

United States Department of Interior
National Park Service



1597

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 Independent Order of Odd Fellows, Lodge #189 Building
other names/site number N/A

2. Location

street & number 1335 Main Street N/A not for publication
city or town Marinette N/A vicinity
state Wisconsin code WI county Marinette code 075 zip code 54143

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.)

Alvin L. G...
Signature of certifying official/Title
Deputy State Historic Preservation Officer-WI

11/18/93
Date

State or 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

I.O.O.F. Lodge 189 Building

Marinette

Wisconsin

Name of Property

County and State

4. National Park Service Certification

I hereby certify that the property is:

entered in the National Register.

See continuation sheet.

determined eligible for the National Register.

See continuation sheet.

determined not eligible for the National Register.

See continuation sheet.

removed from the National Register.

other, (explain):

Elson H. Beal

1-7-99

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property
(check as many boxes as apply)

private

public-local

public-State

public-Federal

Category of Property
(Check only one box)

building(s)

district

structure

site

object

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

contributing noncontributing

1 0 buildings

_____ sites

_____ structures

_____ objects

1 0 total

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

N/A

Number of contributing resources is previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

SOCIAL: meeting hall

COMMERCE/TRADE: restaurant

Current Functions

(Enter categories from instructions)

COMMERCE/TRADE: restaurant

COMMERCE/TRADE: bakery

7. Description

Architectural Classification

(Enter categories from instructions)

Late 19th and 20th Century Revivals

Materials

(Enter categories from instructions)

Foundation Brick

walls Brick

roof Asphalt

other Wood

Narrative Description

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

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Introduction:

The Independent Order of Odd Fellows Lodge #189 Building is a two-story, commercial vernacular block constructed of load-bearing cream-city brick with modest stone and brick design elements. The 1889 building's primary facade has six individual window bays at the upper story, and historically had three storefronts, the storefronts being divided from each other by two projecting brick piers that extend to the cornice. The building's primary facade is highly intact above the storefront area; the storefronts have been altered in a manner not uncommon to commercial structures of this vintage and which does not adversely impact the building's integrity in light of its area of historic significance. The building's east-facing facade, which adjoins a residential street, evidences only minor alterations; the west and rear facades, which have undergone some alterations and small additions, were historically not publicly visible and have little impact on the building's overall integrity.

Physical Context:

The Odd Fellows Building is located on Main Street near the eastern limits of the central business district of Marinette, a city with a 1990 population of 11,843¹ located at the eastern extremity of the border between Wisconsin and the Upper Peninsula of Michigan. Marinette is bordered to the north by the Menominee River, which also separates Marinette from the slightly larger city of Menominee, Michigan; the two cities' histories as lumbering and sawmilling cities are correspondingly closely related. Marinette is bordered to the east by the bay of Green Bay, into which the Menominee River empties; the area between the central business district and the river's mouth is predominately occupied by residential and light industrial land uses.

The Odd Fellows Building stands at the corner of Main Street and Odd Fellows Street; the building's primary facade faces northeast across Main Street, which is oriented in a northwesterly-southeasterly direction. The building is the largest extant historic structure in its immediate vicinity, which consists primarily of one-story historic and non-historic commercial buildings to the northwest along Main Street and residential structures to the west and south. To the northeast of the building lies a large open parcel beyond which lies a railroad right-of-way and the river. As cited previously, this location appears to fall near the eastern extent of the historic expansion of the Marinette central business district, which had reached nearly its current size and configuration by the date of this building's construction.

General Features:

The Odd Fellows Building is a nineteenth-century, brick, commercial vernacular block with modest ornamentation. It has six bays at the second story of the primary facade and historically had three storefronts, divided from each other by two-story brick piers. The east-facing facade consists of four second-story bays and a grouping of four more condensed bays near the rear of the first floor. The west-facing facade is entirely utilitarian, having historically adjoined another building, and has only three irregularly-placed non-historic openings. The rear facade of the building also has irregular bays and is highly utilitarian. All of the historic windows are of the same dimensions, measuring approximately seven feet in height and three feet in width; all historic windows have original one-over-one, double-hung

¹ Wisconsin Blue Book, 1993-1994. Madison: Wisconsin Legislative Reference Bureau, 1993, 751.

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wood sash. All of the historic windows also have rough-faced limestone lintels set flush with the surrounding brick and slightly projecting, smooth-tooled sills. The building has a shed roof behind a slightly projecting parapet, and no visible foundation.

Primary (northeast-facing) facade:

The building's historic primary facade has six bays at the second floor, each of which is identical to the description given above. There is a slight variation in the shade of the brick above the second story windows, although the texture of the brick remains identical; this variation appears to date from the building's construction and does not appear to represent a subsequent alteration. The building's brick cornice projects slightly from the plane of the windows and storefronts; it consists of a single row of sawtoothed brick above a slight corbel table. Each storefront bay, and each pair of second-story bays, is framed by the lower portion of the cornice, which is marked by brick dentils, and by plain projecting brick piers which are joined to the cornice by curved brick features reminiscent of brackets. There are two piers framing the center portion of the facade; the corners of the facade are also treated as piers in the same manner. A limestone namestone is centered between the two central second-story bays; it is carved in relief on a pecked background and reads:

MARINETTE
LODGE No 189
I.O.O.F

A second slight corbel table extends across the building under the second-story windows and divides the upper portion from the storefronts below. The three storefronts have no apparent historic features, and consist entirely of non-historic materials. Each of the piers cited previously terminates at street level with a slightly projecting limestone block; the easternmost block is also incised with the date of the building's construction. With the exception of the storefront alterations, which are considered to not significantly impact the integrity of a building eligible for the National Register of Historic Places under Criterion A, the building's primary facade is highly intact.

Southeast-facing facade:

This facade may be divided visually into two blocks: a portion of the same height as the primary facade, and a smaller portion with a lower parapet at the rear. The southeast-facing facade consists of four evenly spaced second-story bays and four first-story bays concentrated in the lower rear portion of the facade. The northerly half of the first floor of this facade has no features with the exception of an extension of the storefront around the corner that extends approximately four feet, and the easterly side of the corner limestone block cited previously as having the date of construction incised on its northwest face. The storefront extension has been predominately bricked closed with non-historic brick and a small window inserted into the altered space. The easterly side of the limestone block bears an image of three oval chain links, the Odd Fellows symbol; these are carved in relief. The cornice of both blocks of this facade continue the sawtooth and corbel table detailing found on the building cornice of the primary facade. The second story's four windows are identical in all respects to those described above. The four bays at the rear of this facade consist of, from south to north: a pedestrian door leading to the staircase to the second floor; a pair of windows identical to those cited previously, but placed in a shared surround; a second pedestrian door; and a single window identical to those described previously. The initial door is surmounted by a gabled

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steep roof, which, while not original, appears to date from within the building's period of significance; the wood-paneled door has narrow sidelights and appears to be original to the building. The paired windows also appear to be unaltered; with wood casements, lintel and sill identical to those described previously. The second pedestrian door has original lintel and sill, but the door and transom have been replaced with non-historic materials. Three bricked-in arches are visible next to the sidewalk at this facade; these appear to indicate original basement windows, which were infilled in preparation for the regrading of the adjoining street during the late nineteenth and early twentieth centuries.

Northwest-facing facade:

The northwest-facing facade, which adjoined a two-story frame building through most of the period of historic significance,² has no known historic features and evidences some alterations that do not significantly impair the building's integrity. The facade has two irregularly-spaced openings at the second floor level; both the fire door near the building's primary facade and the fixed six-light window at the rear of the facade are entirely utilitarian.

Two low, one-story additions are adjoined to the extreme rear corner of the facade, the northernmost one being of concrete block with two glass block windows and the southernmost having synthetic siding. Both are non-historic, do not interfere with any historic materials or features and are not readily visible from the public right-of-way. As a result, these additions and the non-historic openings in this facade may be seen to have little impact on the building's integrity in accordance with its nomination for the National Register of Historic Places under National Register Criterion A.

Southwest-facing facade:

This facade constitutes the rear facade of the building, and as has little impact on the public perception of the building. The facade consists of three irregularly-spaced bays, two of which are similar in form and glazing to those cited on the primary facade. The central bay, which is off-center, is lower and smaller than the other two, indicating both original design and a non-historic alteration to the lower portion of the window opening. All three windows are protected by plywood panels affixed to the exterior of the sash. An exterior, and apparently non-historic, dark red brick chimney extends from ground level past the roofline near the center of the facade. A single utilitarian security door is located at the first floor level near the center of the facade, and the north corner of the facade is dominated by the low, one-story, non-historic additions described previously at the rear of the northwest-facing facade. As may be seen, this facade has undergone a level of alteration consistent with the utilitarian purpose of the facade and adjoining space, which are not visible from the primary facade. Although altered, this facade's relative integrity has little impact on the overall integrity of the building, and does not impact the building's integrity in accordance with its nomination for the National Register of Historic Places under National Register Criterion A.

² "Marinette." [New York: Sanborn Fire Insurance Map Company], 1884, 1895, 1921.

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Interior:

The interior of the first floor of the Marinette Odd Fellows building consists of two stores and associated support spaces, none of which have notable historic features. The interior of the second floor retains a relatively high level of integrity, particularly in the public spaces associated with the Odd Fellows lodge room. The second floor is reached by a staircase leading from the pedestrian door at the rear of the east-facing façade. The stairs have wood treads and are flanked by wainscoted walls. An open landing at the top of the stairs has no notable features and leads to a non-historic kitchen to the west and to the public restrooms to the east. The landing terminates at a pair of wide, wood double doors, which are original to the building. The doors open into the lodge hall, which occupies the entire front half of the building.

The Lodge hall consists of a single open room that spans the length of the building along the front façade. The ceiling is approximately twelve feet above the floor and is constructed of wide, pine boards, from which hang light fixtures dating from approximately the 1930s. The room's length is dominated by the tall windows evident on the primary façade; these windows are approximately eight feet in height and single spaced along the wall opposite the room's entry. Each window is in its original molded oak surround and retains the original double-hung, one-over-one sash. The windows terminate immediately above a low chair rail. The floor is of wide, pine boards, which have been covered by synthetic flooring in some places. Near the southeast corner of the room, a plain, five-panel door opens into the robing hall, which runs along the east side of the building behind the restrooms. This space is dominated by locker-like wood cabinets, used by lodge members to store costumes and other lodge business equipment.

Conclusion:

The Independent Order of Odd Fellows Lodge #189 Building is thus shown to have good integrity, particularly with regard to its character-defining features of the primary northeast-facing and secondary southeast-facing facades. The alterations discussed above to the northwest- and southwest-facing facades were carried out on historically obscured, utilitarian facades that were not significant elements of the building's public presence; these alterations are relatively minor and do not significantly impact the building's historic appearance. The alterations to the storefronts, although located on the primary facade, are of a manner considered consistent with alterations that may be reasonably expected on an individual commercial building eligible for the National Register of Historic Places under National Register Criterion A. As a result, the Odd Fellows building may be considered eligible for the National Register of Historic Places due to its historic significance, as discussed in Section 8 below.

I.O.O.F. Lodge 189 Building
Name of Property

Marinette
County and State

Wisconsin

8. Statement of Significance

Applicable National Register Criteria

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

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

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)

SOCIAL HISTORY

Period of Significance

1887-1948

Significant Dates

1887

Significant Person

(Complete if Criterion B is marked)

N/A

Cultural Affiliation

N/A

Architect/Builder

Brazier, Jack and Vergo, A.J.,
Contractors

Narrative Statement of Significance

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

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Introduction:

The Independent Order of Odd Fellows Lodge #189 Building is located near the eastern edge of the central business district of the city of Marinette, in extreme northeastern Wisconsin. Built in 1889, the I.O.O.F. Lodge 189 Building is eligible for the National Register of Historic Places under National Register Criterion A due to its historic significance as the center of activity and most visible public edifice pertaining to a locally prominent fraternal organization during the late nineteenth and early twentieth centuries. The Odd Fellows, as members of the organization were commonly known, were among the most prominent of several local chapters of nationwide fraternal organizations; members of the primary lodge and its associated membership groups espoused and practiced a complex set of rituals based on Christian moral standards, and provided mutual benefits for its members, as well as hosting community social events. As such, the Odd Fellows constituted a significant element of the social environment of the City of Marinette; these roles in the local community and their manifestation of a nationwide movement form the basis for the building's significance under National Register Criterion A. Although similar organizations proliferated in Marinette during the period of historic significance, few buildings are extant that have significant associations with such organizations; those few that do survive represent different organizations and lack the integrity belonging to the building being nominated. As a result, the I.O.O.F. Lodge #189 Building may be considered eligible for the National Register of Historic Places due to its local historical significance.

Historical Background: City of Marinette:

The City of Marinette is located at the eastern terminus of Wisconsin's border with the Upper Peninsula of Michigan. The Wisconsin-Michigan border at Marinette is demarcated by the Menominee River, which forms the city's northern border and separates it from the city of Menominee, Michigan. Both Marinette and Menominee share closely related developmental histories; both were established during the regional lumbering boom of the late nineteenth centuries as sawmilling, lumbering and shipping locations. Established as a township in 1855, Marinette was chartered as a city in 1887, during a period of intense population growth that enabled the settlement to proceed directly from town to village status.³ By 1900, the city had become Wisconsin's tenth largest municipality, with a population of over 16,000;⁴ during the first decade of the twentieth century the city grew at a rate of approximately 1,000 new residents per year. The community's population began to decline steadily, however, shortly after the turn of the century, as the lumbering industry operation in the region withered.

As indicated, Marinette's development and growth during its initial years were due almost exclusively to the massive lumbering and lumber-related industries of the Menominee River Valley region during the late nineteenth century. Due to the vast tracts of timber, particularly pine, located in the region upriver from Marinette and Menominee, as well as the cities' location at the river's juncture with Green Bay, both Marinette and Menominee developed into supply, processing and distribution centers for the region, serving as the headquarters for logging and lumbering companies, the primary sources of goods and

³ A Souvenir of Marinette, Wisc. [Iron Mountain, Michigan: C.O. Stiles], 1903, n. p.

⁴ Todd Thibodeau, Michael D. Lempien, Les Ross; City of Marinette, Wisconsin Architectural and Historical Intensive Survey Report. [Marinette: Marinette Redevelopment Authority], 1991, 16.

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materials for the outlying lumber camps, and the primary location for sawmills and planing mills, from which lumber was shipped via rail or lake traffic.

By 1888, near the peak of the lumbering era, the Menominee River had 22 sawmills along both sides of the river in and near the cities of Marinette and Menominee, which processed 650 million board feet of lumber per year from the upstream forests.⁵ As a result of this economic basis, Marinette developed numerous wood-based industries, including a pulp mill, box factories, and planing mills, and attracted a diverse population of immigrants from the eastern United States, Canada, Germany and the Scandinavian countries.

Within a few years of the turn of the century, Marinette's sawmills began to close as a result of the depletion of accessible and profitable pine within the Menominee River region. The last log drive on the Menominee River took place in 1917, while the last sawmill closed in 1931.⁶ Although some of the logging-era industries, such as pulp and paper milling, continued to operate into the mid-and late-twentieth centuries, Marinette's economy underwent a profound transition during the post-logging period, as the number of farmers on the region's cut-over logging lands increased and Marinette began to function increasingly as a small regional commercial center geared toward city and rural agricultural workers' needs. As the county seat, Marinette also continued to function as a governmental and administrative center for a large but sparsely-populated portion of Northeastern Wisconsin.

Historical Background: I.O.O.F. Lodge 189 Building:

Lodge #189 of the Independent Order of Odd Fellows was chartered in March 1871.⁷ The group met initially in the upper story of the Union School building [non-extant], but appears to have established themselves at the location of the extant building by 1874, when the land on which the building was constructed was platted as the Menominee Lumber Company's First Addition to Menekaune and the cross-street adjoining the Lodge's quarters was named Oddfellow Street.⁸ By 1884 a single-storefront two-story frame building stood on this corner, with a grocery store on the first floor and the lodge hall on the second.⁹

In late 1888, the building described above and two similar buildings immediately east were demolished or moved and plans laid for a larger Odd Fellows Building. Like the previous building, it would include storefronts whose rental would offset the cost of construction and potentially provide some income for the Lodge. By January 1889 the basement of the new building had been dug and at least a portion of the foundation completed; the work was then stalled until early spring.¹⁰ In April 1889 the contracts for the

⁵ A Souvenir of Marinette, Wisc., op cit., n.p.

⁶ Thibodeau et al., op cit., 16.

⁷ City of Marinette Centennial Program [Marinette: s.n.] 1987, 43.

⁸ Thibodeau et al., op cit., 77.

⁹ "Marinette." [New York: Sanborn Fire Insurance Company] August 1884, 4.

¹⁰ The Eagle [Marinette, Wisconsin: Eagle Publishing Company]. January 5, 1889, p.1 c.1.

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brickwork and other construction were let,¹¹ and construction resumed at high speed.¹² The cornerstone was laid with a private ceremony on April 27.¹³ By mid-July two groceries and a drug store occupied the three storefronts,¹⁴ which had apparently been considered highly desirable and let for a higher rate than anticipated.¹⁵ The Lodge Hall on the second floor was inaugurated with a ball, to which members of the non-Odd Fellows public were invited, on August 10, 1889.¹⁶ The building was relatively large for a commercial building in Marinette at that early date; a newspaper account shortly before construction was completed claimed that "[t]he new Odd Fellows Block... will present an appearance of one of the most imposing business blocks in the city."¹⁷

Following the completion of the Lodge's new facilities, the Odd Fellows continued to operate in a manner typical of Odd Fellows lodges throughout the historic period. Although such lodges had numerous functions and activities, as will be discussed in greater detail below, the Marinette lodge appears to have been particularly well known locally in the years prior to the turn of the century for its annual February masquerade ball, which was open to the non-Odd Fellows public.¹⁸ Several of the specialized subgroups often associated with Odd Fellows lodges also developed during the last decade of the nineteenth and the first decade of the twentieth centuries. By approximately the turn of the century, these groups included Canton Twin City #11, Patriarchs Militant; Brasted Encampment No. 81; and the Colfax Rebecca Lodge #97. The purposes and characteristics of these subgroups will be discussed below. Most, if not all, of the Odd Fellows groups met at least one night per week, and frequently collaborated on events; as a result, the groups "kept the lodge lights burning most nights of the week early in this century."¹⁹

As was the case with most fraternal organizations in general, and most Odd Fellows lodges in particular, membership declined throughout the twentieth century. In 1980, the remaining Odd Fellows Lodge merged with another lodge in nearby Peshtigo, and ceased using this building.²⁰ This nomination is prepared in order to facilitate the use of the Wisconsin Historic Building Code and federal and state investment tax credits by the present owner of the building.

¹¹ The Eagle, *op cit.*, April 13, 1889, p.1 c.7.

¹² The Eagle, *op cit.*, May 18, 1889, p.1 c.4.

¹³ The Eagle, *op cit.*, April 27, 1889, n.p. c.1.

¹⁴ The Eagle, *op cit.*, July 6, 1889, p.8 c.3; July 13, 1889, p.1 c.1.

¹⁵ The Eagle, *op cit.*, July 6, 1889, p.8 c.3.

¹⁶ The Eagle, *op cit.*, August 10, 1889, p.1 c.3.

¹⁷ The Eagle, *op cit.*, June 28, 1889, p.1 c.1;

¹⁸ The Eagle, *op cit.*, January 26 1889, p.1 c.3; The Wisconsin Odd Fellow [Milwaukee: Louis Schroeder] February 1893, n.p.

¹⁹ City of Marinette Centennial Program, *op cit.*, 44.

²⁰ Thibodeau et al., *op cit.*, 96.

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Historical Background: Independent Order of Odd Fellows:

History of Organization:

The American-based I.O.O.F. is descended from a similar British organization known as the Manchester Unity Odd-Fellows, established in the eighteenth century and by the early 1800s having lodges across Great Britain.²¹ The first lodge considered part of the I.O.O.F. was founded by a small group of British expatriates in Baltimore, Maryland, on April 26, 1819;²² other semi-independent chapters claiming allegiance to the Manchester Unity developed in the Mid-Atlantic States and New England at approximately the same time. The various United States lodges were united under the governance of the Baltimore lodge in 1826; in 1843 the United States organization separated itself from the British organization and adopted the title of "The Grand Lodge of the United States of the Independent Order of Odd Fellows."²³

The organization grew steadily through the nineteenth century, increasing its membership and its number of lodges, particularly in the expanding areas of the Midwest and west. The organization also added branches of operation designed to meet the interests of the membership; members of these specialized groups were also considered Odd Fellows and their activities were considered a part of the greater activity and internal and external involvements of the I.O.O.F. These specialized groups included the Rebekah lodges, first established in 1869, which were predominately women's organizations consisting initially of the wives of members of the primary Odd Fellows lodge, but which was opened to all unmarried white women over the age of eighteen in 1894.²⁴ The Encampment lodges, which espoused vaguely military and outdoors-oriented rituals, were established in 1827, and the Patriarchs Militant, who used military-type uniforms and placed an emphasis on parade-style demonstrations, were established in 1882.²⁵

By 1892, near the height of its popularity, the Independent Order of Odd Fellows counted over seven hundred thousand members nationwide in nearly ten thousand primary lodges. In the same year, the specialized branches included over two thousand encampments having nearly 125,000 members; over 2500 Rebekah lodges having 155,000 members; and 25,000 members of the new Patriarchs Militant branch, for a total of over one million participants in all of the Odd Fellow branches nationwide.²⁶ In Wisconsin, the Odd Fellows organizations had a particularly immigrant-oriented emphasis, in contrast to

²¹ J.J.C. McKinley, Grand United Order of Odd-Fellows in America: Historical Sketch from 1843 to 1893. [Louisville, Kentucky: The Bradley & Gilbert Company], 1898, 4.

²² "History of Odd Fellowship." The Wisconsin Odd Fellow *op cit.*, September 1893, 1.

²³ *ibid.*, [2].

²⁴ Henry Leonard Stillson, The Official History of Odd Fellowship, the Three-Link Fraternity. [Boston: The Fraternity Publishing Company], 1914, 768.

²⁵ "History of Odd Fellowship." The Wisconsin Odd Fellow *op cit.*, September 1893, [2].

²⁶ *ibid.*

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fraternal groups such as the Masons, who tended to draw participants with Anglo-American backgrounds; by 1879, one-third of Odd Fellows membership in the state was believed to be German.²⁷

As mentioned previously, all of the branches of Odd Fellowship have undergone steeply declining membership throughout the twentieth century. The precise reasons for this decline are not readily apparent, but appear to result from a variety of factors, including a nationwide decline in fraternal organization participation in general; the spread of employer- and government-sponsored health and life insurance programs, and the proliferation of new forms of entertainment during the twentieth century. The Odd Fellows organization continues to exist today, and lodges may be found in several Wisconsin cities; the influence such lodges had upon the social and civic life of their communities, however, is largely a thing of the past.

Philosophy and Membership of Organization:

The Odd Fellows are a secret fraternal organization; as a result, the details of their practices are not readily available to non-participants. However, much of the general principles and philosophy of the organization, as well as some general characteristics of its ritual practices, may be determined from allusions found in secondary sources. The available secondary sources date primarily from the last quarter of the nineteenth century and the first quarter of the twentieth; as a result, the following information may be understood to accurately reflect Odd Fellows practices during the Marinette Lodge's period of significance, but are not likely to accurately reflect more recent practices or beliefs. As may be noted by those generally familiar with fraternal organizations, much of the Odd Fellows philosophy and ritual, as discussed below, bears pronounced similarities to those of the Masonic Order, a slightly older secret fraternal organization having similar roots in Enlightenment-era Great Britain. Odd Fellows proponents were aware of the similarities and espoused the commonly-held assumption that the earliest Odd Fellows had modeled much of their beliefs and practices on the Masonic model; one nineteenth-century historian of the movement noted that "[a]lmost every writer of any note has conceded the copying of Odd Fellowship from the "elder brother"²⁸ The Odd Fellows, however, appear to have pioneered the mutual aid aspect of fraternal practices, a characteristic that as the same historian claimed, "has marked the Order distinct from all contemporary, until a very late period of the present century."²⁹

The Odd Fellows' philosophy revolved around a combination of Enlightenment belief in human perfectibility and a generically Christian perception of human life's existence and purpose. Lodge members were expected to manifest the virtues of patience, kindness, honesty, mercy, and the like, both within and without the Lodge, which was conceptualized as a fellowship of like-minded souls mutually supporting their high goals. Members of a lodge were specifically encouraged to live by the principles of friendship, love and truth, which are symbolized by the three-link chain, used alike on Odd Fellows datestones, correspondence and lapel pins. As one author wrote, in the tone of formal exhortation popular among authors and speakers addressing Odd Fellows: "Brethren, to you have been entrusted high & noble

²⁷ A.J. Langworthy, History of Odd Fellowship in Wisconsin. Milwaukee: Symes Swain & Co. Printers], 1879, 49.

²⁸ Stillson, *op cit.*, 744

²⁹ *ibid.*

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principles; upon you rest solemn & sacred responsibilities. To be Odd Fellows, indeed, we must be reverent and grateful to our Father, faithful and true to our duty, pure and upright in character and deed.”³⁰

Members were expected to strive toward perfect embodiment of the principles cited above; those who achieved the highest degrees within the organization were considered, in theory at least, to have achieved this level of human perfection. In this respect, as well as in the emphasis on generally Christian moral codes, the Odd Fellows philosophy closely resembles that of the Masonic Order. Although social actions outside the Lodge do not appear to have been a significant portion of Odd Fellows’ activities, as discussed below, Odd Fellows authors were fond of considering the organization’s emphasis on moral perfectibility as improving the wider world. As one author claimed, the Order’s moral code and “high teaching....are recognized by thinking men, even those not connected with Odd Fellowship, as being among the most efficient agents of the century in the promotion of the civic virtues which tend, next to true religion, to elevate the moral, intellectual, and fraternal nature of man.”³¹ A second author also asserted this influence, while indicating the confidence of ultimate earthly perfection, in claiming that “[o]ur order is exercising a powerful reformatory influence over the foibles and vices of this age, and we are striding toward a more elevated position as we approach our cause, the ultima thule of our desires.”³² Although the creed of human perfectibility may have been perceived by some religious denominations as contradicting their beliefs in human sinfulness and the necessity of salvation, such contradictions, or the membership’s inevitable and acknowledged failures to consistently manifest this perfection, do not appear to have been of concerns to the organization’s pontificates.

Although religious bases for the group’s principles were frequently acknowledged, the Odd Fellows were neither a specific denomination’s organization, as are the Roman Catholic Knights of Columbus, nor an avowedly religious interdenominational organization. Membership in any religious body was not required, although, as discussed below, participation in a Christian church is likely to have been informally required or encouraged. This appears to have been a point of sensitivity for the Odd Fellows, who, due to their secrecy and the resulting general public’s inability to understand their activities, were condemned by the leadership of several Christian denominations, most notably the Roman Catholic Church.³³ One apologist, in response to such attacks, attempted to clarify the relationship between Odd Fellows’ ritual and religious belief and observance: “The church and Odd Fellowship at variance? Not so....the more thoroughly a man is imbued with the spirit of religion, the better Odd Fellow he is...the most loyal Odd Fellow has within him the making of the most sincere and earnest Christian.”³⁴ It should be noted, however, that this claim was made in an Odd Fellows publication; little direct attempt appears to have been made to combat such perceived misconceptions in the public arena. An earlier author expressed the Odd Fellows’ reluctance to directly confront detractors, which may have also reverberated from the

³⁰ Langworthy, *op cit.*, 35.

³¹ Stillson, *op cit.*, 753.

³² Langworthy, *op cit.*, 64.

³³ Stillson, *op cit.*, 832.

³⁴ *ibid.*, 815.

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anti-Masonic agitation of the 1840s and 1850s; he claimed that as a "portion of the community are yet sensitive on the subject of institutions similar to our own...we should ever avoid forcing ourselves or our particular views into the notice of those, who from a want of knowledge of our aims and objectives, still stand aloof from our number."³⁵ As a result, although the Odd Fellows appear to have considered themselves an organization entirely compatible with religious beliefs, little attempt was made to overcome such misperceptions on the part of the public.

One avowed characteristic of the Odd Fellows were their frequent assertions of the organization's inclusiveness. Although in some aspects this inclusiveness does appear to have been practiced, such assertions frequently obscure inherent contradictions in actual practices. One proclamation from an author cited previously asserts this claim in no uncertain terms, while at the same time unwittingly revealing the actual contradictions in practice:

We are not a religious society, for our groundwork of belief is exceedingly broad & far reaching; it cannot be bounded by a sect or party, the Jew or Gentile, Catholic or Protestant, is alike our brother, and welcome to our fold.... we do not stop to inquire whether Christ was a Catholic, Episcopal, Presbyterian, Baptist, or Methodist, but endeavor to practice His precepts, and leave the details of religion to the different sects.³⁶

As most modern readers will recognize, the brotherhood claimed to be extended to Jewish persons appears to be undermined, if not contradicted, by the second sentence. Evidence of an individual Odd Fellow's religious affiliation does not appear in most written sources; as a result it is difficult to determine the extent, nationwide or in Wisconsin, of Jewish or other non-Christian participation in Odd Fellows lodges. It does appear likely, however that Odd Fellows lodges claimed a relatively high percentage of Roman Catholic participants, despite the church leadership's apparent disapproval; Catholic membership in Odd Fellows lodges appears to have been relatively common in predominately Catholic Northeast Wisconsin

³⁵ Langworthy, *op cit.*, 26.

³⁶ *ibid.*, 4.

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during the late nineteenth century. The Odd Fellows were also apparently more willing than some contemporary fraternal organizations to admit members who were recent immigrants to the United States, evidence suggests that many lodges in Wisconsin were conducted in languages other than English.³⁷

As indicated previously by the discussion of the Rebekah degree and lodges, the Odd Fellows organization did include women, who had separate meetings under the Odd Fellows aegis and participated in rituals and activities, as discussed below, in much the same manner as the male members of the organization. Men also participated in the Rebekah lodges, usually as members of the primary lodge and holders of the Rebekah degree, one of the levels of achievement discussed below. This marked a significant departure from most fraternal organizations, which generally embraced only one gender and excluded the other entirely. Both male and female membership, however, was limited by race during the nineteenth century; as cited previously, membership in the Rebekahs was limited to white women who were unmarried or whose husbands had achieved the highest degree awarded. The exclusion of free black men from Odd Fellows lodges as early as the 1820s resulted in the development of a parallel organization, called the Grand United Order of Odd-Fellows in America. It was chartered in 1843 and by the end of the century included formalized degree work, a women's organization, and a military branch. Although such exclusions appear as glaring omissions to modern readers, most contemporaries of authors such as those quoted above do not appear to have recognized the disparity. It should be noted that, given the general characteristics of race relations in the nineteenth century United States, such myopia was by no means limited to the Odd Fellows.

Claims of inclusion also tend to obscure the exclusion of members of the population based on economic and professional conditions. Membership in an Odd Fellows Lodge required payment of regular dues and other expenses; as a result membership was limited to the middle and upper classes, despite the organization's avowed devotion to the poor. Students of nineteenth century charitable movements will not find this exclusion surprising, given the usual distinction drawn by providers of charity in this era between the undeserving and the deserving poor, who find themselves in poverty through cataclysmic reversals that are easily understood by the charity-giver. Certain professions were also during certain periods barred from membership. Although the drinking of alcoholic beverages was condoned by Odd Fellows leadership from the organization's conception, saloonkeepers were barred from membership in 1895, due to their participation in what was termed "the demoralizing liquor traffic." Although the apparently fine distinction between the imbiber and the source of the imbibing may be lost on late twentieth century readers, the position was considered by Odd Fellows leadership of that era as "advanced ground in defense of the public morals," and as an "impregnable position assumed."³⁸

Odd Fellows Activities:

As cited previously, the Odd Fellows lodge was viewed as an embodiment of the fellowship of the members, as well as a metaphoric setting for the enacting of rituals intended to teach the participants

³⁷ *The Wisconsin Odd Fellow, op cit.*, May 1893, n.p.

³⁸ *Stillson, op cit.*, 827.

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about the moral nature of temporal existence. As in Masonic temples, various officers were placed in specific locations in the room corresponding to the cardinal directions that were understood to symbolize aspects of that person's responsibility and his or her office's own symbolic meaning. Initiation practices, of course, are not recorded in publicly-available sources, but common practice appears to have included bringing the initiate into the lodge blindfolded, followed by a presentation symbolizing and explaining the meaning of human birth, struggle and death, as well as expressing the hope of perfectibility through Odd Fellowship. Such presentations were initially given in the form of lectures; by the last quarter of the nineteenth century a system of tableaux, often involving elaborate costumes, music and scripted recitations, supplanted the lectures, presumably to make the process more interesting for the initiate and the members. One fictionalized account of a Rebekahs initiation described such a presentation, which in its general form appears to have been typical of all Odd Fellows branches in the late nineteenth and early twentieth century:

The curtains fell away; the fair daughters of ancient Israel stood before her bathed in a rosy light, which seemed to fall from heaven; sweet and low, from some where [sic] came the voice of the fairy princess, reciting the lesson of their lives. Then came others and others still; and still the fairy voice gave the lessons that their lived had taught....when all was still the fairy voice fairy voice again broke the stillness; but as [the initiate] looked upon the face of the speaker, it seemed to slowly change to one that she had seen elsewhere, and lo! the faces of her friends and neighbors smiled back from all around.³⁹

As is evident, the use of tableaux to present initiation lessons was as much a form of entertainment as a mode of instruction. The use of such presentations, which required an outlay for costumes and paraphernalia, was strongly promoted by the organization's leadership, which regarded the presentations as a mark of the organization's relevance and clearly understood the theatrics as a means of attracting membership and keeping lodge members interested in the lodge's activities:

Has your lodge a degree staff? Our order claims to be progressive in nature. The degree staff, with its rendition of the beautified floor work, is a decidedly progressive step in the history of the Order. The lessons are brought before the candidate with more vividness and are certainly much more impressive than the old methods. Besides, it will add much to the attractiveness of the lodge room and will tend to draw a much larger attendance of the old members, and with a large attendance there is certain to be an increase in membership....Look into the matter carefully, and see if it will not pay your lodge to make the investment.⁴⁰

As a part of the initiation process, the new member would also be introduced to an array of passwords, secret signs and symbols that served to prevent the uninitiated from gaining access to Lodge activities and

³⁹ The Wisconsin Odd Fellow, *op cit.*, April 1893, n.p.

⁴⁰ The Wisconsin Odd Fellow, *op cit.*, February 1893, n.p.

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which allowed Odd Fellows members to identify themselves to other Odd Fellows in public environs without revealing their affiliation to others.

By 1820, a rudimentary progression of degrees, or levels of increased personal achievement, had become a part of the lodge practices; this process was enlarged and elaborated several times, with a final system being enacted in 1880.⁴¹ By progressing through the learning and ritual required to attain subsequent degrees, male initiates could in a short time attain the Order's highest level of achievement, known as the Scarlet Degree, or Priestly Order. Lodge members who had attained this degree were qualified to be elected or appointed to the various official positions, including Secretary, Vice Grand, and Grand Master. The encampment and Rebekah branches had their own system of degrees, and their own requirements and rituals for attaining them. Upon attaining the highest degree, one also appears to have become eligible for many of the Odd Fellows' mutual aid benefits, as discussed below.

Activities of Organization:

By the time of the Marinette Lodge's period of significance, the social and mutual aid activities of the Odd Fellows appear to have outstripped the philosophical and moral as the primary motivations for most of the organization's membership. Within the lodge membership, considerable emphasis was placed from an early date on the social fellowship of the lodge, with members usually partaking in food and drink and mutual entertainment, such as singing, after the lodge business had been completed. According to one account, part of the "usefulness" of a Rebekah lodge membership was the "elegant lunches...[which] were matters of common conversation;"⁴² earlier accounts make frequent mention of the passing of a loving cup and the sharing of meals and alcoholic beverages. As noted under the discussion of the activities of the Marinette lodge, entertainments were also frequently given for friends and family of lodge members, and occasionally such events were open to the public. Such activities were not only for entertainment, but also appear to have been considered as avenues for recruiting new membership, although direct proselytizing does not appear to have ever been a part of Odd Fellows practice.

The mutual aid and support activities of the Odd Fellows organization are among the earliest such systems instituted by a United States fraternal organization, and provided a variety of services, although these appear to have been available only to male members in good standing. In the event of sickness or disability, lodge members received a modest amount of weekly aid, the amount of which could be decreased after a year or more of receipt but could not be ended until the lodge member had recovered or died.⁴³ Detailed rules governed the receipt and payment of such aid and prohibited discrimination against older initiates and those who had been permanently disabled. Provision was also frequently made for other needs stemming from distress, including the provision of nurses and "night watchers." Aid per person was usually meager, due to the limited resources of such lodges and the perception of the purpose of such aid as being to keep the member and his family from complete destitution during difficult times. In the event of a death of a member, the lodge would often assist in defraying the expenses of a burial and

⁴¹ Stillson, *op cit.*, 746.

⁴² The Wisconsin Odd Fellow, *op cit.*, April 1893, n.p.

⁴³ *ibid.*, October 1893, n.p.

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would participate in formal observances at the funeral and cemetery. Additionally, lodge membership entitled the widow and children to aid following the member's death; such aid included monetary stipends and, in the event of orphaned minor children, care in Odd-Fellows-sponsored or other organizations' orphanages until the child was deemed old enough to fend for him- or herself.⁴⁴ By the late 1800s, homes for aged and invalid Odd Fellows members began to be constructed; such institutions frequently served a large geographic area and required both a payment from the member and a supplemental payment from the member's home lodge.⁴⁵ Although none of these forms of aid were overly generous, they were among few such safety nets available in the era prior to affordable health, disability and life insurance, when the disability or death of a wage earner could readily force dependents into abject poverty.

Although the Odd Fellows leadership praised such aid as evidence of the Order's great generosity, aid was commonly withheld from members who were not in full compliance with lodge membership requirements. Falling behind on dues payments appears to have been a primary source of denied benefits; one unnamed author exhorted wives of lodge members to see to their self-interest by ensuring that such arrears did not accumulate:

Great interest should be taken by mothers, sisters and daughters to see that dues and insurance assessments are kept paid up. Often times the failure to pay \$1.50 dues causes the loss of from \$5 to \$50 sick benefits and perhaps \$50 to \$100 death benefits, or perhaps \$2 to \$5 insurance causes from \$2000 to \$5000 to be lost after having been kept up for years. Members can't allow dues and assessments to go unpaid until they get sick and then pay up and become entitled to same.... These matters demand constant attention. Dear mothers should see that lodge dues are paid and that his assessments are paid up and not allow it to lapse so as to cut your protector off from the organization that are [sic] willing to protect you.⁴⁶

A second type of aid provided to male lodge members was directed to Odd Fellows traveling at a distance from the home lodge. Transient visitors or those who were temporarily relocated and had registered with the local lodge could access disability and burial benefits and, if necessary, the provision of lodging and nursing services, from the local lodge.⁴⁷ This was a vital benefit for those stricken in a location distant from the usual familial support networks. Additionally, an Odd Fellow who found himself without sufficient money in a strange location could apply to the local lodge for financial aid, which usually consisted of giving the traveler enough cash to meet basic needs and gain transportation to another location. Identification of a traveler as an Odd Fellow, and thus as a person warranting such generosity, was provided by a visiting card. By the late 1900s visiting cards were standardized pre-printed blanks carrying the name of the home lodge and the signature of an official of that lodge, as well as the signature of the card carrier, who might be required to duplicate the signature in order to verify his identity.

⁴⁴ *ibid.*, May 1893, n.p.

⁴⁵ *ibid.*, August 1893, [p. 2].

⁴⁶ *ibid.*, March 1893, n.p.

⁴⁷ *ibid.*, May 1893, n.p.

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Although pre-printed cards made the creation of completely fraudulent cards more difficult, as late as the turn of the century notices of fraudulent travelers were printed regularly in Odd Fellows publications. Such travelers used stolen cards, or cards for lodges from which they had been suspended or expelled,⁴⁸ on at least some occasions particularly persuasive frauds gave a name and a lodge number and claimed that their luggage containing their card had been stolen. Prior to interstate telephone communications, lodges were seldom able to distinguish a stolen or suspended card from that of a legitimate applicant for aid; as a result such frauds appear to have had modest success in obtaining small amounts of money from lodges and departing for a new location before their duplicity could be discovered. One fraud who was captured by the Marinette Lodge applied to both the Odd Fellows and the local chapter of the Knights of Pythias by using stolen visiting cards and demonstrating a knowledge of the organizations' secret rituals, which he was believed to have gained from a relative who was a member of both groups.⁴⁹

Finally, it should be noted that, although most Odd Fellows' charity appears to have been directed toward members of the organization, there is some limited evidence of Odd Fellows participation in the relief of suffering of those outside the organization, particularly in times of disaster or epidemic. In accordance with the Christian tenants of avoiding self-aggrandizement in the provision of charity, most such activities appear to have been conducted without external fanfare. As one author proclaimed in the early twentieth century,

Though responding in times of public distress and calamity to every appeal for aid, Odd Fellowship has never been an almsgiver in the public place....The annals of Odd Fellowship are written in the hearts of brothers relieved, of widows comforted and "cared for," of little children clothed and sheltered and educated.⁵⁰

However, few, if any, specific instances of such external charity were found in the records available during this research; in some cases specific instances cited as examples of such wider generosity actually discuss aid to Odd Fellows during times of community or regionwide crisis.⁵¹ In light of the fact that charity to Odd Fellows members is illustrated with numerous specific examples in the known resources, the reasons for this lack of detail are unclear. As a result, it is difficult to determine the extent or type of aid provided to people who were not Odd Fellows members; it is clear, however, that the lion's share of Odd Fellows charity was directed toward members in good standing and their dependents.

In conclusion, the Independent Order of Odd Fellows constituted one of the most active and most widely known fraternal organizations operating in the United States during the nineteenth and early twentieth centuries. Drawing membership from a variety of predominately Christian denominational backgrounds and encouraging members to strive for attainment of generally Christian virtues, the Odd Fellows organization provided strong social and cultural networks for both men and women at a time when few

⁴⁸ *ibid.*, April 1893, n.p.

⁴⁹ *ibid.*, March 1893, n.p.

⁵⁰ Stillson, *op cit.*, 814

⁵¹ *ibid.*

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fraternal organizations made any attempt to include female members. Odd Fellows lodges and branch lodges played a significant role in the social and entertainment environments of many communities in the era prior to radio and motion pictures. They also provided disability and death benefits and care for otherwise threatened dependents of deceased members during an era when few opportunities for such support existed. Odd Fellow lodges also provided a safety net for travelers in an era of increasing mobility, particularly by rail, at a time when few provisions for ill or injured transients were available and illness or disability in a strange location could result in destitution and an unmarked grave. Although, from a late twentieth-century perspective, Odd Fellows philosophy and practice as discussed above do not always seem to coincide, within the context of the late nineteenth and early twentieth centuries such contradictions do not appear to have detracted from belief of the membership in the nobility and rightness of Odd Fellows practices and work.

Context:

Like many prosperous Midwest cities, Marinette had an abundance of fraternal and social organizations in the late nineteenth and early twentieth centuries; these included temperance, ethnic and religious organizations, such as the Women's Christian Temperance Union, the Ancient Order of Hibernians, and the Catholic Order of Foresters.⁵² By one account, Marinette had a total of 37 lodges for men and women in 1903.⁵³ Although many of these organizations appear to have had their own meeting space at some point in their existence, few such buildings are extant today, most of them having been demolished or destroyed. The 1991 Intensive Survey of the City of Marinette identified three buildings, including the Odd Fellows Lodge #189 Building, which have significant associations with such organizations; of the three, only the Odd Fellows building clearly has sufficient integrity to be eligible for the National Register of Historic Places.

The other buildings include the Masonic Temple at 1610 Main Street and the former YMCA building at 1529-33 Main Street. The Masonic Temple, constructed in 1907 on the site of the previous temple building, has been occupied since its construction by the local Masonic lodges.⁵⁴ The building, however, has undergone substantial non-historic alterations, as the entire third floor area of the primary facade, starting at the lintels of the second floor windows, has been either obscured or replaced by a plain stuccoed wall. The second building cited was constructed in 1892 and served for fewer than ten years as the headquarters of the YMCA. The YMCA is not a fraternal or mutual benefit organization, but rather a social outreach organization that attempted to provide wholesome recreational alternatives and inexpensive lodging for young men in the vicinity. This YMCA chapter closed in 1906.⁵⁵ This building also served as the only extant meeting hall of the Women's Christian Temperance Union during the 1890s.⁵⁶ Although this building is cited in the 1991 Intensive Survey as being potentially eligible for the National Register of Historic Places, this building at present has less integrity than the Odd Fellows building. The

⁵² Thibodeau *et al.*, *op cit.*, 97-98.

⁵³ A Souvenir of Marinette, Wisc., n.p.

⁵⁴ Thibodeau *et al.*, *op cit.*, 96.

⁵⁵ *ibid.*, 97.

⁵⁶ *ibid.*, 97.

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Romanesque Revival style stone facade has undergone substantial alterations, including the removal of a pyramidal turret roof at the center of the facade; apparent alterations to the building cornice to either side of the central square turret; and the replacement of all second story sash with non-historic windows and round-headed transoms with infill and small vents. Although it is possible that restoration may make this building eligible for the National Register of Historic Places in the future, the short time frame of this building's use by comparable organizations and the substantially different nature of the organizations that used it limits this building's ability to provide useful and adequate context for the Odd Fellows Lodge #189 Building. As a result, the Odd Fellows Lodge #189 Building may be determined to provide the most adequate representation of the fraternal and social organization movement in Marinette during the late nineteenth and early twentieth century because of its relatively high integrity and its substantial association with one of the most prominent of these organizations.

Conclusion:

The Independent Order of Odd Fellows Lodge #189 Building is eligible for the National Register of Historic Places under National Register Criterion A due to its substantial historic association with the I.O.O.F. movement in Marinette, Wisconsin. From its construction in 1889 through the period of historic significance, the Odd Fellows building served as the headquarters for several branches of a nationally prolific organization that provided substantial social, philosophical and monetary benefits for its members and, to a lesser extent, to the community at large. As such, the building represented one of the most long-lived and successful of the numerous fraternal and mutual benefit organizations that defined community life prior to the advent of entertainment media and government-or employer-sponsored disability, life insurance, and survivors' pensions. Of the few extant buildings in the City of Marinette that can claim a similar past use, only one may be said to represent a truly comparable organization; it has less integrity than does the Odd Fellows building. As a result, the Independent Order of Odd Fellows Lodge #189 Building is eligible for the National Register of Historic Places.

Archeological Potential:

The Odd Fellows building site is located in an urban area and as such the parcel associated with the property is likely to have been extensively disturbed by this building's construction, alterations to the adjoining roadbed, and previous construction on the site. The site at present is entirely paved; it appears unlikely that significant historic or prehistoric archeological materials may be found at this site.

I.O.O.F. Lodge 189 Building
Name of Property

Marinette
County and State

Wisconsin

9. Major Bibliographic References

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

Previous Documentation on File (National Park Service):

- 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:

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

Name of repository:

10. Geographical Data

Acreege of Property Less Than One Acre

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

1	<u>1/6</u>	<u>4/5/1/0/9/0</u>	<u>4/9/9/3/4/7/0</u>	3	_____		
	Zone	Easting	Northing		Zone	Easting	Northing
2	_____			4	_____		
	Zone	Easting	Northing		Zone	Easting	Northing

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	Della G. Rucker	date	March 13, 1998
organization	Rucker Historical Research	telephone	920-432-7044
street & number	P.O. Box 204	city or town	Green Bay
city or town	Green Bay	state	Wisconsin
		zip code	54305

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Boundary Description:

The nominated property is defined as follows:

Block 2, Lot 6, Menominee Lumber Company's First Addition to Plat of Menekaune, City of Marinette, Marinette County.

Boundary Justification:

The above boundaries incorporate the entire parcel legally associated with the nominated property and incorporate the lands historically associated with the building's functions. The boundaries exclude properties on all sides that have no historic or current association with the nominated property.

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I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
View looking southwest.

Photo #2 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Southeast-facing facade.

Photo #3 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, Southeast-facing facade.

Photo #4 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Northwest-facing facade..

Photo #5 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, northwest-facing facade.

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Photo #6 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Southwest-facing facade.

Photo #7 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, southwest-facing facade.

Photo #8 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, Northeast-facing facade.

Photo #9 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, southeast-facing facade.

Photo #10 of 13

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, interior rear staircase.

NPS Form 10-900-a
(Rev. 8-86)
Wisconsin Word Processing Format
(Approved 1/92)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section Photos Page 3 I.O.O.F. Lodge 189 Building, Marinette, Marinette County, Wisconsin.

I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, interior lodge hall.

Photo #12 of 13
I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, interior robing room

Photo #13 of 13
I.O.O.F. LODGE 189 BUILDING
Marinette, Marinette County, Wisconsin
Photo by D.G. Rucker, September 03, 1997
Negative at State Historical Society of Wisconsin
Detail, first floor storefront.

I.O.O.F. Lodge 189 Building

Marinette

Wisconsin

Name of Property

County and State

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/title	Eugene and Joan Blenkush		
organization		date	March 13, 1998
street&number	P.O. Box 391	telephone	906-864-3477
city or town	Menominee	state	Wisconsin
		zip code	49858

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.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects, (1024-0018), Washington, DC 20503.