NPS Form 10-900
(Oct. 1990)

OMB No. 10024-0018

United States Department of the Interior
National Park Service

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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Masonic Temple

other names/site number Masonic Center

2. Location

street & number 336 South Santa Fe Avenue ☐ not for publication

city or town Salina ☐ vicinity

state Kansas code KS county Saline code 169 zip code 67401

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 ☐ nationally ☐ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

Richard D Rankin D-SHPO January 25, 2000
Signature of certifying official/Title Date

Kansas State Historical Society
State of Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional comments.)

Signature of commenting official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is: Signature of the Keeper Date of Action

☐ entered in the National Register.
☐ See continuation sheet.

☐ determined eligible for the National Register
☐ See continuation sheet.

☐ determined not eligible for the National Register.

☐ removed from the National Register.

☐ other, (explain:)

Masonic Temple, Salina, KS
Name of Property

Saline County, KS
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- [X] private
- [ ] public-local
- [ ] public-State
- [ ] public-Federal

Category of Property
(Check only one box)

- [X] building(s)
- [ ] district
- [ ] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

Social: Meeting Hall

Current Functions
(Enter categories from instructions)

Social: Meeting Hall

7. Description

Architectural Classification
(Enter categories from instructions)

Late 19th and 20th Century Revivals:
Neo-Classical Revival

Materials
(Enter categories from instructions)

foundation Concrete
walls Stone: Limestone, Marble
roof Asphalt
other Metal: Copper

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets.)

Masonic Temple, Salina, KS
Name of Property

Saline County, KS
County and State

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.)

- [x] **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.
- [x] **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.

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 of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)

Architecture
Social History

Period of Significance

1927

Significant Dates

1927

Significant Person
(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Schmitt, William T.
Zerbe, Isaac L.; Eberhardt Construction Co.

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography
(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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 # _____

Primary location of additional data:

- [x] State Historic Preservation Office
- [ ] Other State agency
- [ ] Federal agency
- [ ] Local government
- [ ] University
- [x] Other

Name of repository:

Salina, KS Planning Dept.

The Masonic Temple (c. 1922-1927) is located at 336 South Santa Fe Avenue in Salina, Saline County, Kansas (pop. 44,176). The building occupies a prominent location in the southern portion of downtown Salina at the corners of South Seventh Street and Santa Fe. The surroundings are predominantly commercial with the campus of the Salina regional Medial Center nearby and residential properties to the west. The Temple has functioned as a fraternal meeting hall for various Masonic organizations in north-central and northwestern Kansas since its opening in 1927.

The Temple, which faces east, is rectangular in shape and measures 125 x 170 feet. The building is constructed of concrete reinforced with steel and clad in Indiana limestone and Tennessee marble. The foundation, floors and roof are constructed of reinforced concrete as well. The Temple retains a high degree of architectural integrity except for the replacement of wood sash windows with double-hung metal windows and the addition of a one-story vestibule to the northeast corner.

The Temple, designed by Oklahoma City architect William T. Schmitt, is in the Neoclassical style, a dominant style throughout nineteenth and early twentieth century America. The building's monumental size and simplified classical forms projects a sense of importance, permanence and stability. The Temple sits upon a high basement podium. Defining the five-bay front facade is a monumental hexastyle Ionic portico reached by a grand staircase flanked by parapets and consisting of flights composed of three, five and seven steps, numbers that allude to Masonic ritual. The fluted Ionic columns, measuring 42 feet with five foot diameters, stand on plinths. The intercolumniation of the columns varies. The outer pairs of ionic columns have the same intercolumniation, while the two central columns have a wider intercolumniation to facilitate access through the three portals leading to the Temple.

The windows of outer bays are flanked by Doric pilasters and support the Ionic entablature, which encircles the building. Hanging between the volutes of the Ionic capitals are carved limestone Masonic orders: Blue Lodge; Chapter Commandry; Scottish Rite; Shrine and Eastern Star. The Ionic portico supports a full entablature, with "Masonic Temple" chiseled on the frieze. Above the entablature is a balustrade, which along with the Ionic entablature encircle the building. Completing the Temple is a recessed attic story with an idiosyncratic Doric entablature, consisting of a frieze composed of triglyphs alternating with metopes inscribed with circles. Completing the entablature is a copper cornice defined by anthemion antefixeae alternating with grotesque heads.

Paired oversize bronze doors at the main entrance to the Temple occupy the central bay of the facade. Two glazed panels in each door are articulated by radiant grilles. A glazed transom occurs above the doors. A carved stone door surround, consisting of two bands of egg and dart molding, is surmounted by an ornate antepagment of scrollwork and anthemion. Two scrolled consoles support the overdoor. A projecting door surround is punctuated by rosettes which frame two smaller bands of egg and dart molding. The entrance is flanked on either side by an inset plate glass window with transom panel. Three bays of windows with sidelights are aligned overhead on the second and third floors above the entrance and each flanking window panel.

The north and south facades of the Temple are comprised of ten units. On the south facade an entrance to the ground floor level occurs at the building's midpoint. The doorway and ground floor windows are distinguished by rectangularly blocked architraves which break the building podium. Pedimented architraves surmount each outermost window bay. Ionic pilaster reliefs surmount the building podium and enframe inset window panels from the first through fourth floors in the central eight bays. Doric pilasters enframe window panels at each outermost bay.

The building's north facade is broken by an enclosed marble stair tower structure which projects from the facade's midpoint. The tower extends from grade and exits at roof level. The tower's uppermost story is surmounted by square limestone pedestals and an open balustrade. A one-story glass vestibule is attached at grade level to the easternmost bay of the north facade and serves as an auxillary entrance to the Temple's first two stories from the parking lot located north of the building.

The west facade of the structure faces South Seventh Street. Its central bay is distinguished by two Ionic pilasters and inset window openings. Remaining bays contain unrecessed windows. Eleven openings, occurring at the Temple's auditorium stage and fly loft, are infilled. A one-story glass vestibule, with marble base and copper cornice, shelters a custodian's entrance at the building's southwest corner. A concrete coal platform, no longer in use, stands between the west facade and Seventh Street.

The Temple structure has six floors excluding a ground floor level located four feet below grade and a lower service basement. The service basement is occupied by a boiler room, workshop, storage areas, coal room and a series of heating and ventilation chases. The ground floor is occupied by a recreation hall whose main area contains an 82 foot by 102 foot ballroom. The remainder of the floor is occupied by a kitchen, pantry, club rooms and lounges. The Isis Shrine Temple's business office now occupies the east end of the ground floor at the original location of the Shrine recreational parlor. Three fireplaces are located there. A four-room custodian's apartment is placed on the floor's southwest corner. The main entrance to the ground floor from South Street level is finished with a marble tiled lobby, with marble staircase, wainscot and trim.

All spaces of the Temple's upper floors, excluding the sixth floor, are grouped around an approximately 82 x 102 foot area. This area contains two major rooms, centrally located against the north wall of the building. A banquet hall occupies this area at the first and second floors. The building's auditorium occupies this area at the third through fifth floors. Smaller spaces, containing lobbies, lounges, offices and classrooms, adjoin the east, south and west sides of the larger meeting halls.

Two main open staircases, one located at the midpoint of the building's south wall and one at its northeast corner access the upper floors. The main stairway at the south opens onto lobbies on all floors and accesses the roof. White veined Alabama marble comprises its treads, risers, strings and balustrade, from the ground floor to the second floor mezzanine. A mahogany handrail finishes a solid marble balustrade and a matching marble dado borders the exterior

walls. Remaining flights from the second floor upward have concrete treads and steel stringers.

The broad northeast stair serves the ground floor through fourth floors. Its construction matches the main south stairway. Exceptions include a carved marble handrail and turned marble spindle balustrade which leads to the lobby mezzanine from the first floor lobby. Newel posts comprised of carved marble, with a broken apron and cable tow, are situated at each of the two stair's first floor landings. Each is surmounted by a cast bronze urn. An internal concrete and steel stair tower is located at the central portion of the building's west wall and an exterior stair tower having similar construction is attached to the building's north facade. A bank of three elevators occupy the center of the building and face the main south stairwell and its lobbies. Two elevators, one semi-automatic and one operator driven are installed and in operation.

The building houses eighteen men's and women's lounges. Their walls and floors are faced with 3/4 inch ceramic tile. Marble is used to finish steps and fixture's partition walls. Overall, interior partitions of the Temple are constructed of 3 inch gypsum tile with a stucco plaster finish. All floors excluding the first floor lobbies and the auditorium are surfaced with terrazzo flooring or asphaltic tile with carpet overlaying some areas. Mahogany trim is used for wainscotting, wall bases, door and window trim throughout the building.

Two bronze doors at the entrance portico access the first floor main lobby. The lobby is located along the east side of the Temple and is two stories in height. Its marble flooring is laid in a checkerboard pattern of 12" x 12" pink and gray Alabama marble with a verde antique border. A dado of Kasota marble with base and counter borders the lobby's walls. Pairs of Ionic pilasters surmount marble pedestals along the east and west lobby walls. These are surmounted by heavy beams of ornamental plaster which span the lobby. Beam soffits and coves are decorated with dentils, rosettes and a tri-color paint scheme. Areas between wall pilasters and ceiling beams are paneled with a plaster egg and dart molding. Two double bronze doors located along the lobby's west wall lead to the main floor banquet room. Their frames are finished with a vegetal plaster molding and each has a plaster crest of masonic insignia located above. Low plaster reliefs consisting of Doric pilasters and entablatures infill panels above the doorways.

Two pairs of free-standing Ionic columns surmount marble pedestals at the north end of the main lobby, separating the lobby from the northeast staircase. An open mahogany stair balustrade and railing border opens onto the lobby at the mezzanine level above. A suite of three rooms containing the business offices of Salina Lodge #60 is placed at the south end of the lobby. Two pair of Ionic pilasters frame its double door entrance. Art Deco sconces and two chandeliers, consisting of angular art glass framed by brass trim light the lobby.

The south lobby of the main floor is accessed from the south end of the main entrance lobby. It contains similar flooring and wall trim. Massive square Doric pilasters with heavy scrolled consoles support the second floor

mezzanine above. The lobby's atrium railing is bordered by a plaster balustrade, surmounted by a mahogany railing. Two series of rosettes border the interior of the balcony frieze. A large Art Deco chandelier of etched and fluted art glass with brass trim is suspended at its center.

Four retractable overhead doors along the north wall of the lobby provide access to the main floor banquet hall. The banquet hall and mezzanine serve many of the social functions for wives and families of masons, while lodge work is conducted in the building The banquet hall has two stories, with a seating capacity of 1100 on the main floor and 450 at the second floor mezzanine. Both have terrazzo flooring. A solid plaster balcony railing trimmed with rosettes surmounts square column supports around its main area. Two steel spiral stairways access the mezzanine balcony along the hall's east wall. A commercial kitchen, containing 1900 square feet, adjoins the west wall of the banquet area. Dumbwaiters are built into the common wall between the dining room and kitchen and serve the upper level. In the southwest corner of this floor is the office of the Scottish Rite. The second floor area immediately above the banquet kitchen contains the robe rooms for the Scottish Rite and Shrine and a recreation room. Access from the robing rooms to the auditorium above is by the west stairwell. The mezzanine floor contains rest rooms and lounges for women off the atrium at the southeast corner of the building.

The Temple auditorium encompasses most of the next three floors. The third floor accesses the main level of the auditorium, which has two balconies, a 36 foot high ceiling and permanent seating capacity for 1200. The auditorium has a 50 x 70 foot maple ballroom floor. A 31 foot by 66 foot stage and proscenium are placed at the west wall. Property rooms to either side of the stage contain 104 scenery drops that provide the backgrounds for various ceremonial activities of the Shrine and Scottish Rite. Drops are suspended from a rigging loft which extends through the sixth floor in height. The drops were designed by the University of Minnesota Engineering Department and hand painted at the turn of the century. They were acquired from the McAlester, Oklahoma, Scottish Rite Temple in 1930 and are considered irreplaceable.

Squat Doric columns of scagliola create a loggia that supports the auditorium's first balcony. The upper balcony is suspended from pipe supports extending to the auditorium's ceiling. Each balcony is bordered by a brass railing. Staircases provide access from the auditorium's main floor to upper balconies along the east wall. The stage proscenium is trimmed with a rosetted plaster surround flanked by one Ionic and Doric pilaster at either side. Curtained choir lofts open at each side of the pilasters. The ceiling of the auditorium is paneled with a bell-shaped, mirrored chandelier suspended from the center.

Third floor lobbies at the east and south of the auditorium access its main level. Situated between the lobbies at the building's southeast corner are lounges for men and women. The east lobby can be reached by the northeast stair from the first floor lobby. The south lobby accommodates visitors ascending the main staircase or the elevators. A

stained glass window, crafted in Germany in 1926 stands in the third floor's south lobby. Donated by the Dedication Class of 1927, it was originally intended to be installed as a fourth floor exterior window. Other windows were used and the stained glass window and its frame were stored until the 1970's when they were removed and placed on display.

The fourth floor was originally the "office floor" of the Temple, occupying the south central portion off the auditorium's first balcony. The area has two stories. A Shrine office stood to the east of this area and to the west was the office of the Scottish Rite. Both offices were equipped with private vaults. A low marble rail separates the general office area, once used by the Temple's secretaries, from the staircase lobby. Organization offices were relocated to other portions of the Temple over time and the area is now unused. A classroom is situated to the east of this floor. It opens onto the first balcony of the auditorium. This facilitates the coming and going of initiates during the auditorium's ceremonies. In the extreme southwest corner of the office floor is a music room used by the Scottish Rite choir. It opens into the choir lofts of the auditorium.

The fifth floor contains the entrance to the second balcony of the auditorium but little other useable space. On the southwest corner of this floor is a kitchenette and a small meeting room.

The sixth floor contains lodge rooms for the Blue Lodge, York Rite and Eastern Star. From the sixth floor lobby to the southeast is the Blue Lodge quarters. To the northeast is the York Rite and to the north the Eastern Star. A Commandry Armory, where certain regalia are stored, is located between the York Rite and Eastern Star Lodges. Each Lodge room is entered through a tyler's quarters. The Blue Lodge is the most ornate, containing three dais representing ceremonial degrees of Masonry. Furnishings are symbolic in arrangement. To the east is the Worshipful Master's station in accordance with age-old Masonic tradition. To the west is the Senior Warden's station, while the Junior Warden's station is situated centrally along the south wall. Dais thrones are framed by ceiling-high mahogany columns. Centrally located in the room is a mahogany altar. A suspended plaster ceiling finishes each Lodge room. In the southwest corner of the sixth floor is housed the Temple library and reading room.

The Temple roof is occupied by the elevator headhouse which contains the south stair landing. The penthouse exterior is faced with Bedford limestone block with Ionic pilasters repeating the proportions of the main building. A brick chimney occupies the western portion of the roof. Original plans to construct a roof-top garden and stage in this area were never completed.

In 1982, the Temple's original wood sash windows, containing six-over-six lights of white and amber cathedral glass, were replaced because of deterioration and energy efficiency. Metal clad double-hung, single light windows of similar profile were installed. The Isis Shrine Temple remodeled a portion of the original Shrine parlour located on the ground floor for their business offices during the 1980's. A small glass vestibule was added to the building's

northeast corner in 1992. The remainder of the structure retains the dramatic spaces and rich interior detail which distinguish it as one of the finest Neo-Classical Temples in the region.

The Masonic Temple (c. 1919-1927) is being nominated to the National Register under criteria A for its historic significance in the growth and development of Salina during the 1920s. The Temple represents the efforts by local bodies of Freemasonry, first chartered in Salina in 1867, to erect a single hall where all Masonic organizations of north central Kansas could meet. The present structure is the third temple built in Salina, the previous two being destroyed by fires. Salina masons were associated with many of Salina's earliest industries, businesses and civic affairs. The Temple is also being nominated under criteria C for its architectural significance as an example of the Neo-Classical Revival Style. The monumental property maintains a high degree of exterior and interior architectural integrity.

The six-story Neo-Classical Temple was originally designed by William T. Schmitt and Valentine Welman, Architects, Oklahoma City, Oklahoma and consulting engineer, Noble and Cockrell, Kansas City, Missouri. The Eberhardt Construction Company of Salina was general contractor. The Masonic Temple Aid Association, a non-profit organization comprised of the various masonic bodies in Salina, was formed to finance construction. A collapse of the unfinished structure two years after construction began, led to the replacement of its original architect. Isaac L. Zerbe, one of Salina's first architects and structural engineer, was hired to supervise the reconstruction of the Temple. Both Schmitt and Zerbe were master masons and members of local masonic lodges in their respective cities. Although Zerbe ultimately developed an entirely new set of construction drawings, the overall design and physical characteristics of the Temple remained substantially like the original design by Schmitt.

A Sketch of the History of South Central Salina

The Temple is located within the southern border of the original Townsite laid out by the Salina Town Company in 1859. The 320 acre tract, bounded by North, South, Ninth and Front Streets, continues to contain the central business district and government centers of Salina and Saline County. Salina's early growth was slow until the conclusion of the Civil War and the arrival of the Kansas Pacific Railway in 1867. Phillips and Campbell, two of Salina's town founders erected the first frame building. With the railroad came a steady stream of immigrants who built the City's earliest wood framed dwellings, school houses, churches and commercial structures. These were concentrated near the Townsite's central intersection at South Santa Fe and Iron Avenue.

The importation of Turkey Red Wheat and expansion of the region's agriculture during the 1870's, brought the first great wheat yields into Salina, fueling its early grain handling and milling industries. In 1875, Salina mason, Charles R. Underwood, constructed the first commercial steam powered mill in the eastern portion of the Townsite along the Smoky Hill River. By 1884, Salina had three large scale flour mills, six grain elevators and a population of 4,000. A thriving business community occupied the blocks along Santa Fe, Seventh and Fifth Streets between Elm and Walnut Streets. For north and northwest Kansas, Salina was a regional retail and wholesale hub. Additions to the city limits covered 2,338 acres with private residences occupying blocks outlying the initial Townsite as far south as Mulberry Street. The Holly system of water-works had begun operation at Fourth and South Streets in 1883 and was, for a time, the southernmost commercial development. (Sanborn, 1884).

Salina's population in 1903 was 8,000. Industries occupied much of the northern third of the original Townsite with private residences in concentration occupying blocks south of the business district along South Santa Fe, from Walnut Street to Prescott Avenue. (Map, 1903) An indication of the residential nature of the present Temple site can be found in the fact that one of Salina's oldest schools was in the neighborhood. Central School was established in 1873 in School Park, part of the original Townsite at Mulberry and Seventh Streets. A high school also occupied the site in 1903. The schools remained there until 1922 when Lincoln and Roosevelt Schools were constructed.

Early churches also occupied blocks south of the Business District. St. John's Evangelical Lutheran Church was established at 200 S. Santa Fe in 1881 and relocated to 300 S. 7th Street in 1916. The Swedish Mission Church was established at 201 S. 7th in 1878. Other churches later occupied the area including the First Presbyterian Church built at 310 S. 8th in 1923 and Immanuel Evangelical Lutheran Church 255 S. 7th, constructed in 1925. (Map, 1920)

When the Masonic Temple began construction in 1919, the blocks near the site were predominately residential. In 1920 the Northwest Kansas Conference of the Methodist Episcopal Church purchased two lots directly south from the Temple site to erect a new hospital. A brick structure was built in 1927 costing $110,000 along South Street, extending from Santa Fe to Seventh Street. (Bramwell, 1969, pp. 222-223) In the ensuing years the original unit of Asbury Hospital expanded as the range of health care and the region it served grew. The hospital, renamed Salina Regional Health Center, and related facilities now occupy much of four city blocks east and south of the Temple site occupying the 400 and 500 blocks of South Santa Fe Avenue.

As the Salina business district grew in area during the years following 1919, many of the older residences along S. Santa Fe between Walnut and South Streets were replaced with commercial structures, extending south as far as the 600 block of South Santa Fe. Many other of Salina's grand historic homes in the 400 and 500 blocks of South Santa Fe were removed in the 1960's, changing the use of the area from predominately residential to predominately commercial.

A Sketch of Freemasonry

Freemasonry is considered to be one of the world's oldest secular fraternal societies. While there is evidence of a basic type of Craft association which antedates the Christian era, records indicate that Freemasonry, as it is known today, came into existence in approximately 926 A.D. In its operative form it lasted nearly 400 years while builders, called masons, erected hundreds of Gothic cathedrals in western Europe and Great Britain. During this Cathedral Age, masons formed themselves into workmen's guilds, with regular officers and three degrees of membership: apprentices, craftsmen and master masons. Each guild member was required to develop certain proficiencies in his work in order to advance to the next higher-status, and during this advancement each member was also taught certain

attributes of moral conduct.

With the completion of the building of cathedrals in the 17th Century, and especially in England during the Reformation, masons admitted as members men of wealth and social status. These patrons came to be known as "accepted or speculative" masons. The guilds thus became societies devoted to general ideals, such as fraternity, equality and peace, and their meetings became social rather than business occasions. Four or more guilds, called lodges, united in London on June 14, 1717, to form a grand lodge for London and Westminister, which, within six years, became the Grand Lodge of England. This body is the "mother" grand lodge of Freemasons in the world, and from it all recognized grand lodges have been derived. The York body came under the jurisdiction of the Grand Lodge at London later in the century.

Freemasonry came to America in the third decade of the eighteenth century when Lodges were established in New York, Pennsylvania, Massachusetts, Virginia, South Carolina and Georgia. By the time of the American Revolution, about 150 lodges existed in colonial America, where they established themselves as accepted adjuncts of civic responsibility. Many of the signers of the Declaration of Independence were masons, as were those who signed the Constitution of the United States. The westward expansion of the county was accompanied by the growth and maturation of its institutions. Social organizations that served the first colonists were not well suited to towns, and those appropriate for small farming villages did not meet the needs of industrial cities. The Masonic fraternity was subject to the same social pressures for change. Rather than change its basic organizational unit, the "Blue Lodge" or Craft Lodge, Freemasonry developed many collateral organizations, each meeting different needs that arose at different times.

The local organization and simple symbolism of Masonic lodges were supplemented by larger groups with more elaborate ceremonies and a national structure. The York Rite, essentially of British inspiration, evolved from Royal Arch Masons and Knights Templar with the later addition of the continental Royal and Select Masters. In 1798 Royal Arch Masons established a national organization, followed by the Knights Templar in 1814 and the Royal and Select Masters in 1871. The York Rite consists of 10 degrees including the three symbolic Degrees of the Blue Lodge.

An entirely different stream of Masonic legends and traditions evolved in France and elsewhere in Europe and eventually solidified into the Ancient and Accepted Scottish Rite of Freemasonry. Bodies of these continental degrees were established as early as 1764 at New Orleans, Louisiana and 1767 in Albany, New York, and were formalized by the establishment of the First Supreme Council in 1801 at Charleston, South Carolina. The Scottish Rite consists of 33 degrees including the three symbolic Degrees of the Blue Lodge.

After expanding in organizational and symbolic complexity, American masons brought women into the societies with establishment of groups such as the Eastern Star, established in 1855. These groups function as independent

organizations to which both men and women belong, and are associated with the Masonic Order by fraternal and family ties. By the late 1800's, American Masonry had local, state and national units. The next growth was away from the seriousness and solemn morality of the lodge and towards a more lively enjoyment of social pleasures. The Shrine became the "playground of masonry" when it was created in 1872. Masonically sponsored youth groups, some for relatives of masons and others open in their membership were later established. These included DeMolay for Boys, started in Kansas City in 1919 and Job's Daughters, a girls group founded in Omaha in 1920. (Morris, pp. 11-12).

From the earliest days charity has been the most visible Masonic activity, with Freemasons concerned with the care of orphans, the sick and aged. In 1888 officers and members of the Mystic Shrine Morocco Temple assisted victims of the yellow fever outbreak in Jacksonville, Florida. Temples all over the United States contributed to relief for victims of the Johnstown, Pennsylvania flood of May 21, 1889. During the 1897 Imperial Council Session the Shrine began to take on importance for its charitable endeavors - principally to aid those in areas stricken by floods, fires and other disasters. The first formal organization of Masonic charities came in 1919 when Noble Freeland Kendrick launched an idea that the Order of the Nobles of the Mystic Shrine of North America should undertake, as an organization, to do something for friendless, orphaned and crippled children. At the 46th Imperial Council Session at Portland, Oregon in 1920, Kendrick presented a resolution to establish a Shriners hospital for crippled children to be funded by an assessment of $2.00 per capita upon the entire membership. In the years which followed Imperial Potentates urged Shriners everywhere to carry on works of charity by challenging temples to develop local charities as well. (Deventor, 1996, p. 184).

Freemasonry in Salina

Freemasonry entered the Kansas Territory as arriving settlers and immigrants brought their customs and social interests with them. Groups of master masons requested dispensations from the Missouri Grand Lodge in 1854 to establish lodges in Wyandotte and Doniphan counties and in the City of Leavenworth. At a meeting of the Grand Lodge of Missouri in April, 1855 the three lodges operating under Missouri dispensation, applied for charters. They formed the Grand Lodge of Kansas on March 17, 1856, assigning themselves chronologial numbers, like the Missouri chapters, becoming Smithton Lodge No. 1, Leavenworth Lodge No. 2 and Wyandotte Lodge No. 3. As settlement of the Kansas Territory increased, other charters were issued by the Grand Lodge of Kansas. The majority were located in eastern portion of Kansas where early population was concentrated. By 1865, 58 Lodges had been chartered, with Fort Riley as the westernmost Lodge in Kansas. (Graybill, 1975, pp. 2-6).

The advent of Masonry in Salina started when a handful of Masons made application to the Grand Lodge of Kansas for authority to form a Lodge of Master Mason's. On November 12, 1866 a special dispensation was granted for the purpose. The local membership of Master Masons Lodge No. 60, (the 60th Lodge in Kansas) was granted a charter on October 17, 1867. A lease for their meeting hall was arranged in the upper floor of the Bishop building,

125 North Santa Fe Avenue, later that year. The annual report from Lodge No. 60 to the Grand Lodge in 1870 listed a total of 60 members in town of 918 persons. (Salina Lodge, 1942, pp 4-5).

Construction of Salina's first Masonic Temple, a two-story brick Gothic Revival structure with four-story tower at 122-126 South Santa Fe Avenue was begun in 1886. On June 4th of that year the cornerstone was laid with full Masonic honors. "On the Board of Trustees, as the men whose skill was responsible for planning and erecting the home of the Craft, were Oscar Seitz, A.L. Dodge, Jacob DeWitt, C.A. Hiller, R.H. Bishop and C.R. Underwood. All names with which to conjure in Salina because of the many monuments which they laid for themselves in the business world of Salina at that time-monuments of far sighted business policies on which some of the most substantial business concerns of the City now rest." (Salina Journal, 17 October 1927). The Temple Trustees indeed were the leading men of early Salina. Seitz was Salina's first druggist, Dodge a prominent real estate and insurance agent, Bishop was a charter member of Salina's town founders and Underwood constructed the first large scale mill in the city.

By 1891, two bodies of the York Rite, four bodies of the Scottish Rite, the Isis Shrine and Order of the Eastern Star Lodges had been chartered in Salina and occupied the Temple. On March 2, 1895, fire destroyed the first Temple and three surrounding buildings. On September 28, 1895, a contract was let by several Masonic bodies for a new three-story building to be erected over the ruins of the original Temple. The cornerstone for the second Temple was laid October 31, 1895. "The Masonic bodies of Salina outgrew the Temple erected on the ruins of its first disaster and dreams developed of a new temple, built to accommodate vast bodies of Masons and hold within its walls the activities of all the regular and allied orders of the Craft." (Salina Journal 17 October 1927). The Temple property was sold to mason Walter Cravens in 1919 though the Masons still leased meeting space in the building.

The masons continued to use the Temple until January 30, 1922 when a fire also destroyed it and a nearby structure. Several years prior to the disastrous fire, several Masonic bodies had embarked on a building campaign for a larger structure where the great principles of Masonry could be taught. The estimated cost of the building and site totaled $585,000. Available funds for the project fell short by $300,000. The Masonic Temple Aid Association, which included a representative of each of the five Masonic bodies, borrowed the sum from the Ancient Order of United Workers of America. Four lots facing Santa Fe Avenue and four lots facing South Seventh Street were purchased south of the Salina business district. Seven existing residences were cleared comprising a site 200 feet in width and city block in depth.

The Association hired William T. Schmitt on March 20, 1919 to design the Temple. Schmitt (1880-1965) practiced architecture in Oklahoma City, Oklahoma for over 50 years. He designed the Administration Building at Oklahoma City University and the Scottish Rite Consistory in McAlester, Oklahoma among others. Active in Masonic work, he joined Oklahoma City Siloam Lodge No. 276 in 1910. Schmitt was past master of the Lodge when he designed the Salina Temple and belonged to the Scottish Rite Consistory in McAlester, where he later attained the honor of

the 33rd degree. Schmitt had four previous commissions in Salina before designing the Temple: two schools, Lincoln Junior High, 210 West Mulberry and Lowell Elementary, 1009 Highland, both constructed in 1915; and two churches: the First United Methodist Church, 122 S. 8th Street, built in 1916 and Kansas Wesleyan University-Methodist Church, 1507 S. Santa Fe Avenue, built in 1917. Both churches were designed in the Neo-Classical Revival Style and influenced the selection of Schmitt and the utilization of the style for the planned Temple.

Few records, other than his buildings, document the remainder of Schmitt's practice, which he continued until retiring in 1957. He received license No. 63 from the Oklahoma Board of Governors during statewide registration of architects there in 1925. Four notable structures designed by Schmitt in Kansas appear in George Ehrlich's "Guide to Kansas Architecture", 1996. These are Salina's Masonic Temple and Lincoln Junior High School, the Scottish Rite Temple in Fort Scott and the Bessee Hotel in Pittsburg.

The six-story Temple designed by Schmitt incorporates the symmetrical arrangement, monumental proportions, heavy ashlar podium and colossal Greek Ionic portico associated with the Neo-Classical Revivial Style. Design of the Temple took place in 1919, near the end of the style's popularity. Schmitt, like his contemporaries, gave their individual buildings a clear sense of order by employing classical styles and traditional historic vocabularies. The style was used extensively for massive building requiring a grand scale. The resurgence of Classical Revival architecture between 1880 and 1920 had its origin in American architects who had been trained at the Ecole des Beaux-Arts in Paris. "All were influenced by the academic design principles of the Ecole, which emphasized the study of Greek and Roman structures, composition and symmetry... Because of their idealized origins, the results generally were colossal public buildings." (Poppeliers, p. 30). "Back home, their allegiance to French principles was clearly demonstrated in the many monumental public and private buildings built between 1885 and the First World War. These were years when American attendance at the Ecole was at its peak." (Whiffen, 268).

The American partnership of McKim, Mead and White was the most prolific and influential of these firms at the time, producing grand classical buildings that established the idea of an "American Renaissance" in the United States at a time when the nation was becoming a world power. Charles McKim, having studied at the Ecole, lead his firm in the renewal of classicism in America. "The architects of what in the first quarter of our century was often referred to as the American Renaissance.... the movement that began in the mid 1880's with the Second Renaissance Revival, were cosmopolitans who believed that thanks to them American architecture was at last taking its place with the architecture of the older countries of the Western world. Ironically, in the Neo-Classical Revival they actually produced [a style] that in the light of history is seen as peculiarly American." (Whiffen, 167).

The design by Schmitt is distinguished by its simplified interpretation of classical elements executed on a monumental scale. Smooth finished Carthage marble clads the main body of the building. The structure's heavy ashlar stone base is finished with the profile of the portico columns' mouldings and plinth. Four story Ionic pilasters on flanking facades repeat the proportions of the portico's main columns. Smaller pilasters embellish the structure's penthouse.

The building's main entablature is characterized by a monumental attic story and cornice balustrade. An array of medieval grotesques at the roof line appears to pay homage to the many Gothic cathedrals erected by the masons throughout Europe. Numerous monuments, government and public buildings were built in North America between 1900 and 1920 using the style.

The Building of Salina's Masonic Temple

A contract to erect the Temple was let to the Eberhardt Construction Company in Salina under a cost-plus contract. Groundbreaking began in the fall of 1920. Because construction steel was not readily available the building was designed and constructed using reinforced concrete. By July 11, 1921, the structural frame had reached the fifth floor, with formwork being assembled to pour the concrete roof. At 9:30 in the morning workmen noticed a deflection of the concrete frame and timber formwork at the fifth floor which grew menacingly second by second. Emergency shoring of the forms was attempted but with no success. Workers were told to leave the construction immediately. All but three workers were able to escape the structure before a concrete truss carrying the weight of the auditorium ceiling buckled, pulling outer portions of the structure with it to the basement. Of the three workers, one was hurt badly, another permanently disabled but none were killed. (Salina Evening Journal, 11 July 1921).

William Schmitt, engineers from Nobel and Cockrell, A.C. Koerner, an engineer for the steel supplier Laclede Steel Company, Saint Louis, and Frank Eberhardt of Eberhardt Construction met in Salina July 14 to assess the cause of the structural collapse. After an intensive physical investigation and the examination of testimonies from construction workers over several days at the site, they departed Salina on July 16 without making a formal determination as to the exact cause of the failure. The Masonic Aid Association announced July 25, 1921 that the building plan would be carried forward. The Eberhardt Construction Company would begin to clear the site and to prepare for reconstruction. "Isaac Zerbe had been retained by the board of trustees as engineer to represent them during the progress of the work. The construction and completion of the building would be pushed forward as rapidly as possible." (Salina Evening Journal, 25 July 1921).

Zerbe requested an engineering analysis on behalf of the Association from an independent engineering company, Condron Engineering of Chicago. T. L. Condron investigated the site along with Schmitt and took the testimonies of workers and the architect's supervisor, T.A. Gale, July 19, 1921. Samples of the construction's concrete were sent to Kansas City for testing by an engineering laboratory. All calculations were examined from the original construction documents. Condon's report, made public August 4, 1921, attributed the collapse "to a failure of the false work, and temporary diagonal bracing of timber supporting the concrete frame and to a rapid settlement of the foundation beneath the shores supporting the auditorium trusses". Ultimately it was determined "that the structural design was fundamentally inadequate in strength for a building of this character" (Condron, 1921 p. 20), placing fault with the original architect.

Isaac L. Zerbe (1866-1950) was one of Salina's first architects and structural engineer. Born in Berks County,

Pennsylvania he came to Salina with his parents in 1878 and lived there the next 72 years. He took a course in architecture and engineering at St. Louis academy. In 1903 he formed a co-partnership with Salina architect Charles G. Wilmarth. For the next 17 years they designed both steel and reinforced concrete bridges throughout the state, as well as flour mills and concrete grain elevators. This association lasted until 1920 when Wilmarth retired. In that time their firm was responsible for many prominent structures in Salina including the Neo-Classical Saline County Courthouse, constructed in 1910, Old Salina City Hall and Schuyler Hall, Pioneer Hall and King Gymnasium on the Kansas Wesleyan University campus. The firm also designed numerous churches and schools across Kansas. Zerbe remained active in his profession until retiring due to health in 1946. He was a member of Salina Masonic Lodge No. 60 and the Consistory. (Salina Journal, 25 June 1950).

Clearing the ground and preparations for reconstruction cost approximately $50,000, with an overall loss caused by the failure estimated to be between $125,000 to $150,000. The Temple's new interior foundation was excavated and new footings were placed on concrete pilings set sixteen feet into the ground. The new structure would have a framework of steel and concrete, with fireproof construction throughout. (Salina Evening Journal, 20 September 1921).

Completion of the Masonic Temple

The cornerstone for the new Temple was laid on October 6, 1922. Close to three hundred Masons, all wearing the insignia of their degree marched from the Elks home on North 7th Street, which had been their temporary meeting quarters, to the new Temple site. Thousands of other Masons and their wives from all parts of the state attended a reunion during the first four days of the week. Ben S. Paulsen, Acting Grand Master, stated in overcoming the obstacles of the two previous fires and building collapse:

> "Unless our Craft had something good in it, it would not have endured through the centuries. Unless Masonry stood for the right principles, it would not have been honored by the patronage of illustrious men down all the ages." (Salina Evening Journal, 6 October 1922).

His address touched also on the past and prophesied happiness after the struggle made by Salina Masons to erect the new Temple. He concluded with a brief summary of the great benefits of mankind for which Masonry stands, mentioning" that charity privately practiced by the Master Masons, financed by small contributions from all parts of the state had provided for 165 persons of through the Wichita Lodge; that the Shriners were constructing seven hospitals in the United States for the care and cure of crippled children; that the Scottish Rite bodies promoted education as exemplified in public schools." (Salina Evening Journal, 6 October 1922).

The dedication of the new Masonic Temple occurred on October 27, 1927. The Grand Lodge of Kansas had charge with C. N. Fowler, Salina, Grand Master of Kansas presiding. More than 2,000 Masons and friends of the Lodge gathered in the Temple auditorium for the dedication ceremony. A week of formal public events in addition to Lodge work also took place, including a performance by John Phillip Sousa and his band October 19 in the Temple auditorium. A dedication ceremonial by the Isis Shrine began on October 28, attracting 4,000 of the nobles and their families. (Salina Evening Journal, 17 October 1927).

The Philanthropies of the Salina Masonic Temple

The organization of the individual bodies occupying the Temple remains somewhat unique. The heart of the organization is Salina Lodge No. 60, Ancient Free and Accepted Masons, or Blue Lodge. It is the foundation in which the first three symbolic degrees are conferred: entered Apprentice, Fellowcraft and Master Mason. Other affiliated bodies continue to expand the knowledge and teachings of Freemasonry. These moral and spiritual values are taught by ritual dramas, using ancient forms and stonemason customs and tools as allegorical symbols. In addition to the Blue Lodge there are four bodies of the Scottish Rite and two bodies of the York Rite. (Lewis interview). The Isis Shrine and Harmony Chapter No. 2, Order of the Eastern Star also occupy the building. A Masonic Foundation was established by the Grand Lodge of Kansas in 1965 for educational and charitable purposes. Lodge No. 60 provides funds to national and local charities as well as community volunteer work. The Blue Lodge, as part of the Masonic philanthropies, supports the Grand Lodge's Kansas Masonic Foundation Student Loan and Scholarship program, the Oncology Research Center at Kansas University Medical Center and the Kansas Masonic Home for the Aged in Wichita. The Lodge also provides funds for the Masonic High School Band.

The Ancient and Accepted Scottish Rite of Freemasonry, existing today, consists of four bodies representing 32 symbolic degrees including the Blue Lodge degrees. The subordinate bodies of the Rite are: The Salina Lodge of Perfection, degrees 4 to 14 inclusive, chartered September 13, 1876; Salina Chapter Rose Croix, degrees 15 to 18 inclusive, chartered January 24, 1889; Salina Council of Kadosh, degrees 19 to 30 inclusive, chartered December 8, 1887; and the Salina Consistory, degrees 31 and 32. The Scottish Rite supports hearing, language and speech disabilities and since the 1950's has organized 112 clinics and centers across the United States. These clinics, staffed by language and speech pathologists provide diagnostic evaluations and treatments for many types of childhood language disorders.

The York Rite bodies consist of the Royal Arch Chapter No. 18, chartered in October 18, 1891 and the Askelon Commandry No. 6, chartered May 13, 1874. The Social Order of the Beaucent, Salina Assembly #229 is an organization of the wives and widows of Knights Templar in Commandry. It was established in Denver, Colorado in February 20, 1890 to promote stability, friendship, happiness and a deeper understanding of Masonry. The York Rite provides for auditory research, arteriosclerosis research and the Eye Foundation for those in need who require

eye surgery. The Social Order of the Beauceant raises funds by providing food and craft tables for the annual antique show in Salina for the Knights Templar Eye Foundation.

The Harmony Chapter No. 2 of the Eastern Star was chartered in Salina March 12, 1889 with 24 charter members. It also has included the youth organizations, Job's Daughters and DeMolay for boys. The Eastern Star has supported many local charities, including the Red Cross blood drive and Salina Food Bank. The Lodge has provided scholarships for students and those training for religious leadership and ministerial. The Grand Chapter of the Eastern Star supports research and treatment of diabetes, Alzhiemers, Cancer Research and the Heart Foundation as well as Special Olympics and the Masonic Home for the Aged in Wichita.

The Isis of Salina was the second Shrine Temple in Kansas, chartered in 1887 just five years after the first Temple was chartered in New York. The Daughters of the Nile, Magdalla Temple #137 is a benevolent and international organization of those women related to Shriners. Founded in 1913 by 22 progressive women, it presently has 55,000 members in North America. The Magdalla Temple contributes $1.5 million a year to Shriners Hospitals, which provides prosthetic limbs, braces, shoes and other supplies to Shriner Hospitals. They also support the Convalescent Endowment Fund and Relief Fund. 22 Shriner's hospitals have been established since 1920 for the care of crippled children. The Shriner's Hospitals now include an international pediatric healthcare system including 3 spinal cord injury rehabilitation units, 4 burn institutes and a network of pediatric hospitals.

The Masonic Temple was completed in 1927, at a cost of over $1,000,000, six years after construction began. During the difficult times following the stock-market crash of 1929, many members of Masonic orders and other fraternal societies could not continue the expense of paying dues. Membership in the Salina Temple declined rapidly during the period and the Association defaulted on its payments to the Ancient Order of United Workmen of America. The property was conveyed to the United Workmen in 1934. A lease was executed which allowed the Masonic bodies to occupy the building. In 1944 financial conditions allowed the Masons to purchase the building from the Order for a sum of $85,000. (Lewis, interview).

"In records of Salina Lodge No. 60 are to be found names of many men who have figured prominently not only in Masonic work from its earliest beginning in Salina, but in civic affairs of the City as well." (75th Anniversary Program, Salina Lodge No. 60, 1942.) The Temple was the last of the magnificent halls erected by the early fraternal organizations of Salina and the State. Other great halls built in Salina but no longer existing include the Lyndon Lodge No. 5 of the Knights of Pythias; at 200 N. Santa Fe; and the Independent Order of Odd Fellows Hall at 101-103 North Seventh Street, both constructed in 1884. Designed by two master masons, the Masonic Temple's features were tailored to meet the specific functions, ceremonies and public events which were to take place in the monumental structure. Its construction was a crowning achievement for Salina Masonic bodies following three separate tragedies in the history of the lodge. It continues to carry on the teachings and charitable work of Freemasonry.

The structural collapse and subsequent expense led to the elimination of several planned exterior and interior features. Original construction drawings by Schmitt indicate that a rooftop garden with stage and loft was designed but never completed. Statuary and lighting fixtures at the portico platform and the dedication of a permanent Memorial Room within the Temple to house traditional fixtures in Freemasonry were also left unconstructed. (Schmitt, Drawings, 1919).

Salina made application to be designated as a USO Center May 7, 1942. The first local USO Council was formed in Salina on July 5, 1942. The Army and Navy became the operating agency with the National Catholic Community Service and YMCA. Their local committee signed a lease with the Masonic Bodies in 1942 to lease the Temple's ground floor recreation hall. The Temple became a hometown for troops of the Smoky Hill Army Base and the Salina Cantonment. Salina architect Charles Shaver designed the USO renovation in 1942. The Center's dedication and formal opening of the Salina USO Club was held June 27, 1943. Over 4500 guests attended, 1300 civilians and 3300 service men. The club operated there until 1947.

The building, now renamed the Masonic Center, remains active with numerous organizational and public events scheduled throughout the year. The Scottish Rite and Shrine membership is drawn from the 43 counties of Northwest Kansas. The Temple has the capacity and central location to accommodate a Statewide meeting held each year by the Grand Lodge of Kansas, as well as the Chapter, Council and Commandry of the York Rite bodies. Members of all northwest Kansas counties attend Scottish Rite reunions and Shrine ceremonies at the Temple.

A Chart of Salina Masonic Temple Organizations
and their Date of Charter

Salina Lodge No. 60 -- October 17, 1867

York Rite

Royal Arch Chapter No. 18 -- October 18, 1891
Askelon Commandry No. 6 -- May 13, 1874

Scottish Rite

Salina Lodge of Perfection -- September 12, 1876
Salina Chapter Rose Croix -- January 24, 1889
Salina Consistory -- November 25, 1889
Salina Council of Kadosh -- December 08, 1887

Isis Shrine -- June 20, 1889
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Masonic Temple, Salina, KS
Name of Property

Saline County, KS
County and State

10. Geographical Data

Acreage of Property 1.72

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1	14	620720	4299160
2			
3			
4			

☐ See continuation sheet

Verbal Boundary Description
(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification
(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title John Burger, Associate City Planner
organization City of Salina, Department of Planning and Community Development date August 30, 1999
street & number 300 West Ash Street, Room #205 telephone (785) 826-7260
city or town Salina state KS zip code 67402-0722

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

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.

Photographs

Representative **black and white photographs** of the property.

Additional items
(Check with the SHPO or FPO for any additional items)

Property Owner

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

name Masonic Center, Board of Trustees
street & number 336 South Santa Fe Avenue telephone (785) 825-4812
city or town Salina state KS zip code 67401

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. 470 *et seq.*).

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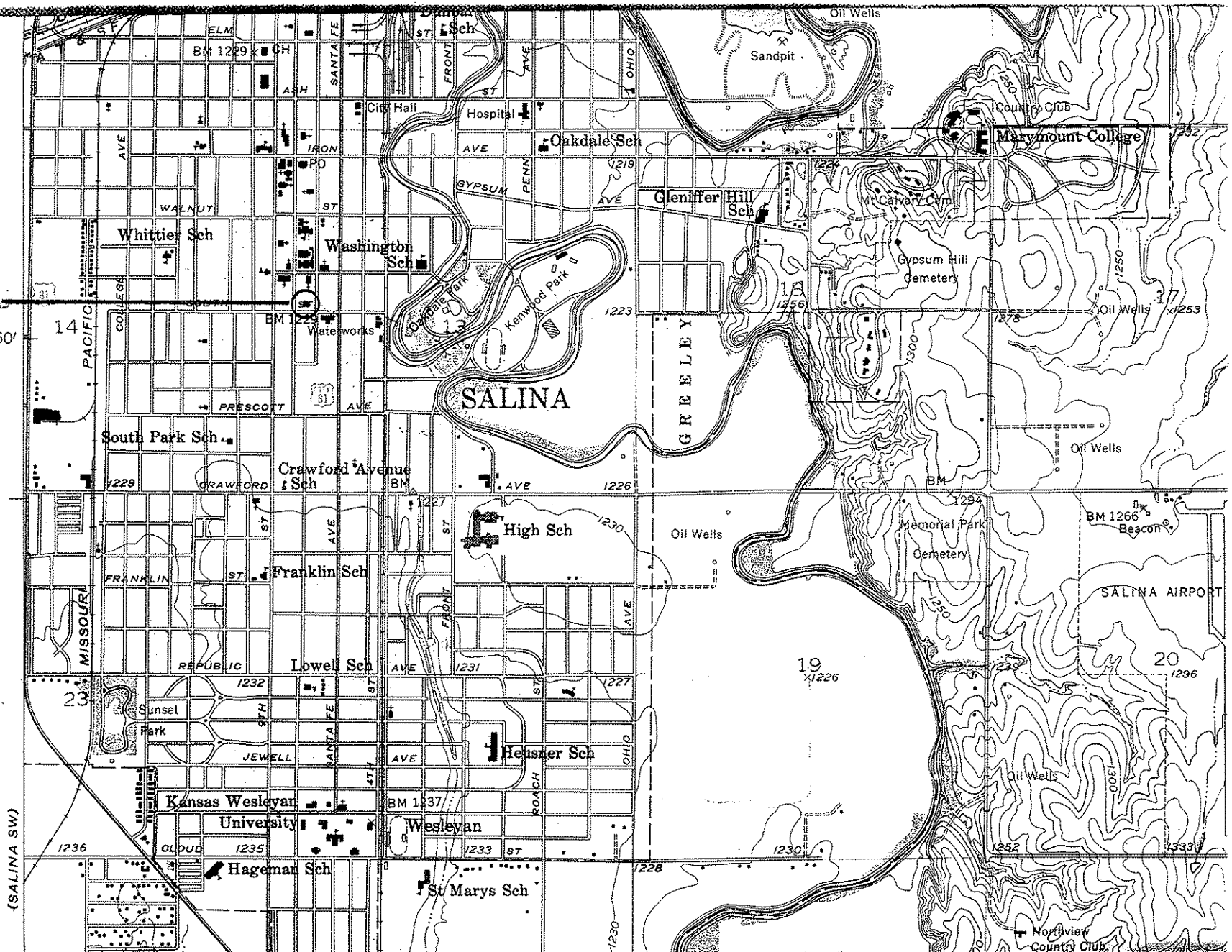
US GOVERNMENT PRINTING OFFICE : 1993 O - 350-416 QL 3

VERBAL BOUNDARY DESCRIPTION

The nominated property consists of lots 181, 183, 185 and 187 on Seventh Street and Lots 182, 184, 186 and 188 on Santa Fe Avenue plus vacated alleyway, Original Town of Salina, Saline County, Kansas.

BOUNDARY JUSTIFICATION

The nominated property includes the entire parcel historically associated with the fraternal meeting hall.

Masen Temple
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