

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instruction 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 classifications, 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 Sunnyside Masonic Temple

other names/site number Hawthorne Theatre

2. Location

street & number 3862 SE Hawthorne Boulevard not for publication N/A

city or town Portland vicinity N/A

state Oregon code OR county Multnomah code 051 zip code 97214

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.

Signature of certifying official/Title - Deputy SHPO Date

Oregon State Historic Preservation Office
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:
Action

Signature of the Keeper

Date of

 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):

Sunnyside Masonic Temple
Name of Property

Multnomah, Oregon
County and State

5. Classification

Ownership of Property
(check as many 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	
<u>1</u>		buildings
		sites
	<u>1</u>	structures
		objects
<u>1</u>	<u>1</u>	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

NA

6. Function or Use

Historic Functions
(enter categories from instructions)

SOCIAL/meeting hall

Current Functions
(Enter categories from instructions)

RECREATION AND CULTURE/theater
OTHER/cell tower

7. Description

Architectural Classification
(Enter categories from instructions)

LATE 19th & EARLY 20th CENTURY REVIVALS:
Neoclassical
LATE 19th & EARLY 20th CENTURY AMERICAN
AMERICAN MOVEMENTS:
Arts & Crafts

Materials
(Enter categories from instructions)

foundation: CONCRETE
walls: BRICK
WOOD: 2X6 STUD
roof: ASPHALT SHEETS
Other: WOOD COLUMNS

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

See continuation sheets.

Sunnyside Masonic Temple

Name of Property

Multnomah, Oregon

County and State

8. Statement of Significance**Applicable National Register Criteria**

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

- ☐ 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.

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE**Period of Significance**1919-1921**Significant Dates**1919, 1921**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

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation**Architect/Builder**Sunde, Olaf Frank**Narrative Statement of Significance**

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

9. Major Bibliographical References

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

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36CFR67) 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: Washington Masonic Center
3616 S.E. 52nd Ave, Portland, OR

Sunnyside Masonic Temple
Name of Property

Multnomah, Oregon
County and State

10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet)

1 10 523243 5038540
Zone Easting Northing
2 _____

3 _____
Zone Easting Northing
4 _____

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 Christopher Squibb Bell, cultural resource specialist
David Pinyerd, historic preservationist

organization Historic Preservation Northwest date December 5, 2006

street & number 1116 11th Ave SW telephone 541-791-9199

city or town Albany state Oregon zip code 97321

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

name Hawthorne Masonic LLC

street & number 519 SW Third Ave, Suite 601 telephone 503-727-2504

city or town Portland state OR zip code 97204

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.460 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, PO Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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NARRATIVE DESCRIPTION

Summary

The Sunnyside Masonic Lodge, built during the last half of 1919, is located at 3862 SE Hawthorne Boulevard in the Sunnyside neighborhood of Portland. The building is a three-story, red brick, neoclassical building with an attached, single-story ballroom annex. It is rectangular in plan, and has a wood through-truss roof with a parapet. The primary elevation faces north toward Hawthorne Boulevard; its east elevation faces SE 39th Avenue. The surrounding area is commercial to the east and west, residential to the north and south.

The primary elevation features a central entrance surmounted by casement windows patterned in a neoclassical design, all within a three-story, four-bay neoclassical portico. The entrance is flanked by three-story, free-standing, Doric wood columns. The interior of the building is typical for Masonic temples, with large open spaces on each floor, consisting of an auditorium and club room on the main level, and a lodge room with a mezzanine and the relevant ante rooms on the third floor.

Setting

The Sunnyside Masonic Lodge is located on 1/3 acre along a commercial strip in an urban neighborhood in southeast Portland. The main elevation of the building faces north toward the east-west street of Hawthorne Boulevard, with a secondary entrance facing the north-south street of SE 39th Avenue. The lot on which the Sunnyside Masonic Temple sits is flat, as is the surrounding neighborhood. The neighborhood is commercial in character, consisting of small shops and cafes. Both Hawthorne Boulevard and SE 39th Avenue are well-trafficked. The Temple therefore sits at a prominent location given the high levels of traffic passing on both thoroughfares.

These two commercial corridors back up to dense residential neighborhoods. The intersection it now shares with modern constructs of a Jiffy Lube, Fred Meyer and a Washington Mutual Bank, once had a modest arrangement of two houses and a gas station (1924 Sanborn, vol. 9 Sheet 951 and vol. 7, 752). Unlike other Portland Masonic Temples which were situated amidst a core of civic and institutional buildings, the surrounding area consisted largely of domestic dwellings, a series of service businesses along Hawthorne, and a few churches dotted inside the community bounds, like the 1st United Presbyterian Church on E. 37th and E. Clay ("E" previous to "SE") one block south and two blocks west.

The Sunnyside Lodge is the earliest known work by a Norwegian-born carpenter-cum-architect, Olaf Frank Sunde. Designed within the Beaux-Arts tradition of symmetry with Neo-Classical details, it varies from the norm with a façade of clinker bricks, offering a tactility embodied by many Arts & Crafts era houses, yet often limited to the chimney only. The bricks also provide awareness of the masonry, a likely important element for a group of mostly non-practicing masons who still like to be reminded of their fraternal origins.

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Exterior

The Sunnyside Masonic Temple sits on a concrete foundation as a three-story, unreinforced, red-brick masonry building with a wood through-truss roof. It is essentially rectangular in plan with a 93-foot by 90-foot footprint. Its main façade faces north toward Hawthorne Boulevard. The façade is given prominence through the use of a series of columns and pediments, calling out the two main entry ways. Just east of the main entry was one of two entries to the Club Room, a gathering place for Masons and invited guests. A secondary entrance to the Club Room facing SE 39th Avenue eventually became the primary entrance to the Annex, an addition attached at the rear measuring 40-feet by 93-feet, which served as the Mason's auditorium and built just two years later in 1922. The Annex, which is the same in material and generally reflective of the original in form, is lesser in height and secondary in material as the clinker brick and surrounding brick walls are only a veneer wall.

The primary elevation of the building faces north. It is symmetrical, with a monumental, four-bay, three-story, wood-columned portico marking the entrance to the Lodge rooms. This theme is repeated on the east elevation but with one bay versus four, indicating a higher level of significance. The two north entrances were demarcated by two brazen light fixtures (miniatures of the base and column behind them surmounted by a white electrified globe) located at the sidewalk on Hawthorne Boulevard. This symbolism is clear to a Mason: the passage of a new Mason into the Lodge room is always through two pillars with a light atop them. These served as a clear beacon to Masons and a lighted welcome to others passing in or passing by.

The entry doors are paired oak panel doors, the lower wooden panel 3/4s length, and the upper in glass with wooden muntins repeating the sunburst neoclassical patterning in the building's casement windows. The entrance to the west of the two center doors is a recent addition, as the entire north façade had a symmetrical treatment. Each bay on the original 1919 building has a consistent theme in its treatment. The painted wood casement windows with the neoclassical sunburst pattern, the white glazed brick lintel protruding with a stepped corbelling of bricks beneath it, providing a slight recession of the bricks below and above the windows. A recessed panel between the first and second floor windows includes a white, glazed brick border.

At the head of the second-story windows is series of glazed white brick soldiers providing a flush-mounted window hood. The cornice includes a double layer of a running course of white glazed bricks, and then three courses of clinker brick followed by a decorative motif of a single running course of glazed white bricks, followed by a three white glazed soldiers alternating with three horizontal clinkers, topped by another course of glazed white bricks. This pattern is consistent both on the original Lodge cornice, running along the north and east elevations, as well as the Annex, equally spaced and aligned by almost a full story below it.

The columns are free-standing atop a square, brick base, which are also capped with a border of glazed white bricks. The columns are wood, Doric, with a slight entasis, supporting a simple, classic entablature and a series of pediments, four in total on the north elevation, one on the east. The roofs of the pediments appear to be clad in metal standing seam.

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One note of the as-built design versus the final set of blueprints which the Lodge still owns, is the change in detailing. Originally, the east elevation would have been the only elevation with the temple atop the two columns. There would have been no white, glazed brick embellishment at the cornice, or atop the windows, or even between the windows or at the lintel. There would have been a wooden panel between the windows and a painted wooden cornice at the top of the building doubling as the parapet. The design for the north façade would have been the same columns, but instead of pediments it would have had a short, red-tile roof which would have led to the wooden cornice, running along the north and east elevations. This adaptation was never drawn in plan, but shown in a set of blueprints written in pencil over the original. The only comment made to this effect is in the annotated history, “the plans were presented on June 2nd and approved by the Lodge with some minor changes.”¹

At the building’s northeastern corner, there is a granite cornerstone that reads, “Sunnyside Lodge,” and below it, “No. 163” with the Masonic emblem of a compass, a square and a “G” for both “Geometry,” the ruling principle for practicing masons, and “God,” the other ruling principle for masons of every type. After the emblem is “A.F. & A.M.” meaning “Ancient Free” and “Accepted Masons.” This is a common appendage for American Lodges with a less common understanding, but according to a periodical of that time, “Ancient Free” seems to refer to the “Ancient” techniques and practices versus the “Modern,” a split which originated in the 19th century in Scotland and England and “free” likely refers to those masons who traveled freely to work on the major cathedrals, therefore more skilled than a traditional mason.² The importance, therefore, of these early guilds hinged on limited exposure of those skills that made these men more desirable.³ The “Accepted Masons” is less controversial and reflects the changing nature of the membership from true masons to those social members who may practice in the building arts, but not limited to only such men, but were accepted as masons. The final two lines of the cornerstone reads “Laid by M W G M” and “1919.” The cornerstone, placed at 7 PM, Tuesday August 5th, 1919, was done by the “Most Worshipful Grand Master” Earl C. Bronaugh.⁴ The east side of the cornerstone is blank, and no authority on granite could be reasonably consulted for the possible origins of this stone.

The east elevation of the 1919 building is a replication of the north, however, at a fraction of the width. Instead of a five-column portico there are two columns with the same column treatments, identical window types and patterning, a continuation of the cornice detailing, and two entry doors though now hollow-core whereas the original were the same as the two front entry doors.

¹ Goodrich, 3.

² “What Does it Mean...” “The Ancient Free and Accepted Masons,” *The Builder*, St. Louis: National Masonic Research Society, vol. 9, September, 1923.

³ Ibid.

⁴ Bulletin No. 1, August, 1919, pp. 3-4. To learn more about Earl, one of the state most prominent 19th century lawyers, see *History of Portland, Oregon, with Illustration and Biographical Sketches of Prominent Citizens and Pioneers*, Syracuse: D. Mason & Co, 1890, p. 549.

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On the 1919 Lodge building, the parapet is an 8' fire wall, according to Sunde's original plans, and masking the rise in the roof behind it, a wood through-truss roof covered with a built-up asphaltic roof. The original drawings, however, do not indicate the original roofing material.

Behind the 1919 Lodge building is the so-called "Annex" built just two years later, in a matter of months. Its east elevation is a replication of the original yet reduced in scale. The concrete foundation continues, as does the clinker brick wall. The series of three windows include the same window type, patterning, white glazed brick lintel and header detailing, though apart from the original, it does not have the receding center bay and therefore no brick corbelling receding beneath the lintel as appeared in the windows of the same type on the 1919 building. The brickwork is flush across the façade, and the cornice detailing continues in the same manner as the original but it simply ends when the Annex joins to the Lodge. The parapet on both buildings is capped, and in the case of the Annex, it also hides a peaked roof clad with a built-up asphalt roof.

The balance of the elevations on both the Annex and the Lodge are relatively unadorned. The south elevation has a parged coating over a stud wall, which now boasts a coffee mural. The wall is otherwise unpainted and cracking. The west wall is brick veneer on the Annex and structural brick on the Lodge, though in both cases it is a basic brick as opposed to a more costly clinker brick.⁵

There are several exterior attachments to the building, including a fire escape, a building sign, a variety of conduit pipes, cellular antennas, and a cellular equipment building and adjacent monopole. Of the attachments, the second-story fire escape, is likely the oldest feature. Given the single exit from the Lodge room, a room that might have upwards of a 1,000 people inside it, the necessity of a second exit even from a largely brick building was likely noted early on by the City fire marshal. While it takes away from the elegance of the east elevation, it had been painted red, and the conversion of the windows into doors was done in a sensitive fashion that also implies an early change.

The "Hawthorne Theater" sign is a relatively recent addition since the change in ownership in 1996. The cellular cable conduit on the west wall (painted red), the cellular whip antennas atop the roof, and the monopole with its associated attached brick equipment shelter were installed within the last ten years.

Interior

The interior of the Sunnyside Lodge reflects the principles applied to Masonic Lodge buildings, with large meeting areas and smaller attending rooms. The main entrance leads into a marble tiled lobby with a large wood staircase and wood handrails leading up to the Lodge room on the right. The lobby itself is wood paneled and painted white with a marble floor alternating black and white in a checkerboard fashion. To the left of the staircase is a glass-paneled door which leads into the former Ladies Room, which included an adjoining kitchen, a small closet space, access to the basement, men's and women's bathrooms, and access to the auditorium. To

⁵ Clinker bricks were, of course, originally of a lesser value due to their deformity. But after 1900, they began to be valued for their artistic nature and were no doubt more costly than these regular bricks used on the less prominent south and west façades.

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the left of the main entry doors, there is a well-disguised "secret door" that fits into the pattern work of the paneling and has a simple latch knob that led into the Club Room.

The Club Room was simple consisting of wood columns (no longer boxed) and a fir floor. Since then it has been compartmentalized by subsequent owners and is discussed in the "alterations" section. The auditorium, in the so-called "Annex," has 16-foot ceilings with 2"x6" stud walls, 16" on center. The east wall of the Annex, to match the north and east facades of the original Lodge, has a 4" clinker veneer. There are no support columns interrupting the space. The room retains little of its original trim, but maintains the wood floor and the stage and the associated anterooms. The original built-in oak benches, now cut up in pieces, line several of the walls of this room. Otherwise, with the addition of a balcony and bar, and an intermediary wall along the north side of the room, it is largely unaltered.

On the second floor is the Lodge Room, a large, open space with 16-foot ceilings. This room is largely intact. A set of four paneled glass doors leads into the Waiting Room, originally 12-feet by 21-feet, but has since changed with the removal of a wall to the east, and northwest corner, the Tyler's room and the passage way to it have become part of the waiting area. In the Lodge Room, there is a 50-foot wide platform or stage on the east end. There were stepped risers up to 6-feet high along the north and south walls of the room, but they have been recently removed to accommodate the function of the room as a catering space. Additionally, large openings have been cut in the north walls to pierce a former passageway and permit north light in. The huge front windows previously lit the narrow hallway only. The windows on the east wall are only visible through the anterooms on the east side; otherwise, the Lodge Room had no windows and thus no natural light.

The mezzanine level (also referred to as the attic) above the second floor contains a music room which once boasted an organ (now removed) that overlooks the Lodge Room, as well as anterooms for a variety of functions. The room in the northwest corner was the "Lamp Room" where the Masons kept the Lamp of Wisdom, among other ritualistic items. The rooms adjacent to it to the north and west are examiner rooms. The one large room atop the stairs, and one room north of the music room, were locker rooms. The spaces have since been compartmentalized to accommodate a cellular equipment room and an office space.

The basement level of the building contains a small area originally dug out for the boiler near the center of the building. Today, it is still used as a boiler room, but also for kitchen storage. The areas north and south of the boiler room are crawl spaces.

Alterations

The building has suffered less from deferred maintenance than from continued use, which has evolved the building's function but are largely compatible with the nature of the building's spaces. The Annex has gained a balcony to increase seating area and bar sales. The center of the room includes a bar that separates the minors from the of-age drinkers listening to the performance on stage. The south wall has a large wooden construct that makes a nod to the Masonic ceremony in design but functions as a seating area. The north wall has a

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partition wall acting as a sound barrier from the entrance and to permit movement from the front to the back of the hall.

The lobby, Ladies Room, bathrooms and basement are nearly intact, with minimal changes save some new bathroom fixtures. The Mason's remodeled the kitchen in 1958, but it appears little has changed since. Between the Lobby and the Club Room some alterations have occurred including a walking space between the Club Room and the Kitchen conceivably to provide secondary access around the Club Room, to the kitchen and Annex. The Club Room itself has added wood paneling to create a pub-like environment, a bar, a raised platform in the northeast corner for music venues, and partitioned offices along the south end of the room. The supporting wood columns are exposed, and the light fixtures appear to be historic but the shades have been replaced. The original east entrance doors have been replaced and the arrangement of the interior walls has changed, but much if not all of the interior changes are reversible.

On the second floor, the recent changes to the use have led the catering company, which uses the space, to remove and alter the interior as needed. In the Lodge Room, the altars on the west and south ends of the room have been removed. On the north and south sides of the room, the risers and chairs have been removed, revealing the wood floor had ended before it reached the edges of the room. The walls along the north side of the room have been pierced in a regular fashion, leaving the pilaster detail but removing large sections of the wall for the purpose of letting in natural light. In the waiting room, the passage way from the preparation room and the Tyler's room has been removed, creating one large waiting room area versus a separate room for the Tyler and the passage way. These changes can still be read in the ceiling and floor.

Other changes to the second floor include a modification of the bathroom, removing fixtures and removal of doors, but it generally follows the original plans accurately.

The attic floor has had little changed other than the partitioning of the main room, which once served as the locker room, with a separate room created at the end to house cellular equipment.

On the exterior, the original entrance had two brazen light fixtures which were removed sometime between 1976 and today, given their presence in a photograph of the building for the Nation's bicentennial. To accommodate the restaurant in the former Ladies Room, there is outdoor seating with pavers and a metal fence to limit the amount of interaction between pedestrians and the restaurant.

Finally, the advent of the cellular business has led two cellular carriers to attach their equipment to the Lodge. The west façade has an attached cellular equipment shed (built of brick designed to match the brick of the Lodge) connected to a freestanding cellular monopole. Atop the Lodge roof is a set of three whip antennas connected to the interior equipment room on the attic level. To connect and power this equipment, the west wall is traced with conduit running across the simple brick wall of the Lodge.

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Statement of Significance

The Sunnyside Lodge is significant under Criterion C as an excellent representation of the Masonic Lodge form, reflecting the ideals of Freemasonry in its construction, as realized in an emerging community in Portland. Its neoclassical detailing inside and out is inherently referential to Masonic traditions. While this temple tells us of a once robust “secretive” fraternal order, now faded from the forefront of our communities, it also served as the area’s civic center, enriching the morals and dogma of families by creating a strong social and service bond to the neighborhood. Although no longer used as a Masonic lodge, the building retains most of its character-defining features that identify it as a Masonic building, including its context. The period of significance is 1919, the year the building was constructed. Not until 1996 did it cease functioning as a Masonic Lodge.

History

According to a type-written history by W. B. Orson Goodrich, long-time historian for Sunnyside Lodge #163 AF & AM, the genesis of this chapter is true to the Mason’s credo of enriching ones community. A number of Master Masons living in the southeastern quadrant of the city of Portland sought to form a Lodge where the influence could be reflected in the neighborhood in which they lived. As a gathering place, it would be convenient for meetings and social events with family and friends. Therefore, per Masonic policy, at the regular meeting on April 28, 1914, a petition signed by twenty-seven Master Masons requested dispensation “to open and hold a Lodge.”¹

On May 8, 1914, by decree of the Grand Master of Masons in Oregon, Sunnyside Masonic Lodge officially came into being, “placing it under dispensation an setting it to work.”² As reported by W. B. Shellenbarger in a report to the Grand Master, “This Lodge is composed of many zealous and enthusiastic Masons and situated as it is, I feel hopeful of the good that may result to our beloved order.”³

The Lodge started in old “Dawleys Hall,” at the southeast corner of what was then simply E. 34th and E. Yamhill Streets, in the Sunnyside District.⁴ In reviewing the 1909 Sanborn map, it appears there stood a two-story building at that corner, the first floor listed as “Hay & Grain” while the second is called out as “Hall.” Adjacent to the building to the south is a one-story “Livery,” likely related to the “Hay & Grain” and also to comments about “Dawley” made later by the written history.

Two notable events occurred for the Lodge during 1914, beyond its creation. At the 64th Annual Communication of the Grand Lodge of Oregon on June 10, 1914 in Portland, due to some irregularities in the

¹ Goodrich, pg. 1.

² Ibid.

³ Ibid.

⁴ History of Sunnyside Lodge No. 163, a speech written by John Rankin(?). Based on the numbers and information cited, likely circa 1920, just after the completion of the Lodge at SE 39th and Hawthorne.

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status of the principal officers, the Worshipful Master of the Sunnyside Lodge asked for and was granted continued status under dispensation for yet another year. As for membership, 14 were added to the Sunnyside role and 8 affiliated, thus increasing membership from 27 to 49.⁵

At the 65th Annual Communication of the Grand Lodge of Oregon on June 16th, M.W. (Most Worshipful) Grand Master William C. Bristol and the Grand Lodge granted Sunnyside Lodge #163 AF & AM (Ancient Free & Accepted Masons) its charter. At the first meeting of the newly chartered Lodge, a lively discussion ensued around finding a new location and building a new Lodge. "Dawley Hall," where the Mason's met, had a horse stable below them. According to the Sanborn map, it may have been adjacent, but apparently the result was just the same. Reportedly, even on the coolest evenings the aromatic livery scented the Lodge room in a fashion that only augmented the feverish pitch of a heavily debated issue.⁶ Accordingly, on July 5th, 1915, W. M. Albert Brown appointed a committee to investigate the matter of procuring land and building a temple upon it, just one year after the formation of the Lodge.⁷ Membership continued to grow during the year, adding 18 and 3 new affiliations, against 3 lost, unclear by what means, putting the total figure at 67.

By 1916, membership continued to climb. The conditions at "Dawley Hall" were becoming overcrowded, not just odoriferous. Obtaining a larger temple had now become a matter of necessity rather than merely comfort. Reportedly, the majority of the business of the Lodge zeroed in on ideas and suggestions for the new building.⁸ Among the ideas generated, one included building the Lodge over a garage, the implication being the era of the automobile was at hand. The Lodge would charge a parking fee in order to pay for the new temple. This idea received much debate, ultimately drawing discord from members who felt the smell of the auto would be as bad as the horse.⁹ And so, the search and debate continued. By year end, 21 new members had joined the fellowship with 3 affiliated, and 2 lost, bringing the new total to 89.

Finally, toward the end of 1917, the committee charged with finding a new site reported to the Lodge that a site at the corner of SE 39th Avenue and Hawthorne Boulevard could be procured for the sum of \$4,250. The finance package noted a down payment of \$802.75 and a mortgage balance at 6% interest. On October 25th, a momentous day for the membership, the Lodge Trustees authorized the committee to purchase the title and work on plans for a new building. By November 7th, the Trustees presented a plan to raise the required funds, namely by issuing building bonds in units of \$50 at 4% interest. The bonds would be sold to the membership and other interested parties. Per the letter of the issue, the bonds obligated the Lodge to pay the interest and redeem the bonds "when funds became available."¹⁰ Membership grew a record number in 1917, adding 33 members, 7 affiliates with only one loss, amounting to 128 members.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid, 2.

⁹ Ibid.

¹⁰ Ibid.

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Through the winter of 1917 into 1918, a pandemic flu swept the nation, which led to a ban on all public meetings. However, the Lodge conducted periodic meetings to conduct "important business."¹¹ On February 14th, for example, the Master of the Lodge appointed a new 15 member Temple Building Committee. Meanwhile, word came that the Grand Lodge of Oregon had not approved the building bond issuance, after the bonds had been issued. It felt that with a membership of less than 200, this procedure proved too risky. If Sunnyside had to default on the bonds, the liability would naturally fall to the Grand Lodge. Therefore new bonds were printed to specifically alleviate the Grand Lodge of financial liability.

November 11, 1918, signified the end of the Great War begun four years earlier, and one in which Sunnyside Lodge contributed 36 members, one of whom was killed. With the war's end, and the new temple an inevitability, membership jumped to 197, with 62 new members, 10 affiliates, and 3 lost. As Masonic temples across the country were strong war-time contributors and advocates, membership grew dramatically following the Armistice nationwide. Lynn Dumenil, author of *Freemasonry and American Culture*, observed a subtle change in Freemasonry behavior following the war. Previous to the war, the organization focused primarily on social ceremony and ritual as a means of strengthening the bonds and encouraging moral improvement. Following World War I, the movement shifted its focus from matters of moral improvement (i.e., temperance) toward community and charitable endeavors.¹² While Sunnyside did not quite have the pre-war lineage which might support Dumenil's observation, it did perform strongly in the categories of charitable and community oriented events, whereas the moral coaching never took the spotlight at Sunnyside in the late 19th and early part of the 20th century.

According to the first printing of the Sunnyside Bulletin in August 1919, a pocket-sized venue for Lodge news, there were funds enough to start construction.¹³ The enthusiasm for the building is palpable through the historical records. At one meeting, a breath-taking 57 petitions were read for the Degrees in Masonry. By March 1919, the Lodge paid the mortgage in full and received full and clear title to lots #4 and #5 in Block #2 of the Oberst Addition, a total of 9,250 square feet. Two months later, on May 22nd, the membership held a symbolic burning of the mortgage.

The Temple Building Committee reported to the membership that suitable building could be constructed for roughly \$25,000, roughly 50-feet by 90-feet. The members voted that it be started at once. The committee was thus discharged and a permanent building committee appointed by the Master, namely H.L. Day, A.J. Franly, J.H. Panlin, J.O. Pitt, C.C. Stout and R.L. Stout. On April 18, 1918, architect Olaf F. Sunde (1879-1955) had been inducted as a member of the Sunnyside Lodge.¹⁴ Just one year later, the committee retained Olaf as supervising architect charged with preparing the plans for the new temple. Olaf presented his plans on June 2nd, which were ultimately approved with minor changes, and orders were given to start building.¹⁵

¹¹ Ibid.

¹² Lynn Dumenil, *Freemasonry and American Culture*, Princeton, NJ: Princeton University Press, 1984.

¹³ Ibid, 3.

¹⁴ Members of Sunnyside Lodge No. 163 AF + AM, By-Laws, Sunnyside Lodge No. 163 AF + AM, Portland, OR, p. 17.

¹⁵ Goodrich, 3.

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The contracts were let for the construction as follows: brickwork for \$6,116, plumbing for \$768, millwork for \$3,930, heating for \$1,239, electrical for \$282 and plastering for \$2,700.¹⁶ On July 15, 1919, groundbreaking ceremonies were held, and on August 5th, the whole of the membership convened again to place the red granite cornerstone, which contains a copper box with various items related to the Masonic tradition. However, actual work started July 7, 1919, as the first bulletin records: “under the efficient supervision of architect Sunde, the most satisfactory results have been obtained, and with the present rate of progress continued the building will be under roof long before the Winter rains start.”¹⁷

Raising money for the Temple, however, did not come easily. As Bulletin No. 1 indicates in bold, “More Subscriptions Necessary.” Strong words were used, including “The Building Committee has faith in the men of Sunnyside Lodge...that the members are back of them to the last man.” Nearly every entry, in fact, in the first Bulletin reflect the building progress and finances, including the last entry, “The New Temple,” which proclaimed in true Masonic tone, also infusing some of the American spirit relative to the Great War, “The Eyes of the Masonic world are upon us.... Get behind the proposition and put it over the top in the good old American way.”¹⁸

By September 1919, the Bulletin had full enthusiasm for the nearing completion, as it great bold, capital letters read, “THE NEW TEMPLE.” “Our Temple, under the able supervision of Bro. O. F. Sunde, is progressing to such an extent that we may expect its final completion in November.”¹⁹ The Lodge dominated the balance of the news, at least in parts, noting how degree raising leads to more income for the new temple, or the creation of a new chapter for women, and how they are being of service in furnishing the new lodge.

In the October 1919 issue of the Bulletin, “New of Sunnyside Lodge” included another direction for furnishings donations, as the last two had done. It also reported, “The building has been progressing rapidly under the direction of contractor Sunde. The roof has been on for some time; the building is wired for lights; is piped for gas and water; the lathing is about finished and nearly plastered. This building, when completed, will represent the handiwork of a thorough workman and a finished artist, and will furnish many happy surprises as to conveniences, beauty and stability.”²⁰

Work progressed rapidly enough for the membership to use the Temple for its meetings in early December, a mere four months after the laying of the cornerstone. In fact, by December 10th, the Temple, with the exception of a heating system, was substantially complete and the Lodge moved in. As would happen, the bitterly cold winter of 1919-20 led to the necessity of overcoats at every meeting. On December 19th, the Grand Master

¹⁶ Ibid.

¹⁷ Bulletin No 1, p. 4.

¹⁸ Ibid.

¹⁹ Bulletin No. 2, p. 3.

²⁰ Bulletin No. 3, p. 3.

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MWB (Most Worshipful Brother) Earl C. Bronaugh dedicated the new temple. A new record of 122 masons were inducted during the year, with 29 affiliated and 7 lost. The Lodge now maintained 341 members.

Furnishing the new Sunnyside Temple with furniture, fixtures, plumbing and heating continued through the early part of 1920. As recorded in the Bulletin for August 1919, "several...members expressed a desire to contribute to the furnishings of our new home, which is truly commendable, and we suggest that these members confer with the Interior Arrangement Committee, in order that there may be no duplication and that a harmony of design may be maintained."²¹ Dominating its corner location at SE 39th and Hawthorne, as the newest temple in Portland, the Sunnyside Lodge continued to draw new members to the Order, reported in a speech at that time to be "recognized as one of the foremost lodges in the City of Portland with 432 members and exerting a positive and constructive power for good in the community."²² The resultant increase surpassed all previous, and in order to receive this influx, it became necessary to call special additional meetings two, sometimes three times a week and on Saturdays to accommodate the new Master Masons. Membership reached 562, with 199 Masons raised, 29 affiliated and 7 lost.

Brother Sunde, the architect, who had indicated, according to the November 1919 bulletin, "has a beautiful and appropriate donation which he will add, with his characteristic modesty, in due time," graced the temple with its finishing touch: exterior lighting. "Have you noticed the two beautiful 'brazen pillars' which have been just recently set up in a 'conspicuous place' in front of the temple?" reads the bulletin from April 1920. "These pillars – 'splendid specimens of architecture' – were donated by Brother Sunde. Thank you, Brother Sunde." These classical bronze light fixtures, reflecting not only the Masonic ideas of pillars and light, but also in design complimented the base and column design of the columns behind them, stood in front of the temple for well over 76 years and were believed to have been removed with the transfer of ownership in 1996.

During 1921, the Lodge library took form with donated books by members on Masonic history and ideals, so named the room the "Carl P. Jensen Library."²³ While one historical account notes that the library room was an afterthought, a review of the original drawings reflects its inclusion from the outset.²⁴

Nationally, Masonic Lodges were growing rapidly. Detroit had recently broken ground for what would become the largest Masonic Temple in the world, with over 1000 rooms for 28 different Rites and Orders, it was one of the most complex buildings ever built at that time. Meanwhile, Sunnyside, despite having built itself a new temple, already cited problems containing its membership for special events and activities.

According to record, the members debated enlarging the hall, or finding a larger hall nearby. Fortunately, the membership had an adjacent expansion opportunity and opted to build an "annex" on the south side of the building.

²¹ Bulletin No. 1, p. 3.

²² John Rankin speech, p. 3.

²³ Ibid, 4.

²⁴ Goodrich, 4.

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The "Annex" drawings are signed "Olaf Sunde" but undated, but the City of Portland inspector stamp on the back is dated "Nov 7 1921." A "Report of Inspection" card on file at the City of Portland's Development Services dated "Nov 7 1921", lists the "1 Story Class VII Grade 1 Lodge room, Cost \$5000."²⁵ This card is for permit no. 103750.

The first entry after the card had been issued for approval began on November 28, 1921: "11 (AM) Framework about finished. Roof not all on. Roof girders not (illegible) hove (sic) into brick wall. (2) Floor girders 4" to 6" from ground (1). Blueprints check up that way. Says this bldg. will not remain more than 5 years."²⁶ The reference numbers did not, unfortunately, connect to notes on the original drawings, however, the drawings are entitled "Plans for Temporary (sic) Building." It is clear that the Mason's intended to create a more formal Annex or addition in the future.

In short order, just over a month, by December 31, 1921, for a New Year's Party, the annex was completed and ready for use. As to be expected, membership grew though for the first time less than the previous year, by 181, namely 165 Masons raised, 31 affiliated and 15 lost, to bring the total to 743.

Subsequent entries from September 5, 1922 indicated "Apparently finished. Locked up." Indeed, finished almost a year prior. On January 15, 1923, the return visit provided a similar result, "Secure Condition. E.A.D." On February 17, 1923, the note suggests "Complete" and "O.K. E.A. Dawley." These cards provide valuable insight into the construction process and intent of the annex, though are less reliable for dates of construction as evident here.

Concurrent with this effort, permit number 104773 from March 7, 1923, notes that "Kendall Htg. Co." installed "1 cast iron steam boiler" at a cost of \$1500.²⁷ However the process began in December 1921, as noted in permit no. 104773 for the cost of \$75 Kendall excavated a pit for the boiler." The lengthy records discuss the approval of the retaining wall, the constant effort to connect to C. C. Stout, a member of the permanent building committee and apparently the Mason contact for the Building Inspector.

While the building matter achieved a rare year of dormancy (1922), the recent formation of a DeMolay Chapter for boys attracted such an interest that an induction ceremony had to occur in the Civic Auditorium in downtown Portland, ceremoniously honoring over 500 young men, and a record crowd of Master Masons on March 11, 1922. Only eight years prior, on May 8, 1914, 12 men comprised the entirety of the Sunnyside Lodge. Now, 761 Master Masons had been "raised" to the Sublime Degree of a Master Mason. Including the 175 affiliated Masons since that same date, setting the membership number as high as 948. Dues had also kept pace, from \$6 in 1914, to \$75, and soon to be \$100 in 1924. While 62 members had been lost in that time, most of them were due to death, as opposed to demits or NPDs (Not Paying Dues).

²⁵ Department of Public Works Report of Inspection, Permit No. 103750, 11/7/21, no.58.

²⁶ Ibid.

²⁷ Department of Public Works Report of Inspection, Permit No. 1217718, 3/7/23, no.58.

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The card on February 17, 1923 noted the “new boiler installed. Enclosure has con. walls, cement floor, but wood lath + plaster ceiling.” Later on in September 9, 1923, the ceiling situation was remedied: “galv. iron nailed on ceiling. Wooden door covered with metal – nail heads exposed. Chain closing on door broken – fixed by janitor while on job Benard.” These cards offer great detail as to what repairs were done, roughly when, and the process of approval. The only other effort beyond the boiler and its pit and the Annex which were recorded in that early period is permit number 122018, “Rep. Lodge Halls” on March 14, 1923. The best reading of this short-hand, including the cost of “\$250,” is simply a “repair.”

Between the years of 1923 and 1927, the membership reached its zenith, one that it would likely never achieve again. Meetings tapered in frequency given the fewer number of degrees needing to be conferred, and with increasing mobility fraternal visits to other Lodges became the norm, and the property became incorporated into a non-profit organization, called the Sunnyside Temple Association, fixing the value at \$75,000. By the end of 1927, the membership had peaked at 1,227.

Over the course of the next decade, the numbers would drop slowly and surely. Single digit increases against double-digit losses, often due to a failure to pay dues. No doubt a direct result of the economic hardship brought on by the Great Depression, fraternal organizations nationally were experiencing the same. Activities were limited to comedies and skits at home to brighten the membership, while travel to the Lodges had been nearly suspended.²⁸ By 1935, the membership had dipped below 1,000, in 1937, only two trips were made by the Degree team all year, and in 1939, the 25th anniversary of the Lodge, the membership had now slipped to 767.

With World War II, and the end of a decade-long slump in the economy, came a new purpose and hope. So, too, came the membership. In 1943, the membership *increased* by 33 members, to 757. It did again in 1944 and 1945, to 845 and 903 respectively. In fact, in 1945 there had to be limitations on the number of degrees conferred due to the overwhelming popularity of the Freemason order. Years 1946 and 1947 carried the same momentum, as membership climbed to 953, and then broke the 1,000 mark again with 1,007.

During the next ten years, the membership fluctuated very little, and the Lodge carried out business as usual. After ten years of relative stability in membership and programs, the Craftsman Club decided to take on the task of remodeling the outmoded kitchen. The Craftsman Club organized itself out of club members in 1923 with “its sole purpose...to be of assistance to the Master and help in any of the Lodge activities.”²⁹ The Club raised \$4,685 of the \$13,426.11 bill by means of Sunday breakfasts and “white elephant sales.”³⁰ The Temple Association covered the balance.

²⁸ Goodrich, 9.

²⁹ Ibid, 6.

³⁰ Ibid, 14.

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Through the 1960s activities continued within and without the Lodge walls, degrees conferred, many Masons from abroad dotted the record books, and yet membership, slowly dwindled to 592 by 1972, almost half of where it stood a decade earlier. The decline in membership had less to do with a failure to pay dues, as had been the factor in years past, but rather the loss of life. For the month of January 1972 alone, 32 members were lost. While age is never recorded in the annual bulletin, citing the multitude of "50 year membership pins" handed out and the newly minted policy of sending poinsettias to the wives of recently passed Lodge members imply that a generation of devoted members, many of whom formed the bulk of the membership, were dying. Meanwhile, the advent of young, nationalistic members eager to participant in a service-oriented cohort that had once formed the core of the Masons was increasingly less common during the turbulent '70s. Rooted in customs, morals and dogma, the Masonic tradition did not appeal to a new generation that sought to question establishment, tradition and perceived exclusivity.

Due to lack of membership, in 1974, Westgate Lodge #186, formed out of Sunnyside in 1924, petitioned to merge back with Sunnyside. Sunnyside voted to accept this request, and the two Lodges became one again, and by 1975 the total membership reached 653.

The written history gets increasingly dense with events being recorded nearly first-hand by then Lodge historian, W.B. Orson Goodrich. Ultimately, the membership numbers fade from recordation, and by 1990, the 75th anniversary of the Lodge (rather than the building), the written history comes to a close. The event had served as a catalyst for Goodrich to bring the history up-to-date, and since then W.M. Carl Gudmundson wrote a summary of these events and included the most recent, major change with respect to Lodge. On September 23, 1996, the membership sold the Sunnyside Temple Building and moved to Washington Masonic Hall at 3612 SE 52nd Avenue, where the membership still meets today.

The Masonic Lodge

The Masonic Lodge, at the zenith of its influence, ranked among the prominent buildings of many cities, rivaling the dimensions and splendor of the finest civic and commercial buildings of a given community.³¹ At that time, by definition, "a lodge is an assemblage of Freemasons and duly congregated having the sacred square and compass, and a character or warrant of constitution authorizing them to work. The room or place in which they meet representing some part of King Solomon's Temple, is also called the lodge; and it is that we are now considering."³² Previous to the first structure familiarly known as the Masonic Temple, the meetings of the Order has been held in Alehouses in England and in the taverns or inns of Colonial America. With the expansion of the Craft, the necessity for permanent and exclusive headquarters developed, and built according to the financial status of the membership.

The usual policy of the lodges historically has been to erect and maintain their buildings with their own wealth. Occasionally a temple is found built in cooperation with some public or commercial institution, the rent of

³¹ H.P. Knowles, *The Brickbuilder*, Dec. 1916, p. 307.

³² A. Pike, *Morals and Dogma, Ancient and Accepted Rite*, p. 7.

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which would more than defray the expense of up-keep of the entire structure. The Rialto Theater in the Rialto Building in Chicago and the Stewart Warner Theater in Cincinnati were examples of such.³³ However, the downsides are clear with the advent of scheduling, and the loss of privacy, dignity and exclusiveness.³⁴ However, the Sunnyside Lodge did explore this possibility in an early Lodge rendering, perhaps that of a competing design, which ultimately did not pass with the Building Committee. It included retail space on the ground floor, with access to the Masonic meetings on the second floor. Considering the Masons had been using the second floor for meetings previously, this idea may not have been that far-fetched, and given the cost of the Lodge, it may have appealed to their pocket-books. But the dignity, and perhaps the noise or nuisance, as the memory of the smell of horses below their meeting room, possibly convinced the Masons to forge ahead with the design for an entirely Masonic Temple.

According to one writer, selecting an architect for Masonic buildings competitions are the exception. "In the past it has been the custom to appoint an architect outright."³⁵

The Architect and His Plans

Born in Kongsvinger, Norway about 1877 (or 1879³⁶), Olaf Frank Sunde came to Portland in 1903.³⁷ Sunde first worked as a carpenter and builder before opening an architectural practice. Richard Ritz cites 1923 to 1928 for his practice, but clearly he operated as early as 1919 when he designed the Sunnyside Lodge. According to his drawings, he had an office at "1107 E. Yamhill, T 7892." After 1928, he worked as a general superintendent for L.H. Hoffman Construction Company until he retired in 1944. Sunde died on March 25, 1955 at the age of 78, survived by three sisters and a brother.³⁸

In a speech given by the appointed historian, former Trustee and the chairman of the Building Committee, John H. Rankin, at the opening of the new Temple, he praised Sunde at length:

There is another man who is a member of Sunnyside Lodge to whom every member of this lodge should feel deeply grateful because of his ingenuity, his faithful and unselfish service in connection with the construction of this building – I refer to Bro. Olaf Sunde, the architect and builder of our Temple.

³³ Collins Thesis, p. 60

³⁴ Ibid.

³⁵ Ibid.

³⁶ 1920 and 1930 Census.

³⁷ Richard Ritz, *Architects of Oregon*, p. 375.

³⁸ Oregonian March 27, 1955; Oregon Journal, March 28, 1955.

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Rankin ended his direct praise for Sunde, but continued in his praise for the building and how it reflected the mission of the Masons:

This Temple is but the outward manifestation of the working power of those principles on the human soul – it represents the results of co-operative effort directed for the uplift of humanity, an expression of good will in the community. To the untutored eye perhaps it is but a mass of brick and mortar in which the trowel has played an important part, but to the Master Mason in addition to being the home of the Sunnyside Lodge it is a work of art so fashioned that it is a beauty to behold and replete with symbolic meaning.

As a Mason, Sunde does not grace the record books with any frequency. Not long before the building project, Sunde had been raised on April 18, 1918. It is unclear if a connection can be drawn between the desire to build a temple and his membership, but one can certainly speculate a mutually beneficial opportunity. In the record book for the Grand Chapter of Oregon, the Sunnyside Lodge is poorly recorded reflecting a largely different cast of officers than would be noted in the bulletin. For example, while initiated in 1914, the first sign of the organization appears in 1920. Moreover, the list of the members is scattered and thin. C.C. Stout, a notable member, appears first in 1921, with Olaf Sunde. In the 1922 annual, on page 123, Olaf Sunde is listed in the membership as “Olof.”

In his role as architect, the bulletin lists him in nearly every role, from “supervising architect” to “contractor.” In reality, he likely did all of the above. In his drawings, a few items can be surmised. One, many of his designs were subject to later change as evident by the pencil marks over the blue prints, including a change in the roof from a limited red tile roof over the columns to the pediments which sit above the columns. To this end, it is unclear how much research Sunde did relative to the design and layout and symbolism. In this instance, it might seem obvious that one would have pedimented columns for a temple. Could this be his relative newness to the order, or an attempt to keep the costs down? Another example is a zodiac calendar written in pencil for the coffered ceiling in the Lodge room. Again, unclear if this was part of a later learning of an appropriate element to the Lodge space.

Overall, the design of a Masonic Temple requires an intimacy with the Masonic tradition which few architects would have. A 1931 Master’s Thesis by Washington University student Charles Henry Collins for completion of his Master of Architecture degree described the elements critical to a temple at that time, a mere ten years prior to Sunde’s design.

Collins discusses how the earliest of the Masonic Temples were modest yet fulfilled the simple requirements then existing. The modern, early 20th century temple experienced a comparatively rapid evolution to the establishment of urban communities and lodges containing a multiplicity of lodge rooms, enormous auditoriums, banquet halls, spacious lobbies, rooms for the Commandery, game rooms, parlors and lounges and refined dining halls. “The citizens of a modern metropolis attends a lodge meeting high above the din of

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speeding traffic, surrounded with all conveniences and in a setting appropriate to the dramatic ritual of his Order.³⁹

Collins suggests the fundamental parts of Temple, regardless of size, would include: a lodge room of adequate size for the membership, one or more offices for administration, a vault, a suitable lobby, a banquet hall capable of accommodating their maximum assemblies, a small library, one or more committee rooms, the necessary anterooms, property rooms, a locker room, kitchen service, coat and toilet facilities. Generally speaking, the lodge is taken to be a rectangular building, in part dictated by the site and lot: "Where the plot of ground is a rectangular corner lot...the main façade is to be on the longer side."⁴⁰ By and large, the Sunnyside Lodge fulfills these basic criteria.

Furthermore, exclusive of the service and necessary facilities, circulation and ample space for assembly just outside the lodge rooms are important factors in the plan.⁴¹ The circulation should be open, but still retain somewhat the element of semi-secrecy, reserving the esoteric appearance more for the exterior in the proportion of mass to fenestration and detail. "The lodge rooms should be secure...but...avoid the aspect of a morgue or jail."⁴² In order to save "cubage, the banquet hall may be arranged to suit requirements for social gatherings, small entertainments, and certain phases of degree work requiring a stage."⁴³

According to Collins, who researched the Masonic tradition and architecture to an extreme depth, Sunde followed the rules almost exactly. As with most temples, the critical design falls in relation to the Lodge room and its related rooms, as they are the ones most dictated by tradition and ceremony. Collins cites, "There should be two doors at the rear of the lodge room permitting no access to the room or mezzanine unless duly approved by the Tyler at his station immediately outside the entrance door – the one on the right of the Senior Warden for the entrance of members, the other for candidates."⁴⁴ The Lodge design follows accurately, as the original entrance to the right passed through the Tyler's room, and the entry to the left through a "preparation room" which is where the candidates would be prepared accordingly.

The Tyler room, a duty given to a Mason, is a special room where the entrance would be monitored by the Tyler, and the appropriate ceremonial paraphernalia would be issued. Collin's describes it as, "twelve by sixteen feet is sufficient. It should be equipped with a desk for the register, lockers and closets for storage of gloves, hymnals and other small paraphernalia."⁴⁵ Indeed, the Sunnyside boasts a 12-foot by 12-foot Tyler's room, with an adjoining closet that had a dumb waiter which could provide transfer of goods between the floors,

³⁹ Ibid, 63.

⁴⁰ Ibid, 64.

⁴¹ Ibid.

⁴² Ibid, 65.

⁴³ Ibid.

⁴⁴ Ibid, 67.

⁴⁵ Ibid.

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it controlled access to the mezzanine, and Sunde even drew in a "Reg Table" in the middle, likely for the purpose of members to register.

Also according to Collins, Sunde's preparation room had access to storage and the actual paraphernalia room. Again, with respect to tradition, literally every room is closed off with doors. Each segment of your passage through the Lodge room area could be compartmentalized, no doubt an intentional element to create a hierarchy of spaces to both limit certain areas to members and limit certain areas to specific ranks.

Outside the Lodge and Tyler room is the Waiting Room, with easy access to the restroom and the library, which Collins indicated would be necessary for providing an "amply assembly parlor for the use of members before meetings or during intermissions."⁴⁶ The third floor examination rooms, of which Sunde include two "Examiner Rooms" which may well have served, as Collins suggests, "for the examination of visitors."⁴⁷

It may not be all that uncommon for someone whose second language is English, but Sunde makes a number of spelling errors on the drawings. For instance, "Veneer" in relation to the Clinker bricks on the Annex is spelled "Venier." "Metal" is spelled "Metale" and "Rustic" ends with a "k", which may have been the case at that time. His only major mistake on the drawing is the second floor stairs, which do not correspond with that of the mezzanine. In plan, it appears the stairs were to come from a small anteroom across from the library. Instead, they originate from the Tyler's room, as they should, and as they are shown on the third floor plans.

An element of design required in a Lodge is a level of secrecy. Collins insists "an essential consideration for the construction of the main rooms...[they] should be sound-proof as possible."⁴⁸ He continues to explain how as a measure of fireproofing, buildings often double the partition and "furr down" the ceilings to complete the insulation. Sunde nearly did this exactly, by creating a secondary set of rooms or passageways between the Lodge room and the outside waiting room or windows, places where one might hear some of the proceedings. The long (nearly 60 feet) and narrow (3 feet wide) corridor along the north wall once had pegs for the uniforms of masons or possibly other groups using the lodge, though the locker rooms were up a floor, this may have been where special degree uniforms were kept, it is not entirely clear.

In following the spirit of what Collins has seen, the altar was modest and harmonized with the surroundings according to pictures of the wooden, classically modeled, centerpiece.⁴⁹ As is often the case, the seats for the observers were arranged in tiers on opposite sides of the room along the major axis, affording each member an unobstructed view of the proceedings. And the overall Lodge room dimensions exceeded the suggested minimum of 21-feet by 60-feet, as the space minus the 3 feet on each side for the risers, came to 34-feet by 60-

⁴⁶ Ibid.

⁴⁷ Ibid, 68.

⁴⁸ Ibid.

⁴⁹ Pictures are loosely assembled in the "archives" of the Sunnyside Lodge, located at the Washington Masonic Hall, in Southeast Portland.

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feet, with a 16-foot ceiling allowing for a mezzanine floor above the waiting room, Tyler's and preparation room, and over the service corridor.⁵⁰

The general arrangement of the American Lodge room should be consistent, and while no photographs turned up to help with this understanding and the physical evidence has been removed to confirm it exactly, it would have likely followed what Collins described:

The officer's stations in the lodge rooms are fixed and will be found to be the same throughout all jurisdictions. The master's station is on a platform at the east or main end of the room and is raised three steps above the general floor level; the senior warden's station is at the opposite or west end of the room, elevated two steps above the main level; the junior warden's station is placed in the center of the south or right hand side of the room as one enters, one step above the general floor level. The minor officers of the lodge are placed on the main floor level; the senior deacon to the right of the master; the marshal to the left of the master; the senior and junior masters of ceremonies to the right and left of the senior warden; and the senior and junior stewards to the right and left of the junior warden. The junior deacon is placed at the entrance door on the lodge room side, and the tyler at the outside of the entrance door, in the tyler's room. The master's platform should be sufficiently wide to accommodate a chaplain and a half dozen visitors. The treasurer and the secretary of the Lodge are usually placed in the two corners at the master's end of the room, the treasurer on his right and the secretary on his left. The three principal stations are designated by emblems or jewels as they are called; the master by the square; the senior warden by the level; and the junior warden by the plumb.

Over the master's chair in every lodge is suspended an illuminated "G," while in the center of the room on the main floor level the altar is surrounded by three candlesticks, symbolically indicating the east, west and south. The altar and these candlesticks are frequently set in a marble or mosaic panel set flush with the floor. This panel, or trestle board as it is properly termed, is usually about six feet wide and about twelve feet long and is surrounded by an ornamented border which is of symbolical significance, and in the center of which is placed a "blazing star."⁵¹

The inclusion of a vault or safe had not be specified in the plans, but likely part of the Temple for storage of records, valuable papers and jewels.

Sunde also gifted the temple two columnar light posts, which are in keeping with what Collin's described as an appropriate passage into the Lodge room – "a passage flanked by two symbolic columns...crowned each with a sphere following the Biblical description of the two columns found at the entrance of King Solomon's Temple."⁵² What this addition also performed was a differentiation between the two elevations, one of a single

⁵⁰ *The Brickbuilder*, July 1905, pp. 156-57. This issue spells out much of the design of a Masonic Temple, possibly a place for reference for Olaf.

⁵¹ Collins, pp. 66-7.

⁵² *Ibid.*

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set of columns on the east elevation, and the five on the north elevation, the central entrance for Masons and the other entrances designed for visitors.

Finally, Collins notes that it has been the practice in the past to restrain the architectural treatment chiefly to the classic, following the hereditary traditions of Freemasonry – similar to the two symbolic pillars on the east platform (the master's station) which were usually classical. Sunde clearly took this to heart in practice, producing a highly classical, almost without reference to Egypt as many temples do or other forms (e.g., Roman, Gothic, or Persian).

In conclusion of the design and Sunde's intent, it seems he followed closely the vital necessities of a Temple. While he likely had input from various sources which set these rules down, he certainly respected and followed them almost to the letter. As he has shown, there is a Lodge room, which within itself contained several inviolable prerequisites: the location of the various stations, their positions with regard to elevation of surroundings, the size of the working space, the arrangement of seats for the members, the placement of the organ loft/music room, lodge room entrances, the disposition of two columns near the candidates door (which may have existed, though not show in the plan, but at least at the temple entrance), and two symbolic pillars at the rear of the master's platform where they may be seen from all parts of the Lodge room, pillars which still exist today.

Secondary only to the Lodge room was the design of the auditorium, or Annex in this case. It had been furnished with a stage and concealed property rooms, dressing rooms and lighting control room. The level floor had been equipped with portable seats, and in this measure of economy, served both as the assembly room as well as the banquet hall and ballroom. Finally, the club room, situated between the auditorium and the Lodge room, both adequate for the membership, and intimate. These foregoing requirements comprise the major features of a temple, and included appropriately by Sunde. The related anterooms all meet a logical and functional end, and the library room, while desirable, is not always a feature in a Temple. The dumb waiter for the use of the Tyler is considered, even as late as 1931, a luxury.

The Sunnyside Lodge still commands attention at the corner of SE 39th and Hawthorne – while Fred Meyer overshadows it in size, the Lodge still draws your eye to its two-story columns, the solidity of its exterior form, virtually unaltered from the year it was built. Therefore, the building is eligible for the National Register under Criterion C. And while the Masons have moved on, carrying forward their work in a combined Lodge of a less dramatic type, their former Lodge building connotes their virtue as pillars of a community. Begun when the Sunnyside neighborhood was in its relative infancy as a primarily residential area on the outskirts of the City, to a prosperous hub of activity along a colorful and vibrant streetscape, playing host to weddings, concerts and feasting, the Lodge building continues to play host to the diverse community it helped build. The Sunnyside Lodge could also merit nomination to the Register under Criterion A for the involvement it had in the growth of the Sunnyside community, like that of a neighboring church, instilling faith in its chosen members. However given its exclusive nature, and the great many Lodges in the city, its notable nature comes more out of its imposing and distinctive character as a Temple rich in purpose and meaning.

Sunnyside Masonic Temple
Name of Property

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VERBAL BOUNDARY DESCRIPTION

The nominated property occupies block 2, lots 3-5, of the Oberst Addition in the City of Portland, Multnomah County, Oregon.

BOUNDARY JUSTIFICATION

The boundary is limited to those tax lots which were historically associated with the nominated property.

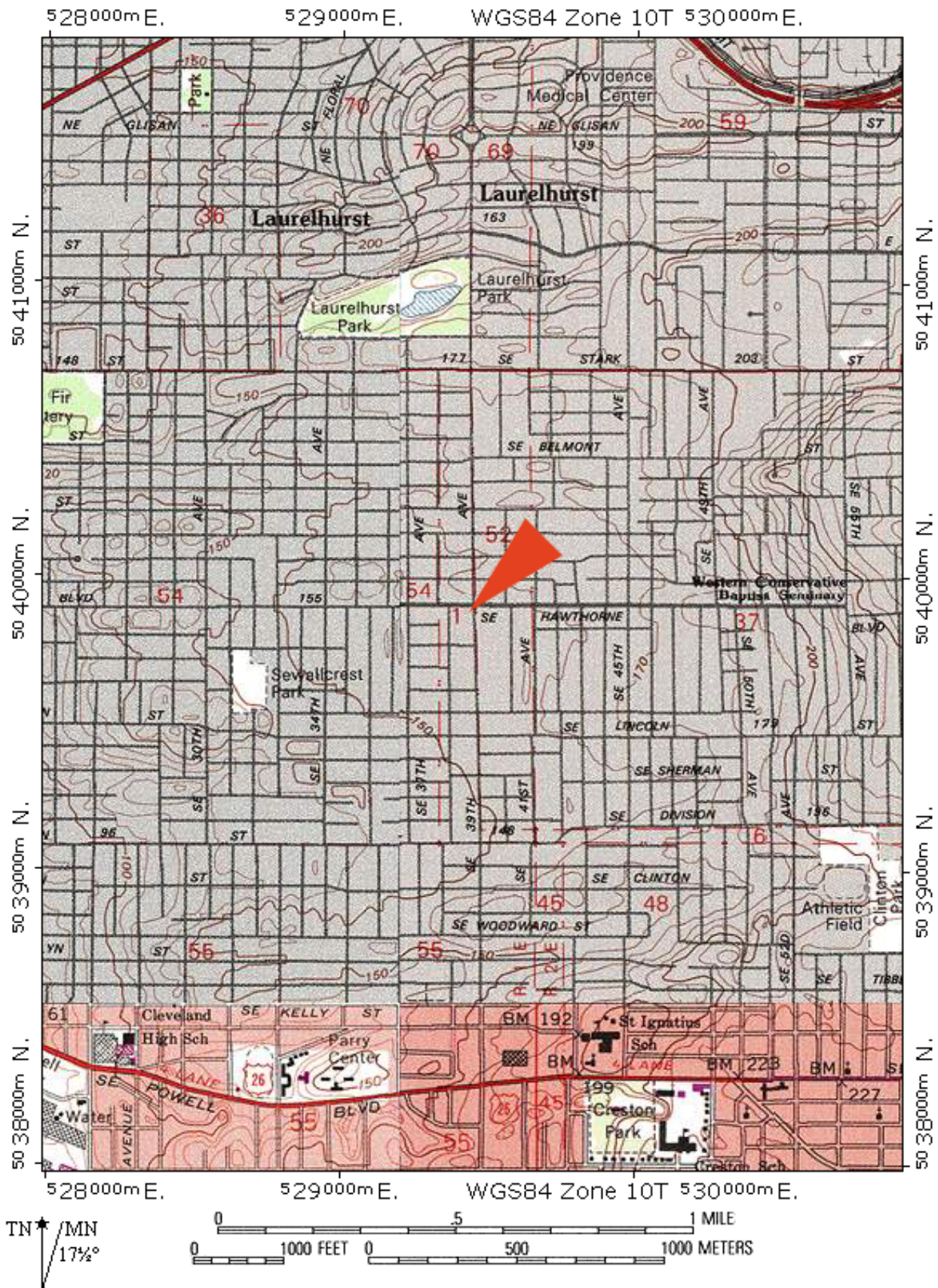


Figure 01. Mount Tabor, OR WA 7.5 minute quad map (1990/1990) with an arrow marking the location of the Sunnyside Masonic Lodge in Portland.

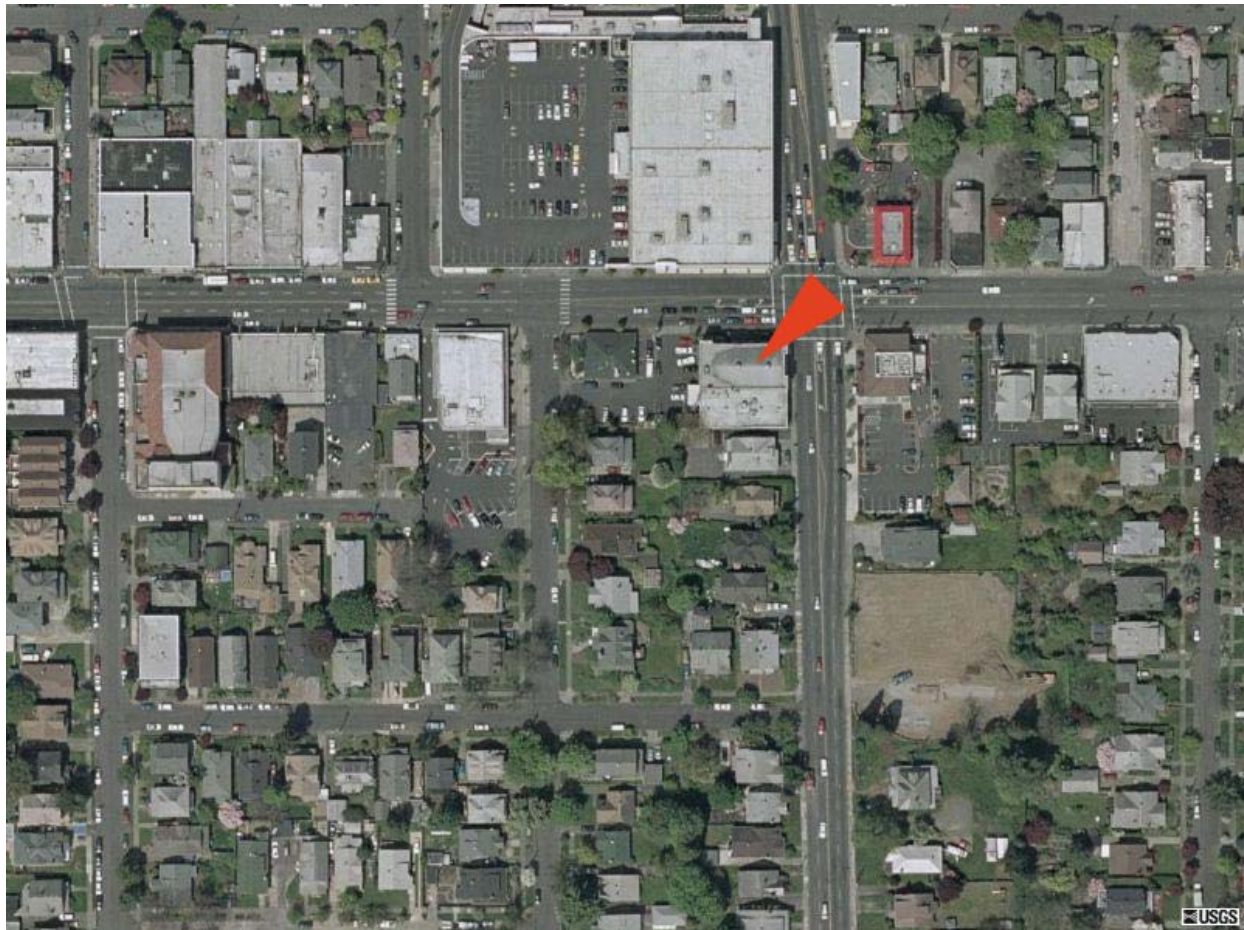


Figure 02. USGS aerial from 2002 with an arrow marking the location of the Sunnyside Masonic Lodge in Portland.

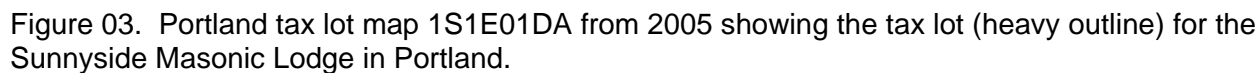
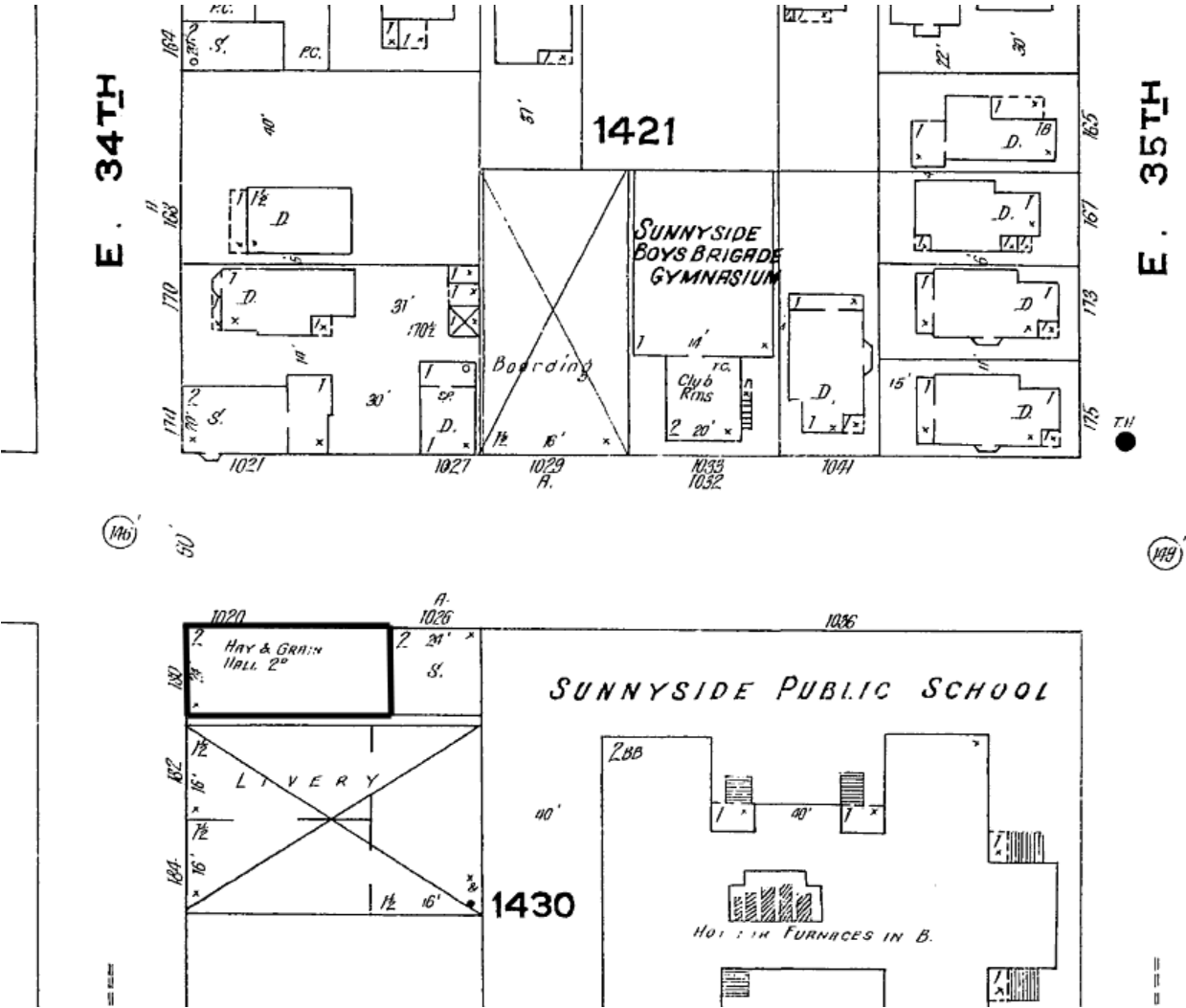




Figure 04. Site plan for the Sunnyside Masonic Lodge (heavy outline) from the City of Portland.



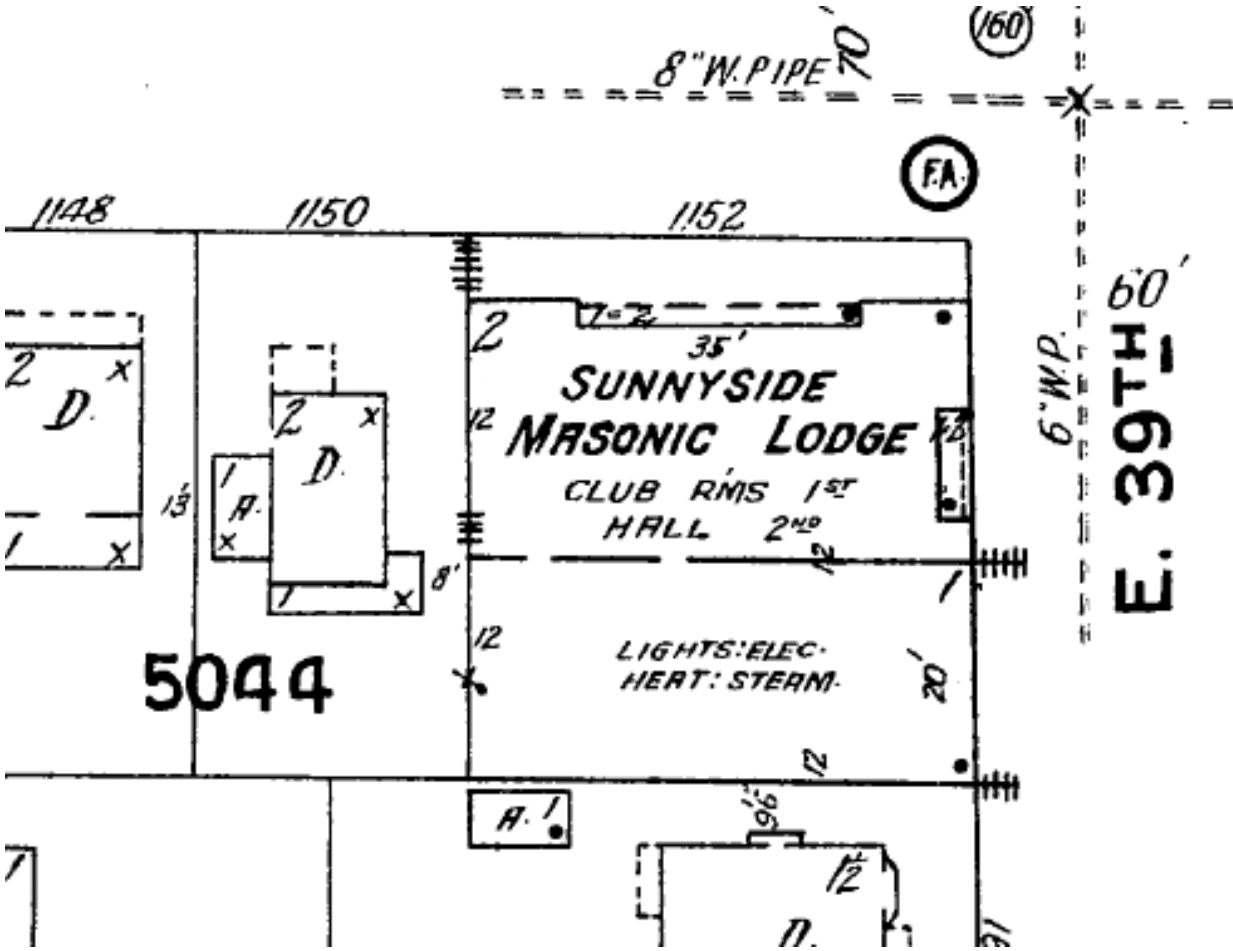


Figure 06. Sanborn Fire Insurance map from 1924-28 for the Sunnyside Masonic Lodge in Portland.

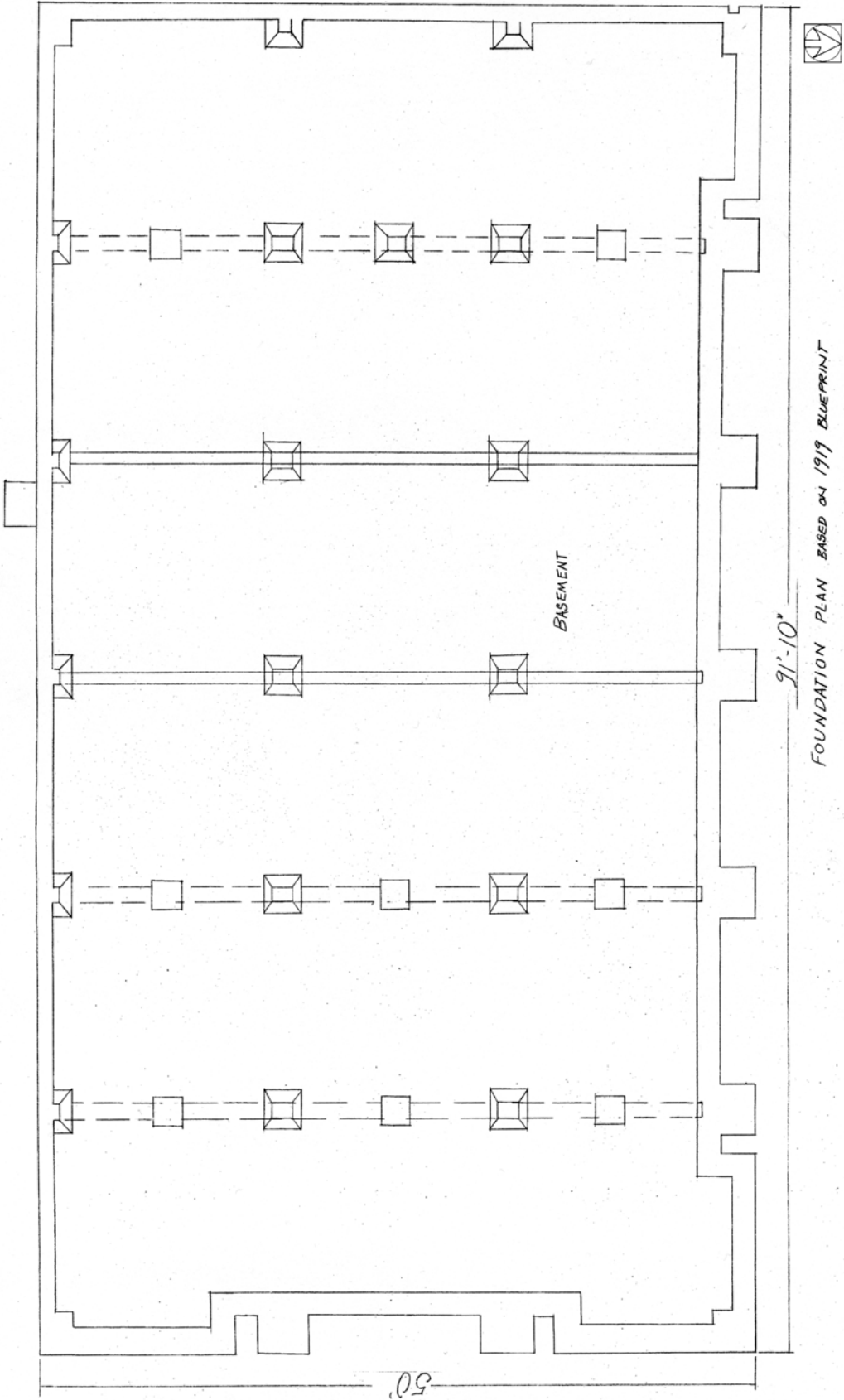


Figure 07. Basement plan, traced by Bernadette Niederer from a blueprint of Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

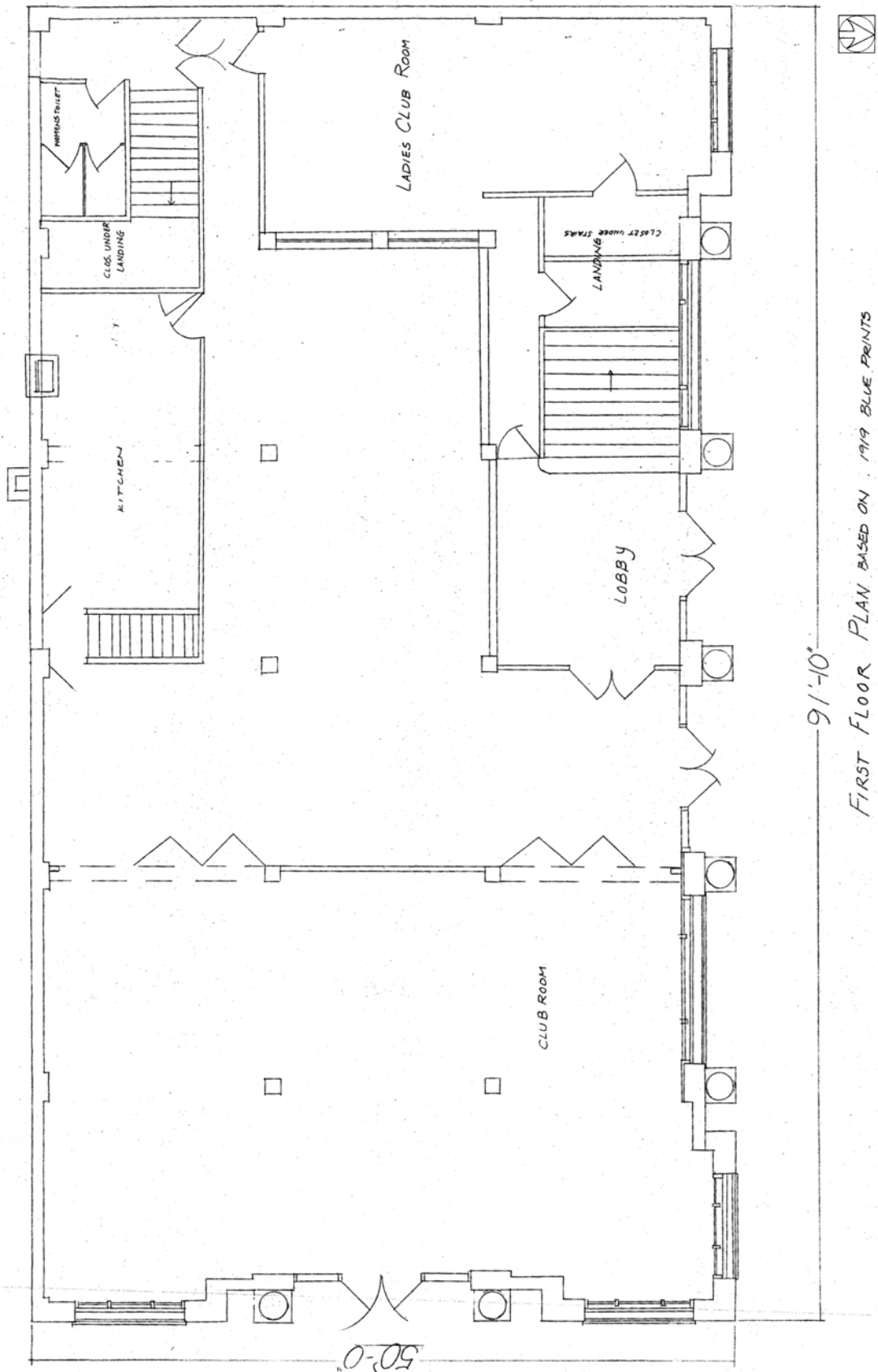


Figure 08. First floor plan, traced by Bernadette Niederer from a blueprint of Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

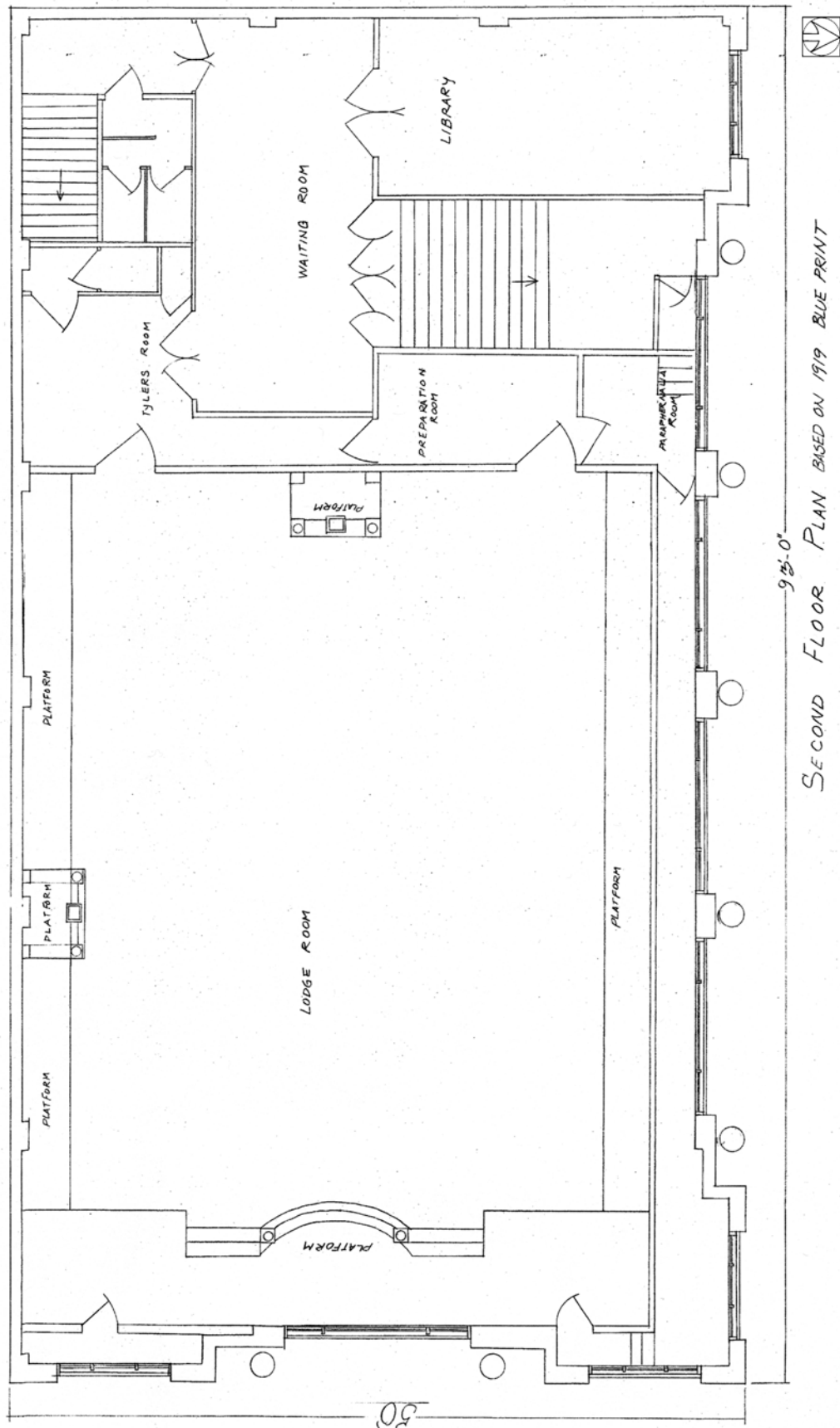


Figure 09. Second floor plan, traced by Bernadette Niederer from a blueprint of Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

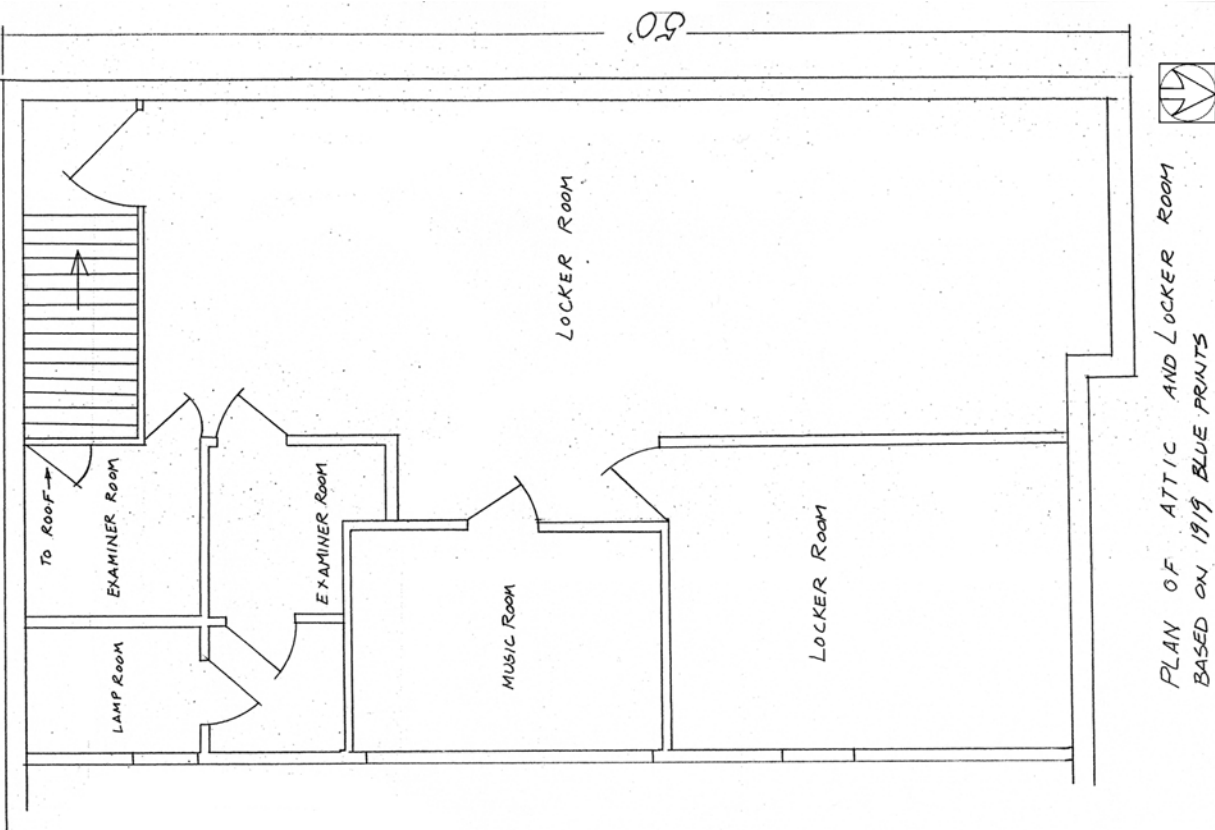


Figure 10. Attic plan, traced by Bernadette Niederer from a blueprint of Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

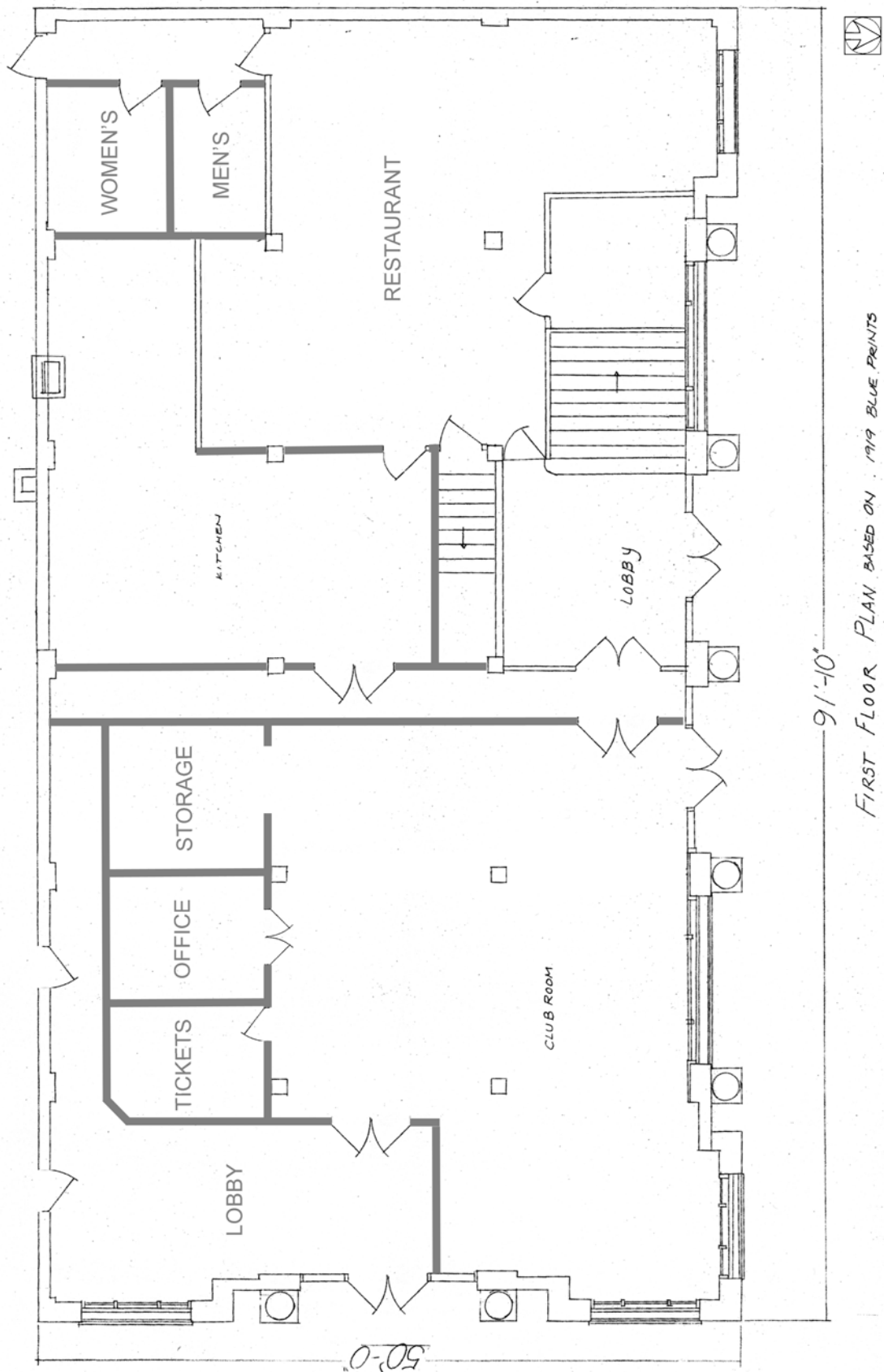


Figure 11. First floor plan with current wall configuration over Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

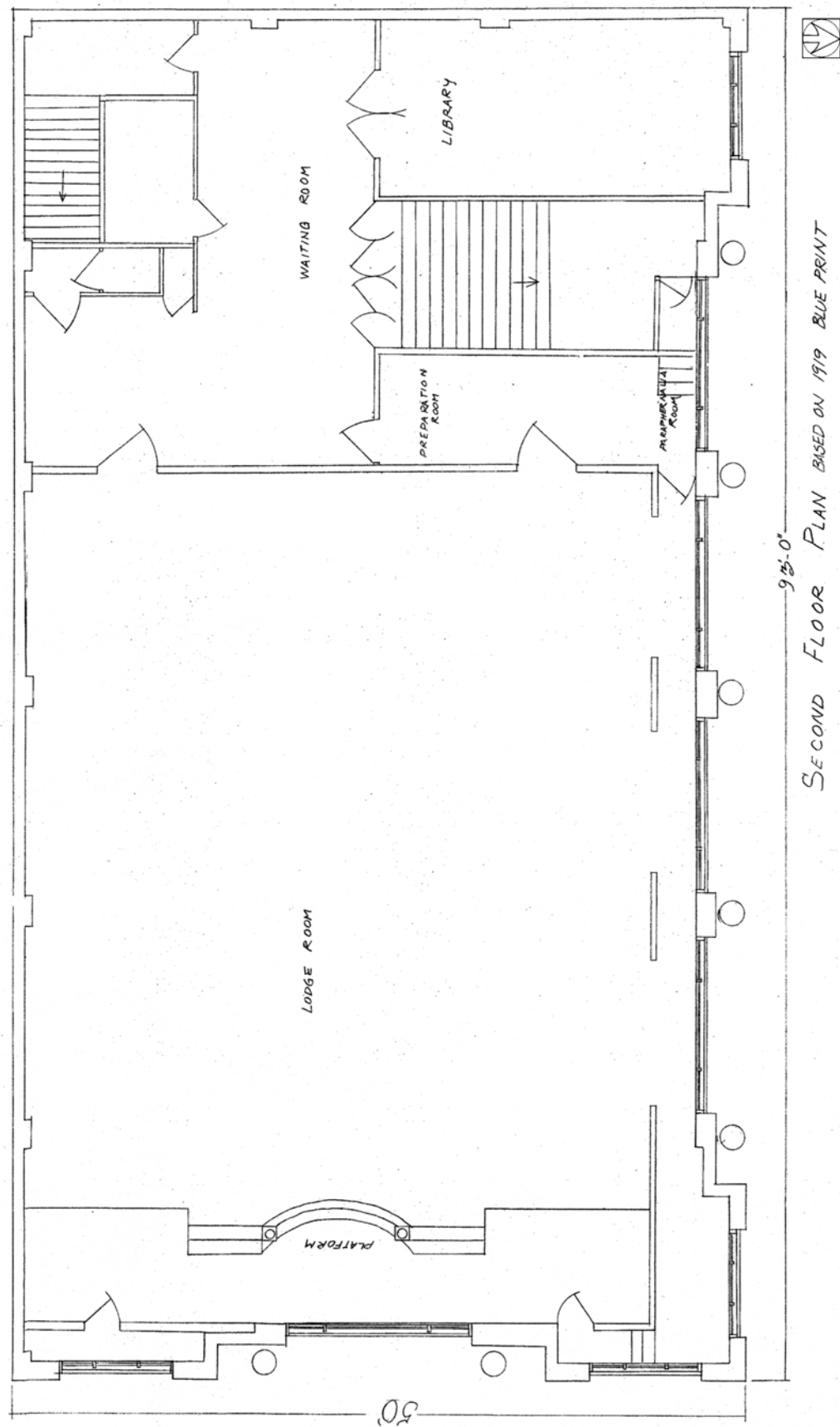


Figure 12. Second floor plan with current wall configuration over Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

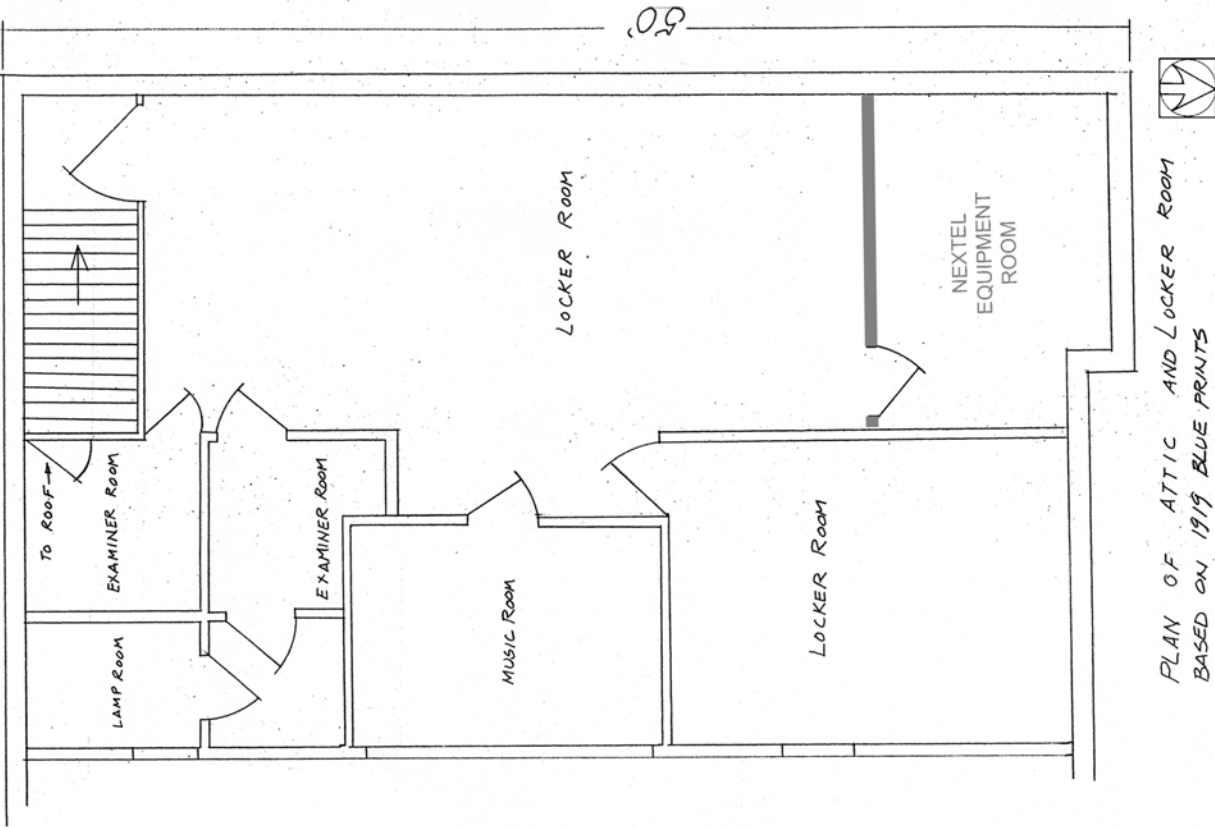


Figure 13. Attic plan with current wall configuration over Sunde's original 1919 drawing for the Sunnyside Masonic Lodge in Portland.

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Section number Photographs Page 1

1. Historic View: North Elevation
Looking: Southeast across Hawthorne Blvd
Photographer: Carl Gudmundson (?)
Date of Photograph: 1976
Copy Negative: Sunnyside Masonic Lodge
2. Current View: North Elevation
Looking: Southeast across Hawthorne Blvd
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
3. Current View: East Elevation
Looking: West across SW 39th Avenue
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
4. Current View: Southeast Corner
Looking: Northwest across SW 39th Avenue
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
5. Current View: West Elevation
Looking: East from parking lot
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
6. Current View: Cornerstone on northeast corner
Looking: South
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge

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7. Current View: Main entry foyer
Looking: East from staircase
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
8. Current View: Second floor doors
Looking: North from Waiting Room
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
9. Current View: Lodge Room, east end
Looking: Southeast
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge
10. Current View: Lodge Room, west end
Looking: Northwest
Photographer: David Pinyerd
Date of Photograph: June 2, 2006
Copy Negative: Sunnyside Masonic Lodge



Photo 01. North elevation, Sunnyside Masonic Lodge, 1976, most likely photographed by Carl Gudmundson.



Photo 02. North elevation, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.



Photo 03. East elevation, Sunnyside Masonic Lodge, June 2006,
photographed by David Pinyerd.



Photo 04. Southeast corner, Sunnyside Masonic Lodge, June 2006,
photographed by David Pinyerd.



Photo 05. West elevation, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.



Photo 06. Cornerstone on northeast corner, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.

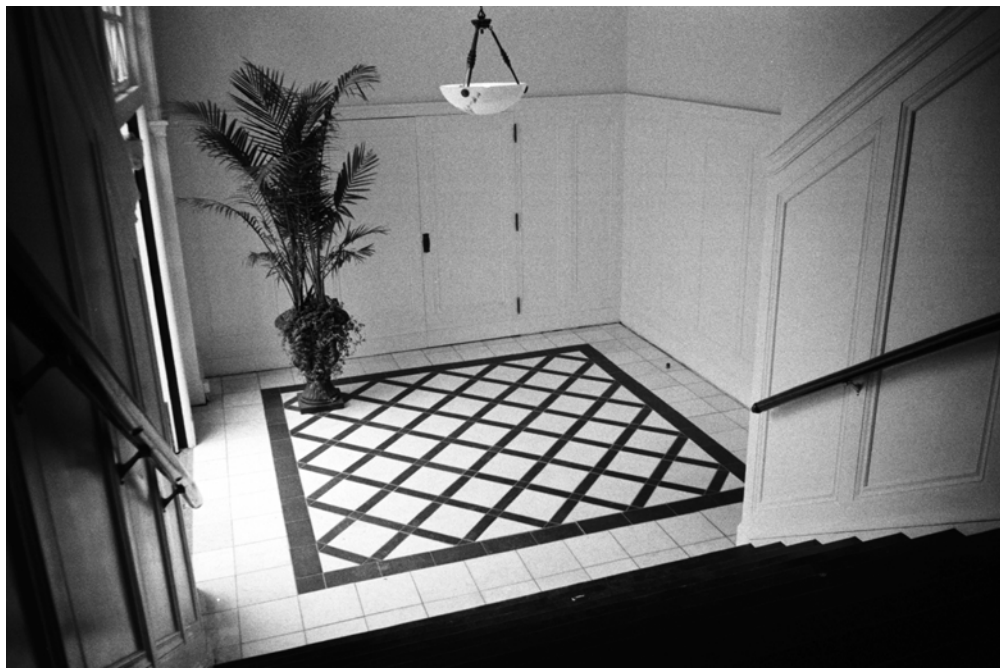


Photo 07. Main entry foyer from staircase, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.

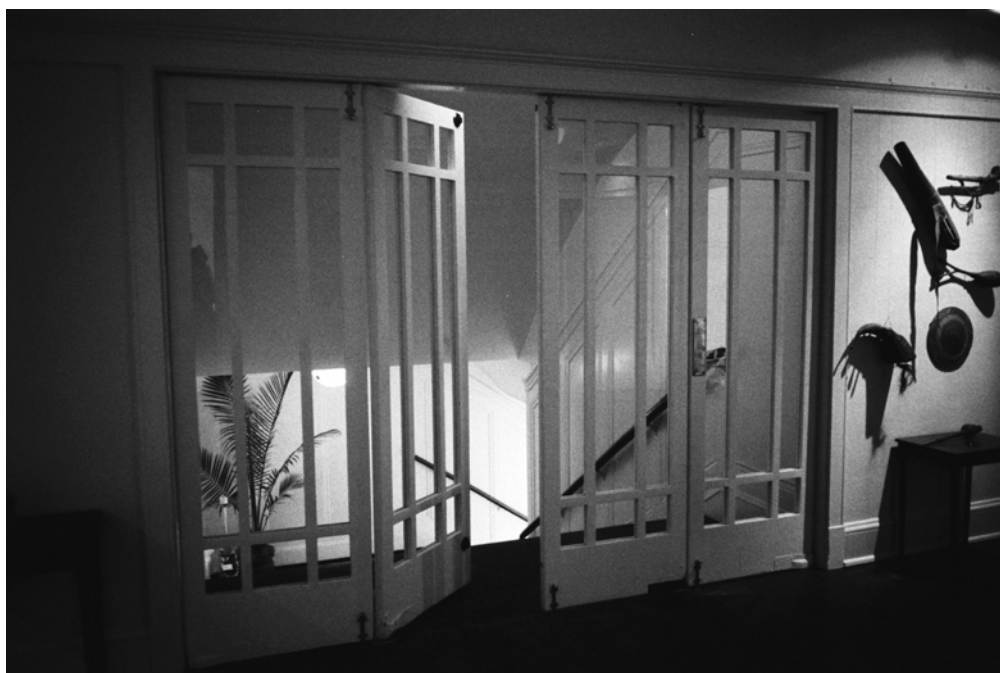


Photo 08. Second floor doors at staircase, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.



Photo 09. Lodge room, east end, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.



Photo 10. Lodge room, west end, Sunnyside Masonic Lodge, June 2006, photographed by David Pinyerd.