building also featured an abundance of storage space and other spaces that could be easily converted to storage. Additional space in the building has been cordoned off where the theater shares a part of the building. The parking lot next to the building is rented by the nearby Jupiter Hotel. To maintain the open plan of the building while accommodating the needs of the company, a solution was needed to maximize space for guests attending the performances. To accomplish this, wooden risers were constructed for theater seats at the rear of the room. The area under the risers is used for storage. The theater does not feature any information regarding the history of the building in the building or on its website.

To bring the building up to date, the lobby was partially gutted with new walls and doors added to create space for a box office and concessions, new ADA compliant restrooms were constructed on both floors of the building along with updated piping, the floor of the ballroom on the second floor was redone, the roof of the building was updated, and the kitchen was updated. Additional rooms on the top floor of the building were gutted and redeveloped as rental space. Providing the additional rental space is a smart investment for the theater and the community, and it assists Imago in offsetting the costs of maintaining a large building in a prominent area with pricey taxes. The presence of the theater has further aided in revitalizing the Buckman neighborhood which has seen a jump in development following the rehabilitation of the theater.

Character-Defining Features

The overall rectangular shape and massing are character-defining features of the building. The Greek-key meander pattern on the primary façade is also a character-defining feature for its association with Masonic symbolism and represents the high-quality craftsmanship that went into the building. On the exterior of the building, the red brick is also a character-defining feature as a common material associated with the construction of historic Masonic buildings. Significance of setting is conveyed through the relationship between the Washington Masonic Annex and the Masonic Hall. The Washington Masonic Hall has also been adaptively reused for mixed-use.

On the first and second floor, storage closets and side passageways surround the two meetings/event rooms. The relationship of these spaces for storage of regalia and discreet entry to and from the ballroom with original coat hooks still present are character-defining features related to the design of the building. The auditorium and ballroom, the form and layout of which are primarily retained, are significant spaces related to the function of the building since we know the Masons historically leased spaces such as the ballroom to help pay for the buildings. A character-defining feature of this building not found in any of the other buildings is a trap door in the auditorium leading one of the basement storage rooms. Trap doors were frequently utilized for Masonic degree work. At least one of the rooms in the building was probably an examination room. These types of rooms show the lengths the organization went to in order to keep their actions secret by questioning visitors to the building in these types of rooms. This building also features a vault in the basement which is not seen in any of the other buildings.

Figure 34. Auditorium of Imago Theater. The mezzanine can be seen to the upper left. Photo by author.

Figure 35. Trapdoor for auditorium found in basement of the building. Photo by author.

Figure 36. Workshop, former kitchen, in basement of the building. Photo by author.

Figure 37. Backstorage in basement of the building. Photo by author.

Figure 38. Vault located in the basement of the building. Photo by author.

Figure 39. Original stage in the Grand Ballroom on second floor of building. Photo by author.

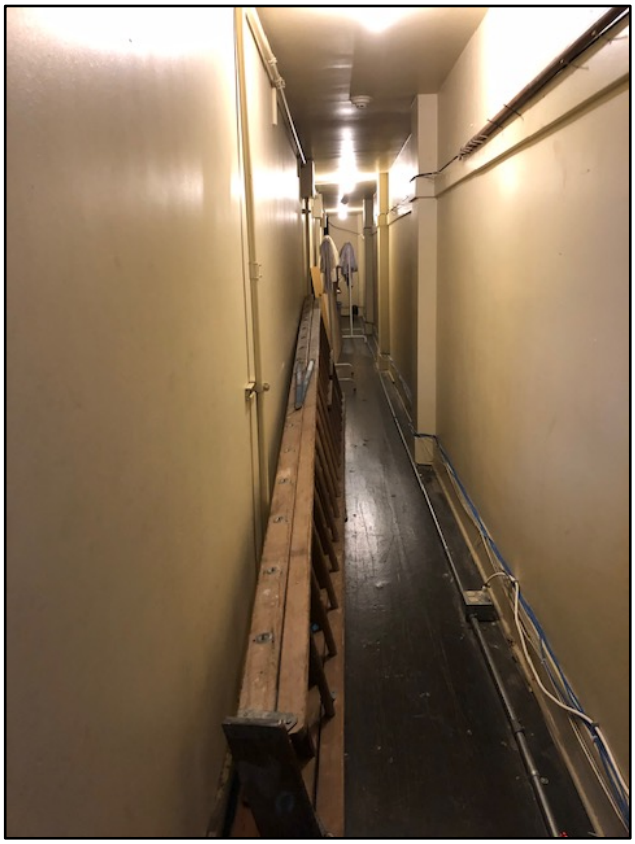

Figure 40. Private corridors on either side of the Grand Ballroom lead to anteroom. Photo by author.


Figure 41. Area above the stage in the Grand Ballroom has been converted to office space. Photo by author.

Figure 42. Cerimon House Alberta Arts District, Portland, OR.
Photo by author.

**Case Study # 4: Alberta Lodge # 172- Cerimon House**

History

The Alberta Lodge #172 was established in 1919, and they received their formal charter in 1920. In 1923, the Alberta Lodge laid the cornerstone for their new building at NE 23rd and Sumner. The building was designed by John B. Clark, a member of the Lodge, for a cost of $16,000.

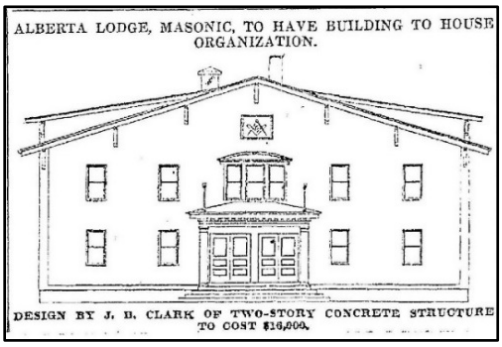


Figure 43. Rendering of Alberta Lodge # 172 featured in the Oregonian on July 8, 1923.

Inside the building, there were multiple offices for the Masons, two-story ritual room, dressing rooms, regalia closets, and a kitchen. At one point the Lodge had 450 members and was a bustling organization with regular Masonic meeting nights and social gatherings for members which included the Alberta Eastern Star Chapter, as well as DeMolay and Job's Daughters, two well-known fraternal chapters for youth up to age 21.

By 1986, membership in the Alberta Lodge had dwindled down to 150 members. In addition to low membership, the rise in crime in Northeast Portland concerned Lodge members, the majority of whom were senior citizens. It was at this time Lodge members made the difficult decision to sell the building and reconvene at the Masonic building in Parkrose. The Alberta Lodge sold for $75,000 that same year to the Fellowship Church of God, and a somber ceremony was held by the Alberta Masons and Fellowship pastor Rev. Jesse Coleman to remove the original cornerstone from the building. The ceremony was documented in the *Oregonian* on January 14, 1986. The Fellowship Church of God occupied the building from 1986 to 2005 before relocating to a larger building. After a long period of disuse and deferred maintenance, the property was close to being demolished until it purchased by its current owner in 2013.

Physical Description

Alberta Lodge # 172 is a two-story, 8,000 square feet concrete building with a stucco finish. The building has a gable roof with diagonal braces and wide, overhanging eaves. The building is rectangular, and the primary east façade faces NE 23rd Avenue fronted by new landscaping and planter boxes. The secondary façade with a second ADA

compatible entrance faces north to NE Sumner Street. The south façade overlooks a storage shed constructed on the property but is not connected to the primary building. The west façade overlooks residential properties immediately west of the building. Windows are original and consistent throughout with one-over-one double hung wood sashes in wood frames.

The building is designed in the Arts & Crafts style. There is a centrally located porch with cornice and dentils. The porch is supported by two Tuscan columns. An arched pediment is located above the porch on the primary façade.

Present-Day Use

The Alberta Lodge # 172 was renovated and restored in 2013 by BNK Construction. Oh Design and Architecture were the designers for the project. Cerimon House has occupied the building ever since. Site work included adding a lobby and main office at the NE 23rd entrance which entailed shortening the original Lodge room. Multiple layers of carpeting added over the years were removed to expose the original hardwood on the second floor and on the original main stairs located off the new lobby. The entire building was rewired, and a new roof was placed on the building. To meet the planned vision for Cerimon House as well as comply with city code, the building's lathe and plaster interior were stripped down, and multiple new interior walls and doors were added, as was a new interior stairway, working kitchen, and an updated ADA compliant exterior entrance. New ADA compliant restrooms were also constructed on both floors as the original facility only had one restroom to serve the entire building.

The redevelopment sought to preserve the character of the building by using as much of the original building materials as possible. When a secondary entrance to the former Lodge Room was removed because it did not comply with code, the historic doors were saved and recycled for use in different parts of the building during restoration. Old church pews were also saved and integrated into the new space. When possible, the building was furnished with period-appropriate materials even if they were not original to the building, such as the procurement of sixteen theater style seats from Roosevelt High School installed on the second floor of the building in the former Lodge room and the addition of picture rails on the walls to feature work by local artists. On the exterior of the building, the façade was re-stuccoed and painted red from white, the old chimney was partially demolished, and a portion of the site was excavated to remove old oil tanks to make way for the new landscaping.

Character-Defining Features

Cerimon House retains a moderate degree of integrity that conveys the building's former past. The general layout of the Lodge room has been retained, and the owner of the building was able to keep an original staircase in this room that leads up to the second floor. Two plinths at the new entrance to the former Lodge room in the lobby where re-used from another part of the building. The general layout of the former fellowship/social hall, now Ephesus Hall, was also retained. The original flooring was retained on the upper floor of the building and the two original staircases. Cerimon House is a non-profit that supports the arts and humanities through a multitude of signature activities while also serving as a rental space for weddings and other events.

Figure 44. Vacant building for sale in state of deferred maintenance. Credit, Google Maps (2011).

Figure 45. Photo showing building condition of Cerimon House one year after it was purchased during redevelopment. Noticeable areas where stucco has peeled off on north façade. Credit, Google Maps (2014).

Figure 46. Painting the exterior of the building during renovation. Photo courtesy of Cerimon House.

Figure 47. New lobby facing south to office. Reused plinths at new entrance to main auditorium, former Lodge room, to the right. Photo courtesy of Cerimon House.

Figure 48. Main auditorium, former Lodge room, with stage and original staircase leading up to the second floor. Photo courtesy of Cerimon House.

Figure 49. Ephesus Hall, former fellowship hall, facing double doors to lobby and new secondary entrance to main auditorium. Photo courtesy of Cerimon House.

Figure 50. Ephesus Hall showing secondary entrance added on north façade and new interior staircase. Kitchen to the left. Photo courtesy of Cerimon House.

Figure 51. Upstairs balcony serves as combined permanent gallery space featuring the work of Betty Chilstrom and event seating. Photo courtesy of Cerimon House.

Figure 52. South end of building rehabilitated as temporary art gallery space. Photo courtesy of Cerimon House.

Figure 53. Upstairs parlor. Area was formerly used as dressing rooms and office space for the Masons. Photo courtesy of Cerimon House.

# CHAPTER VIII

## ANALYSIS OF CASE STUDIES

### Introduction

Historic places are integral components of a city's architectural, social, and cultural character.[147] Preservation of historic places includes preservation of the key aspects of integrity and the tangible features which convey the story of those places, connecting residents to their communities. This chapter analyzes the features identified in the case study research. When compared to one another we can begin to see a pattern emerge about adaptively reused Masonic buildings in Portland. This chapter additionally addresses how Oregon's Masonic history is conveyed through adaptive reuse projects.

Historic Masonic buildings are found in every community, but since these types of buildings have, in many instances, lost their primary use, rehabilitation can make it challenging to identify the aspects of the building which make it significant if this information is unknown in the first place. Developers and owners of historic Masonic buildings who have researched the history of their building may find ways to preserve these features for the public. Some features may simply be retained because of their compatibility to the new use. However, the majority of business owners covered in the case studies recognize there exists a public interest in their buildings' histories and the opportunity to share the interesting background associated with them.

[147] City of Portland Bureau of Planning and Sustainability, "Historic Resources Code Project" (Draft Report, Portland, 2019), 1.

## Analysis of Case Studies

An analysis of the case studies buildings illustrates the benefits of Masonic buildings as candidates for reuse and as well as their continued historical relevance. However, the lack of information about Oregon's fraternal history combined with outdated and barrier preservation regulations hinders the future preservation of these buildings. The conclusion of this research will provide recommendations for future studies and address how historic Masonic buildings can be better preserved.

This study looks at four different Masonic buildings in Portland that fall under three different architectural styles. However, these styles should also be considered under the broader umbrella of the fraternal building typology as these types of buildings have their own vernacular architectural history. All of the Masonic buildings covered in these case studies were considered to be 'purely Masonic' with no associated commercial spaces.

Based on the case studies, the typical Masonic Lodge building in Portland is a two to three story building with a rectangular plan, oriented physically or symbolically east to west. As identified in this research, the reason for this design directly relates to the history of Freemasonry. The buildings were designed as physical representations of Solomon's Temple. Their massing, i.e., their horizontality and verticality, serves as a symbol of the higher moral realm supported by Masonic teachings and actualized in the wood frame and masonry structures of the selected case studies. Regarding exterior features, the building will typically have a cornice on the top floor and/or parapet.

Articulation between floors is defined by a cornice or belt course of brick or cast stone. In regard to Masonic ornamentation, only one case study building, the Mark building, formerly the Portland Masonic Temple, retains an observable historical connection to Freemasonry based on the Masonic inscriptions above the building entrance. Fenestration on all buildings is highly symmetrical, and historic windows are preserved or are restored. Although considered common details for the architectural style of the case study buildings, these details are significant for their symbolic connection to Freemasonry and for exemplifying the broader fraternal typology. The revivalist external details on these structures aided in removing members from their ordinary temporal realm and the ongoing societal changes outside of the Masonic ritual space of the lodge room.[148] Therefore, these architectural details are considered character-defining features.

Variations in building size or style of Masonic buildings found within the case studies are generally attributed to class or financial capabilities of the group or groups associated with that particular building.[149] Rural or suburban centers supported only a single Masonic lodge and thus required only a single lodge room.[150] Masonic buildings in larger urban communities typically housed multiple groups of Masons within the same structure and were often much larger structures with multiple lodge rooms. Alberta and Orenomah Lodges are clear examples of the rural or suburban type of Masonic building. The Portland Masonic Temple and the Washington Masonic Building are examples of the latter. It should be noted that both Alberta and Orenomah Lodges are constructed of

[148] Moore, *Masonic Temples*, 140.

[149] Ibid, 121.

[150] Ibid, 121.

wood framing with a stucco finish while the larger urban Masonic buildings, the Washington Masonic Building and Portland Masonic Temple, are constructed of more costly masonry.

The interior of the historic Masonic building in Portland typically has a large event room on the first floor, in proximity to a kitchen. Lodge rooms and ancillary spaces associated with the lodge room are nearly always located on an upper floor of a building. The reasons for this being, the buildings considered in this research were constructed at a time when there was a significant national public interest in the organization, so there was a need to keep the ritual spaces separate from the public spaces.

Most of the case study buildings have all of the elements listed above. However, the Portland Masonic Temple (Mark Building), does not have a kitchen and features more than one lodge room, unlike the other buildings. However, because the Portland Masonic Temple served such a broad grouping of Masons, it makes sense why the building would have multiple lodge rooms. Stairs, found in all of the buildings, formerly served to physically and symbolically separate the physical world from the ritual one but are now part of the general circulation of the new use.

The Washington Masonic Annex (Imago Theater) has two character-defining features that are distinct to that building. One is the trap door in the auditorium on the ground floor that drops into the basement. The second is the vault in the basement of the building, now used as storage space. Both of these features, while not uncommon in historic Masonic or other types of fraternal buildings, is exclusive among the case studies. The Alberta Lodge (Cerimon House) is the only case study building that features

a two-story lodge room plan with a staircase inside the former lodge room, and a balcony inside that overlooks the ground floor. The lodge room is also located on the ground floor of the building.

A character-defining feature distinct to the Orenomah Lodge (Lucky Lab Public House) is the exposed and preserved wood framing beams, exposed when the lathe and plaster walls were removed from the building. *The Secretary of the Interior Standards for Rehabilitation* notes that sensitive solutions to meet life-safety code requirements are important to preserving the historic character of the building. Tying the beams together, while considered an alteration, helps to ensure the safety and longevity of the building. It should be noted that because the framing is exposed, it can be considered a character-defining feature of the building. It is character-defining because it shows the craftsmanship that went into the building and is an exclusive characteristic among the case studies. A secondary feature is the dog image carved into the beam which is now exposed because of the changes made to the building.

## Conclusion

Although each of the four Masonic buildings is being used in different ways, in their current state, many of the original features associated with historic Masonic buildings, and character-defining features of the individual buildings, are still intact. Each of the buildings is distinct in their own right but has similarities. Therefore, they can all be considered to represent the fraternal building typology.

# CHAPTER IX

## RECOMMENDATIONS & CONCLUSION

### Introduction

The aspects of design, materials, and setting are key features used to reveal the function and use of historic Masonic buildings. The design and materials of historic Masonic buildings are also beneficial for adaptive reuse projects. Sturdy materials that can stand the test of time and the open floor plan of historic Masonic buildings provide developers or business owners an adaptable platform to work with while preserving the embodied energy of that particular building. As addressed by this research, the open floor plan is highly versatile, and former Masonic buildings across the United States have been converted into theaters, eateries, hotels, and residences. *The Secretary of the Interior Standards for Rehabilitation of Historic Buildings*, required for alterations for owners or developers that receive federal or state incentives here in Oregon, allows for significant accommodations to be made to historic buildings including structural changes to meet life-safety code requirements, alterations or additions, and repair of missing features provided the historic building materials and character-defining features of the building are preserved and maintained.

Setting is also important to the redevelopment process. The setting of the historic Masonic buildings identified in the case study analysis was instrumental in determining what type of building was constructed (i.e., smaller suburban Lodge or larger Temple). Referring back to Jacobs, the reuse of historic Masonic buildings is effective in supporting urban diversity. All of the buildings considered in the case studies are what

Jacobs determines to be primary use buildings. The news uses of these buildings encourage residents to spend time in them by providing social gathering spaces in the form of a museum, restaurant/event space, theater, and community center. These new uses contribute to the collective character and development of the neighborhoods they are associated with. Proximity of these building to public transportation and in settings with a high walkability score encourages redevelopment, attracts residents, and provides jobs.

**Recommendations**

Historic Masonic buildings tell the story of the 'Golden Age of Fraternity in America.' When membership in these organizations was high, the prominent buildings were revered social landmarks of their communities, when membership declined, these buildings began to fade into the urban landscape, and their history was lost. Without an understanding of the features that makes these buildings significant, they cannot be property preserved. Adaptive reuse can be an essential tool utilized to tell this story.

Unfortunately, preservation policies in Oregon are falling far behind when it comes to addressing the significance of Oregon's Masonic history. The following recommendations provide avenues for future action and research.

- A reconnaissance-level survey of historic Masonic buildings in Oregon, organized by the Oregon SHPO. A survey would be an essential first step in compiling a set list of historic Masonic buildings in the state. A survey will increase the accessibility to information on these buildings when it is gathered under the same group name per the Oregon Historic Sites database. Buildings already recorded need not be recorded more than once, only integrated with

the new survey data. Historic Masonic buildings currently listed in the Oregon Historic Sites database should be amended to include alterations, additions, or demolitions made to the buildings since the last time they were surveyed. Furthermore, completion of a reconnaissance-level survey provides a path to the next recommendation, a historic context statement.

- Produce a local or statewide historic context statement on fraternal organizations and their impact on historic architecture and social development in those communities. Understanding the design and social history of these buildings may help to educate the public on this period in Oregon's history. This can also help owners of adaptively reused historic Masonic buildings realize the significance of their buildings, perhaps leading them to want to preserve, or continue to preserve, their character-defining features or nominate their building to a local or National Register.
- Update Portland's historic resource inventory to determine if any of the historic Masonic buildings in Portland should be designated at a local or national level which includes extensive research into these buildings. Additionally, the HRI survey should be amended to include all post-1984 alterations, additions, or demolitions and include updated photographs to document current building conditions.
- Create a historic state tax credit to assist owners of historic buildings in making the required life-safety changes to their buildings. The tax-credit should be offered to commercial business owners via a lottery system. Business owners will be required to prove thorough written documentation

that there is some level of significance to their building, even if it is not listed on the National Register of Historic Places

- Utilize this study to explore the history of Masonic buildings in other urban and rural communities around the state.

## Conclusion

At the beginning of this research project, it became apparent that a consistent study interpreting the vernacular architectural history of Masonic buildings as a whole did not exist, not just in Oregon, but at all. Through this research, a clearer understanding of this history has been reached, but it still manages to scratch the surface. By understanding the broader history of Freemasonry and the significance of these buildings in Oregon through the individual National Register nominations, it became easier to piece this history together. Initially trying to answer the question why so many of these buildings have lost their use, the research instead became a study of what makes them unique and how can we capitalize on this and adaptive reuse was the glaring answer.

Adaptive reuse studies have been completed on asylums, industrial buildings, warehouses, and churches, common buildings that exist in cities across the nation. When these buildings became obsolete through changes in manufacturing, mental health care, increased property taxes or rental rates, they were rehabilitated. Masonic buildings and fraternal organizations are buildings that are found in every community and are commonly reused. It is because of adaptive reuse these buildings are still relevant as social gathering spaces in contemporary society. This research provides information that will further the preservation and adaptive reuse of historic Masonic buildings.

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