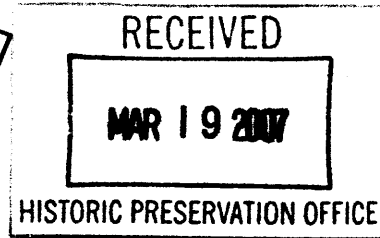


United States Department of the Interior
National Park Service



1405

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 *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 listed in 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 Madison Masonic Lodge

other names/site number Presbyterian Church of Madison

2. Location

street & number 170 Main Street not for publication

city or town Madison vicinity

state New Jersey code NJ county Morris code 027 zip code 07940

3. State/Federal Agency Certification

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

Amr Gradic 9/20/07
Signature of certifying official/Title Date
Amr Gradic Assistant Commissioner Natural & Historic Resources/DSHPO
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 certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this 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.

removed from the National Register.

other, (explain:) _____

Signature of the Keeper Date of Action
Elson H. Beall 1.17.08

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
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

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

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

Religion/ Religious Facility

Current Functions

(Enter categories from instructions)

Social/ Meeting Hall

7. Description

Architectural Classification

(Enter categories from instructions)

Federal

Materials

(Enter categories from instructions)

foundation Granite

walls Brick

roof Asphalt Shingle

other Sandstone Trim, Wood belfry

Narrative Description

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

8 Statement of Significance

Applicable National Register Criteria

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

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

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.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

Architecture

Period of Significance

1825-1956

Significant Dates

1930

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

Primary location of additional data

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

Name of repository:

Madison Historical Society

Name of Property: Madison Masonic Lodge

County and State: Morris County, New Jersey

10. Geographical Data

Acreage of property Less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	.18	549932	4511746	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			

See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Mr. John Hatch

organization Clarke Caton Hintz Architects and Planners date March 14, 2007

street & number 400 Sullivan Way telephone 609.883.8383

city or town Trenton state NJ zip code 08628

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 the SHPO or FPO.)

name Madison Masonic Lodge

street & number 170 Main Street telephone 973.377.0044

city or town Madison state NJ zip code 07940

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.

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Madison Masonic Lodge
Madison, Morris County, NJ

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ARCHITECTURAL DESCRIPTION

The Madison Masonic Lodge was originally constructed in 1824 as the Presbyterian Church of Chatham Township. Centered on a deep lot on a small rise on the east side of Main Street, the building is in the Federal style with a symmetrical three-bay façade and center projecting bell tower. Constructed of brick in American bond, the building is rectangular in plan with Classical details. The façade has three entrances at the ground floor with three 18/24 double-hung wood sash with semi-circular arched tops at the second level and a circular window in the tower. The façade is completed by a raking bracketed cornice that slopes from the bell tower to gable end returns at the side walls. The north and south elevations have eight 35/42/35 triple-hung wood sash with semi-circular arched tops. The rear elevation is dominated by a single-story, brick kitchen wing added in 1931 when the Masons acquired the building.

Exterior Description

When the former First Presbyterian Church of Madison was purchased by the local Masonic order in 1930, the function of the building changed significantly. As a condition of the sale, however, the Presbyterians had insisted that no major changes should be made to the exterior of the building. As many of the Masons were also congregants of the Church, they were aware of, and sympathetic to, the historic nature of the building and readily agreed to the stipulation. The care with which the Masons made their alterations, combined with seven decades of sensitive stewardship, have ensured that this stately Federal style building has retained its historic appearance and remained a cornerstone of the community.

The building sits on a slight rise on the east side of Main Street, in the center of a deep lot, removed from the busy road. Under the Presbyterians the lot appears to have rolled to the street in three undulating steps and in the late 19th century the lawn contained several large trees, which were subsequently removed. A mid-19th century sketch shows the property enclosed with a wrought iron fence; however, this may be only a fanciful interpretation of the building's appearance, as the same sketch also shows the church located close to the street on a flat lot (Historic Photo 1). No evidence of a fence remains. Once taken over by the Masons, the front lawn was more formally terraced with a stepped walkway leading from the city sidewalk to the center door. Paved driveways were located at both sides of the building and the area in back was paved for parking. Currently a temporary storage shed is located in the southeast corner of the lot.

The building derives its form from the Classical architectural style that was developed by Christopher Wren and James Gibbs in the late 17th century and quickly spread to become the standard for ecclesiastical use throughout England and the colonies. The style popularized the use of the front tower, usually topped by a lofty spire, a main entrance at one end of an oblong plan, and longitudinal aisles separating box pews. Except for the spire, these Classical elements can be seen at the Madison church, combined with Federal style detailing typical of the early 19th century.

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Constructed of red brick laid up in American Bond pattern with standard white mortar joints, and measuring 51 feet by nearly 67 feet, the original portion of the building is rectangular in plan, with a tall bell tower that projects slightly beyond the façade walls. The church is completed by a raking bracketed cornice that slopes from the bell tower to gable end returns at the side walls (Photo 1). As originally designed, an unadorned cornice ran from the belfry to the side walls and continued across the façade to form a simple tympanum. A sketch from 1857, which took some liberties with the siting of the building but is otherwise remarkably accurate, shows the profile of the original cornice to be virtually identical to the current cornice. Only the brackets are missing (Historic Photo 1). It is conceivable that what appears to be an Italianate style cornice is actually a reworking of the original cornice with brackets added and modifications made at the side walls to incorporate gable end returns. Church records contain no reference to this element, a further indication that the old cornice may have simply been updated rather than replaced in its entirety.

The load-bearing masonry walls were painted when the Masons assumed ownership of the building, and judging from the significant accumulation of paint layers it had been painted for decades. An item in the 1857 records noted that the outside of the Church was "painted for the first time since it was erected" for the princely sum of \$180. As the bell tower had been painted the previous year, this is an indication that more than just the wood trim was painted, and probably refers to the painting of the brick walls as well. In 1990 a significant accumulation of peeling paint was removed, and the brick is once again unfinished except for the application of a clear waterproof sealant.

The façade is arranged in three bays with three entrances at the ground floor. Three windows at the second level complete the symmetrical arrangement that is so vital to the Federal style. The two side entrances are now for show; only the center door provides access to the interior. At each door are heavy brownstone lintels; brownstone steps make the transition from grade. The wood doors have double leafs, with each leaf having eight panels arranged from top to bottom in a series of small squares alternating with larger rectangles. The doors are set in deep reveals that are paneled to match.

The facade fenestration consists of three 18/24 double-hung wood sash with semi-circular arched tops set in wood frames. Each window has a brownstone sill and a brick header and is original. Located high in the bell tower is a circular window with a Masonic symbol displayed in the glass. This replaced the original 8-light oculus and is the only alteration that the Masons made to the façade.

The handsome Federal style masonry bell tower rises at the center of the building to a flushboarded base that is capped at top and bottom with Classical crown molding. Above the base each face of the belfry contains flat pilasters that bracket a center louvered opening with a semi-circular arched top decorated with a central keystone. Spanning the pilasters is a Classical entablature with a shallow bracketed cornice, above which is a low railing with oval cutouts and graceful urns at each corner. Although spare, the details are Classically inspired and completed with the delicacy typical of the Federal, or Adam, style. It appears from the dedication description that a steeple was planned, but never constructed.

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The north and south elevations both retain the original fenestration consisting of eight 35/42/35 triple-hung wood sash with semi-circular arched tops, set in wood frames. The windows have brownstone sills and brick headers and are covered with exterior screens in wood frames. Interior louvers at the second floor conceal the interior changes that have been made, primarily the insertion of the second floor Lodge Room where windows were not desirable. One window on the north elevation has had a door inserted in the topmost portion, a change that was necessary to provide access to the fire escape (Photo 2).

The most significant of the Masonic changes was made at the back of the building where a new single-story kitchen wing was added in 1930. This change entailed the removal of two original windows, the ghosts of which are visible in the east elevation masonry. The new wing is constructed of brick that closely matches the color of the original masonry. A single door is flanked by steel casement windows that were also used on the side elevations. The shed roof is covered in asphalt shingles (Photo 3).

Interior Description

The interior of the church was greatly altered when the Masons assumed ownership of the building in 1930. The changes were driven by the specific needs of that organization and the result is a Colonial Revival interior that handsomely compliments the Federal style of the exterior. The spatial arrangement and 1930s fabric remain largely intact.

As originally designed, church-goers entered from the exterior through the center door (Photo 4) into a small square vestibule that was actually the base of the bell tower. From there staircases located on either side ascended to the second floor. The two remaining exterior doors led directly into the Sanctuary, bypassing the vestibule entirely.

The Sanctuary was divided from east to west by a center aisle and two side aisles, creating four banks of seats. The pews at the side walls were canted to provide a better view of the altar at the east end. The center pews were boxed or separated by hinged doors that enclosed each row, an indication of their age. Vertical wood wainscoting, probably added in the late 19th century, covered the lower portion of the walls.

The U-shaped gallery was supported on short Doric style columns that rested on square bases that projected above the height of the pew backs. The front of the balcony was decorated with raised panels and highlighted with delicate lyre-shaped elements that supported the handrail. A Gothic style organ, added in 1842, was located at the southeast corner of the balcony.

Once the building was taken over by the Masons, the gallery was removed and a second floor was added to the interior. The front vestibule retains the location and proportions of the original; however, a single new staircase rises from the south side to the upper floor. The flooring in these spaces is of alternating squares of black and tan marbled linoleum, and the wood doors and trim are of varnished mahogany. Both the vestibule and the

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Madison Masonic Lodge
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adjacent library exhibit exceptional multi-branched kerosene chandeliers that are in excellent condition, retaining their original shades and polychromed finishes. Both fixtures date to the 1870s (Photos 5 and 6).

A smaller interior vestibule containing the women's lounge adjoins the front vestibule where the men's room is located. Both bathrooms retain their vintage appearance, with everything from the original plumbing fixtures to items such as soap dispensers and cup holders.

The former double-height Sanctuary is now a large, one-story Meeting Room that the Masons use for public gatherings. The bottom portion of each wall is covered with new wood wainscoting and the top portion is plastered. The floor is of narrow wood boards and the new ceiling is of plasterboard with a shallow, painted wood crown molding (Photo 7). A small office was carved out of a corner of this space in the 1980s.

A new kitchen wing, constructed in 1931, adjoins this room on the east. It contains vintage equipment, cabinetry and storage units. Access to the basement is through a hinged door in the floor and a mechanical room is located on the north side of the kitchen.

From the front vestibule a new staircase with a cast iron handrail leads to the second floor where a short L-shaped section of wood balustrade encloses the stairwell. This element with its graceful urn-shaped balusters appears to be one of the few remaining pieces of original fabric. Paint analysis, conducted to determine the age and provenance of the balustrade, proved inconclusive.

Spanning the front of the second floor is a wide vestibule with checkerboard linoleum flooring and plaster exterior walls. Storage cabinets with slanting desk tops and a built-in safe are constructed on the east wall (Photo 8). A small preparation room is located at the northwest corner and contains vintage cabinetry similar to that found in the kitchen and balcony vestibule.

The bulk of the second floor is given over to the Lodge Room, which is the heart of every Masonic Temple (Photos 9 and 10). All of the windows have been closed, allowing no natural light into the room. A metal fire door was inserted into a window on the north elevation; this connects to a fire escape and provides a second means of egress for the upper floor. The interior of the space retains the original plaster ceiling; however, an elaborate new plaster rosette was added by the Masons (Photo 11). Wood pediments decorated in the Doric, Ionic and Corinthian styles are located on raised platforms at the east, west and south elevations. Although the verbal history claims that the columns supporting these porticos are part of the original church fabric, this appears highly unlikely given the abbreviated height of the original columns which were supported on high bases.

Two rows of seats, consisting of benches removed from the original Madison Masonic Temple and new benches made to match in the 1930s, are located on raised platforms along the north and south walls. The original Gothic style church organ has been retained and relocated to the northwest corner of the room.

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STATEMENT OF SIGNIFICANCE

Summary Statement

The building that is now the headquarters of the Madison Masonic Lodge was originally constructed in 1824 as the Presbyterian Church of Chatham Township. The exterior of the building is a largely intact example of the Federal architectural style as exemplified in a Wren-Gibbs style church building. The former church retains its original siting, as well as its form, massing, fenestration and details. In 1930, the interior was updated in the Colonial Revival style when it was acquired by the Masons and became their lodge. The building is eligible for the National Register of Historic Places under Criterion C for Architecture.

History of Madison

Today the Borough of Madison is a small, suburban community located in Morris County, New Jersey. Situated on a ridge of the terminal moraine created by the Wisconsin Glacier more than 10,000 years ago and extending from near Summit northwest toward Morristown, Madison has existed since the first quarter of the eighteenth century.

The earliest settlers of European descent arrived in about 1715 and established "Bottle Hill" at the crossroads of present-day Ridgedale Avenue and Kings Road. These first settlers, who came from established communities like Newark and Elizabethtown, were attracted to the western portion of the state not only because of its open and available land, but also because of the promise of iron ore. As early as 1700, iron ore had been discovered in Whippany, located about five miles north of Madison. By 1718, a village had been established and a forge was created. That early village included the area's first Presbyterian Church.¹

Barnabus Carter of Elizabethtown was the first settler to arrive in Bottle Hill, as Madison was originally called. His father, Samuel Carter, had been one of the founders of Elizabethtown in 1664. Barnabus occupied land in the Madison area by 1715, as proved by a survey completed that year for West New Jersey. Barnabus and his son Benjamin had a gristmill near their residence on the southwestern corner of what is now Rosedale Avenue and Main Street. Other early arrivals included Burnets, Millers, Muchmores, Bruens, Cooks and Hands, among others. The Luke Miller house at 105 Ridgedale Avenue, which is thought to be the oldest remaining home in the Borough, was built around 1730.² Many of these families would figure prominently in the founding of the local Presbyterian Church.

The community grew steadily throughout the eighteenth century. By 1798, there was a stagecoach running between Morristown and Jersey City with a stop in Bottle Hill. This route connected Bottle Hill with the larger region. Under public pressure, the New Jersey Legislature chartered the Morris Turnpike in 1801. The first of fifty-one highways established in the state, the Morris Turnpike was designed to extend from Elizabeth through Bottle Hill, Morristown and Newton to the Delaware River. The section between Elizabethtown and Morristown was completed in the fall of 1804. In Madison, this is today's Main Street.

¹ Esposito, Frank, *The Madison Heritage Trail: An Intimate History of a Community in Transition* (Madison: The Madison Bicentennial Heritage Commission, 1985), 18-22.

² Esposito, 17-20; William Parkhurst Tuttle, *Bottle Hill and Madison: Glimpses and Reminiscences from its Earliest Settlement to the Civil War* (Madison: Madison Eagle Press, 1917), 30-31.

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In 1806, Chatham Township was set off from Hanover Township; it included all of Madison, Florham Park and Chatham Village. Postal service arrived in Bottle Hill in 1812 with Abraham Brittin serving as the first postmaster. In 1819, with the increased traffic generated by the Morris Turnpike, the first hotel was established on the southeast corner of Waverly Place. It was known as Madison House and then the Bottle Hill Tavern.

Starting in about 1830, a temperance movement developed in the area, and by 1834, there was an open call to change the town's name. Because of its early association with a tavern, the name Bottle Hill was seen as inappropriate. On August 30, 1834, a public meeting was held to discuss the change. A vote was taken and the name change narrowly won. The name Madison, after James Madison, the fourth U.S. President, was chosen.

In January 1835, the Morris and Essex Railroad was chartered to connect Morristown and Newark by rail and on October 2, 1837, service began in Madison. The introduction of rail service marked Madison's beginnings as a commuter town, and, as a result, the village grew rapidly. In the late nineteenth century, Madison's continued growth was due to the development of the rose industry and the arrival of many wealthy residents who built great estates on the road between Madison and Morristown. In 1889, with a population of 3,250 persons, Madison seceded from Chatham Township and became its own borough.³ In the twentieth century, the local landscape was further changed with the philanthropic endeavors of the local wealthy citizenry and the founding of the area universities. Today, after almost 300 years of existence, Madison remains a thriving community.

History of the Madison Presbyterian Church (formed as the Presbyterian Church of South Hanover)

The development of Bottle Hill and the Presbyterian Church of South Hanover parallel each other and are strongly intertwined. Madison was founded by Presbyterians and for decades Presbyterianism was the only denomination active in the area. For over a century the leaders of the community were also congregants of the Presbyterian Church of South Hanover. Barnabus Carter, the first settler to the area, donated the land on which the first church was constructed. David Burnet, another founding family member, provided the land for the cemetery and was an active church member and trustee following its establishment.⁴

Before the first local church was constructed early settlers traveled to Whippany, about five miles north, to attend services. During the 1730s and '40s Presbyterianism in America experienced a period of phenomenal growth, known as the great awakening. The movement began in Freehold and spread to towns and villages throughout New Jersey and into the adjacent states.⁵ In 1747, possibly as a result of this religious revival, the Bottle Hill residents formed their own congregation and founded the Presbyterian Church of South Hanover to serve the residents of both Bottle Hill and Chatham Township.⁶ The new building was not located in the center of Bottle Hill; instead, it was slightly south of the heart of the village, in the direction of Chatham. This site, although not exactly halfway between the two villages, may have been a compromise as families from both communities attended the new church.

The first meeting house was set at the highest point on the hill within what is now Hillside Cemetery from land given by Barnabus Carter. Construction began in 1749-50. The first church was a simple, two-story frame rectangle, measuring 48 x 50

³ Ibid., 47-65.

⁴ William Parkhurst Tuttle, 31.

⁵ Wallace Jamison, *The United Presbyterian Story* (Pittsburgh, PA: The Geneva Press, 1958), p. 27

⁶ Tuttle, 3-8.

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feet. Although it was shingled with a plain, spare interior, it took fifteen years to construct and was not completed until 1765.⁷ The interior had a gallery on three sides and could accommodate about 450 people. There were two doors: one centered in the long wall which led to the street, the other to the cemetery. It was of wood inside and out, and unadorned except for the sounding board above the pulpit, which was painted deep blue.

In 1750, the first permanent preacher was installed. Reverend Nehemiah Greenman was from Suffolk, Long Island and had been educated at Yale. He was replaced the following year by another Yale graduate, Reverend Azariah Horton, who served the Bottle Hill church for nearly 25 years.⁸

As early as 1808, the congregants of the Presbyterian Church were discussing the need for a new church, and they appointed a committee to resolve the issue. The committee was composed of Colonel William Brittin, John Sturgis, Archibald Sayre, Luke Miller, Lewis Carter, John Roberts and Ichabod Bruen. In 1822, after many years of deliberation, it was decided that a new church was in fact required. On February 4, 1823 a site on Main Street, across from the original meeting house, was selected for the new building.

Two deeds from 1823 document the purchase of the land for the church. On September 10, 1823, the Trustees of the First Presbyterian Church purchased from Lydia Bruen a lot of land equaling 42/100 acres for the sum of \$100. Several months later on May 7, 1824, the trustees increased their land holdings by purchasing the neighboring 1/4-acre from Benjamin and Meticent Thompson for \$150.⁹

The chosen location for the new church caused a riff within the congregation as the congregants from Chatham preferred a site closer to them. When the Main Street location was decided upon, forty residents from Chatham, led by Silvenus Bonnel, split off from the Madison Church and in October 1823, they founded the Presbyterian Church of Chatham.

As with the first Presbyterian Church, the congregants of the second Presbyterian Church were also prominent members of the community with long ties to the area. When the building moved across the street in 1824, Lydia Bruen, whose husband was a Trustee, provided the lot. The Bruens were one of the first families to have settled in the area. Luke Miller, who served as Trustee and assessor for the Church, was a part of the locally significant Miller family, whose house is believed to be the oldest in the community. Other leaders of the church were Samuel Muchmore and Charles and Lewis Carter, all members of the first families to settle the area. As late as 1857, the officers of the church continued to be members of the community's founding families: Ashbel Carter, Wm. M. Muchmore and Ira Burnet.¹⁰

In 1817 the name of the church had been changed from the Presbyterian Church of South Hanover to the First Presbyterian Church of the Township of Chatham which it remained until 1846 when it became the Presbyterian Church of Madison.¹¹

In the spring of 1824 construction began and the building was completed a year later. The last service in the old sanctuary was held in February 1825, after which the building that had served the local Presbyterian community for seventy-five years was demolished. The Main Street church was dedicated on May 18, 1825 and served the congregation for over a century. During that time, several other buildings were also used by the congregation, among them the supplemental space known as the

⁷ Esposito, 24.

⁸ "The Two Hundred Anniversary, 1747-1947 of the Presbyterian Church of Madison, New Jersey," 1947, 4-8; Esposito, 25-26.

⁹ Morris County Deed Book P-2, 403.

¹⁰ Tuttle, Samuel L. *A History of the Presbyterian Church, Madison, New Jersey*, 228.

¹¹ Tuttle, 181.

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Lecture Room or Session House. Constructed by Benjamin Birdsall in 1850-51, the Lecture Room was a separate building located in the center of town; it is no longer extant. 1887 saw the construction of Webb Memorial Church, a small stately building that supplemented the Main Street church where Sunday services continued to be held.

By 1929 the congregation was considering plans for the enlargement of Webb Chapel, which was used for Sunday evening and weekday services. With the addition, they hoped to consolidate their services in one location and abandon the old church on Main Street. After much deliberation it was decided to sell the Main Street Church. As many of the congregants were also Masons, and as the Masons were in the market for a building, the transition was relatively simple and ensured that the church with its long local history was respected. The change of ownership was accomplished in 1930. In 1954, the Presbyterians built the building that they continue to use.

The Madison Lodge of Free and Accepted Masons, No. 93

The first lodge of Free and Accepted Masons was officially founded in England in 1717. Members of the fraternal service organization soon spread worldwide. A number of freemasons came to the American colonies, and as early as 1730 Masonic lodges assembled in Philadelphia. There is evidence that on June 5, 1730, the Grand Master of England appointed Daniel Coxe as provincial Grand Master for the colonies of New York, New Jersey and Pennsylvania.¹²

New Jersey's first Masonic lodge, St. John's Lodge No. 1, was organized in Newark in 1761. Like so many others, this lodge was alternately active and dormant throughout the following decades, particularly during the turbulent years of the Revolutionary War. During the next twenty years a total of six lodges were formed in the state. On December 18, 1786, 33 representatives from these lodges met at the White Hall Tavern in New Brunswick with the purpose of forming a Grand Lodge for New Jersey.

Following the war, American Freemasonry entered a period of steady growth. In 1814, the first local chapter of the Masonic Order was organized in Bottle Hill, Chatham Township. Chatham Lodge, No. 33 erected a new meeting hall on the southern side of Main Street; that building is no longer extant. The men who founded this lodge were prominent in the early history of Madison and were also affiliated with the Presbyterian Church. This lodge lasted for only ten years.¹³

In 1868 a group of nine Freemasons who resided in Madison gathered to form the Madison Masonic Lodge. In June of that year they presented a petition to the Grand Lodge of New Jersey and in 1869 the Madison Lodge of Ancient Free and Accepted Masons No. 93 was chartered. The inaugural ceremonies were held at Oriental Hall, Waverly Place.¹⁴ This had previously been the home of Oriental Lodge, No. 79 of the Independent Order of Odd Fellows but had been sold in 1859 when that lodge was disbanded. In 1868 it was owned by Christian C. Schenck and the lodge room was occupied by a temperance society called Excelsior Temple of Honor, No. 7. The Masons signed a lease for the lodge room in August.

In 1872 the Masons moved from Oriental Hall to a neighboring building that had previously been the Methodist Church but was now owned by Ichabod Searing. The first floor was occupied by Day, Searing and Company, dealers in tin ware, the

¹² Delmar Darrah, *History and Evolution of Freemasonry*, Chicago: The Charles T. Power Company, p. 229.

¹³ Ambrose E. Vanderpoel, *History of Madison Lodge No. 93 of Free and Accepted Masons Madison*, New Jersey (New York: Charles Francis Press, 1934) 1-4.

¹⁴ *Ibid.*, 17-44.

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second was offices and apartments, and the Masons used the third floor as their lodge room. The first meeting was held here on April 4, 1872, and the order remained at this location for forty years.

In 1912 the Madison Lodge moved once again into a newly constructed building at 91 and 93 Main Street owned by Green and Pierson who were dealers in coal and lumber. The third floor was completed under the direction of the Masons for their purposes with anteroom, library, preparation room and lodge room. September 25, 1912 marked the first meeting in their new headquarters on Main Street.¹⁵

With an expanding membership and desiring a building of their own, the Masons began to search for an appropriate building or land on which to build. Because of the mutual connections between the Presbyterian Church and the Masons, the Master of the Lodge appointed a committee to see if the Presbyterians would be willing to sell their building. After negotiations, it was agreed that the sale would benefit both parties. At the annual parish meeting on February 4, 1930, a resolution was adopted for the sale of the building. A similar resolution was adopted by the Madison Lodge on February 19, 1930. The building was sold for \$20,000, the sum to be paid without interest over three years. The Masons would acquire immediate possession of the building and could make approved improvements prior to the delivery of the deed.¹⁶ The only stipulation that the Church imposed on the Masons was that they should keep the exterior intact. Only those changes that were absolutely necessary could be made. By June 1930 when the Masons acquired the building, the Church had been unoccupied for several months.

The Masons immediately set about converting the building for their use. Although very few changes were required on the exterior, the interior was completely reworked. Mason George W. Backus was the architect for the conversion; he chose the Colonial Revival style for the new interior. Work began in the fall of 1930 with Mason Benyew D. Philhower as lead carpenter; it was completed a year later. On June 24, 1931, the last meeting was held at the old location and on September 12, 1931, the dedication ceremony was held at the new location. The Masons continue to use the building today.¹⁷

Construction Chronology

In 1824, with an expanding congregation and a desire to move out of their original meeting house, the congregants of the Presbyterian Church of South Hanover began construction of a new church. On May 18, 1824, the corner stone was set and construction proceeded apace. Ichabod Bruen, William Thompson and Lewis Carter, all members of the congregation, were the master carpenters responsible for the construction of the building. The construction itself was a truly communal process, largely accomplished by the congregation. "Frolics" were held in which the men assisted in the construction while the women brought cooked food. According to legend, the bricks for the building were made on the property of William Brittin in the rear of his residence. The resulting excavation became known as the "brick kiln pond" and was a favorite place for skating.¹⁸ Legend has it that the wood for the building was provided from the lands of the congregation; however, receipts from the original construction indicate that much of the wood was purchased. In addition to wood boards, other purchased items included nails, butt hinges, screws, and knob latches. Ten boxes of 8 x 10 glass and window hardware including pulleys and sash cords were purchased from New York.¹⁹ Cost-cutting efforts included the reuse of timbers from the former meeting house

¹⁵ Ibid., 45-170.

¹⁶ Michael E. Schenck, "Special Report of the President of the Madison Masonic Holding Association," (December 16, 1931), 1-4.

¹⁷ Vanderpoel, 224-238.

¹⁸ Tuttle, 176.

¹⁹ "Presbyterian Church," Madison Historical Society, not yet accessioned.

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in the construction of the new cupola, with the remainder being sold.²⁰ Also, some of the seats were taken from the original meeting house and reused in the gallery of the new church.²¹

Although much of the work was completed by members of the congregation, there was also outside assistance. The pulpit chairs and table were made by a young German by the name of Burke, Mr. Edwin Burroughs was responsible for some of the woodwork, Mr. Goldberg undertook the silver plating and Mr. C.C. Force created the iron work. Mr. Bonnell Sturgis and his son Lewis of Green Village were the masons.²² Construction of the building cost about \$12,000. To offset the incurred debt, cemetery plots were sold.

On May 18, 1825 the dedication ceremony was held and presided over by Pastor John G. Bergen. A memorial board that recorded the history of the building was placed under the pulpit. It read: "Bottle Hill, March 8, 1825. The corner stone of this temple was laid 18th of May, A. D. 1824—and we now contemplate, if God who has graciously prospered us will, to dedicate it in May of the present year, all finished except the steeple, the bell is here."²³ This clearly indicates that a steeple was planned but never constructed. The memorial board also listed the members of the session, the building committee and the Trustees of the Church as well as the mechanics, carpenters and masons who undertook the construction, all of whom were members of the congregation. In April 1825, a bell was installed in the tower. It was purchased by Ephraim Force of New York City. In 1827, a fence was constructed around the perimeter of the site. In 1842, an organ was purchased for \$400.²⁴

In 1857, the Presbyterians renovated the church. To commemorate the changes, a historical memorial was deposited under a platform in front of the pulpit. Written on a board by Pastor Samuel L. Tuttle, and dated December 21, 1857, the memorial discussed the history of the church and the extent of and reasons for the renovations in 1857:

The reasons for altering the Church now are: that the old seats were too high—18 inches from the floor—and the backs of the old seats were too nearly perpendicular—the caps on the tops of the seats projected both before and behind so that the sittings were very uncomfortable—the pulpit was too high for the comfort of the audience and too narrow for the comfort of the officiating minister...the cost of the alteration is to be \$570 besides the painting which is to cost \$150. The Carpenters who contracted to do the work are Elias Force and David Marsh; and associated with them are James Burrell and Croydon son of Elias Force, and Joseph son of David Marsh. The outside of the Church was thoroughly pointed by masons Charles Brant and son at a cost of \$45 in May last (1857). The outside of the Church was painted for the first time since it was erected by Chancellor Roll at a cost of \$180...The outside painting was done in November last (1857). The tower of the Church was painted one year since (1856) by Charles Marsh. The alteration of the Church was commenced Dec. 10 and it is to be completed by the 1st Sabbath of March next (1858).²⁵

The board went on to list information about the church including among other things when services were held, the membership count (240), and the projects recently undertaken, including the construction of the nearby Lecture Room in 1850-51 by Benjamin Birdsall. Tuttle went on to include information about the town of Madison, and described the other local churches

²⁰ Shaw and Parker, *History*, 112-117.

²¹ Tuttle, 182.

²² Dr. McAlpin's File, "Historical Documents of Main Street Church, 1857," Madison Historical Society.

²³ *Ibid.*, 178.

²⁴ Tuttle, 178-181

²⁵ Samuel L. Tuttle, "Memorial Board under the Pulpit" (December 21, 1857), 1-2. Madison Historical Society.

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and their founding dates. In addition to the board, a box that included documentation from church, town, state and national sources for 1856-57 was placed under the platform.²⁶ All of this information was added to the original 1825 memorial board.

To supplement the memorial, Tuttle wrote a comprehensive history of the church in which he elaborated on the changes that were made during the 1857 renovation. On the exterior, in addition to pointing, Charles Brant had to remove and replace some decaying bricks. On the interior, the pulpit and pews were new. The walls were "frescoed" and the woodwork "oaked." Vestibules were added at the two flanking front doors and a primitive heating system was installed with a stove and piping. Carpets, chairs and tables were made and installed. Following this work, in 1858, the church received a donation of \$75 from former Madison residents who lived in New York and vicinity for the purchase of lamps for the church. This donation was supplemented by the Madison congregation and hanging lamps were installed in the sanctuary.²⁷

Between 1857 and 1930, only minor changes were made to the building. At some point, the roof was changed from wood shingle to slate. More obvious is the alteration that was made to the cornice. The earliest sketch of the building, dated 1857, shows the Classical style cornice continuing across the entire façade at the height of the side walls, thereby creating a triangular tympanum. The current bracketed cornice is an Italianate style element that slopes from the bell tower to the side walls where it terminates on the facade in gable end returns. In all likelihood it dates to the third quarter of the 19th century, and may simply be a slight reworking of the original cornice.

Photographs taken prior to the acquisition of the church by the Masonic Lodge in 1930 show the building looking somewhat neglected. The Masons hired architect George W. Backus of Newark to help develop plans for the building conversion. Like the Presbyterians before them, the Masons undertook the work themselves; Benhew D. Philhower, Past Master and Secretary of the Lodge, served as the lead contractor. When they sold the building, the Presbyterians insisted that the exterior appearance of the building should not be changed. The Masons, many of whom were Presbyterian congregants, were sensitive to the desires of the church and planned only minor exterior alterations. These changes were limited to the one-story kitchen addition at the rear, the construction of a fire escape on the north side and the insertion of a new stained glass window with the Masonic Fraternity emblem in the circular window in the tower. The grounds were regraded and fenced.

The interior, however, was completely remodeled. The first floor work included the removal of the pulpit and pews, the bricking up of the side front doors and the rear windows, construction of the kitchen, the addition of a library and bathrooms on either side of the front entrance and the installation of new wood floors over the old. At the second floor, the gallery was removed and a new floor built at that level which now contains the lodge room and ancillary spaces. The two stairways that led to the gallery were removed and a single stair was built to a vestibule spanning the front of the second floor. In the lodge room the windows were bricked in, although the original sashes were retained and louvered shutters installed to retain the original exterior appearance. A code-required fire escape was added. The original lodge room ceiling was supplemented with a new plaster Colonial Revival rosette. The old church organ was moved to the northwest corner and refurbished and some of the old pews were reused. In addition, the building was electrified, new bathrooms were installed, the walls were replastered and stippled and new doors and trim were installed. Altogether, the renovation cost about \$31,000.²⁸

²⁶ Ibid., 2-5.

²⁷ Samuel L. Tuttle, *A History of the Presbyterian Church, Madison, New Jersey*. (New York: M.W. Dodd, 1865), 231-241.

²⁸ Schenck, 4-5; Vanderpoel, 232-33.

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Madison, Morris County, NJSection number 8 Page 8**The Interior and the Masonic Order**

When the Masons acquired the building in 1930, they adapted the interior of the church to suit their social and ritualistic needs. Their requirements included a large public meeting room, a kitchen and, most importantly, a lodge room for their meetings and ceremonies. Today, the interior is a 1930 Masonic Lodge. The first floor is dominated by the large, one-story Meeting Room that the Masons use for public gatherings. Wood wainscot, wood crown molding and narrow wood floor boards are the important Colonial Revival details. Adjacent to the Meeting Room is the kitchen at one end, the front vestibule and library at the other with the men's and women's lounge and new office. Aside from the office which was added in the 1980s, the detailing of these spaces is original to the Colonial Revival renovation.

The second floor is dominated by the heart of the Masons' building, the Lodge Room. This is where the Masons conduct the meetings and rituals that are the foundation of their organization. The floor plan and its features are based on Masonic tradition and customs. Every element has symbolic value or serves a ritualistic purpose. This is the quintessential lodge room that would be familiar to any Mason.

For the 1930 renovation, the Masons chose the Colonial Revival style. The Colonial Revival was a handsome compliment to Federal exterior. It was a dominant architectural style of the 1930s and most significantly, was an appropriate choice for the history-imbued Masons whose patriotism and eighteenth-century founding is an essential part of its tradition.

The Federal Style of Architecture

The Federal style, the first truly American form of architecture, came into vogue in the years following the American Revolution and remained popular for decades, even as late as the 1850s in some outlying areas. Although it is often mistaken for the heavier Georgian style that preceded it, Federalism was an Americanized offshoot of the English Adam style, which had as its precedent the Classical style of ancient Rome.

The first American architect to build in the Federal or Neo-Classical style was Charles Bullfinch of Boston. As a young man Bullfinch studied architecture informally in France and England, where he first became acquainted with the work of Robert Adam and other Neoclassicists. Upon returning to Boston, Bullfinch put these new-found principles into practice in the design of the Massachusetts State House. Yet it is in the area of ecclesiastical architecture that Bullfinch was to make his most lasting contribution to American architecture. In his design for the Pittsfield Congregational Church, Bullfinch took many of the Wren-Gibbs elements that had previously been used in the Georgian style and applied them for the first time to an American church in the Federal style. At the Pittsfield Church Bullfinch reoriented the traditional meeting house form to place the entry and altar at opposite ends of the long building axis. He also incorporated the bell tower, which had previously been free-standing, into the body of the church. However, unlike Wren's churches, which fully incorporated the tower into the interior, Bullfinch chose to emulate Gibbs' later model instead, and pushed the bell tower out slightly from the plane of the façade.²⁹

These and other design principles of the Federal style were subsequently taken up and distributed in the pattern books that were becoming popular at the time. The most prominent of the American authors, Asher Benjamin printed details and plans of the new Federal style buildings in his *Country Builders Assistant* and was instrumental in the wide-spread dispersal of the style. As

²⁹ Harold Kirker, *The Architecture of Charles Bullfinch*, Cambridge, MA: The Harvard University Press, p. 25-27

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a result of pattern books such as Benjamin's, local craftsmen in small towns like Madison were able to build in the popular new style that was sweeping the country.

The Federal style appealed to Americans for a number of different reasons. First, for the founders of a new democracy the style hearkened back to ancient Greece and Rome, the countries whose political ideals had provided the philosophical foundations for the new American system of government. In emulating the artistic and design principles of those early democracies and republics, Americans sought to recall the political foundations on which the new country was built. Secondly, the Federal style was ideally suited to the construction of imposing commercial and civic buildings, many of which were required by the governments of the newly formed states. In Britain the style was being applied to banks and government buildings of all types, and in this country the Federal style was seen in Bullfinch's design for the Massachusetts State House and in Jefferson's design for the Virginia State Capital in Richmond. Thirdly, the style, particularly as practiced along the eastern seaboard, often combined grand scale with restrained or austere details. This combination of attributes appealed to the wealthy Puritans of New England who had made their fortunes and desired to live well, but without excess show or ostentation.³⁰

Finally, and of most relevance to the Madison Church, for a largely Protestant nation the architectural style was completely removed from the popishness of the Catholic Church with its Baroque ornamentation and emotional excess. In Europe the decadence of the late 17th and early 18th century was being eschewed in favor of a return to the simple life and the Baroque style was being replaced by Neoclassicism, which hearkened back to the austerity of the Roman Republic. The Federal style lent itself particularly well to the Wren-Gibbs church design and was the ideal architectural choice for Calvinist congregations across the country. Constructed at a time when candles, crucifixes and even musical instruments were not allowed in churches, the simplicity of the Federal style appealed to the largely Protestant nation.

The Federal style produced buildings that were imposing yet austere, with a richness that derived from a harmonious blend of scale and proportion rather than an application of fussy detail. Buildings in this style are characterized by a symmetrical façade, often constructed of stone or brick laid up in Flemish bond pattern with thin mortar joints. Massing became more geometric and buildings of all types might contain a Classical style cornice, either decorated with elements such as swags or dentils, or unornamented. The roof was often a center gable or hipped with a low to moderate pitch. Because the style appeared after the Revolutionary War when American manufacturing began to expand, the size of the windows is generally much larger than in earlier styles. The multi-paned, double-hung windows had relatively thin muntins and were often capped with semi-circular arched tops (the style preferred by Robert Adam) or flat brownstone or marble lintels. The doorways were often the most elaborate exterior element, outfitted with side lights and a semi-circular or elliptical fan light above. Particularly in domestic buildings, attenuated columns might support a portico designed to protect the entry. In commercial and religious buildings the doors were often found in pairs or groups of three, arranged symmetrically across the façade. While the interior spaces were often decorated in combinations of pastel colors, the exteriors were generally painted a chaste white in homage to the simplicity of its classical antecedents.³¹

³⁰ Hugh Morrison, *Early American Architecture*, New York: Dover Publications, p. 574

³¹ *Ibid.*, p. 500-501

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The Federal Architectural Style and The Presbyterian Church of Madison

Following the general trend in American ecclesiastical architecture, the Madison Presbyterian Church moved from the typical meeting house with its boxy form, to the more refined and classical Federal style embodied in this, their second house of worship. Constructed towards the end of the period, the church incorporated many of the elements of the Federal style of architecture, including its form and massing. Typical of New Jersey Federal style churches, it is of masonry construction, in this case of brick laid up in American bond pattern. Rectangular in plan, the three-bay façade is symmetrically arranged, a prerequisite of classicism, with doors at the ground floor and windows above. The altar and entries are located at opposite ends of the long axis. The original 8-panel double-leaf doors are set in deep reveals of matching style and the façade fenestration consists of 18/24-light double-hung wood sash with round-arched tops of the type favored by Robert Adam. The windows on the side elevations are imposing triple-hung sash in 35/42/35-light configuration, also with arched tops. All of the windows have brownstone sills and gauged brick headers. What little ornamentation there is occurs in the belfry where the corner pilasters support a denticulate entablature and the round-arched louvered openings display centered keystones. Perhaps the most Federal of all elements are the Classical style urns and the graceful oval cutouts that decorate each face of the balustrade.

The changes made to the exterior are minor and include a reworking of the original cornice that occurred while the Presbyterians still owned the building. A kitchen wing that the Masons added at the back of the building necessitated the removal of two windows and a fire escape was added on the north elevation. On the façade the only 20th century change has been the insertion of the Masonic emblem into the oculus window of the front tower.

As described, the Madison Masonic Lodge with its Colonial Revival lodge interior is a handsome example of the Federal architectural style, which emerged to become the symbol of the new American nation. The building is a largely unaltered example of the style and meets the National Register Criterion C for architectural significance.

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BOUNDARY DESCRIPTION

The property included in this nomination consists of all of Block 2001, Lot 17, in the Borough of Madison, New Jersey, which comprises the full extent of the Masonic Lodge site.

BOUNDARY JUSTIFICATION

The Masonic Lodge site (Block 2001, Lot 17) comprises roughly $\frac{3}{4}$ of an acre. This is the historic property purchased by the First Presbyterian Church in two lots in 1823 and 1824. The full site is included in the nomination.

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PHOTOS

All photographs are digital images. The files are uncompressed .TIF files on a CD-R included in this nomination.

Photo 1

West façade

The building that is now the headquarters of the Madison Masonic Lodge was originally constructed in 1824 as the Presbyterian Church of Chatham Township. Although altered on the interior, the exterior of the building is a largely intact example of the Federal architectural style as exemplified in a Wren-Gibbs style church building.

Photographer: Ron Poeter, April 14, 2005

Photo 2

North elevation and part of west façade

The fenestration of the north and south elevations consist of three 18/24 double-hung wood sash with semi-circular arched tops set in wood frames. Each window has a brownstone sill and a brick header and is original. The fire escape was added when the building became a Masonic Lodge.

Photographer: Ron Poeter, April 14, 2005

Photo 3

East elevation

When the building became a Masonic Lodge in 1931, the rear kitchen wing was added and the church windows were infilled.

Photographer: Ron Poeter, April 14, 2005

Photo 4

Entry vestibule looking west

As originally designed, church-goers entered from the exterior through the center door into a small square vestibule that was actually the base of the bell tower. The front vestibule retains the location and proportions of the original; the front doors are also original.

Photographer: Ron Poeter, April 14, 2005

Photo 5

Entry vestibule looking south

The Masons removed the original stairs to the gallery and added this single staircase which rises from the south side to the upper floor. Both the vestibule and the adjacent library exhibit exceptional multi-branched kerosene chandeliers that are in excellent condition, retaining their original shades and polychromed finishes. Both fixtures date to the 1870s.

Photographer: Clark, Caton, Hintz Architects, March 2, 2006

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PHOTOS

All photographs are digital images. The files are uncompressed .TIF files on a CD-R included in this nomination.

Photo 6

Library looking west

The Library with its nineteenth century fixture.

Photographer: Ron Poeter, April 14, 2005

Photo 7

Meeting room looking west

The former double-height Sanctuary is now a large, one-story Meeting Room that the Masons use for public gatherings. The bottom portion of each wall is covered with new wood wainscoting and the top portion is plastered. The floor is of narrow wood boards and the new ceiling is of plasterboard with a shallow, painted wood crown molding.

Photographer: Clark, Caton, Hintz Architects, March 2, 2006

Photo 8

Second floor vestibule

Spanning the front of the second floor is a wide vestibule with checkerboard linoleum flooring and plaster exterior walls. Storage cabinets with slanting desk tops and a built-in safe are constructed on the east wall.

Photographer: Clark, Caton, Hintz Architects, March 2, 2006

Photo 9

Lodge Room looking west

The bulk of the second floor is given over to the Lodge Room, which is the heart of every Masonic Temple. All of the windows have been closed, allowing no natural light into the room. Wood pediments decorated in the Doric, Ionic and Corinthian styles are located on raised platforms at the east, west and south elevations.

Photographer: Clark, Caton, Hintz Architects, March 2, 2006

Photo 10

Lodge Room looking east

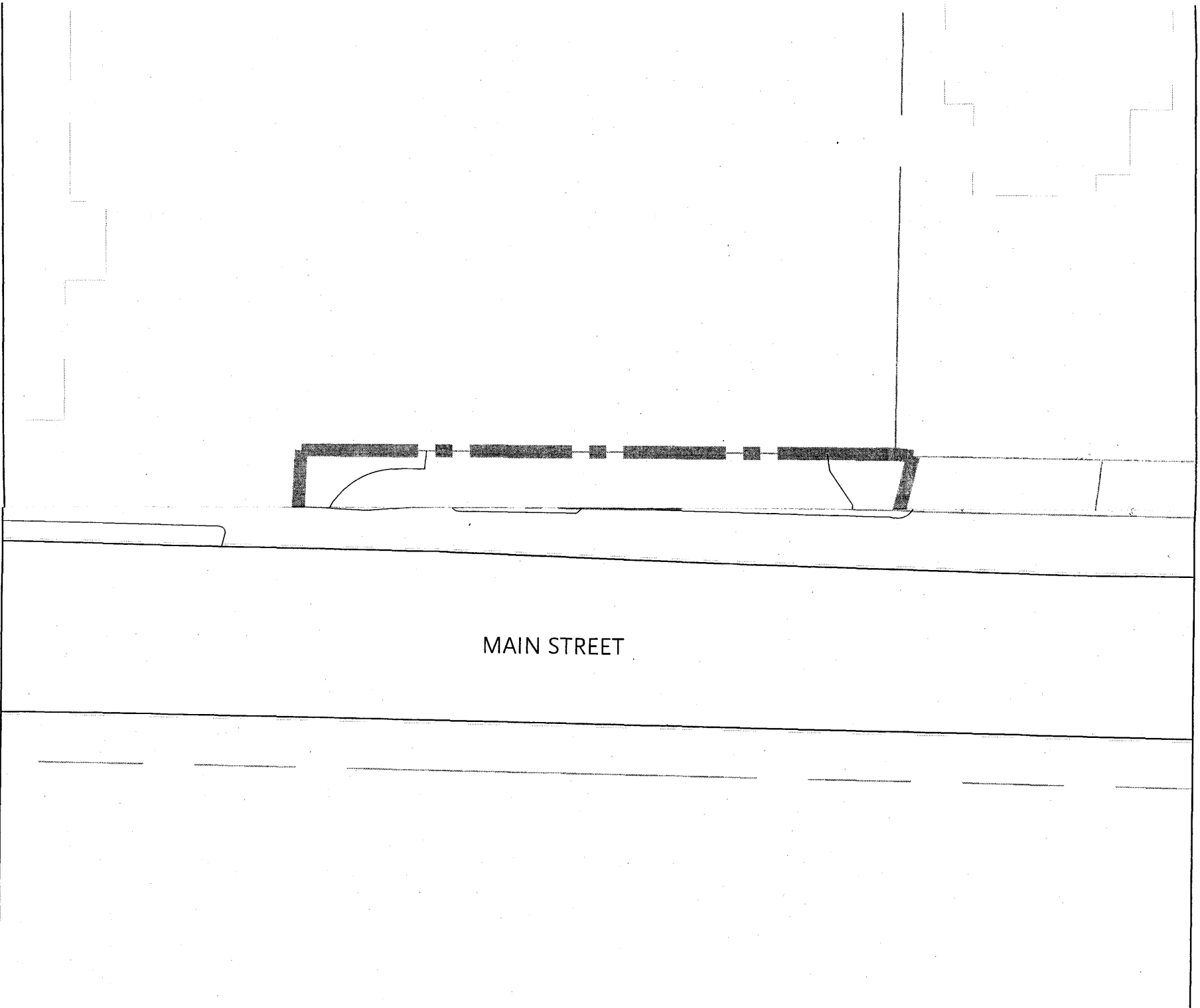
Photographer: Clark, Caton, Hintz Architects, March 2, 2006

Photo 11

Lodge Room ceiling

Most of the Lodge Room dates to the Masons. However, the ceiling is the original plaster. The Masons supplemented this with an elaborate new plaster rosette.

Photographer: Ron Poeter, April 14, 2005



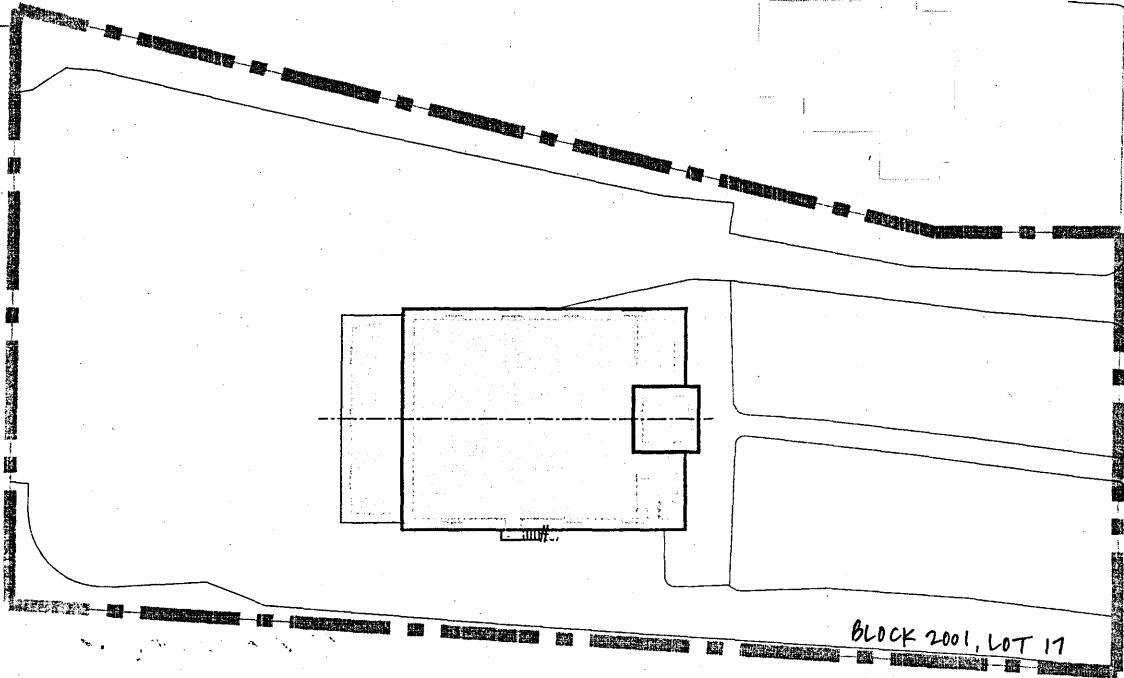
MAIN STREET

Madison Masonic Temple

March, 2006

Clarke Caton Hintz
Architects
Planners
Landscape Architects





MAIN STREET

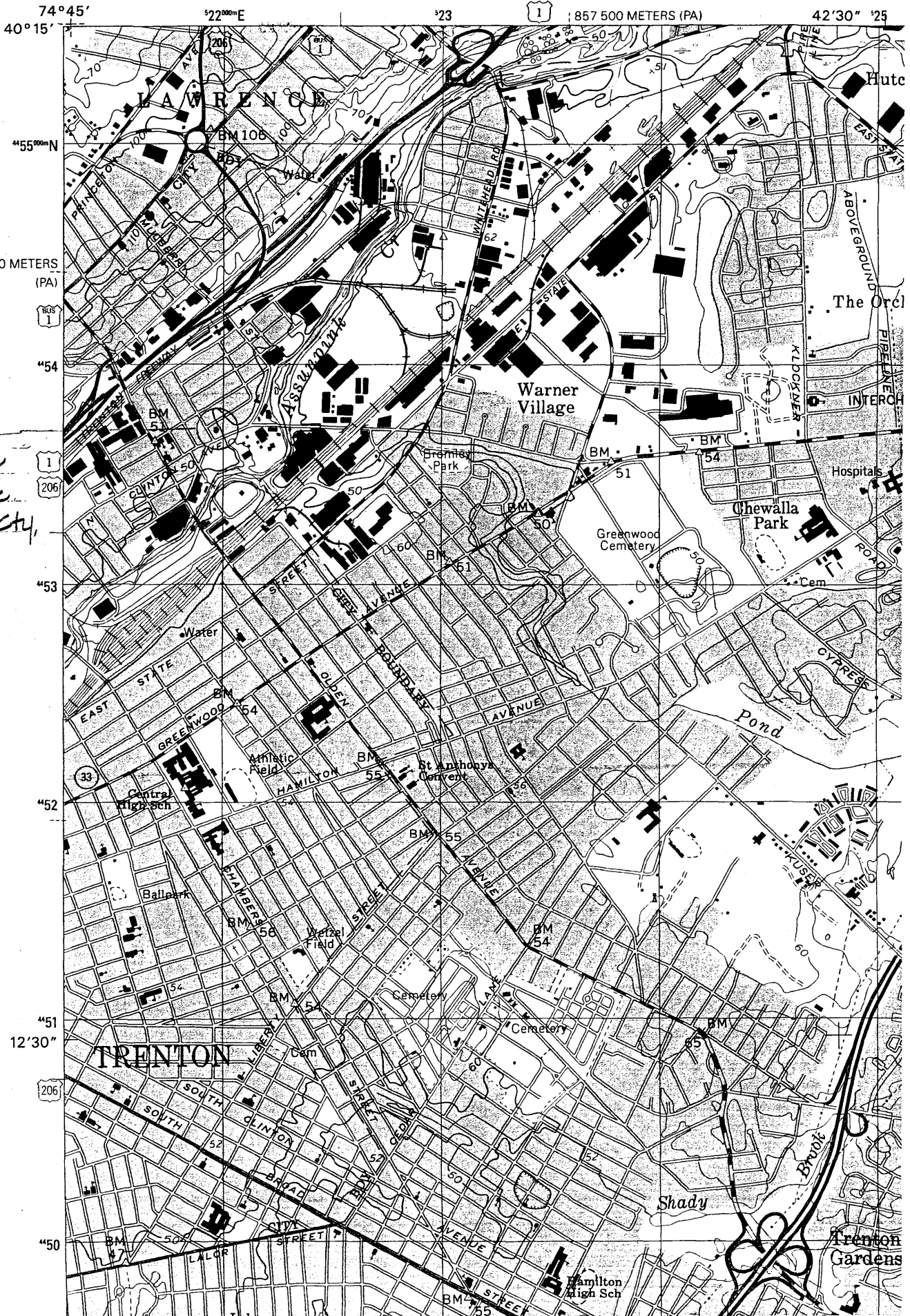
BLOCK 2001, LOT 17

Madison Masonic Temple. Madison NJ
March, 2006

Site Plan
Existing Conditions
Scale: 1" = 30'-0"

Clarke Caton Hintz
Architects
Planners
Landscape Architects





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