

United States Department of the Interior
National Park Service

Listed 23 September 2011
NRHP Ref. No. 11000699
IHSI No. 09-1313

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property St. Maries Masonic Temple #63

historic name St. Maries Masonic Temple #63

other names/site number IHSI #09-1313

2. Location

street & number 208 S 8th Street

city or town St. Maries

state Idaho code ID county Benewah code 009 zip code 83861

| | |
|--------------------------|---------------------|
| <input type="checkbox"/> | not for publication |
| <input type="checkbox"/> | vicinity |

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Kenneth C. Reid
Signature of certifying official/Title
Kenneth C. Reid, Ph. D. / Deputy SHPO

August 4, 2011
Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official

Date

Title

State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other (explain:)

Signature of the Keeper

Date of Action

St. Maries Masonic Temple #63
 Name of Property

Benewah County, Idaho
 County and State

5. Classification

Ownership of Property
 (Check as many boxes as apply.)

Category of Property
 (Check only one box.)

Number of Resources within Property
 (Do not include previously listed resources in the count.)

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

| Contributing | Noncontributing | |
|--------------|-----------------|--------------|
| 1 | | buildings |
| | | sites |
| | | structures |
| | | objects |
| 1 | 0 | Total |

Name of related multiple property listing
 (Enter "N/A" if property is not part of a multiple property listing)

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
 (Enter categories from instructions.)

Current Functions
 (Enter categories from instructions.)

SOCIAL/Meeting Hall

SOCIAL/Meeting hall

7. Description

Architectural Classification
 (Enter categories from instructions.)

Materials
 (Enter categories from instructions.)

LATE 19TH AND EARLY 20TH
 CENTURY REVIVALS/Classical Revival

foundation: CONCRETE
 walls: STUCCO
 roof: ASPHALT
 other: _____

St. Maries Masonic Temple #63

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph:

The St. Maries Masonic Temple #63 sits on the southeast corner of N. 8th St. and West College Ave., immediately adjacent to the county courthouse in downtown St. Maries, Idaho, a community of approximately 2,700 people in northern Idaho. The building is located on West Addition Lot 11 and 12 block 7 IMP. The lot size is 50 X 92 ft., and the building consumes most of it with a footprint measuring 37x81 feet. As is prescribed by Masonic rules, it sits east-west on the lot; the front door is located on the west side. The Temple is a three story building in the Neo-classical Revival style influenced by the Greek Revival, with a gabled roof. The outside walls are plain surfaces with a simple unbroken roof line. Inside, the lodge house follows the traditional structure of Masonic Temples. In the main room, there is an altar placed at the middle of the room, equidistant from the officers' chairs at the ends of the room and the seating for members on the side. St. Maries Masonic Temple #63 was built specifically as a Masonic Temple, and, therefore, adheres to the traditional floor plans of Masonic Temples during a nationwide building era of Masonic Temple building from 1870-1930.

Narrative Description

The concrete building sits on a raised foundation and is clad with stucco. The gabled roof is finished with composition shingles. The front façade faces west and has strong Greek references. The main entrance to the Temple is through a solid wood replacement door, trimmed on the sides and above with glass blocks. The door is capped with a pedimented hood supported by pairs of consoles. The entry is at grade, so it breaks the high foundation and opens onto split stairs. One-over-one, double-hung sash windows flank the door in the foundation level.

Above the entry, four inset, colossal pilasters support a large pediment. The pilasters appear to be freestanding, but are in fact attached to the building. The columns are squared (though tapered) and are topped with simple, squared ionic-like volutes. The columns support a simple entablature, with unembellished architrave and frieze. The horizontal and raking cornices are also simple and unembellished. There are two vertical louvered vents near the peak of the pediment. Between each two columns is found a one-over-one, double-hung sash window that sits on a bracketed sill. Above each of these windows is a smaller, fixed, horizontal window divided into eight triangular panes. These windows (as well as similar ones on the other elevations) have been covered on the inside and so appear blind on the exterior.

The north elevation faces W. College Ave. and is visually broken into two sections. The western-most third has details that mimic the front façade, with two, one-over-one windows in the raised foundation. Directly above each is found another large one-over-one window resting on footed sills, with the eight triangular-paned fixed windows above. These two windows have a single, large, pedimented window hood supported by pairs of consoles. The rear two-thirds of this elevation has five evenly-spaced windows in the foundation wall; these are replacement windows with two vertical fixed panes and a horizontal fixed pane above. Directly above each of these windows, but located just below the entablature are small pairs of fixed windows divided into eight triangular panes. These windows are vertical in their orientation (as distinguished from the more horizontal orientation of the similar larger windows found on the front of the building). Each pair of windows sits on footed sills, and they are blocked.

The east (rear) elevation of the Temple has a door, slightly off-set toward the north, in the foundation level. One newer replacement window is found on each side of the door. On the first-floor level of the rear, another door is located, with a fire-escape stair leading from it to directly above the ground-floor door. The top floor features three more paired, fixed windows, identical to those found on the north elevation. The simple entablature continues around the entire building to this side and it features a pediment identical to that on the front.

The south elevation is a mirror image of the north elevation. A chimney can be seen arising from a point near the southeast corner of the roof.

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The ground floor encompasses 2,598 square feet and includes the front-entry stairs to the ground floor foyer, which leads into the dining hall, kitchen, and utility area. There is a women's and men's lounge at the bottom of the stairs, as well as men's and women's dressing rooms. The floor is pine. The doorways throughout the building are unpainted fir. There are triangular pediments above all the doorways supported by console brackets.

The dining room is the largest of the rooms at the basement level. It has a wood floor with wainscoting on the walls. The dining room lighting fixtures are ceiling-mounted, etched amber shades. There is a wall pass-through to the kitchen area at the back of the dining room.

The main hall is located on the second floor. The lodge room is longer than it is wide with high ceilings. It is 55'2" X 35' with curved, 20 foot ceilings. The design enables the Masonic rituals that occur in this room. The altar is placed in the center of the room. There are two doors on the west side of the room and one on the east side. The officer chairs along the west, south and east walls sit on platforms above the floor; these are raised one step at the east and west, three steps at the south and two steps at the north. Sconce lighting fixtures are attached to the wall on each side of the officer seating. The north and south walls contain single rows of pews for member seating. The seating arrangement ensures that all members can see the altar that sits in the center of the room. The altar, upon which the Holy Bible rests, is equidistant from the four corners of the lodge room. Wide picture rail moldings separate the bottom two-thirds of the walls from the top one-third in which Masonic symbols and pictures are displayed. Neo-classical bowl-shade chandeliers provide the lighting for the lodge room. The glass bowl shades are etched with the Masonic symbol. The lodge room design facilitates the ritual reenactments of Masonic ceremonies.

The third floor is approximately 756 square feet. It contains two storage rooms and a balcony.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

SOCIAL HISTORY

Period of Significance

1917-1961

Significant Dates

1917

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Architect/Builder

Unknown

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Period of Significance (justification)

The Period of Significance, 1917-1961, opens with the date of completion of the construction of the building, and ends 50 years prior to the current date, as the Social History use continues to present times.

Criteria Considerations (explanation, if necessary)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The St. Maries Masonic Temple #63 is eligible for the National Register of Historic Places at the local level under Criterion A, in the area of Social History. Fraternal organizations have long played an important role in the social history of towns large and small throughout the United States. Fraternal halls were often the center of a community's social and political life, providing a place for leadership to gather and an organization to sponsor charitable activities. In addition, the property also is eligible under Criterion C, in the area of Architecture, representing an important example of the Neo-classical style little seen in the late-emerging State of Idaho, and particularly rare in communities as small as St. Maries. It is also a perfectly intact example of a Masonic Temple built specifically for the organization's rites and rituals.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

Criterion C

In the spring of 1889, Joseph Fisher purchased a 40 acre tract of land from the railroad to establish St. Maries, Idaho. The St. Joe and St. Marie rivers run through the townsite making it an ideal transportation hub to import and export raw materials and finished products. St. Maries lies on what was the mainline of the Milwaukee Railroad, which provided service between Minneapolis and Seattle. Fisher saw the confluence of the rivers as well as access to the railroad as an ideal location to float logs to the sawmill he built in St. Maries and ship the cut product out by steamship or rail. Workers flocked to the town to take advantage of employment opportunities in St. Maries. As the population grew so, too, did the organizations that structure communities. The Masons were one of the groups that developed in St. Maries.

Seventeen Masons filed a petition to form Masonic Lodge #63 in St. Maries, Idaho.ⁱ The petition was filed in 1910, but the charter was postponed to September 3, 1911, due to the continuing illness of H. E. Hunt, one of the petitioners. Of the petitioners, only Hunt was from Idaho (the Twin Falls Lodge). The diversity of residences of the petitioners was typical of Masonic lodges in the West. The Lodges were places in which men from all over the country and the world met and shared the brotherhood rituals of the Masonic Order.

In May of 1916, the Masons of St. Maries, Idaho, voted to form and incorporate a Masonic Temple Association.ⁱⁱ The Association sold bonds to finance the construction of a new temple in St. Maries. The Masons purchased the West Addition of lot 11 and 12 at 208 S. 8th Street as the site for their temple. Construction began on July 6, 1916. The cost of the building was \$8,000. The St. Maries Temple is one of the only in Idaho built specifically as a Masonic Temple, which has architectural implications. Most other Temples in Idaho were buildings originally constructed for other purposes and later retrofitted to serve as Masonic Temples.

The architecture of the St. Maries Masonic Temple is closely aligned with the architecture of Masonic Temples across the United States built from the years 1870-1930, a period during which Freemasonry reached its greatest strength in popularity and influence in the United States.ⁱⁱⁱ The Temples built during this time period typically adhered to a specific floor plan designed to reflect Masonic rituals; the St. Maries Masonic Temple #63 is built on this universal floor plan. The Lodge rooms served as a space disconnected from time. The inhabitants of the Lodge room exist in concert with all Freemasons of the past, present and future.^{iv} The Lodge rooms of Temples built at the beginning of the early 20th century were located above street level, were longer than they were wide, with the altar placed in the center of the room. Officer seating was located on the east and west walls of the room, with seating on the north and south sides for members of the Lodge.^v This is the floor plan of the St. Maries Masonic Temple, which was universal to Temples built during this time.

ⁱ Lester Aschenbrenner, *Idaho Masonic History* (Boise, Idaho: Idaho Historical Society, 1965), 70.

ⁱⁱ St. Maries Masonic Lodge #63, "Meeting Minutes," May 1916.

ⁱⁱⁱ William Moore, "The Masonic Lodge Room, 1870-1930: A Sacred Space of Masculine Spiritual Hierarchy," *Perspectives in Vernacular Architecture*, 5 (1995): 26.

^{iv} William Moore, *Masonic Temples: Freemasonry, Ritual Architecture, and Masculine Archetypes* (Knoxville, Tennessee: University of Tennessee Press, 2006), 18.

^v Moore, 20.

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The St. Maries Masonic Temple is significant as an excellent and completely intact example of the architecture of Masonic Temples in the United States built in the first third of the 20th century.

Criterion A

Western towns, in the late 19th and early 20th centuries often developed around some type of industry, most commonly mining. The dream of becoming wealthy through staking a claim drew men from all ethnic backgrounds and from each of the states in the United States. Mary Ann Clawson argues in her 1989 study, *Constructing Brotherhood*, that fraternal organizations such as the Masons provided the organizational model for trade unions, agricultural societies, nativist organizations and political movements.^{vi} Clawson studied the development of Masonic organizations in mining communities. The research can be applied to logging communities since they developed in patterns similar to mining communities in which men from various geographical locations relocated seeking wealth and job opportunities.

The full impact of fraternal organizations in the development of early Western communities has not been thoroughly studied, although it has been established that these organizations provided a sense of belonging and opportunities for volunteerism and charity work that prevailed in American society. As boomtowns sprang up, transient populations poured into them, individuals from all walks of life, seeking commonality. Fraternal organizations like the Freemasons provided continuity and context for strangers to assimilate into new communities. Alexis de Tocqueville's, *Democracy in America*, noted the importance of community work which permeated all aspects of American society.

Freemasonry came to the United States in the early 1700s. Several of the Founding Fathers, including George Washington, Benjamin Franklin and Thomas Jefferson, were Masons. Masons participate in a number of highly dramatic rituals that cement the ties of friendship and fellowship that results in a close-knit community.^{vii} Life in the western United States in the late 19th and early 20th century was challenging and often times lonely for men who had left families and countries behind in search of new opportunities. The importance of belonging to a fraternal order cannot be underestimated, not only for the benefits the individual receives, but also for the benefit for the community. The St. Maries Masonic Lodge fulfilled the need for belonging for many men who ended up in North Idaho, and the St. Maries Masons have provided decades of assistance for the community.

The late 19th and early 20th centuries were times of significant social upheaval and transition in the United States, as the agrarian society became more urban and women's rights became a growing issue. Many men came to question their role in both the community and the family. Fraternal organizations offered a place of constancy and stability with rituals and definitions of masculinity, unchanged from generation to generation. The Lodge allowed men to secure themselves in rooms that adhered to orderly design traditions that eased their perceptions of the shifts of social change outside in the world at large.^{viii} And while charitable works are a more visible focus of the Order, it is the individual development of members through self-improvement that is its primary emphasis. This focus further helped provide more solid footing for lodge members during times of upheaval.

The Masonic Temple played a significant role in establishing communities of the West in the early 20th century. The St. Maries Masonic Temple is typical of the history of Masonic lodges in the western United States. It was originally established by men hailing from all over the United States, and it received applications from men from all over the world. The St. Maries Lodge contributed to the welfare of the town from the early 1900s and continues to contribute today with a strong reputation for charity work. In 1914, for example, the Lodge set aside \$25 for the relief of war victims in Europe and \$25 for the relief of the poor in St. Maries.^{ix} St. Maries Masons award an annual scholarship to a St. Maries student to encourage education, a cornerstone of the fraternity. They have contributed through the years to Widows & Orphans Funds, the Women's Civic League, Boy Scouts, BPOE Elks Fraternity, and many local community fundraising events. The Lodge participated in the laying of the cornerstone for the Benewah County Courthouse, reflecting the political importance of the membership. Through membership in the Lodge, many St. Maries Masons have joined the Shriners

^{vi} Mary Ann Clawson, *Constructing Brotherhood: Class, Gender and Fraternalism* (Princeton, New Jersey: Princeton University Press, 1989), 5.

^{vii} Guillermo de Los Reyes and Antonio Lara, "Civil Society and Volunteerism: Lodges in Mining Communities," *Annals of American Academy of Political and Social Science* 565 (September 1999) 220.

^{viii} Moore, "The Masonic Lodge Room," 36.

^{ix} St. Maries Lodge, "Meeting Minutes" 1914.

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and the Scottish Rite, appendant Masonic bodies, who have contributed over \$500 million annually to charity. The Shriners have set up 22 hospitals for children throughout the country, where care is provided at no cost, focusing primarily on orthopedic problems. The Scottish Rite has a focus of helping children with language and speech difficulties.

Membership in the St. Maries Lodge has waxed and waned through the years, reaching its peak in the 1920s with about 125 members, and when the St. Maries Masonic Temple hosted the Grand Lodge Sessions of 1921, over 250 Masons from all over Idaho attended. St. Maries is a small town with a population of approximately 2,700, but there is a very strong sense of community, and though current Masonic membership is 46, there has been a growth trend over the past few years.

Summary

Fraternal organizations played an important role in the settlement of the American West. Organizations such as the Freemasons, Oddfellows, Knights of Columbus, and the Elks provided a sense of order and belonging in an unsettled land, and they contributed to charitable endeavors that assisted individuals and communities at large. The St. Maries Masonic Temple #63 was commissioned in 1916 and completed in the spring of 1917. The construction of the St. Maries Temple occurred during a time of accelerated building of Masonic Temples throughout the United States. The St. Maries Temple is an excellent example of a Masonic Temple built specifically for the purpose of Masonic rituals, as opposed to buildings that were remodeled to fit the purposes of the Masons. The floor plan, therefore, follows strict guidelines with interior characteristics of Masonic Temples that were determined by ritual and varied rarely. Rituals performed within the Lodge room act out the legend of Hiram Abif, which is central to the Freemason organization. The Lodge room walls are decorated with symbolism of the fraternity of Freemasons and functions as a place in which Freemasons can temporarily separate themselves from the temporal world outside the Temple.

Developmental history/additional historic context information (if appropriate)

St. Maries Masonic Temple #63
Name of Property

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

- American Institute of Architects, "The Architectural Record," *Architectural Record* XLIII: 1918.
- Aschenbrenner, Lester, *Idaho Masonic History*. Boise, Idaho State Historical Society: 1965.
- Clawson, Mary Ann, *Constructing Brotherhood: Class, Gender and Fraternalism*. New Jersey, Princeton University Press: 1989.
- De Los Reyes, Guillermo and Antonio Lara, "Civil Society and Volunteerism: Lodges in Mining Communities," *Annals of the American Academy of Political and Social Science* Vol. 565 Civil Society and Democratization: September 1999.
- de Tocqueville, Alexis, *Democracy in America*. New York, Penguin Classics: 2003.
- Dumenil, Lynn, *Freemasonry and American Culture*. New Jersey, Princeton University Press: 1984.
- Harris, Cyril, *Dictionary of Architecture and Construction*. New York, McGraw-Hill: 1975.
- Moore, William, "The Masonic Lodge Room, 1870-1930: A Sacred Space of Masculine Spiritual Hierarchy," *Perspectives in Vernacular Architecture* Vol. 5 Gender, Class and Shelter: 1995.
- Moore, William, *Masonic Temples: Freemasonry, Ritual Architecture, and Masculine Archetypes*. Knoxville, University of Tennessee Press: 2006.
- Roberts, Allen, *Free Masonry in American History*. Virginia, McCoy Publishers: 1985.
- St. Maries Masonic Lodge, "Meeting Minutes." St. Maries, Idaho: 1910 – 1921.
- Wertheimer, Lester, *Architectural History*. Chicago, Kaplan AEG Architecture: 2004.
- Whiffen, Marcus, *American Architecture Since 1780: A Guide to the Styles*. Cambridge, M.I.T. Press: 1969.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: St. Maries Masonic Temple #63

Historic Resources Survey Number (if assigned): _____

St. Maries Masonic Temple #63
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10. Geographical Data

Acreeage of Property Less than one
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.) NAD 83

| | | | | | | | |
|---|-----------------------------|-----------------------------|-----------------------------|---|-----------------------------|-----------------------------|-----------------------------|
| 1 | <u>11</u> | <u>532682</u> | <u>5240272</u> | 3 | <u> </u> | <u> </u> | <u> </u> |
| | Zone | Easting | Northing | | Zone | Easting | Northing |
| 2 | <u> </u> | <u> </u> | <u> </u> | 4 | <u> </u> | <u> </u> | <u> </u> |
| | Zone | Easting | Northing | | Zone | Easting | Northing |

Verbal Boundary Description (Describe the boundaries of the property.)

West Addition Lot 11 and 12 Block 7, Parcel #RPA01600700110A

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes the entire legal property historically associated with the St. Maries Masonic Temple.

11. Form Prepared By

name/title John Schultz and Susan Whipple
organization St. Maries Lodge #63, AF&AM date January 1, 2011
street & number 208 S. 8th Street telephone (208) 773-8522 eves.
city or town St. Maries state ID zip code 83861
e-mail johnschultz@roadrunner.com or swhipple@clearwire.net

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Attachments 1, 2 and 3, being floor plans of the Masonic Temple

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: St. Maries Masonic Temple #63

City: St. Maries

County: Benewah

State: Idaho

Photographer: John J. Schultz

Date Photographed: October, 2010

Photos printed on an Epson Stylus Photo R1900 printer, on Epson Premium Photo Paper (glossy) using Epson UltraChrome Hi-Gloss 2 Ink.

Description of Photograph(s) and number:

| | | |
|--------------|---------------------------|------------------------|
| Photo 1 of 8 | Front (west) façade | View looking east |
| Photo 2 of 8 | North & west elevation | View looking southeast |
| Photo 3 of 8 | North & east elevations | View looking southwest |
| Photo 4 of 8 | South and west elevations | View looking northeast |
| Photo 5 of 8 | Interior – Lodge room | View looking east |
| Photo 6 of 8 | Interior – Lodge room | View looking west |
| Photo 7 of 8 | Interior door detail | View looking west |
| Photo 8 of 8 | Interior – Dining Hall | View looking west |

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Property Owner:

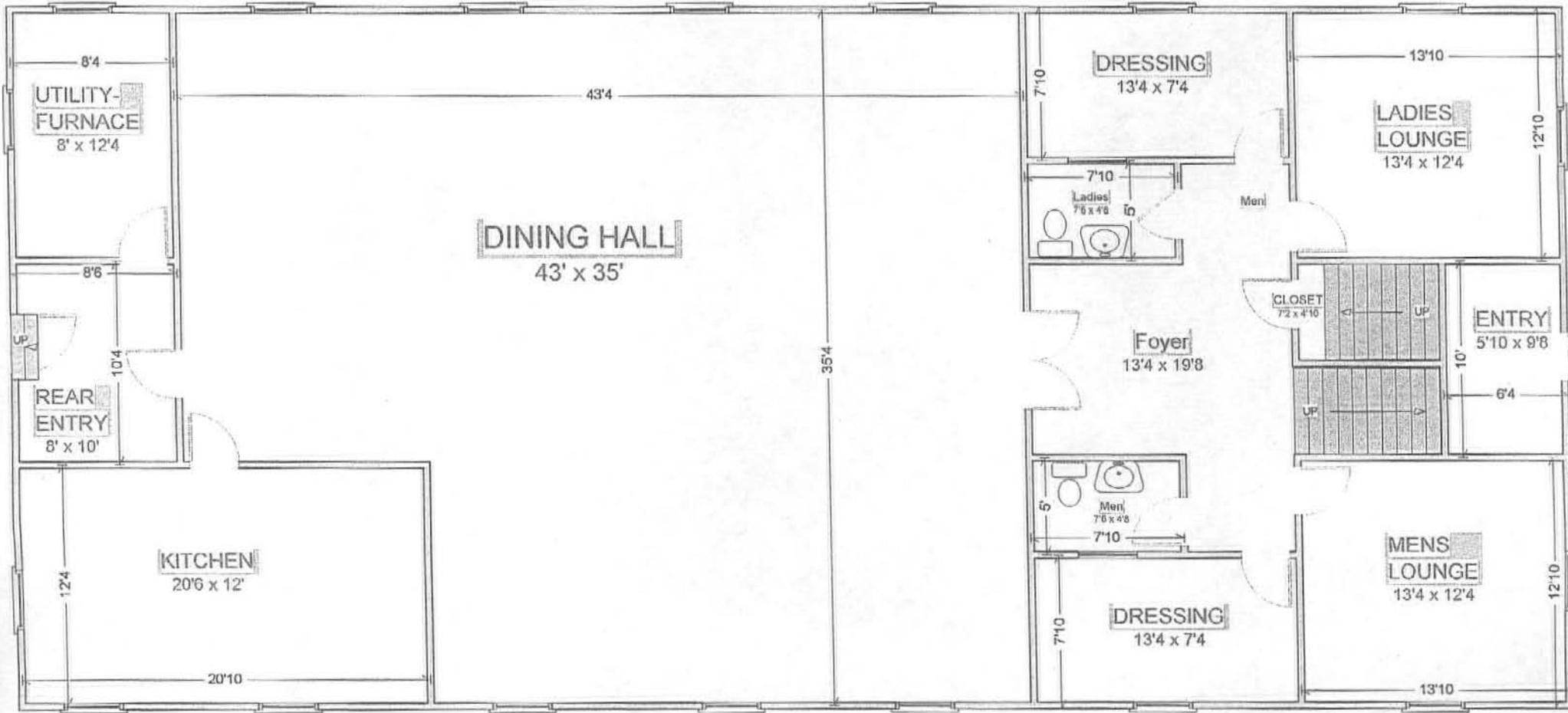
(Complete this item at the request of the SHPO or FPO.)

name St. Maries Lodge #63, AF&AM
street & number 208 S. 8th Street telephone _____
city or town St. Maries state ID zip code 83861

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

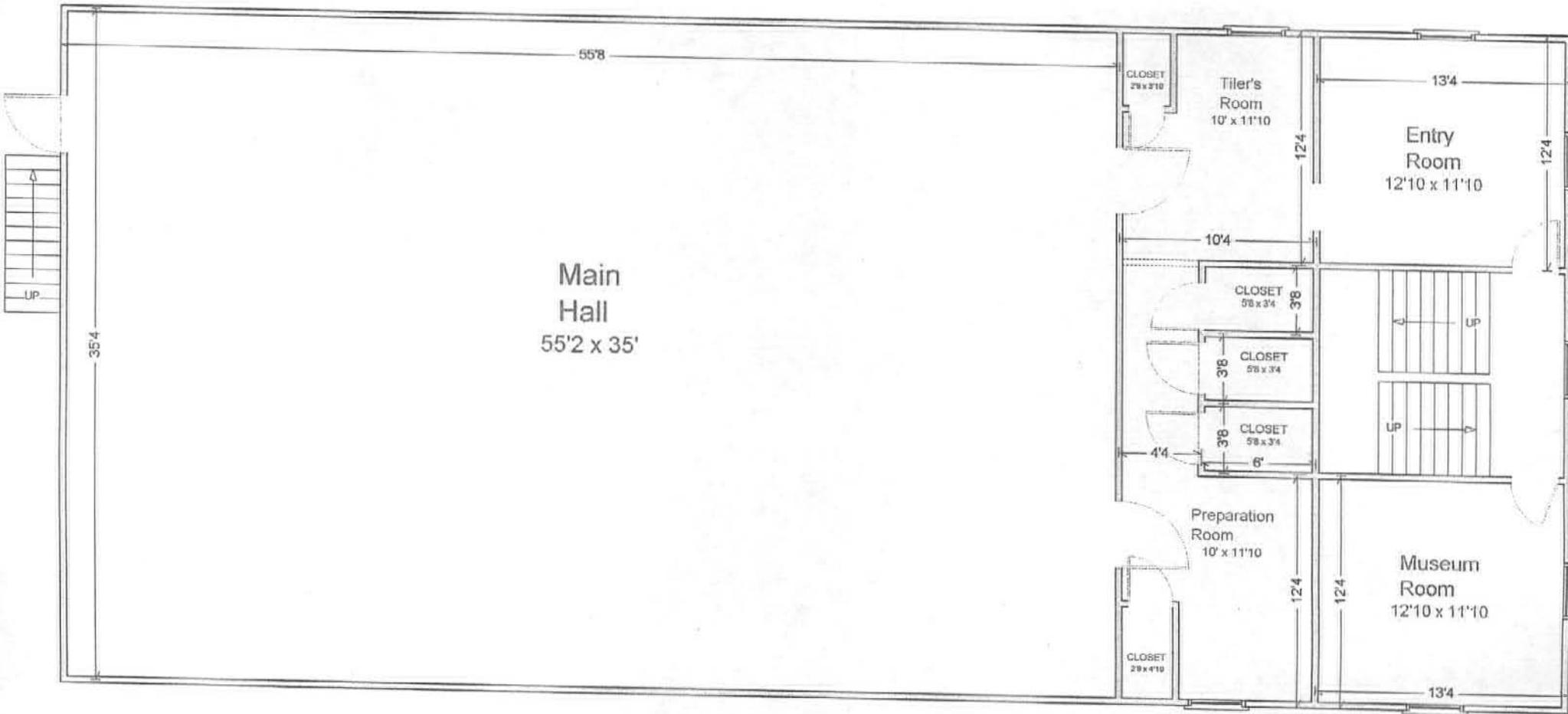
ATTACHMENT #1



Masonic Temple First Floor

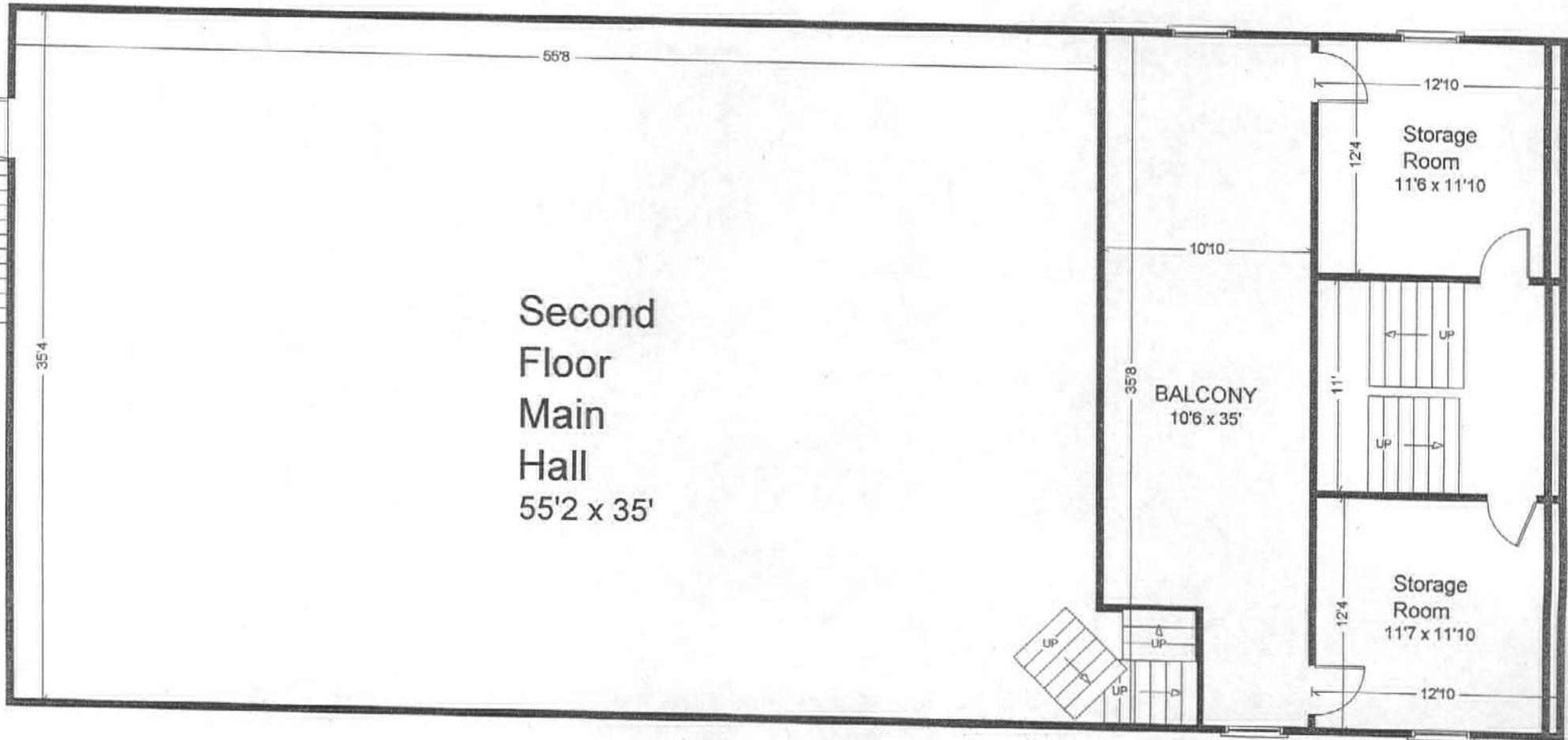
2598 sq ft

ATTACHMENT #2



Masonic Temple 2nd Floor
2829 sq ft

ATTACHMENT #3



Second
Floor
Main
Hall
55'2 x 35'

BALCONY
10'6 x 35'

Storage
Room
11'6 x 11'10

Storage
Room
11'7 x 11'10

Masonic Temple 3rd Floor
2829 sq ft

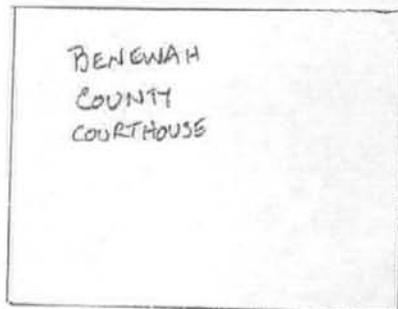
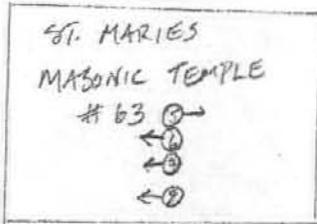
ST. MARIES MASONIC TEMPLE #63
ST. MARIES, BENEWAH CO., ID



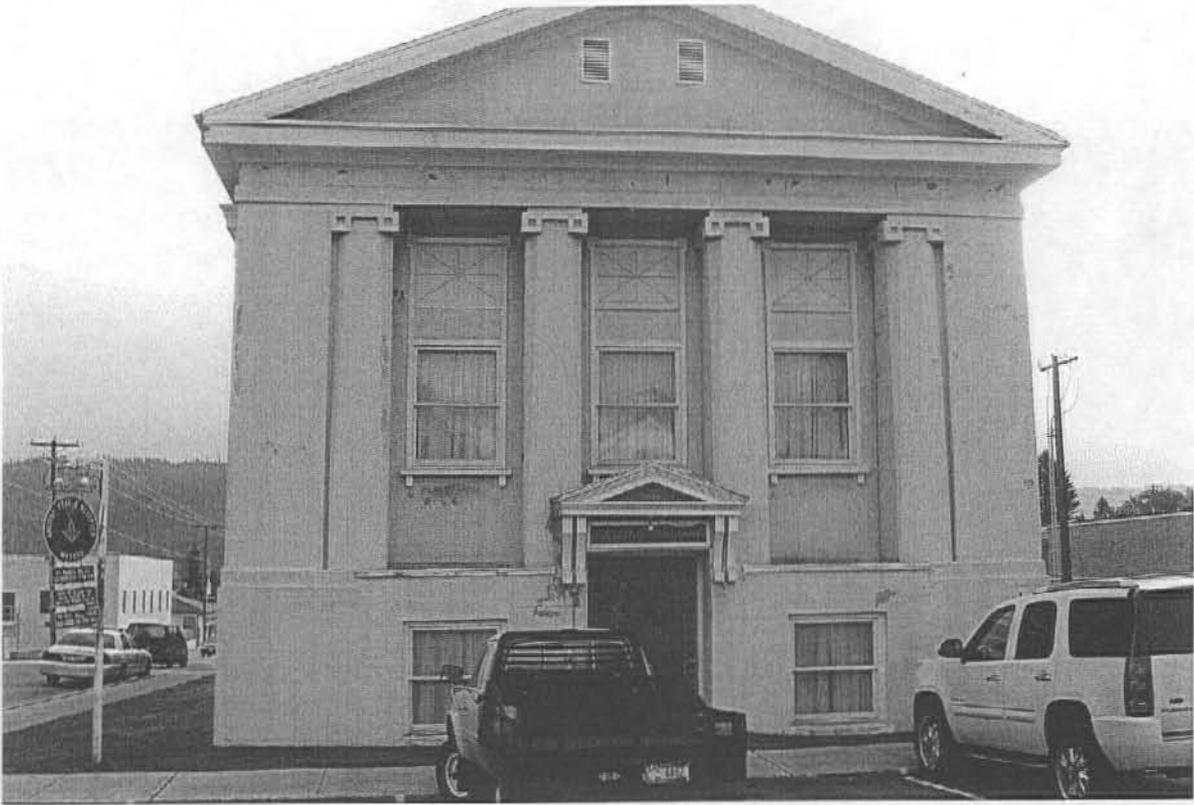
S. 8th St.



W. COLLEGE AVE



NOT TO SCALE
① = DIRECTION OF PHOTOS



2



3



4



5



6

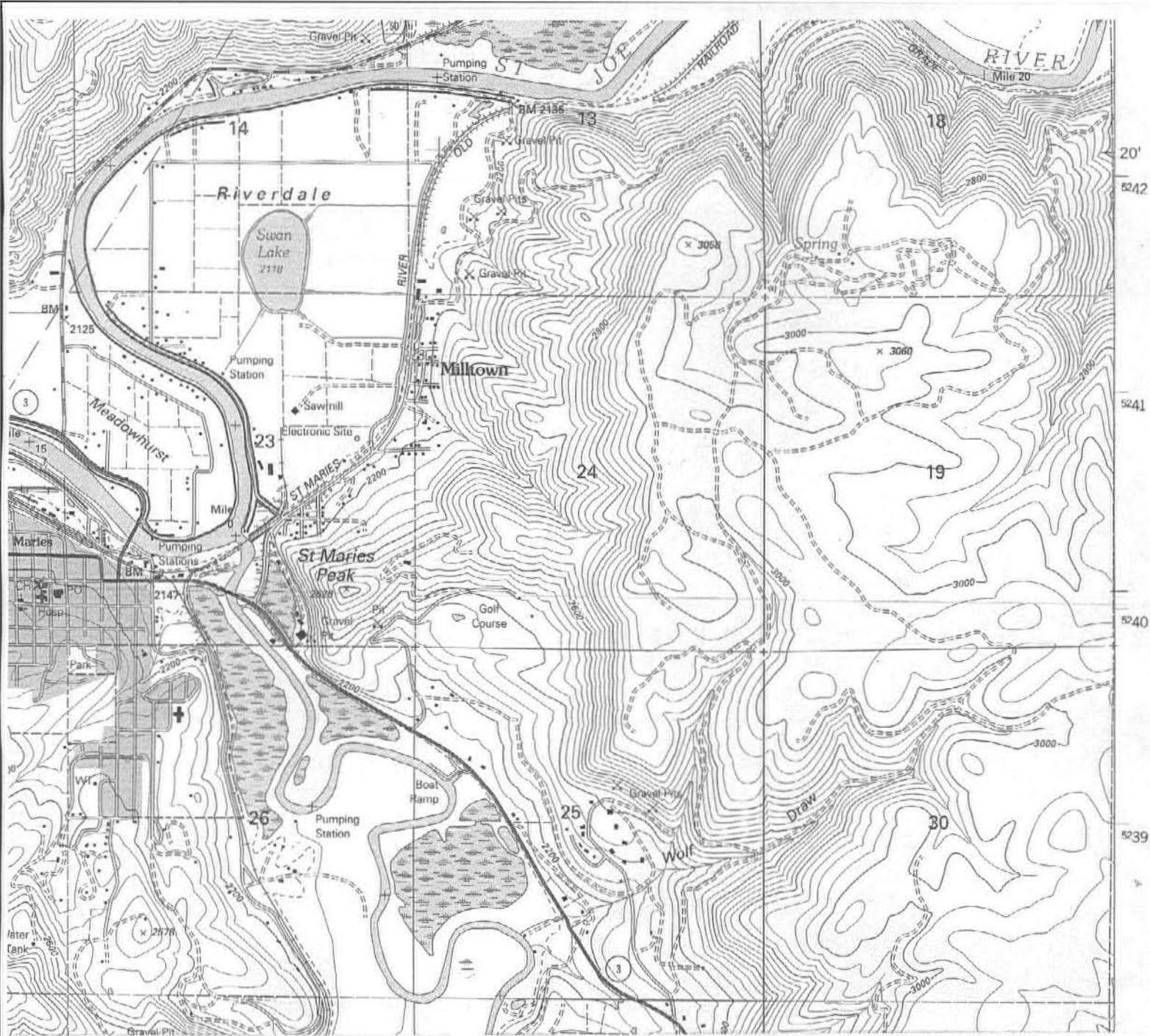


7



8





ST. MARIES MASONIC
TEMPLE # 63

ST. MARIES, BENEWAH CO., ID

ST MARIES, ID QUAD

ZONE 11

532682E

NAD 83

5240272N