

United States Department of the Interior  
National Park Service

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# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

### 1. Name of Property

historic name Lebanon Lodge #22  
other names/site number N/A

### 2. Location

street & number 106 West Aztec N/A Not for publication  
city, town Gallup N/A vicinity  
state New Mexico code NM county McKinley code 031 zip code 87301

### 3. Classification

<b>Ownership of Property</b>	<b>Category of Property</b>	<b>Number of Resources within Property</b>	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<b>Contributing</b>	<b>Noncontributing</b>
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<u>        </u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>        </u>	<u>        </u> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>        </u>	<u>        </u> structures
	<input type="checkbox"/> object	<u>1</u>	<u>0</u> objects
		<u>        </u>	<u>        </u> Total

Name of related multiple property listing: Historic Resources of Downtown Gallup, McKinley  
County, New Mexico

Number of contributing resources previously listed in the National Register 0

### 4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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.  See continuation sheet.

*Ann W. Nelson* 12-29-88  
Signature of certifying official Date  
Historic Preservation Division, Office of Cultural Affairs,  
State or Federal agency and bureau State of New Mexico

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

\_\_\_\_\_  
Signature of commenting or other official Date  
\_\_\_\_\_  
State or Federal agency and bureau

### 5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register. *Beth Boland* *2/14/89*  
 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:) \_\_\_\_\_

\_\_\_\_\_  
Signature of the Keeper Date of Action

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**6. Function or Use**

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Historic Functions (enter categories from instructions)

Social/meeting hall

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Current Functions (enter categories from instructions)

Social/meeting hall

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**7. Description**

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Architectural Classification

(enter categories from instructions)

Other: Decorative Brick

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Materials (enter categories from instructions)

foundation Concretewalls Brick

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roof Not visibleother Concrete

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**Describe present and historic physical appearance.****SUMMARY**

The 1932 Lebanon Lodge is a two-story, flat-roofed, rectangular Decorative Brick Commercial style structure, built of blond brick. Located on Aztec Avenue, this building is out of the busy retail area along Coal Avenue, and is more closely associated with other civic buildings downtown. It is in good condition and retains its original appearance.

**DESCRIPTION**

The decoration on the building is distinctively restrained. The parapet is outlined by a cast concrete cap and a horizontal band. Between these two lines on the strictly symmetrical main facade, there are three, small, embossed symbols representing the various Masonic orders. Two somewhat larger symbols are placed above and on either side of the central entrance. Throughout the building the almost square, metal, casement windows are symmetrically placed, and have decorative brick lintels with small "keystone shields and concrete lug sills.

The most interesting feature of the building is the classically detailed front entrance. The solid double-leaf door has a cast concrete surround with entablature. Above the lintel, the pediment is supported by an ancon on either end. The pediment is plain with entablature molding around the top. This entry is in the center of the main facade, and is four steps above ground level.

**8. Statement of Significance**

Certifying official has considered the significance of this property in relation to other properties:

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nationally  statewide  locally

Applicable National Register Criteria  A  B  C  D

Criteria Considerations (Exceptions)  A  B  C  D  E  F  G

Areas of Significance (enter categories from instructions)  
Other: Fraternal organization

Period of Significance  
1932-1938

Significant Dates  
N/A

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Cultural Affiliation  
N/A

Significant Person  
N/A

Architect/Builder  
Unknown

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

SUMMARY

This building is historically significant as the temple of the Lebanon Lodge #22 of Ancient Free and Accepted Masons, the twenty-second Lodge chartered under the Grand Lodge of New Mexico. As such it represents an organization which, though difficult to document, played an important role in the history of Territorial New Mexico, and in the development of towns such as Gallup which grew up in response to the coming of the railroad. Architecturally, it is significant as an unaltered example of the Decorative Brick Commercial Style, distinguished in this instance by Classical detailing. Still used for its historic function, the building continues to represent the importance of this Masonic Lodge to its members and its solid place in the community.

HISTORICAL SIGNIFICANCE

To understand the significance of a Masonic Lodge in a particular community, it is necessary establish a broader context of what Freemasonry is and of its history and role in the United States and in New Mexico.

History, Organization, and Significance of the Masonic Lodge in the United States

Freemasonry is the largest international secret society, and four out of five of its members live in the United States. Masonic legend traces the origin Masonry back to the building of King Solomon's temple. Its historic roots go back to the Medieval guilds of cathedral-building stone masons, who established a system of signs and passwords to distinguish members, and who called their work sheds "lodges". After the period of intense cathedral building ended with the Protestant Reformation, the organizations remained, their members eventually becoming "speculative", rather than operative,

See continuation sheet

**9. Major Bibliographical References**

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 # \_\_\_\_\_

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: \_\_\_\_\_

**10. Geographical Data**

Acreage of property Less than one acre

UTM References

A 

1	2	7	0	4	8	6	0	3	9	3	3	6	1	0
Zone			Easting				Northing							

C 

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

B 

Zone			Easting				Northing							

D 

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

See continuation sheet

Verbal Boundary Description

The nominated property consists of lots 20 and 21, Block 6, A&P Addition.

See continuation sheet

Boundary Justification

This is the historic boundary of the Lebanon Lodge property.

See continuation sheet

**11. Form Prepared By**

name/title <u>Corinne Sze (final additions and revisions)</u>	<u>Greg Hicks (original nomination)</u>
organization _____	date <u>12/9/88</u>
street & number <u>1942 Stagecoach Road</u>	telephone <u>(505)983-5605</u>
city or town <u>Santa Fe</u>	state <u>New Mexico</u> zip code <u>87501</u>

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masons. The tools of the builder evolved into symbols of Masonic teaching, which is still called "the craft" by its adherents. The modern Masonic organization dates from 1717, when four English lodges met in London to form the Grand Lodge of England, the mother lodge, under which all sanctioned Masonry gradually became centralized.

Masonry is a brotherhood and, though not a religion, offers its members many elements of religious experience - an exclusive meeting place, a sense of belonging, rites (including those for burial), rituals, and moral teachings based on such tenets of brotherly love, relief, truth, and duty. Their meeting places are called "temples" which are "consecrated", and members are required to subscribe to a belief in "the Great Architect of the Universe", a formulation broad enough to permit a wide range of religious belief. According to its adherents, Masonry teaches a way of life which affects all areas of living. Members are welcome in any lodge worldwide and are united by common teachings as well as by certain signs and rituals known only to the initiated. They feel a strong sense of duty to help one another, and a confidence in a fellow member that they might not feel in an outsider.

In the United States, the lodges are organized by state. Each state has a Grand Lodge which is sovereign onto itself and which charters individual chapters within the state. Individual lodges bring the initiate through the first three levels into which Masonic teachings are organized. After achieving the third degree, a Mason can take advanced training in either or both the Scottish or York rites. The Scottish rite is organized into degrees, numbered four through thirty-two. The York rite has no degrees but offers four organizations. There are also a number of related organizations open to Masons, their female relatives, or children, such as the Shrine (Ancient Arabic Order of Nobles of the Mystic Shrine), the Order of the Eastern Star, the Order of Rainbow for Girls, and the Order of DeMolay.

After 1717, the Craft became a prestigious organization in England attracting members of royal society and the upper classes. From there it spread to Continental Europe and eventually throughout the world. Masonry early acquired the hostility of the Catholic church which threatened with excommunication any who joined a Masonic order. More recently it has also been banned by Hitler's Germany and Franco's Spain, as well as by the USSR and other Communist governments.

Masonry was brought by English colonists to the New World, where it was also an elite movement. In 1733 the first lodge was granted a charter in Boston, and the Craft quickly spread through the colonies. Among its early adherents were the leading patriots of the Revolutionary period, including

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Benjamin Franklin who published the first Masonic literature in the colonies, George Washington, Thomas Jefferson, John Hancock, Patrick Henry, and Paul Revere. According to accounts of Masonic history, much Revolutionary activity was planned under the secrecy of the Lodges and the Boston Tea Party, for one, was an entirely Masonic undertaking. However, little is said of the role of Masonry in standard histories of the United States.

History of the Masonic Lodge in New Mexico

Fraternal organizations flourished in the United States in the late 1800's and early 1900's, playing an important role in the social integration of the millions of immigrants who came to the New World. Proliferating in the Midwest and West, these groups were strong in New Mexico where immigrants of non-Spanish origin came into a land that had long been settled, if sparsely, by members of other cultures - first Indian and then Spanish - and where the long-entrenched Catholic church had unchallenged control of religious and political life and of whatever schooling was to be found. The lodges were a unifying force for non-Catholics of whatever religious persuasion, offering fellowship in an otherwise socially isolated environment, a degree of economic security in the form of charity and mutual aid before the advent of governmental social services, a sort of social status through belonging which was also possibly a means of social ascent, and upon death often a place of burial. In many communities the Masonic cemetery was the first and only place available for non-Catholic burials.

Although some Masons were among the non-Spanish trappers and traders, who had come to New Mexico while it was still under Mexican control, organized Masonry arrived with the American troops who occupied the area after 1846 when it became a possession of the United States. The first lodge to enter New Mexico was a traveling, military lodge, chartered in 1847 under the Grand Lodge of Missouri which continued to have jurisdiction over the Masonry in the Territory until the formation of the Grand Lodge of New Mexico in 1877. The first permanent lodge in the Territory was officially chartered in 1851 in the Territorial capital, Santa Fe.

As in the United States as a whole, the Masons were from the start among the foremost military, business, and political leaders of the Territory, including military men such as Colonel (later General) Sterling Price, Colonel E.W.B. Newby, and Colonel Kit Carson, and merchants such as Cerain St. Vrain and Charles Bent, the latter the first civilian governor of the Territory. Many more Masons came to New Mexico after the Civil War, such as lawyers Stephan B. Elkins, and Thomas Catron. As elsewhere, Masonry was in effect a Protestant, predominantly Anglo-Saxon organization. Its ranks continued to

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contain many prominent New Mexicans, including leading members of the Santa Fe Ring, a powerful group of lawyers, politicians, and businessmen which crossed party lines and who conspired to control wide-ranging political and business interests of the Territory. Nevertheless, on the whole, historians have generally said little of the intangible, difficult to document, historic role of Masonry in the state or in individual communities. One exception on the state level is the crusade spearheaded by Masons, including many members of the Ring, to end Catholic teaching privileges and influence in the public schools. (Kropp, pp. 341-358)

History and Significance of the Lebanon Lodge, #22

With the coming of the railroad in the 1880's and the development of mining in many areas of the Territory, many more Masons came into New Mexico. In towns such as Gallup which sprang up at the railheads, and which were growing with the development of nearby mines, leading citizens soon formed Masonic lodges. These fraternal secret societies provided a unifying force among men of varying religious faiths, from widely separated origins, who had left behind most social and familial ties. There they found the friendship, support, and sense of belonging that a Masonic Lodge offered. A need to belong may have been particularly intense in Gallup, given her location on the edge of the Navajo and Zuni Indian lands.

The specific contributions and exact role of Masons in a community are difficult to document because of the reticence of the organization to publicize even its charitable activities. Further, Masonry does not proselytize or seek to convince others of the advantages of membership to the point that prospective members must take the initiative in asking to join. Possibly because of the difficulty of precise documentation, histories of the United States and of New Mexico do not focus on the role of Masonic fellowship might have played. Histories of individual lodges tend to concentrate on milestones, individual and communal, such as rites established, degrees conferred, officers chosen, property bought and sold, and buildings built, or more broadly on such matters as the vicissitudes of establishing meeting places, and the biographies of prominent members.

The first step toward founding the Lebanon Lodge No. 22 in Gallup was taken in December of 1893 when twelve Masons met in the office of E.H. Harlow, master mechanic of the railroad, and decided to form a lodge. The founders were members of lodges in a variety of Western and Midwestern states and also included two men from England. Almost a year and many meetings later, on November 22, 1894, the Lodge was consecrated. In the early years much of the

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attention of the group was devoted to the problem of finding a suitable meeting place which was finally resolved in 1932 with the building of the Temple which remains their meeting place today.

The group's first official meetings had been held in a room over Dr. Robinson's drug store. The meeting place was moved on August 10, 1896 to the Knights of Pythias Hall, and again in about 1908 to the Odd Fellows Hall. A year later it was decided to build a second story over a Mr. Beddow's single-story commercial building. This was done at a cost of \$3,750.00 and was financed by selling bonds to lodge members and other Masons. In November of 1910, the first meeting was held in the new second-story hall, which was officially consecrated a few months later.

The early history of the lodge includes much buying and selling of property. For example, in 1908 lots belonging to the lodge were sold to a Mr. Kenney. In 1915 an opportunity to buy the portion of the building below their hall was refused by the lodge which continued to investigate possible building sites. In 1916 ten lots north of the county hospital were purchased for \$3,000. In 1921 the Knights of Pythias exchanged their three lots for the Lodge's second-story hall plus \$4,000 in cash, a deal which would eventually make possible the building of the temple. (Shively, et al.)

In 1932 the United States government paid \$18,800 for these lots on which to build new post office. With this money in hand the lodge could finally go about securing a proper temple. Without delay property was bought and a cornerstone laid. Brother William Bickel, the owner and operator of a local insurance business, was the chairman of the building committee. The construction was supervised by Brother S.E. Wood, the Gallup city engineer, and was completed at a total cost of \$32,919.05. The official dedication in November of 1932 was attended by the Grand Officers from Albuquerque, who were the highest officials of New Mexico Masonry, and scores of other visiting Masons from other New Mexico and Arizona lodges (Shively, et al.; Gallup Independent, 11/22/1932).

During the years of working to build the temple, membership in the Lebanon Lodge was growing until it was one of the largest lodges in the state (The Gallup Independent, 11/22/1932). It grew from twelve charter members in 1894 to 239 in 1944 (no figures are available for 1932). Also affiliated bodies had been established: the Order of the Eastern Star in 1906; the Royal Arch Masons in 1913; the Baldwin Commandery in 1914; the Order of DeMolay in 1924; the Order of Rainbow Girls in 1927; the Shrine Club and the Scottish Rite Club (no dates available). Thus by the time the Temple was completed, there was a flourishing Lodge with its affiliated groups to use the new space.



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As has been said elsewhere, the significance of the New Mexico lodges lay in their membership (Kropp, p. 344). So in Gallup the founders and the later membership represented a cross section of community and business leaders. Among the charter members, in addition to railroad mechanic Harlow, were C.N. Cotton of Cotton Mercantile, Henry and Edward Hart of Hart Hardware, Simeon Frost and E.H. Harlow of the Santa Fe Railroad, and W.F.C. Gibson of the Gibson Mine. Past Masters have included a full spectrum of leaders from the major professional activities of the town, such as the Gallup town engineer (1913), a future warden of the New Mexico State Penitentiary (1916), a Santa Fe Railroad official (1927), a Gamerco mine official (1928), and in later years an Indian trader, (1942) a prominent physician (1945), a prominent attorney (1946), and a teacher and future Superintendent of Schools (1948). The broader significance of the Lodge rests in intangibles such as friendship, personal ties, and the possibilities for mutual assistance which can only be inferred and are impossible to quantify.

The building itself represents the culmination of decades of effort to provide a worthy meeting place for this society of men who were among the most prosperous citizens of a town that was never overly prosperous. In the words of the lodge's official history: "Throughout the first forty years of the life of the lodge, it appears that members were looking forward to the day when they could build a new and beautiful temple".

The period of significance of the building extends from 1932, the year it was built, to 1938 an arbitrary termination at the fifty-year limit, because the building continues today to serve its historic function, and to represent the significance of the lodge in the community. The Lebanon Lodge is still very active in Gallup and meets regularly in this building. Members take great pride in their temple; a recent offer to purchase it was flatly refused.

ARCHITECTURAL SIGNIFICANCE

Architecturally, the building is a good example of what is called the Decorative Brick Commercial style used, in this instance, for a non-commercial purpose. It is distinguished within that style by unusual Classical Revival detailing around the front entrance, which is made even more impressive by contrast with an otherwise starkly plain facade. The building is unaltered and in good condition.

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A Century of Freemasonry in Las Cruces, 1867-1967. Aztec Lodge #3 A.F. & A.M., 1967.

A Century of Freemasonry in New Mexico. Santa Fe, New Mexico: Montezuma Lodge #1 A.F.& A.M., 1951.

Kropp, Simon F. "Albert J. Fountain and the Fight for Public Education in New Mexico," Arizona and the West, 11 (1969): 341-358.

Langston, LaMoine. A History of Masonry in New Mexico. Roswell, New Mexico: Hall-Poorbaugh Press, Inc., 1977.

Schmidt, Alvin J. Fraternal Organizations. Westport, Connecticut: Greenwood Press, 1980.

Shively, C.T., Herman H. Clausner, and John Perry (Committee). 1894-1944, Lebanon Lodge No. 22. (unpublished)

Waite, Arthur Edward. A New Encyclopedia of Freemasonry. New York: Weathervane Books, 1970.

Whalen, William J. Handbook of Secret Organizations. Milwaukee: The Bruce Publishing Company, 1966.

Newspapers

Gallup Independent, November 22, 1932.

Interviews

Eurell Malone. Lebanon Lodge Secretary and Past Master (1953). April 15, 1988, (by James A. Mathien).

Leo W. Peed. Lodge Master (1988). April 15, 1988, (by James A. Mathien).

Benjamin W. Friedman. Secretary, Santa Fe Scottish Rite. October 24, 1988, (by Corinne Sze)