

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

DATA SHEET

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NOV 15 1977

DATE ENTERED

MAR 29 1978

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORMSEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS**1 NAME**

HISTORIC

Saratoga Masonic Hall

AND/OR COMMON

Saratoga Masonic Hall

2 LOCATION

STREET & NUMBER

First and Main Streets

___ NOT FOR PUBLICATION

CITY, TOWN

Saratoga

___ VICINITY OF

CONGRESSIONAL DISTRICT

First

STATE

Wyoming

CODE

56

COUNTY

Carbon

CODE

007

3 CLASSIFICATION

CATEGORY

 DISTRICT
 BUILDING(S)
 STRUCTURE
 SITE
 OBJECT

OWNERSHIP

 PUBLIC
 PRIVATE
 BOTH
PUBLIC ACQUISITION
 IN PROCESS
 BEING CONSIDERED

STATUS

 OCCUPIED
 UNOCCUPIED
 WORK IN PROGRESS
ACCESSIBLE
 YES: RESTRICTED
 YES: UNRESTRICTED
 NO

PRESENT USE

 AGRICULTURE
 COMMERCIAL
 EDUCATIONAL
 ENTERTAINMENT
 GOVERNMENT
 INDUSTRIAL
 MILITARY
 MUSEUM
 PARK
 PRIVATE RESIDENCE
 RELIGIOUS
 SCIENTIFIC
 TRANSPORTATION
 OTHER: Social**4 OWNER OF PROPERTY**

NAME

Saratoga Lodge #14 A., F. & A.M.

STREET & NUMBER

First and Main Streets

CITY, TOWN

Saratoga

___ VICINITY OF

STATE

Wyoming

82331

5 LOCATION OF LEGAL DESCRIPTIONCOURTHOUSE,
REGISTRY OF DEEDS, ETC.

Carbon County Court House

STREET & NUMBER

Third and Pine Streets

CITY, TOWN

Rawlins

STATE

Wyoming

82301

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

Wyoming Recreation Commission, Survey of Historic Sites, Markers and Monuments

DATE

1967; revised 1973

 FEDERAL STATE COUNTY LOCALDEPOSITORY FOR
SURVEY RECORDS

604 East 25th Street

CITY, TOWN

Cheyenne

STATE

Wyoming

82002

7 DESCRIPTION

CONDITION

EXCELLENT

GOOD

FAIR

DETERIORATED

RUINS

UNEXPOSED

CHECK ONE

UNALTERED

ALTERED

CHECK ONE

ORIGINAL SITE

MOVED DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Saratoga Masonic Hall, one block north of Saratoga's main intersection at Bridge Street and State Highway 130, stands apart, physically, from other downtown commercial buildings. The nearest substantial building to it is the office and plant of the Saratoga Sun weekly newspaper, located across the highway, east of the hall. The lodge hall is a two-story, red brick, flat-roofed building with dimensions of 60'3" x 25'4". It is not a complicated building, architecturally, and only two faces of the building present details worthy of detailed description. The entire south face, or rear, of the building has been stuccoed to prevent deterioration of the brick, which was damaged during a fire that destroyed an adjacent structure. The west face is plain brick and contains no openings or ornamentation. Thin vertical cracks from top to bottom near the south end of the west face also may have been caused by the heat of the fire. Brick throughout the building shows some overall wear, but deterioration is particularly obvious near the west foundation.

On the east face of the hall, at the second story level, are four rectangular, double-hung windows capped by brick, segmental, relieving arches. Wood lug sills remain on three of the four, but that belonging to the south window apparently has fallen away or been removed. A single door entrance, also capped by a brick arch, is located at the south end of the east face. Above it hangs a metal Masonic emblem containing compass and square. A metal sign just north of the door, explaining that the building is the meeting place of Ancient, Free and Accepted Masons, is attached to brick of a color different from that used in the rest of the building, indicating it was used to fill a former building opening. Up to, and level with the eye, along the entire length of the building's east face the brick is gouged, and defaced by signatures and other graffiti.

The north face of the hall contains the main entrance and is the most impressive side of the structure. The second story level contains three rectangular windows, in size and design the same as those along the east face, but separated by brick pilasters and capped by corbelled brick arches. Between the pilasters and below the cornice are two rows of brick corbels. On the first story level numerous rectangular windows separated by a wooden framework flank a recessed, double-door entryway. Together, pilasters and windows accentuate the vertical appearance of the building. Above the various panels of store-front glass, many of which have been boarded up, are transoms containing individual square panes of colored glass. If repaired, the numerous lites of the first story could greatly enhance the building's facade. Attached to the second story of the north and west faces is a frame fire escape supported by log poles. Its white paint flaking, the wooden framework and stairs are obtrusive to the building, and their deterioration further detracts from the simple lines of the old, brick commercial block.

The building's interior consists mainly of two large, high-ceilinged meeting halls, one on each floor. At the south end of the main floor is a small kitchen, and at the south end of the second floor is a small storage area. It is the second story

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input checked="" type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1892

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

"Free Masonry Builds Its Temples in the Hearts of Men." Such are the words carved into the frieze of the Highlands Masonic Lodge Temple in Denver, Colorado. The social and religious ideals of freemasonry are gathered in this resounding and pithy expression which, in capsule form, is also a directive for living. But to the uninitiated it is a curious phrase that provides no immediate or clear understanding of the organization housed within brick and stone. A little research, however, can provide a basic understanding of the history and tenets of the fraternity.

Freemasonry is a collection of ideas, historical and mythical, that embody some of the most significant values inherent in Western Civilization. A mixed bag of secular and religious thought, freemasonry concepts combine the values of the equality and dignity of man with a belief in God and an afterlife. Just as a building manifests an architectural conception, the concepts of freemasonry are manifest in the visible organization of the Masonic brotherhood.

Although the brotherhood traces its philosophical roots from ancient times, the name "freemasonry," and the establishment of organizational entities called "lodges" are traceable to fourteenth century England. The membership of the fraternity originally contained only "operatives," or those who plied the craft of masonry and who were "free" of certain obligations. But eventually, particularly in the seventeenth century, freemasonry became "speculative," and included in its ranks those who adhered to organizational and philosophical principles rather than those who held masonry as a livelihood. Thus, a basis for the continuation and growth of the organization was established.

The traditions of freemasonry were carried across the Atlantic to America, probably with the earliest emigrants, although the earliest documented date of a lodge meeting in America is the year, 1715. The spread of freemasonry from east to west in America apparently parallels historical settlement patterns. Members of the fraternity were among those who traveled to California for gold, to Oregon for homesteads, or to Utah for freedom of religion.

Masonic activities in the area that is today Wyoming are recorded to have taken place as early as July 4, 1862, when approximately twenty Masons in a wagon train headed west along the Oregon Trail held a conclave at Independence Rock, a midway point along the 2000-mile-long route. The first organization of Freemasons in Wyoming, however, was established shortly after the creation of Wyoming Territory and the completion of the transcontinental railroad through that territory. On

9 MAJOR BIBLIOGRAPHICAL REFERENCES

See Addendum

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY Less than one acre

UTM REFERENCES

A 13 349055 4590685
 ZONE EASTING NORTHING

B
 ZONE EASTING NORTHING

C

D

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

Mark Junge, Historian

ORGANIZATION

Wyoming Recreation Commission

DATE

April 19, 1977

STREET & NUMBER

604 East 25th Street

TELEPHONE

(307) 777-7695

CITY OR TOWN

Cheyenne

STATE

Wyoming 82002

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL X

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

Sam L. Wilson

TITLE

Wyoming State Historic Preservation Officer

DATE

October 27, 1977

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I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE

3-29-78

ATTEST:

Nathaniel Cole

KEEPER OF THE NATIONAL REGISTER

DATE

3-17-78

KEEPER OF THE NATIONAL REGISTER

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hall that is the meeting place of the Masons, and which contains oak furniture and the ceremonial fixtures belonging to the lodge. Access to it is gained from the southeast entrance by a wooden stairway, at the head of which are two, single-door entrances leading to the main hall. Since the main entrance to the first floor meeting hall is temporarily blocked, access to it is also from the southeast entrance.

In summary, the Saratoga Masonic Hall, although standing physically apart from other downtown buildings and highly visible to travelers along State Highway 130, is not a complicated building, architecturally. However, even in such a functional structure there is a modicum of ornamentation, indicating some concern by the owner for aesthetic possibilities. Overall, it is representative of late-nineteenth century period of construction in Saratoga, when businessmen replaced the log and frame establishments of Saratoga's central business district with investments of brick and stone.

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October 7, 1868 Cheyenne Lodge became the first Masonic organization established in Wyoming, receiving its charter from the Grand Lodge of Colorado. The next three lodges established in the territory were those at South Pass City (November 20, 1869), Laramie (September 28, 1870), and Evanston (October 1, 1872). Representatives from the four lodges met in the town of Laramie on December 15, 1874 and organized the "Most worshipful Grand Lodge of A., F. and A. M. of Wyoming" with a membership of 214 Masons. The fifth lodge established in Wyoming was the Rawlins Lodge, which was granted a dispensation to organize on October 10, 1876. It was the Rawlins Lodge which, on February 2, 1892, provided a dispensation to Saratoga lodge members, allowing the latter to organize as the state's fourteenth lodge.

Saratoga, or Warm Springs as it was once called, is a commercial center in the Upper North Platte River Valley. Named for the famous New York spa, Saratoga grew up at the site of a mineral hot springs along the river. The sulphurous pools attracted Indians as well as whites who immersed themselves in the hot baths for their health. Saratoga's growth in the last quarter of the nineteenth century was based, however, mainly upon agriculture in the surrounding valley, particularly stockraising. In the 1870's homestead settlers, and entrepreneurs with larger holdings—such as Sir Henry Seaton Karr and the Swan Brothers—began to obtain land and water rights in the valley. Tourism also became a factor in the growth of the local economy, and mining provided occupations for some. Particularly noteworthy in this regard was a development to the south, the Grand Encampment copper boom, that took place in the last few years of the century. Further up the valley and north of Saratoga is Hanna, a significant coal operation following the demise of the nearby Carbon Coal Mines.

The decade of the 1890's, during which the Saratoga Lodge was established, was one of hard times on a national scale, especially following the Panic of 1893. The year 1894 was one in which the Pullman Company employees struck, and in which Coxey's Army marched on Washington, D. C. to demand a public works program. According to Historian, T. A. Larson, the effects of the economic crisis were felt in Wyoming also, as property valuation declined and the cattle industry was diminished. Locally, east of Saratoga and across the Medicine Bow Mountains, major enterprises in the town of Laramie—such as a flour mill and cigar factory—closed, and the town's rolling mill operated fitfully after peak employment in 1890.

A writer for the Saratoga Sun, in a newspaper article of December 15, 1892, admitted that business in Saratoga was not booming, but pointed out that the construction of town buildings had not abated.

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The past year, while a quiet one in every branch of business, has witnessed a remarkable growth in this town. A large number of buildings, principally of brick, have been built, and without the shadow of a boom, the town has reached a point where values have become stable and business permanently established. If Saratoga had the monthly wages paid out to its inhabitants that many places along the U. P. road receive, it would soon take rank with any city in the state. As it is her progress is encouraging, and is evidence that no better place could be found than this town in which to invest, if one desires to take advantage of the rise in real estate, which certainly must follow the prosperity of 1892.

Few people of our own town or valley, appreciate what has been done here in the past year, and to the end that they may fully understand the growth of the town, THE SUN enumerates below, some of the most important improvements, and their cost, for the year just closing.

The total amount spent in Saratoga for building purposes in 1892 was \$51,000,... not by any means a poor showing for the town during a dull year," according to the Sun. "It is safe to say," the article continued, "that a town that spends \$51,000 in building, with no boom or other excitement, is in a very prosperous condition."

First among the buildings described by the Sun was the Chatterton, Burdick and Whittlesey building, a brick, two-story structure finished about February 1, 1892, and which temporarily housed the Saratoga Masonic Lodge. Another was that of a top floor added to the Couzens and Co. Block, at a cost of \$1500. The completed, two-story brick structure was purchased by the Masonic Lodge for a total cost of \$3600. On February 9, 1893, one year following the institution of the lodge, the Saratoga Masons moved into their new hall, and have held meetings there to the present day. The lodge used the building's top floor for their meetings, while initially the main floor was leased to storekeeper A. Johnson Doggett. In 1895 the Doggett lease was discontinued and the lower floor used as a school. In addition to Masonic meetings, the meetings of a number of other organizations have been held in the Couzens Block, including those of the Odd Fellows, Union Fraternal League, Knights of Pythias, Pythian Sisters, Woodmen of the World, Modern Woodmen, Women of Woodcraft, Ladies Circle of Woodmen of the World, Rebekahs, Jobs Daughters, a local committee of the Republican Party, and even the Ku Klux Klan. For forty years, from 1893 to 1933, the I.O.O.F. leased the building until they built their own hall.

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The membership of the Saratoga Lodge indicates that there is a relationship between that organization and the political, economic and social development of Saratoga and the Saratoga Valley. Membership has included prominent persons in the community such as J. H. Mullison, an early-day rancher and ranger of the Medicine Bow National Forest; J. W. Crawford, an attorney; A. R. Couzens, an outstanding Saratoga businessman; Barton T. Ryan, a rancher and sawmill operator; and William Brauer, a rancher and a man who notched a permanent place in lodge history because of his financial contributions to the lodge. Brauer is particularly remembered for taking out an \$800 mortgage on his Lake Creek ranch in 1895, offering the money to the lodge as a loan when their meeting place was threatened by a mortgage foreclosure. In those days of financial insecurity, Brauer's act of kindness was a tribute to his love for the fraternity and earned for him the title, "Father of His Lodge." Among the members of the Saratoga Lodge who were prominent on a state-wide basis were W. L. Kuykendall and Fenimore Chatterton. Rancher-author Kuykendall was the first Secretary of the Laramie County Stockgrowers Association, which later developed into the very powerful political, economic and social organization called the Wyoming Stockgrowers Association. He held the office of Grand Secretary of the Grand Lodge of Wyoming from 1886 to 1915, and was Grand Sire of the I.O.O.F. He also authored the book, Frontier Days. Fenimore Chatterton, like Kuykendall, wrote a book (Yesterday's Wyoming) and held high office in the Grand Lodge of Wyoming including the posts of Junior Grand Warden (1893-1894), Senior Grand Warden (1890-1891, 1894-1895) and Grand Master (1895-1896). He was a businessman who worked at Fort Steele in partnership with post trader and chain-store operator, John W. Hugus, and was also in business with Hugus' brother, Wilbur, in Saratoga's first general store. Chatterton platted the town of Saratoga, forming blocks on both the east and west sides of the river, and was one of the owners of the town's Hot Springs Hotel. He was also involved in mining and reclamation activities in the valley, and promoted the construction of the Saratoga and Encampment Railroad which was completed in 1908. Chatterton's most significant political achievement was to serve as acting Governor in 1903. He had been Secretary of State and acceded to the Governorship upon the death of Deforest Richards.

The Saratoga Masonic Lodge Building is significant for several reasons, one of which is not its architecture. The building is characteristic of many brick business establishments built at the turn of the century. Furthermore, it is only one of a number of brick buildings in downtown Saratoga, even though it stands apart from the main business block. Its lack of architectural distinction, however, does not disqualify the Saratoga Masonic Lodge for the National Register. The lodge should be enrolled in the Register for at least two historical reasons:

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first, for more than three-quarters of a century the building has been the home of the Saratoga Masons, a lodge within a larger organization that has long and complex roots; second, the lodge is noteworthy because of its membership, which has contained leaders in both community and statewide affairs.

According to J. J. Humphrey, a student of the implications of masonry in Laramie and Territorial Wyoming, masonry had a profound effect upon the political development of Wyoming during the period from 1870 to 1885. "Its members participated at all levels in the political activities of the Territory," wrote Humphrey, "and the acknowledged political leaders of Wyoming were, for the most part, members of the Masonic Fraternity." Humphrey claims that masonry's social influences were even more far-reaching than its political influences, demonstrating that the Masonic lodges of the early Territory contained a very diverse social group. On the other hand, Humphrey claims that masonry was not simply a social organization, nor was it simply a stepping stone in the advancement of individual careers. He points out that political activism has not been the summum bonnum of lodge membership and that, in fact, masonry discourages political discussions within the walls of the lodge. Significant to him, rather, is that the moral values cultivated in masonry incline members toward positions of community leadership. However, assuming that social intercourse is a factor in the decision-making process, the lodge surely has provided an opportunity for fraternization of prominent members of the community.

Although it is a moot point that Masonic membership may be the cause, rather than the result of, political ambition, it is apparent that many important Territorial Wyoming political leaders were Masons. "All in all," concludes Humphrey in his study, "Masons took an active part in every type of activity

that the community and Territory offered. There were Masons involved in everything from the worst scandal of the Nineteenth Century in Laramie to the founding of the University of Wyoming and the writing of the first State Constitution. Masonry had an elevating influence upon members of the Order and this was generally disseminated into their several vocations and avocations.

Humphrey's thesis does not cover the period in which the Saratoga Lodge was established, but it may be surmised that, if his thesis is valid, it could be extended to include a period wider than that of 1870-1885. Furthermore, if the political and social importance of an organization can be gauged by its constituency, then the Saratoga Masonic fraternity was significant to the local community, as well

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as to the wider community of the Territory or State. The Saratoga Masonic Hall thus deserves to be recognized as a significant meeting place of community decision-makers, and perhaps even as the site of decision-making activity. However, the role of the Saratoga Lodge, and the roles of its individual members in the history of the Saratoga Valley, need further study before conclusive statements can be made concerning the relative significance of the fraternity in the history of the valley and the state.

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