

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 instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

RECEIVED 2280

AUG - 5 2016

Nat. Register of Historic Places
National Park Service

1. Name of Property

Historic name: Chocorua Island Chapel

Other names/site number: Church Island

Name of related multiple property listing:
Squam: The Evolution and Preservation of a Lakeside Community
(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 40 Chocorua Island

City or town: Holderness State: NH County: Grafton

Not For Publication: Vicinity:

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 at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

Elizabeth H. Murphy

7/28/16

Signature of certifying official/Title:

Date

StPO and Director, NH Division of Historical Resources

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

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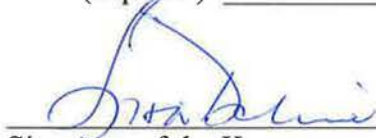
Grafton/NH
County and State

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)


Signature of the Keeper

9/20/16
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>2</u>	buildings
<u>2</u>	<u>0</u>	sites
<u>3</u>	<u>1</u>	structures
<u>9</u>	<u>1</u>	objects
<u>15</u>	<u>4</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

DOMESTIC/camp

LANDSCAPE/natural feature

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

LANDSCAPE/natural feature

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7. Description

Architectural Classification

(Enter categories from instructions.)

NO STYLE

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD, granite

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Chocorua Island Chapel is located on Chocorua Island (AKA Church Island), which is in the northwestern section of Squam Lake and within the Town of Holderness, New Hampshire. The island is one of more than thirty islands in the lake, most of which are uninhabited. It is just over three acres, 600 feet in length and 360 feet at its widest point. It is oriented northeast-southwest and is low-lying and roughly oval-shaped.

The island is divided physically and functionally into two sections: the smaller north end, which has been dedicated to an open-air chapel since 1881; and the larger south end, historically and currently the arrival area, as well as the activity area for the former youth camp that occupied the island in the 1880s. With the exception of the clearing that defines the chapel, the island is entirely wooded.

A footpath links the two sections. It essentially follows the same route as when first established in 1881. Several secondary paths, all within the arrival area, provide routes to a maintenance shed, commemorative boulder, latrine and outer docks.

The chapel area contains most of the contributing resources, including eight objects, all used for ecclesiastical purposes and mostly of natural materials, one structure and one building. Its form and some of the resources date to 1881, others to the early 20th century. The arrival area, more service oriented in character, includes two contributing sites and two objects and a structure. The property retains an overall exceptionally high level of integrity.

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Narrative Description

CHAPEL AREA

North end of island

The north end of the island, roughly one-third of its acreage, is devoted to the chapel—and has been ever since the island was first inhabited in 1881. Shortly before the footpath enters the chapel area, it is built up and edged with stones. The chapel itself, consisting of seating, ecclesiastical objects largely made from rocks, a cross, a tower and two small sheds, is within a clearing screened by woods. Blueberry bushes edge the shoreline, and an informal, low stone wall, likely built with stones removed while clearing the chapel area, curves along the shoreline in the vicinity of the altar. A more formal stone wall in the rear of the chapel doubles as a shelf to hold prayer and hymn books before services.

1. Cross, 1880s/2015. Contributing object.

Photo #1, 3, 4, 12; Fig. 1, 2, 6-9

The focal point of the chapel is a cross, 15 feet high and 6 ½ feet wide, set in a rock base. It stands at the northeastern most point of the chapel area, close by the shoreline and surrounded on three sides by trees. It is made of a synthetic material, molded and painted to replicate precisely the birch log cross it replaced.

A cross made of birch logs has stood in this spot since 1881, when the chapel was created. Frequent storm damage and general deterioration from weather has necessitated its replacement every five years or so. For many years, a tree on the island was sourced for this purpose, but in more recent years, the birch has come from the mainland. (Historically, discussion over the dimensions of the cross has been outweighed only by discussion concerning tree pruning and removal.) In 2015 and desiring a more permanent solution that eliminated the challenge of finding suitable birch trees and transporting them to the island, the chapel association erected this cross in a more durable material.

2. Altar, 1881 or 1882. Contributing object.

Photo #1, 3, 4; Fig. 1, 2, 6-9

The altar, an erratic granite boulder placed on its end, is immediately in front of the cross. It was so placed by Camp Chocorua campers in the first or second year of that camp. Two flat slabs of granite in front of the altar form steps to it; they have also been in place since the camp era.¹

¹ The two stone steps appear in a ca. 1888 photograph (see fig. 2).

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3. Lectern, 1880s. Contributing object.

Photo #1, 2, 3; Fig. 2, 6-9

In front of the altar and offset slightly to the southeast is the lectern, a “peculiarly” water-worn, upright granite rock that oddly resembles a reading stand and was dragged out of the water for this purpose during the camp era. Since at least 1922, it has been capped during the service with a removable birch book rack.²

4. Baptismal Font, 1962. Contributing object.

Photo #5

East of the cross and even closer to the water is a baptismal font placed on a pile of rocks. It is a low, pear-shaped granite boulder with a flat top, whose center has been naturally hollowed out. It was taken from the lake and placed in this spot in 1962. Harold Coolidge, Jr. presented it in memory of Dean Henry Bradford Washburn.

5. Benches, 1907. Contributing object.

Photo #1, 2; Fig. 6, 8, 9

The benches, or pews, are arranged in straight rows with a center and side aisles. The majority face northeast toward the altar and cross and, in the far distance across the lake, Mt Chocorua. At the far right (facing the altar), there are additional banks of pews set at a right angle to the primary grouping. Mature trees are interspersed throughout the seating area, resulting in occasional gaps within the rows. Seating capacity is about 425.

The design standard for the benches was established in 1907. Previously, and beginning with the boys’ camp era, the benches were rustic, initially fashioned by the campers of logs and saplings: three for the seat and one or two for the arm rests and back. Over a period of twenty-five years starting in 1907, the association gradually replaced them with more comfortable, but still simple wooden benches comprised of two boards for the seat, another for the back rest and two vertical boards at each end that are tapered at the ground. Over the years, as benches have necessitated replacement, the new benches have matched this early 20th century design standard.

The only change to the benches themselves has been in color, from natural wood at the outset, to a brown stain, to the current light-gray paint, a decision made in 1971. Their arrangement has evolved from a quasi-circular form to straight rows by 1933. The separate group of seating off at a right angle was so positioned as early as 1907, when the benches were still rustic and in slightly curved rows. Beginning with the association era, attendees have sat on mats (initially straw, followed by rubber) and more recently cushions for comfort and to ward off dirt.

² *Boston Herald*, September 3, 1922. The news article described the top as such. An offer in 1959 to donate a “table top” to sit on the lectern was respectfully declined.

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6. Bell Tower (1920/contributing structure)

7. Bell (early 1880s/contributing object)

Photo #4

The bell tower is northwest of the altar and close by the water. Much of it is obscured by foliage. It is a square structure built of unpainted wood and comprised of two open sections. The lower section, which consists of four square posts and cross braces, terminates in a pent roof. The upper section, the belfry, is inset, supported by braced, square posts and capped by a hipped roof. A plain railing extends around all sides. Both roofs are clad with asphalt shingles and have exposed rafter tails.

The bell is the same one that rang at Camp Chocorua to signal activities and Sunday services. Its inscription reads "Given by friends of Camp Chocorua, 1889. Ring out the false, Ring in the true." Prior to the construction of the tower, the bell sat in a wooden box on the ground. For many years, it rang incessantly: every fifteen seconds for fifteen minutes, ending at fifteen seconds before the service was to begin. It tended to drown out the organ prelude. More recently, a less frenetic schedule was prescribed: three strokes fifteen minutes prior to the start of the service, a stroke every minute starting five minutes prior, and three final strokes on the hour to signify its start.

8. Organ Shed (2004-05/non-contributing structure, due to age)

9. Organ (1935/contributing object)

Photo #4, 6

The organ and its shed are located near the far end of the front rows of pews to the left of the altar and not far from the bell tower. The existing organ was made by the Estey Organ Company of Brattleboro, Vermont and given to the association in 1935 by the widow and children of Harold Jefferson Coolidge in his memory. It has two manuals, full pedal board and is hand cranked.

The shed rests on carefully positioned rocks and has a shed-roof covered with asphalt shingles and wood-shingled walls. The exposed rafter tails on the front have a simple S curve. Both the front wall, which faces toward the chapel clearing, and the rear wall are largely taken up by double, board-and-batten, hinged doors that allow full access to the keyboard and pipes. A board screen with arched top extends to one side to conceal those who operate the hand crank.

Some sort of protective housing for the organ has been on this spot at least since the first permanent organ, a Mason & Hamlin pump organ, arrived in 1912. (A yet earlier organ that was in use 1905-1911 was probably a parlor pump organ. Association minutes note an expense of \$31 for it and another \$4.65 for its "express and crating." It is unknown how it was protected.) The case for the Mason & Hamlin organ was made of vertical boards with saplings applied in

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panel-like fashion. The top was hinged and lifted when the instrument was played. In addition to protecting the instrument, it channeled the sound, making it easier for all to hear. The organ, cover and organ bench all sat on a wooden platform. Protective housing is necessary not only for shelter from the weather, but to guard against vermin, a perennial issue.

When the Estey Organ was acquired, a new platform and case was constructed. It was replaced in 1952 and likely several times subsequently, including the most recent replacement in 2004-05. (The doors were replaced again in 2015.) Since at least the 1940s, a screen has offered privacy for the hand crankers.

10. Robing Hut, 1906/2010. Contributing building.

Photo #4, 6

The robing hut is directly behind the organ shed. It is an octagonal structure balanced on rocks with beaded-board walls and asphalt shingles on the roof. Two opposing side walls have paired, nine-light casement windows. Prayer and hymn books are stored in the hut.

An addition to house the seat cushions projects from the northwest (rear) side; it has beaded-board walls and a flush, metal door on opposite sides. Built in 2010 to replace a fifteen-year-old addition, it was designed to alleviate congestion by allowing those receiving or dropping off seat cushions to walk right through.

The robing structure has been part of the chapel since 1906 when the association paid \$75 to A.C. Long for its construction. While siding materials have been replaced over the years, the basic structure is believed to date from 1906.

11. Stone Wall, 1907. Contributing structure.

A low, dry-laid stone wall bisects the island in a northwest-southeast direction to separate the chapel area from the rest of the island, the arrival area. A few breaks in the wall accommodate footpaths. According to association records, it was erected "to mark the limits of the Chapel precincts." The association paid W.B. Low \$74 for building it.

ARRIVAL AREA

South end of island

The arrival area comprises roughly two-thirds of the island. Historically it was where all of the youth camp buildings stood, clustered by the southwestern shoreline, and recreational activities occurred, save those that were off-island. None of the camp buildings remain, and the clearing around them has long since reverted to woods. Today this area functions as the arrival/departure spot for service attendees and visitors. A sign to welcome visitors to the island stands at the

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docks, close by the beginning of the main footpath to the chapel. Along the footpath there are a number of interpretive signs erected by the association. Two small sheds are nestled in the woods.

This section has the island's only sandy beach, known as Kitchen Beach during the camp era; it is within a small shoreline indentation at the southern most end and close by the maintenance shed. A well-defined cove a short distance up the island's southeastern shoreline is historically known as Canoe Cove. While the Camp Chocorua wharf on the southwestern shore is long gone, the rocks that filled the crib pier remain visible under water as do strewn timbers in the nearby woods; the wharf was just below the western end of the stone wall (#11).

12. Sea Wall & Docks, 1886. Contributing site.

Photo #7, 8; Fig. 3, 4

The focus of the arrival area are the sea wall and docks, both at the southeastern most end of the island and east of the sandy beach. The sea wall is dry-laid, stone retaining wall approximately 80' long, the top course of which rises just above the water surface under periods of normal water levels. (The wall is now capped with pressure-treated timbers laid end-to-end.) The sea wall dates to, and received its name during the Camp Chocorua era. It straightened the shoreline, presumably to improve it for docking and continues to form the central section of the docks.

Multiple wooden docks of varying lengths jut out into the water from the wall and adjacent sections of shoreline. Docks have been located here since Camp Chocorua days, one of two docking locations for the camp (see #20 below). Since 1927, this has been sole docking spot for the Chocorua Chapel Association.

One of the first tasks the association undertook when it assumed responsibility for the chapel was rebuilding and expanding this dock area. Repairing and rebuilding the docks is a necessary, ongoing activity, as is ensuring there are adequate facilities for all arriving boats. Major dock improvements occurred in 1927, 1949, 1960, 1973, 1990, 1997, 2014 and undoubtedly other years. Beginning in 1999, mooring buoys have alleviated overcrowding at the docks.

13. Cross, 1880s/2015. Contributing object.

Photo #9

A cross 8' x 4 ½' set in a base of rocks stands at the beginning of the main footpath to welcome all to the island. Like the island's two other crosses, it was traditionally made of birch and regularly replaced until 2015 when a replica fabricated of synthetic material was installed.

14. Maintenance Shed, 2010. Non-contributing building (due to age and significance)

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This small, gable-front shed stands near the southwest corner of the island, readily accessible from the docks, yet well screened by trees. Its walls are covered with novelty siding and roof with asphalt shingles. All materials are dark brown to further obscure it. A deck with ramp extends from the front wall.

15. Commemorative Boulder, 1981. Non-contributing object (due to age).

This large boulder is in the woods on a side path that heads toward the west shoreline. It was imported to this spot, a short distance northwest of where the camp buildings stood, in 1981 to commemorate the 100th anniversary of the founding of Camp Chocorua. Its carved inscription reads "1881, Site of Camp Chocorua, First Boys Camp in U.S.A., Ernest Balch, Founder." Harold Coolidge, Jr. and son of a camper led the effort to create the marker, an idea first proposed in 1942 as a means to honor Ernest Balch.

16. Memorial Book Shelter, ca. 1963. Contributing structure.

Photo #10

A wooden kiosk serves as shelter for the association's Memorial Book. The shelter is a short distance south of the stone wall (#12) that defines the entrance into the chapel area. It has a gable roof covered with wood shingles. The front and sides are fully open, while the rear plane has a cross piece that supports a holder for the Memorial Book. Dedicated in 1962, the book lists all memorial gifts, as well as other significant information relating to the history and operation of the chapel.

17. Wayside Cross, 1880s/2015. Contributing object.

Photo #11

A cross 12' x 6 1/2' set in a base of rocks stands at the opening in the stone wall. Like the island's two other crosses, it was traditionally made of birch and regularly replaced, until 2015 when a replica fabricated of synthetic material was installed.

Elizabeth Balch, sister of Camp Chocorua's founder, referred to this cross in her 1889 publication as the Wayside Cross.³ The stone wall had not yet been built, but it clearly marked the formal entrance into the chapel.

18. Wharf, 1880s. Contributing site.

Just south of the western end of the stone wall (#11), remnants of a wharf remain visible. A band of flat rocks that filled the cribbing for the structure can be seen under the water, projecting from

³ Elizabeth Balch wrote of the camp and its chapel in *An Author's Love, Being the Unpublished Letters of Prosper Merimee's 'Inconnue'*, 1889.

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shore. Close by on the shore and in the midst of woods are a number of strewn timbers that were used for the pier.

The wharf was one of the two docks maintained by Camp Chocorua. The Chocorua Chapel Association continued to use this spot as an additional location for docking until 1927, when it acknowledged the prevailing winds made boat arrivals and departures too difficult.

19. Potty Shed, 1995. Non-contributing building (due to age and significance).

A small building for two composting toilets stands in the northeast corner of the arrival area, just below the stone wall. It has a gable roof, novelty siding, exposed rafter tails and a short flight of steps leading to two inset doorways. The brown color of all materials allows the building to blend into the surrounding woods.

Discussion about providing toilet facilities on the island dates back to at least the mid-1950s, but there was little enthusiasm for spoiling the island in that manner. In 1994 the association officers decided the need for a facility could no longer be ignored, and the following summer a toilet arrived and the shed erected. Four years later, a fence was built to further screen the facility.

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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.)

- 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 old or achieving significance within the past 50 years

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Areas of Significance
(Enter categories from instructions.)

Landscape Architecture
Entertainment/Recreation

Period of Significance
1881-1966

Significant Dates
1881
1903

Significant Person
(Complete only if Criterion B is marked above.)
n/a

Cultural Affiliation
n/a

Architect/Builder
n/a

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Chocorua Island Chapel is eligible for the National Register of Historic Places under Criteria A and C.

Chocorua Island Chapel is also eligible under Criterion C in the area of Landscape Architecture. It is an open-air chapel that has been shaped by its natural setting and whose design aesthetic is informal, emphasizes the use of local, natural materials and deliberately imposes a minimal impact upon the land. It is also significant under A in the area of Entertainment/Recreation. Its entertainment/recreation significance is tied to the youth camp that created the chapel; the impact

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of that camp on the summer community that evolved around Squam Lake; and the key role of the chapel in bringing the summer community together.

Chocorua Island Chapel retains a high level of integrity of location, design, setting, materials, workmanship, feeling and association.

The evolution of Squam as a summer destination and the role of the Chocorua Island Chapel as a primary social tie within the summer community are described in the Multiple Property listing entitled "Squam: The Evolution and Preservation of a Lakeside Community."

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

ENTERTAINMENT/RECREATION

Chocorua Island Chapel was formally organized in 1903, but its roots and physical form extend back to the early years of the youth camp that occupied the island for nine years. Camp Chocorua, founded in 1881 by Ernest B. Balch, was the first organized, resident summer youth camp in the country, spawning a distinctly American outdoor movement that continues to nurture and educate youngsters today.⁴ The camp was situated on Chocorua Island in the northwest portion of Squam Lake. Its open-air chapel at the northeast end of the island was the direct antecedent to the current chapel, which is on the same site and continues the physical form established by the camp. Of the five founders of the later chapel association, one was a former camper and three were married to sisters of Ernest Balch.

Camp Chocorua Era: 1881-1889

Ernest Berkeley Balch (1860-1938) was one of fourteen siblings, eight of whom assisted in various ways with his camp and three of whom maintained close ties with Squam's summer community for the remainder of their lives.⁵ Their father, Reverend Lewis Penn Witherspoon

⁴ Elwell, 1925: 36. While there were earlier summer programs for children, they were part of the regular curriculum of an educational institution. Camp Chocorua was the first program totally separate from schooling. Ironically, many later youth camps incorporated tutoring into their programs. The novelty of Balch's camp is underscored by its inclusion in the 1883 edition of *White Mountain Hotels and Boarding Houses*; no one quite knew how to categorize it.

⁵ Older brother Alfred Balch helped plan the camp and wrote of it in the widely distributed *McClure's Magazine* in 1893, four years after the camp's final season. Stephen Elliott Balch was an early camper and helpmate and present at the camp for all nine seasons. Emily Balch was also physically present during most, if not all of the camp's seasons, serving as defacto mother and managing both the books and chapel. Elizabeth Balch is credited with a boost in the camp's enrollment due to a magazine article she wrote in 1886. (See "The Boys' Paradise, A Summer Visitor's Account of Camp Chocorua," *St. Nicholas Magazine*, XIII, Part 2, 1886.) Ellen Balch maintained a camp scrapbook and wrote the camp song. The sisters also served as camp photographers. Ellen, Edith and Adeline (Lena) Balch all married men who were later founders of Chocorua Chapel Association; these three couples also established summer homes at Squam.

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Balch, had moved his family to Holderness ca. 1870, purchasing the Livermore Estate. After his death in 1875, his widow carried out his wishes to use the property to establish an Episcopal church school. She offered their substantial house and some of the surrounding acreage to the Episcopal General Convention, and they became the core of Holderness School, founded in 1879.⁶

After graduating from Phillips Exeter Academy, Ernest Balch entered Dartmouth College in the fall of 1879. There he met Henry Burke Closson and Charles Merrill Hough, older students who had spent the summer camping out on the shore of Squam Lake. When the boys returned to their camp the following summer, Balch and his brother Elliott, at Hough's urging, paid them a visit. Balch was enamored of the lake and their camp and envisioned introducing young boys to rustic life in the backwoods. It was on an exploration of the lake, that same summer of 1880, that he found the perfect spot to start his boys' camp. "[First] it was about the right size; (2) it was about the right distance from the beach; and (3) it was the only island having a sand beach, but no thick underbrush and no swamp."⁷ Balch returned to Dartmouth for his sophomore year, but then dropped out to start Camp Chocorua. Hough and at least one other Dartmouth friend assisted him in this endeavor. They hauled lumber from the mainland out to the island by fashioning the wood into rafts that could be towed by Hough's sailboat, *The Lotos*. They finished erecting at least one building in time to welcome the first crop of six campers in June, 1881.⁸

By the mid-1880s, accounts of the novel camp appeared in magazines, and the roster of campers, mostly from prominent Boston and New York families, increased.⁹ Various sources reported there were about 40 boys enrolled in 1887, 22 in 1888 and 28 in 1889. They ranged in age from eight to fifteen.¹⁰ In the camp's latter years, there were seven sets of brothers among the group. Campers attended one or both of the two five-week terms. In addition to the campers, there were a handful of faculty (Balch's term for counselors).

A number of rustic buildings, all clustered at the southwest end of the island and constructed over a period of years, served the boys. Photographs show them packed close together,

⁶ The second Episcopal school in New Hampshire, Holderness School was founded as a less expensive—and prestigious—alternative to St. Paul's School in Concord, NH.

⁷ "The Founding of the Camp." Article written by Charles Hough for the second edition (March 1885) of *The Golden Rod*, the camp newspaper. Balch's own detailed account, first printed in the 1925 edition of *Handbook of Summer Camps* and expanded in later editions, differs somewhat—and is questionable in its accuracy—in that he recalled not finding the island until June of 1881 and immediately constructing the first camp building.

⁸ Amusing today is Balch's account of how surprised he was to discover someone actually owned the islands. He did not actually acquire the island until the end of that first season, when he paid \$40 to the Willoughby family whose farm was on the mainland (GCRD 365/391, September 27, 1881). (The family also owned nearby Carnes and Willoughby (now Groton) islands, which were later acquired by the Webster family.) Lumber for Camp Chocorua buildings came from Shepard's sawmill at the base of Shepard Hill. Hal Shepard transported it overland, for the boys to transfer to the sailboat. The sailboat *Lotos* was the first recreational boat to appear on Squam.

⁹ Articles about Camp Chocorua in nationally distributed publications appeared in *Harper's Young People* (May 1885) and *St. Nicholas Magazine* (June 1886). They continued to appear even after the camp closed for good.

¹⁰ Maynard, 1999: 7.

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surrounded by trees. The 1886 camp brochure described them as “permanent board shanties, well-roofed and well-floored.” By 1889 the buildings—fourteen in all—included an office, at least two dormitories (one had the library on the second floor and the camp bell on the roof), open dining pavilion, cook house with ice house at the rear, storehouse, quarters for faculty with hospital above, recreation hall, octagonal structure by the sea wall, a carpentry shop on Canoe Cove and a few structures that cannot be properly identified (fig. 5). Though the island was over three acres in size, all of the camp’s activities (except weekly chapel) occurred on little more than an acre.¹¹

The so-called sea wall, constructed in 1886, gave a defined edge to the shoreline by the buildings (fig. 3).¹² At its east end, “Long Wharf” jutted into the lake (fig. 4). The camp moored some of its boats in the natural cove on the other side of the wharf known as Canoe Cove. A second wharf, and presumably moorings for additional boats, was on the island’s northwest shore. It was from there that boats launched for Cox’s Beach on the mainland.¹³ The Kitchen Beach, immediately west of the sea wall, was a sandy spot perfect for swimming and washing dishes, clothes and boys.

Balch established the camp on the principle that outdoor activity built character, confidence, self-sufficiency and good health, transitioning boys into the world of men. He would teach the boys to survive and thrive in the outdoors, sharing all the tasks entailed to keep the place running smoothly. He emphasized there would be “no servants in the camp, that the camp work must all be done by the boys and faculty.”¹⁴ The boys cut wood and did all the cooking and cleaning up. They learned about managing money through a modest allowance and the opportunity to earn additional funds at camp; they were not allowed to receive any money from outside sources. With sufficient earnings, a camper could acquire the requisite materials to build a solo canoe, a highly sought after achievement. Routine chores did not pay, but improvements to the property did. Tasks that qualified as improvements were clearing brush and scrub, removing stumps and rocks, and creating footpaths.¹⁵ While this work was necessary everywhere on the island, nowhere was it more critical than in the area of the chapel.

From the outset, Balch envisioned a chapel for his camp, and preparations for a place to worship outdoors started that first summer. In fact, Balch considered a chapel such an integral component of his camp that he seized upon its location when he first discovered the island in 1880. At the northeast end, he found a grove of birch and aspen that opened onto a view of Mt. Chocorua across the lake in the far distance. The vista gave Balch the name for his new camp, and he immediately knew that the spot, so serenely and distinctly set apart from the rest of the island,

¹¹ A visitor to the camp in 1888 commented on the openness of the buildings: “pretty much all roof and piazza.” (Maynard, 1999, p. 23, quoting General Samuel Armstrong) Ernest Balch imposed rustic living at every level. For instance, he allowed only tin dishes, considered the epitome of simplicity.

¹² Platt, 1999: 48.

¹³ Cox’s beach, once owned by William Cox, was on the northwesterly side of Mooney Point. (1858 Map of Squam)

¹⁴ Elwell, 1925, p. 106 (quoting Ernest Balch writing about the ideas behind the structure of his camp).

¹⁵ Platt, 1999: 20.

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was the perfect location for the chapel.¹⁶ Despite Balch's pointed omission of academics from his camp, his purpose for the chapel was to teach religion in a place and format so as to ensure "the difficulties of the 12-16 boy vanish."¹⁷

During that first camp season, the boys cleared the location for the chapel, opening up an area roughly thirty feet in diameter. They smoothed the ground out, removing most rocks and all vegetative material; according to one source, they even spread beach sand around to simulate a carpet.¹⁸ The clearing contained an erratic boulder that was upended for an altar and "surrounded by two stone steps." Behind the altar and close by the shoreline, the boys erected a ten-foot cross made of birch tree trunks. An oddly shaped piece of granite was "fished out of the lake" to serve as a lectern, which it vaguely resembled.¹⁹ For seating, they fashioned rustic benches from saplings (fig. 1 & 2). When General Samuel C. Armstrong, founder of the Hampton Institute, visited the camp in the late 1880s, he described the chapel as "eloquent in its beauty and silence."²⁰ A contemporary news article recounted a Sunday visit:

We started for the chapel, following a winding path under the trees to the extreme end of the island. Here, in a grove of white birch trees, the boys have made a clearing, built rustic seats, and Nature, as though working with the boys, has placed a large flat-topped stone, which answers well for a reading-desk and could be used for an altar. In fact it is always called the altar by the camp, and every Sunday it is dressed with ferns, golden rod, pond lilies, or any fresh wild flowers that are in blossom. A large white birch cross stands on this rock altar.... A small cabinet organ, which can easily be carried to and from the chapel by the boys, furnishes the music for the services, and on this Sunday one of the camp gentlemen accompanied the organ with his violin.²¹

Balch's half-sister Elizabeth, writing from Paris in 1889, offered an eloquent, if floral, description of the chapel that could still apply today:

There is a place (I will not tell you where, and you are never likely to come across it), but there is one lovely corner of the world, where, could I go today, I should feel the better for it. A quiet place where prayer is real and faith is not a dream. Imagine a wide, blue lake, stretched out in shimmering beauty.... Fair islands dot the lake, fairest of all the one I take you to on a quiet summer Sunday. Through a wood, along a narrow winding path with high trees on either side must you go, until a pile of stones surmounted by a cross

¹⁶ Platt, 1999: 28. The island was once known as Burnt or Bunt Island. During the camp's occupancy, it was called Balch's Island. On maps of the era, it was often simply labeled Camp Chocorua, a name that stuck even after the camp closed (see 1888 and 1892 maps). In more recent times, it is commonly referred to as Church Island.

¹⁷ Sargent, 1935: 63 (quoting from letter written by Ernest Balch to Sargent, August 30, 1923).

¹⁸ Platt, 1999: 28.

¹⁹ Sargent, 1935: 63-64 (quoting from letter written by Ernest Balch to Sargent, September 24, 1934).

²⁰ *Reflections*, 1993: 7. Hampton Institute was one of the nation's first schools of higher education for African and Native Americans.

²¹ Unidentified news clip dated 1885 (CCA Archives).

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arrests your eye...Soon, quite straight before you is a wooded grove of white birch trees, tall slim poplars, and young leafy oaks. A space is here, around it rustic seats, and fronting you as you stand, a rocky altar twined with flowers, above this a tall white cross with arms outstretched. Overhead only the deep blue vault of heaven, around the tranquil water of the lake. The place is empty, but slowly one by one the rustic seats fill quietly; those who fill them seeming to be hushed by the same curious stillness which has fallen on you since passing the wayside cross. There is something holy in the silence, and the whisper of the breeze which just stirs the leaves in passing making them glint and flash in the sunlight, seems to fill you with a strangely penetrating sense of calm.²²

The camp held two services each Sunday, one at 4pm for visitors and one after dinner at 8pm for the camp. Campers left the island at 3pm to row to Cox's Beach a half-mile away on the mainland where they met guests (sometimes parents) from the Asquam and Livermore hotels or one of the local boarding houses to ferry them back to the island. The camp bell tolled at increasingly frequent intervals, signaling to the rowers how much time was left before start of the service.²³

Beginning in 1886, campers donned white robes and processed into the chapel.²⁴ Balch's sisters probably sewed the cassocks and cottas. His half-sister Elizabeth Balch described the singing:

One hears in the distance clear young voices singing some processional hymn, and along a path through the woods, with the sunlight dancing in and out among the branches, the boys come nearer and nearer. Then they take their places at the place appointed for the choir, whilst Mr. Ernest Balch takes his on the other side of the flower-decked rock and reads the service.²⁵

General Armstrong, who was drawn to Squam two summers running to see the camp in operation, was awed by its "open air cathedral, an ample walled in and secluded spot at the end of the island...a crowning feature of the camp...amid the solitude of forests...The religion of the forest is emotional and poetic."²⁶

A few years later, Alfred Balch wrote about the chapel in an article for *McClure's Magazine*:

²² Elizabeth Balch, *An Author's Love, Being the Unpublished Letters of Prosper Merimee's 'Inconnue'*, 1889, pp. 62-63.

²³ Balch, 1886: 605; Platt, 1999: 28. With the exception of the Shepard Hill cottage colony and a couple of island camps, there were no summer homes around Squam until the late 1880s. (Hengen, 2012: 13-14)

²⁴ Platt, 1999: 29. Although Ernest Balch later claimed the choir was formed earlier, Harold Jefferson Coolidge recorded its introduction in his camp journal.

²⁵ Balch, 1886: 605.

²⁶ Armstrong visited the camp in 1888 and 1889. He described the chapel in "Summer Camps for Boys," *Southern Workman and Hampton School Record* 17, no. 9 (October 1888, p. 99).

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[One of the many paths] led to the grove of silver birches, in the midst of which was the chapel. I think this was one of the prettiest places I ever saw. The walls were the living trees, the seats were rustic benches, and the reading desk was a rock, oddly fashioned, of rock from the Granite State, into the form of a lectern. Every Sunday afternoon when it was fair weather the service was held here.²⁷

And some thirty years later, Ernest Balch himself remembered the chapel thus:

The outdoor Chapel was in fact most carefully designed, the altar a huge boulder raised into place and backed by a birch cross, the whole surrounded by two stone steps. The lectern a rock shaped by nature, was fished out of the lake. Both rocks I suppose were the product of glacial action. The music was good and enormously effective in that setting. We used a combination of the Evening Prayer and the Antecomunion service of the Episcopal Church. Our evening service came after dinner for the Camp alone, but many people attended the four o'clock service.²⁸

From the chapel, a narrow footpath through the woods led to the buildings and activity area at the other end of the island. The boys regularly partook in rowing, canoeing, drama, swimming and sailing. The camp expressly forbade book studying. Boys spent mornings on chores and afternoons in recreation. Most afternoons campers made an excursion to the mainland for tennis and baseball.²⁹ Each summer there was a "tramp" or "cruise" into the White Mountains—a trip undertaken entirely on foot with an ox-drawn covered wagon to carry supplies. The week-long excursions built character and strength, while drawing attention to the nascent camping culture.

Despite a highly successful season the summer of 1889, Camp Chocorua did not open the following year. Reasons for its closure are not known. Balch's beloved sister Emily, who handled recruiting and the business aspects of the camp, died in April, 1890, but Balch had already made plans to move on to other ventures (see below). Camper Julian Coolidge wrote in his diary that the camp's closing was a "smashup."

Though Camp Chocorua existed for less than a decade, its influence cannot be overestimated. It launched the youth camp movement that spread across New England and beyond. At Squam, it spawned Camp Asquam, Camp Algonquin and Groton School Camp, all boys camps and open

²⁷ Balch, 1893: 243. In inclement weather, services were probably held in one of the camp's buildings.

²⁸ Platt, 1999, p. 60, quoting a letter written in the 1920s from Balch to Porter Sargent. Sargent was the publisher of a series of handbooks on American youth camps.

²⁹ For excursions around the lake or to the mainland, the camp had a long, flat, barge-like boat, a combination rowing and sailing craft, that was built in its boatyard and could carry all the campers at once. (*Reflections*, 1993: 9, quoting Alfred Balch's 1893 article in *McClure's Magazine*.) A camp baseball made by Wright & Ditson in 1882 survives; it is inscribed with the donor's name (Dr. D.D. Slade) and the results of competitive games from 1882 to 1885. Slade was probably related to Denison R. Slade, a Boston businessman who acquired a farm in Sandwich in 1892.

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by the summer of 1893.³⁰ Nationally, there were eleven camps across the country in 1895, five of which were in New Hampshire, including the three on Squam. Camp Hale soon followed, opening in 1900 and still in operation. Camp Chocorua also introduced the notion of incorporating an open-air chapel into camp life. All of the camps operating in 1895 had a rustic forest chapel to promote the spiritual development of their charges.³¹

Camp Chocorua introduced dozens of boys—and hence their families, most of whom came from urban areas—to the stunning Squam landscape. More than a few later began to spend summers here, either at Rockywold-Deephaven Camps, in one of the hotels, in a leased cottage or camp, or in property they acquired. Among these former campers were Roger Merriam, a professor of history at Harvard, who built a camp on Kimball Island; Harold Jefferson Coolidge, a Boston attorney whose family established one of the largest family estates at Squam (see below); Julian Coolidge, Harold's younger brother and a mathematics professor at Harvard; John Stewart Bryan, president of the College of William and Mary, whose family stayed at Rockywold-Deephaven Camps and later rented Tsickhani in Rattlesnake Cove; Stephen Elliott Balch, brother of Ernest and a teacher who ran Camp Cloyne, a short-lived camp founded in 1905 near Dog Cove, with his brother-in-law, Oliver Huntington; and Clinton Hoadley Crane, a businessman and designer of yachts who returned to Squam each summer. Each of these men would later become members of the chapel association that succeeded Camp Chocorua.³²

Indirectly, Camp Chocorua was also responsible for introducing Mary Alice Armstrong, wife of General Samuel Armstrong, to Squam and hence to the establishment of Rockywold-Deephaven Camps. It was her husband's visits to Camp Chocorua during the two summers prior to their

³⁰ Camp Asquam grew out of Camp Harvard, founded in southern New Hampshire in 1885 with guidance from Ernest Balch. In 1887, Winthrop Talbot relocated it to Squam, the same year his parents built a summer cottage on Shepard Hill. Talbot wrote and lectured nationally on the benefits of summer youth camps. It was he who changed Balch's term for the camp leaders from "faculty" to "counselors." (For more on the accomplished Talbot family, see Elizabeth Durfee Hengen, "Shepard Hill Historic District," 2014, pp. 16-17. Of more than passing interest in the context of Squam camps, Winthrop Talbot married General Armstrong's daughter, Edith Hull Armstrong.) One of Asquam's counselors was Edward Wilson. He went on to found Camp Pasquaney in 1895 on nearby Newfound Lake, hiring at least one former Chocorua camper for his staff. Pasquaney today is the oldest camp in the nation in continuous existence. It influenced the start of camps Mowglis and Onaway on the same lake and also still in operation. It was former Chocorua campers who started Groton School Camp, also located on a Squam island. (The main lodge still stands on the island.) It was the first of several Squam camps with a more socialistic, idealistic mission and is understood to have been the first in the country to bring underprivileged boys into an outdoor setting previously available only to the wealthy. The camp relocated to the larger Mayhew Island in Newfound Lake in 1920; it exists today as the Mayhew Program and focuses on at-risk boys from New Hampshire. Though Camp Asquam later folded, Camp Deerwood operates today on its site.

³¹ Maynard, 1999: 12.

³² These names were gleaned through a comparison of known campers profiled in Platt's *Camp Chocorua* and the roster of members listed in *Reflections*. Years later, Crane, whose design for a motorboat set a world's record for speed, credited Ernest Balch and Squam Lake for his love of sailing. (See Clinton Crane, *Yachting Memories*, 1952, pp. 1-2) Crane's younger brother, Henry, also attended Chocorua. Most of these former campers have descendants who continue to spend time at Squam. Though he is not known to have spent time at Squam as an adult, a familiar name in the camp roster is Guy Lowell, who became an architect of national repute.

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marriage that prompted him to suggest they honeymoon on Squam. After his premature death in 1893, she went on to assist their mutual friend, Alice Bacon, found Deephaven Camp; she herself started Rockywold Camp a few years later and ultimately merged the two.

Interim Years: 1890-1902

After closing his camp, Ernest Balch ventured to South and Central America where he pursued several unsuccessful business ventures. To finance his exploits, he sold Chocorua Island, together with camp buildings, boats, tools, utensils and furniture, to his Camp Nirvana friends, Charles Hough and Henry Clossen, as well as Francis B. Allen, for \$1,200 in April, 1890. The three men acquired the property hoping to maintain the camp spirit. They established the Camp Chocorua Association. Membership brought use of the island, and dues would enable it to hire a caretaker. The initiative did not take off, however, and the men sold the island back to Balch eighteen months later.³³ In April, 1894, Balch again sold it, this time to former camper Clinton Crane.³⁴

During the decade following the camp closure, Balch's sister Ellen and her husband, Oliver Huntington, with assistance from her sister Edith, continued to run summer services at least intermittently in the chapel. They were attended by former campers and summer residents and guests around Squam.³⁵ By then, Squam's summer community was growing rapidly, and the services growing increasingly popular. Committed to continuing the chapel tradition, the Balch family acknowledged it was time to establish a formal organization to carry it forward.

Chocorua Island Chapel: 1903-present

On September 3, 1903, husbands of three Balch sisters plus two other men—a minister, two educators, an attorney and a musician—incorporated the Chocorua Chapel Association.³⁶ Its purpose was to carry on “religious services according to the form of the Protestant Episcopal

³³ GCRD 401/385 (April 12, 1890), 419/258 (October 19, 1891). The only record of this short-lived association is a leaflet outlining its purpose and goals. (CCA Archives)

³⁴ GCRD 444/534 (April 6, 1894); Platt, 1999: 75-76, 81. Clinton Crane (1873-1958) arrived at Camp Chocorua in 1882 as a nine-year-old and spent the next seven summers there. Late in life, he recounted in a letter to Gray H. Twombly that his camp experience, and Ernest Balch in particular, shaped his adult life. He recalled that Balch wanted to give up the camp in 1889 to go gold mining in Venezuela. He borrowed \$100,000 from Crane for the venture, putting up Chocorua Island as collateral. Balch never repaid the loan, so Crane became the island's new owner. (See letter dated June 3, 1955 from Crane to Twombly, CCA Archives) Balch raised additional funds by selling Long and Utopia Islands to former camper Harold Coolidge. Ever more a dreamer and adventurer than a practical man, Balch died impoverished in 1938. (Carley, 2004: 154)

³⁵ *Reflections*, 1993: 17, 31. Records of the Episcopal Diocese of New Hampshire reference services in the summers of 1900 and 1901. According to Derek Brereton (p. 90), the camp buildings remained in place for a number of years, slowly crumbling even as former campers returned to the island each summer and bunked in them.

³⁶ A year later, three of these men—Huntington, Coit and Coolidge—were part of a small group that met to discuss forming a lake organization, incorporated in 1905 as the Squam Lake Improvement Association (now Squam Lakes Association).

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Church, at a suitable place on the shores of Asquam Lake.” That place was always intended to be the same spot as the former camp’s chapel. Clinton Crane still owned the island and allowed this continued use through a gentleman’s agreement. He ultimately donated the island to the association in 1928, upon the condition it remain in use for services.³⁷

Incorporator Oliver Whipple Huntington (1858-1924), a graduate from and former faculty member at Harvard, founded and taught at the Cloyne House School in Newport, Rhode Island, an Episcopalian preparatory school for boys with principles similar to those of Camp Chocorua. His wife, Ellen Balch Huntington, had acquired seventy-five acres on Mooney Point at Squam in 1895 and erected a series of private camps used by friends and/or family.³⁸ The couple built a rustic camp farther south, just over the Center Harbor line. Huntington was the Chocorua Chapel Association’s first treasurer, serving for fourteen years; he also assumed responsibility for janitorial duties and flower arranging.

Clifford Gray Twombly (1869-1942) was a Yale graduate who entered the Episcopal ministry. He served churches in Newton, Massachusetts and Lancaster, Pennsylvania and was a lifelong crusader for decent working and living conditions. In 1902 he and his wife, Edith Balch Twombly, built a camp on the same Center Harbor property as the Huntingtons’. For nearly forty years, Twombly led most of the chapel’s services, delivering fire-and-brimstone sermons on a wide range of morals and social reforms.³⁹

Joseph Howland Coit (1875-1930) graduated from St. Paul’s School, where his father was its first rector. He remained affiliated with the school in various capacities, with an interval in business in New York City. Coit married the third Balch sister, Lena. They built Finisterre and Tanglewood, camps on the opposite end of Livermore Cove from Mooney Point. Coit was the association’s clerk that first year.

The non-Balch founders of the association were Harold Jefferson Coolidge and W. Percy Van Ness. Coolidge (1870-1934) was a former Camp Chocorua camper and counselor. After graduating from Harvard, his enthusiasm for Squam Lake led to his family’s acquisition of Long, Duck and Utopia islands in 1892. Long Island came with Camp Wonalancet, and Coolidge soon built himself a camp on Utopia. The Coolidge family quickly added Hoag Island and a succession of farms in Sandwich on the mainland to the family estate. At its height, it encompassed 4,000-5,000 acres. Harold Coolidge was the first president of Chocorua Chapel Association and served for thirty-one years.

³⁷ GCRD 607/444 (August 27, 1928); *Reflections*, 1993: 31.

³⁸ For more information on the Mooney Point camps, see Elizabeth Durfee Hengen, “Camp Ossipee.” National Register of Historic Places nomination, 2013.

³⁹ Hengen, 2013: 7; Will Twombly interview, September 2, 2015. Family tradition holds that Ellen Balch Huntington was the “designer” for all her family’s camps. Those in Center Harbor are still in the family.

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Percy Van Ness (d. 1952) learned of Squam as a child growing up in California. He had read Elizabeth Balch's 1886 article about the camp in *St. Nicholas Magazine* and yearned to attend it himself. While that did not happen, he never forgot the romanticized description and came to Squam as soon as he could. A professional organist, Van Ness was playing the organ for chapel services by 1912 and possibly as early as 1905, when a small organ arrived on the island. He served as organist until 1941. Circa 1916 he and his wife built Brae Cove close to the Deeplaven side of Rockywold-Deeplaven Camps (and now owned by it).

While it was five men who signed the incorporation papers and males who served as officers until 1981, women were actively involved in running the chapel from the outset. Ellen Balch Huntington (1864-1927) was the first chairman of the association's three-person managing committee on which she served until her death; Edith Balch Twombly (1866-1938) joined her on the committee in 1921. Ellen often assisted her husband in caring for the chapel grounds. After his death in 1924, women picked up the flower picking and arranging tasks. More than a half-century later, the association welcomed its first female president, Daphne Mowatt, who had spent every summer on the lake since a young girl and was married on the island.

For the first few years, the association made no changes to either the island or the chapel (fig. 6 & 7).⁴⁰ The rustic benches, however, even when cushioned with straw mats, soon proved far too uncomfortable to sit on. It was not long before benches with solid, wooden boards for the seat and back rest were acquired and transported out to the island. More benches of this sort were added on a regular basis to accommodate the growing numbers who attended weekly services—already more than 100 by 1907.⁴¹

In 1906 a “robing room” was constructed, described in later years as a simple, wooden structure to serve as a vestry and for storage. That same year, members voted to collect funds to build a stone wall “to mark the limits of the Chapel precincts;” it was built the following year. Paths from the docks to the chapel remained the trails created by the campers.⁴²

As boats remained the sole means of arrival at the chapel, docks needed to be provided and maintained. As early as 1906, the association constructed a new wharf, possibly on the northwest shore, where one of the two camp wharves had been. Seven years later, it spent \$120 to rebuild a

⁴⁰ It is not known whether any of the camp buildings were extant in 1903, but certainly they were not maintained nor was any camping allowed thereon.

⁴¹ CCA Minutes, 1906, 1908, 1913, 1919; *Boston Herald* (September 3, 1922); *Reflections*, 1993: 25, 45. Writing of her stay at Deeplaven Camp and the services on Chocorua Island in 1907, Mrs. Frank (Delia) Porter commented that there was enough seating for more than 100 people. (RDC archives) As early as 1908, the association spent \$50 for an unspecified number of benches and paid the Asquam Transportation Company \$9.46 to ferry them to the island. In 1913, twenty-five benches were acquired and another batch in 1919; a photograph taken in the early 1920s (fig. 9) offers a glimpse of the benches, whose design has remained largely the same ever since. [*Reflections*: 98] Any remaining rustic benches were replaced in 1933 when George and Dorothy West donated a full set of benches in memory of their son.

⁴² CCA Minutes, 1905.

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wharf (unknown which one). However, the prevailing winds on the northwest side made it difficult to handle the arriving and departing boats, and by 1921, that spot was abandoned in favor of new docks constructed on the site of the other camp wharf on the southeast shore. In 1927 another set of docks appeared at this location, which ever since has been the sole access point. Repairs to and expansion of the docks appear regularly in association annual meeting notes. Major dock improvements occurred in 1927, 1949, 1960, 1973, 1990, 1997, 2014 and undoubtedly other years.⁴³

In the early years, church attendees arrived via canoe, sailboat and rowboat, as motor boats were rare on the lake. The Asquam Transportation Company's steam boat had a regular Sunday run to bring passengers to Church Island. Motor boats became more common in the 1920s, but during the gasoline rationing of World War II, participants reverted to non-motorized transport.

Ensuring the safe arrival, docking and disembarking of chapel attendees was—and continues to be—a critical task. For many years, the association president and vice-president took the job on. In 1955 the association appointed two additional trustees to assist. By then, the congregation frequently exceeded 300 people, who might arrive in as many as 75 boats. In addition to dock duty, trustee-ushers set out cushions, passed out hymnals and prayer books, showed people to their seats and took the offertory. The number of weekly ushers steadily increased. Today's ushering team consists of eight trustees.

Music has always been a key component of chapel services. Some sort of organ was brought to the island in 1905, but both its cost (\$31) and short life span suggest it was a portable, parlor pump organ. In 1909 the association authorized Percy Van Ness, a committee of one, to acquire a new organ at a cost not to exceed \$100. Three years later, a new committee was created, and the budget slightly increased, perhaps in part to provide some sort of cover to protect the instrument against the weather, particularly during the winter months. In 1912, the association procured a new Mason & Hamlin pump organ and a protective case. The budget proved woefully low, but a handsome donation from Julian Coolidge covered the \$250 cost. The organ served the chapel more than twenty years (fig. 10).

In 1935, through a gift given by the widow and in memory of Harold Jefferson Coolidge, recently deceased, the chapel received an Estey reed organ. Manufactured in Brattleboro, Vermont, it is still in use. (The Mason and Hamlin organ was sold for \$25.) Transporting the organ out to the island necessitated building a new board walk and replacing some of the docks. Periodic repairs in intervening years that required its return to the mainland have called for especial ingenuity to ensure its safe travel over the water. The two-manual organ with full pedal

⁴³ *Reflections*, 1993: 26, reciting ca. 1912 recollections of Alex Twombly and referencing association minutes and an early photograph. For most of the association's history, docks have been removed from the water each fall and stored on land, but for a period in the 1960s, they were hinged to allow them to rotate upward in place, so that "they glared like clenched teeth at out-of-season visitors." Rocks on the lake floor and strewn timbers in the woods are surviving remnants of the northwest wharf.

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board is hand-pumped with a crank on the side of the organ shed. At times, musicians drawn from the roster of trustees or friends enhance the musical offering.

In 1920 the association erected a tower to house its bell—the same bell used by Camp Chocorua and inscribed “given by friends of Camp Chocorua in 1889.” Until the tower was built, the bell sat on the ground in a wooden box. Fifteen minutes prior to the start of the service, it rang at frequent intervals, often drowning out the organ prelude. In 1984 and after much discussion, a less clamorous schedule was established: three strokes fifteen minutes prior to the start of the service; a stroke every minute starting five minutes prior; and three final strokes on the hour to signify its start.

While Clifford Twombly conducted most of the chapel services until 1940, interim preachers were needed to lead September services and a few in August. The immediate Squam community offered a plethora of choices, as a number of prominent theologians spent part or all of each summer on its shores. By the early 1920s, Henry B. Washburn, Dean of the Episcopal Theological School in Cambridge was a regular guest preacher, as were Herbert Gallaudet (Congregational Church, Newtown, CT) and Malcolm Taylor (general secretary of the Province of New England Protestant Episcopal Church).⁴⁴

In 1942 the association voted to rotate preachers, so that no one led a service more than two successive years, excepting the standing New Hampshire bishop and Twombly. It also invited John Chapin, rector of St. Mark’s Church in nearby Ashland, to lead a service, initiating a tradition of regularly inviting local ministers to the island. By then, the second generation of members was providing ministers, among them Alexander Twombly (St. Paul’s Church, North Andover, MA) and Richard Preston (All Saints Church, Worcester, MA). Joining them were new faces from the Squam community, such as T. Guthrie Speers (Brown Memorial Presbyterian Church, Baltimore) and his brother Theodore Speers (Fifth Avenue Presbyterian Church, NYC and chaplain at West Point), George P.T. Sargent (St. Bartholomew’s Church, NYC), Albert Coe (First Congregational Church, Oak Park, IL), Morgan Phelps Noyes (Central Presbyterian Church, Montclair, NJ), James Henderson (chaplain of St. Alban’s School, Washington, DC), A. Sidney Lovett (chaplain at Yale), Harold B. Sedgwick (St. Thomas Church, Washington, DC) and E. Kingsland Van Winkle (Calvary Church, Utica, NY and Trinity Church, Hartford).

The roster included some of the best clerical minds in the northeast—scholars drawn to Squam to refresh their minds and souls and who used their time there to study and write. Later decades welcomed many of these rectors back, as well as their descendants. At least one minister credited his own entry into the profession to his weekly exposure as a child to the high caliber preaching at the island chapel.⁴⁵

⁴⁴ Henry Washburn’s son was Bradford Washburn, noted mountaineer, cartographer and first director of Boston’s Museum of Science. A summer resident of Squam as both a child and adult, he was the first to chart the lake’s waters.

⁴⁵ *Reflections*, 1993: 51, referencing the words of Sidney Lovett, Jr.

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Though initially Episcopalian, Chocorua Island Chapel was never a consecrated church nor a formal part of the diocese. Nevertheless, the association invited each New Hampshire Bishop to preach, and for a number of years made regular financial contributions to the diocese. The chapel gradually became more ecumenical, bringing in guest preachers from other denominations (but requiring an Episcopal liturgist until 1954). The summer of 1972 broke two barriers: the first Roman Catholic preacher (Right Reverend Monsignor Joseph P. Burke of St. Patrick's Church, Lawrence, MA) and the first female preacher (Emily B. Preston of Deerfield (NH) Community Church and daughter of the association president).⁴⁶

Rectors from beyond the Squam community, often a personal friend of an association officer, were also invited to lead services. A number of spiritual leaders of the United States Capitol, as well as the Bishops of Texas and Arizona, received such invitations in the 1940s and 1950s. The association president during that period started a tradition of inviting non-ordained speakers, typically distinguished professors with Squam ties. Such personages included faculty or top administrators at Yale, Princeton, Smith, Virginia Theological Seminary, Episcopal Theological School and Drew Theological Seminary (Madison, NJ).

Association trustees⁴⁷ and chapel attendees have always reflected the diverse property owners and renters around the lake. They have mostly been summer residents or guests at Rockywold-Deephaven and included numerous highly distinguished people from a wide range of careers. Ministers, academics, financiers, conservationists, businessmen, lawyers and physicians, as well as children from the lake's youth camps, have constituted the congregation. Ever since its creation, the chapel has served as more than a religious institution; it has also been a social institution that has bound successive generations of Squam's summer community—a community that has purposefully eschewed the formality of clubs and an urban manner of living in favor of a simple, natural and more informal way of life while at the lake.

Despite the lofty backgrounds of the trustees, the association has always operated largely through volunteer efforts. Trustees assume responsibility for spring clean up, summer janitorial work, keeping the docking area clear of large rocks, trimming or cutting trees to retain sightlines and the view of Mt. Chocorua (a task guaranteed to provoke passionate discussion among trustees), identifying and inviting guest ministers, and so forth.

⁴⁶ An example of hard-held traditions—coupled with Yankee frugality—held dear by the association is its adherence to the 1928 Episcopalian Book of Common Prayer for nearly a decade after the church adopted a revised edition. Though the chapel ultimately switched to the 1979 edition, the older book continues in use when services are held at Rockywold-Deephaven Camps. Similarly, the Episcopal hymn book was revised in 1982, but the chapel has staunchly hung onto the 1940 edition.

⁴⁷ For many years, those who were part of the association, but neither an incorporator nor officer, were called members. In 1982 the designation “member” shifted to “permanent trustee” and “term trustee,” from whom the executive committee (governing body) is drawn.

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Since 1903, weekly collections from services have benefited local non-profits. For many years, regular recipients were the Emily Balch Hospital (later known as Plymouth Hospital and today as Speare Memorial), Camp Hale, local churches and the diocese. More recently, collections have been directed to food pantries; other non-profits and the local churches.

Also since its inception, Chocorua Island Chapel has been intertwined with Rockywold-Deephaven Camps, a rustic family camp. Established in 1897, RDC has introduced voluminous numbers of adults and children to Squam, imbuing them with the importance of simple living and respecting the surrounding environment. Quite a few have gone on to rent or purchase property of their own around the lake. For many years, the camps have provided Sunday boat transport from its dock. The first known instance of using RDC as a back-up for a rained-out service was in 1928. From thereon, RDC has made its playhouse available for such services. (The playhouse has also been used during the rare periods of high water that preclude docking on the island.)

The first recorded wedding on the island was held in 1916, that of Margaret Armstrong, daughter of Mary Alice Armstrong, the founder of Rockywold Camp.⁴⁸ It was more than twenty years before another occurred, in 1938; the island's third wedding was not until 1945. Beginning in the mid-1960s, weddings, baptisms and private communion services have been occurring with increasing regularity. The island has been the site for occasional memorial services but has intentionally never hosted a funeral service.

While Church Island is privately owned and a sanctuary for worship, the public has always been welcome to visit. At times, ensuring that visitors be respectful of the spot and not regard it as a tourist destination is a delicate balancing act. Increasingly, the association relied on hired part-time caretakers to assist with this task. By the late 1990s, visitation to the island had increased to a point that it hired its first full-time caretaker to welcome and oversee visitors.⁴⁹

LANDSCAPE ARCHITECTURE

In its location, setting, orientation, design, use of natural materials and feeling, Chocorua Island Chapel is a highly significant representative of the rustic, understated, low-impact development that defines much of the Squam area and its lakeside culture. Architecturally, the property retains an exceptionally high level of integrity. It is a quiet, stunningly beautiful spot whose spirituality comes from nature.

⁴⁸ Association minutes in 1916 record discussion of two other proposed weddings, but no confirmation they were held. (See *Reflections*, 1993: 28)

⁴⁹ In 1937 the association posted signs on the island with a simple, direct message: "This is Church Island. Treat it as such." The signs were not always effective, and the island often unknowingly hosted unwanted visitors. In 1970, "two male hippies" who were camping out on the island were removed and taken to the Holderness jail. (CCA Minutes, 1970) Today, a handful of caretakers ensures the island is well cared for and assists trustees with preparations for services. The association also maintains a mainland office with part-time staff.

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The chapel's appearance stems directly from its original association with a youth camp founded in 1881. Though it evolved into a broader community institution after 1903, its form, location, setting, orientation and character-defining features did not change.⁵⁰ There was no professional architect or builder involved in creating the chapel. Rather, it was the vision of Ernest B. Balch, who developed the nation's first youth camp in the belief that an outdoor, self-sufficient life would create strong, principled, independent young men. To that end, his camp and its integral chapel reflected the rusticity of the life style he aspired to share with and promote to his charges. He created an aesthetic that emphasized the use of local, natural materials, stripped any distinction between indoors and outdoors, and imposed a minimal impact upon the land. Balch divided the wooded island into two separate, but interrelated, functional components—the chapel area and the activity area—that still remain distinctly separate.

The purpose-built stone wall to divide the island's two functional areas dates from 1907. Since 1903 the south (arrival) area of the island has been limited to boat docking; it is wooded and intentionally left in its natural state, disturbed only by footpaths and two small sheds. Though the camp buildings have been gone since ca. 1903, the camp's footpath to the chapel, remnants of a crib pier and sea wall that smoothed out the shoreline to better buttress dock structures still remain to convey some evidence of that earlier use. (Thirty-five years ago, a stone commemorative boulder was placed in the woods to acknowledge Camp Chocorua and its founder.) Beginning during the camp era and continuing through the association era, a dual sense of arrival has marked the island. One first lands by boat at the docks—the multiple docks have been in the same spot since the camp era—and then continues on foot through woods until an opening in the forest reveals the chapel.

The chapel itself sits in a manmade clearing that leaves the shoreline's vegetation undisturbed. Virtually all of its primary features—altar, lectern, crosses set in stone bases, wooden benches, bell tower, organ encased within a shed and robing hut—have been in place since at least 1920; the altar, lectern and bell date back to the 1880s, the chapel's first decade. The altar and cross are off center to the left with the center aisle, as is the view of Mt. Chocorua far across the lake.⁵¹ The sole ecclesiastical object that has appeared more recently is the baptismal font, put into place in 1962. In keeping with the chapel's rustic nature, the altar, lectern and font are found rocks that were either already on site or fished out of the lake for placement in the chapel without any manual alteration. The bell tower is a simple, wooden structure. The design of the benches, which function as pews, has evolved from rustic, log benches during the camp and early association era into simple, wooden benches made from boards; the design standard has not changed since the early 20th century.

⁵⁰ The multiple property listing under which this property falls states that the chapel's eligibility under Criterion C would be limited to the Chocorua Chapel Association's era and not extend to the earlier youth camp era. (See Hengen, 2012: 68) However, additional research and fieldwork have revealed that most of the chapel's character-defining features actually originated during that earlier era.

⁵¹ During the camp era, the cross and altar were aligned with the center aisle, but from the first years of the association era, they have been thus off centered.

Chocorua Island Chapel

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9. Major Bibliographical References

Armstrong, Samuel, "Summer Camps for Boys." *Southern Workman and Hampton School Record* 17, no. 9 (October 1888).

Balch, Alfred, "A Boys' Republic." *McClure's Magazine*, Vol. I, June-November 1893, pp. 242-253.

Balch, Elizabeth, *An Author's Love, Being the Unpublished Letters of Prosper Merimee's 'Inconnue'*, 1889.

Balch, Elizabeth, "The Boys' Paradise." *St. Nicholas Magazine*, Vol. XIII, Part 2, pp. 604-607 (June 1886).

Brereton, Derek Pomeroy, *Campsteading. Family, Place and Experience at Squam Lake, New Hampshire*. New York: Routledge, 2010.

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Elwell, Alcott Farrar, *The Summer Camp – A New Factor in Education*. Thesis written for Doctor of Education degree, Graduate School of Education, Harvard University, May 1, 1925.

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Hengen, Elizabeth Durfee, "Camp Ossipee," 2013. National Register of Historic Places nomination form.

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Ibid, "Shepard Hill Historic District," 2014. National Register of Historic Places nomination form.

Ibid, *Squam: The Evolution and Preservation of a Lakeside Community*. National Register Multiple Property Documentation Form (Cover Form), 2012.

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Martin, Mary Bacon, "A Chat About 'Camp Chocorua'." *Harper's Young People*, Vol. VI (May 1885), pp. 42-44.

Maynard, Barksdale, "An Ideal Life in the Woods for Boys: architecture and culture in the earliest summer camps." *Winterthur Portfolio*, Vol. 34, No.1 (Spring 1999).

Platt, Charles 3rd, *Camp Chocorua and its Chapel*. Private printing, 1999.

Reflections: Chocorua Island Chapel. Privately printed by the Chocorua Chapel Association on the occasion of its 90th anniversary, 1993.

Sargent, Porter, *A Handbook of Summer Camps*. Editions published in 1925, 1935.

Chocorua Chapel Association Archives

"Camp Chocorua Album," 1881-1889. Annotated with research notes by Tom Armstrong and Charles Platt.

Photograph collection.

Maps & Plans

1858 *Map of Squam*. Private collection.

1888 *Map of Squam Lake and Vicinity*. Published by Concord & Montreal Railroad.

1892 *Town and City Atlas of the State of New Hampshire*. Boston: D. H. Hurd.

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 # _____

___ recorded by Historic American Landscape Survey # _____

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Primary location of additional data:

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other

Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 3 acres

Use either the UTM system or latitude/longitude coordinates

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: 19 Easting: 295265 Northing: 4847660

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary for Chocorua Island Chapel coincides with the limits of Chocorua Island and Lot 8 on Map 219 on the Town of Holderness tax maps (2016).

Boundary Justification (Explain why the boundaries were selected.)

The boundary for Chocorua Island Chapel under both Criteria A and C has been defined to include the entire 3-acre Chocorua Island (AKA Church Island). While the chapel itself occupies only a third of the island, the remaining portion is an integral part of the chapel's function and has been associated with the chapel since it was first established in 1881. Furthermore, the island is an integral part of the chapel's significance under both criteria.

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11. Form Prepared By

name/title: Elizabeth Durfee Hengen, Preservation Consultant
organization: for Chocorua Chapel Association
street & number: 25 Ridge Road
city or town: Concord state: NH zip code: 03301
e-mail ehengen@gmail.com
telephone: 603-225-7977
date: June 10, 2016

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Chocorua Island Chapel

City or Vicinity: Holderness

County: Grafton

State: NH

Photographer: Elizabeth Durfee Hengen

Date Photographed: August 2015 & June 2016

#1 Looking northeast from rear of chapel, showing benches (#5), lectern (#3) at end of aisle, cross (#1) and altar (#2). Mt. Chocorua is on horizon, to left of cross.

#2 Looking southeast from front of chapel, showing bench arrangement, lectern (#3) and, in far background, stone wall that serves as shelf for hymn and prayer books.

#3 Detail of cross (#1), altar (#2) & lectern (#3).

#4 Looking northwest at chapel, showing from left: organ shed (#8), robing hut (#10), bell & tower (#6 & 7), cross (#1) & altar (#2).

#5 Detail of baptismal font (#4).

#6 Looking north at robing hut (#10, at left) & organ shed (#8).

#7 Sea wall (#12), viewed below timber cap.

#8 Docks (#12). Red Hill is on horizon.

#9. Cross (#15) at docks. Footpath at left leads toward chapel.

#10. Memorial book shelter (#16).

#11. Wayside cross (#17) at entrance to chapel area & built-up footpath.

#12. Looking southwest at chapel cross (#1) from lake.

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HISTORIC VIEWS



Fig. 1. One of the first images of Camp Chocorua Chapel, 1883 or 1884, before the steps were visible and lectern added. *Camp Chocorua Album, Chocorua Chapel Association archives.*



Fig. 2. Camp Chocorua Chapel, ca. 1888, showing the steps in front of the altar and the lectern. *Camp Chocorua Album, Chocorua Chapel Association archives.*

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Fig. 3. Camp Chocorua buildings and sea wall, ca. 1887.
Camp Chocorua Album, Chocorua Chapel Association archives.



Fig. 4. Camp Chocorua docks and boats at south end of island.
Camp Chocorua Album, Chocorua Chapel Association archives.

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Camp Chocorua 1889, a reconstruction by W. Barksdale Maynard in 1993 based on early photographs and site examination. Shown are ten of the camp's fourteen buildings; the uses and locations of the other four buildings are undetermined.

1. Faculty House — the upper story possibly used as the "hospital."
 2. Perhaps a dormitory. Foundation stones located in 1993.
 3. Probably a dormitory with a library on the second floor. The small tower housed the camp bell.
 4. Kitchen and dining pavilions with ice house (not shown) at the back.
 5. Plays were performed on this porch.
 6. The last building built at the camp, 1888 or 1885.
 7. Carpentry shop and boatyard beside the land-locked cove.
 8. The long wharf extending out into the lake.
 9. An octagonal building and the sea wall that forms the central docks today. The boat is the twenty-oared sailing vessel *Kithyosaurus*.
 10. Approximate location of today's path from the docks to the chapel.
- "Kitchen Beach" was located a few dozen yards to the left of buildings 1 and 2.

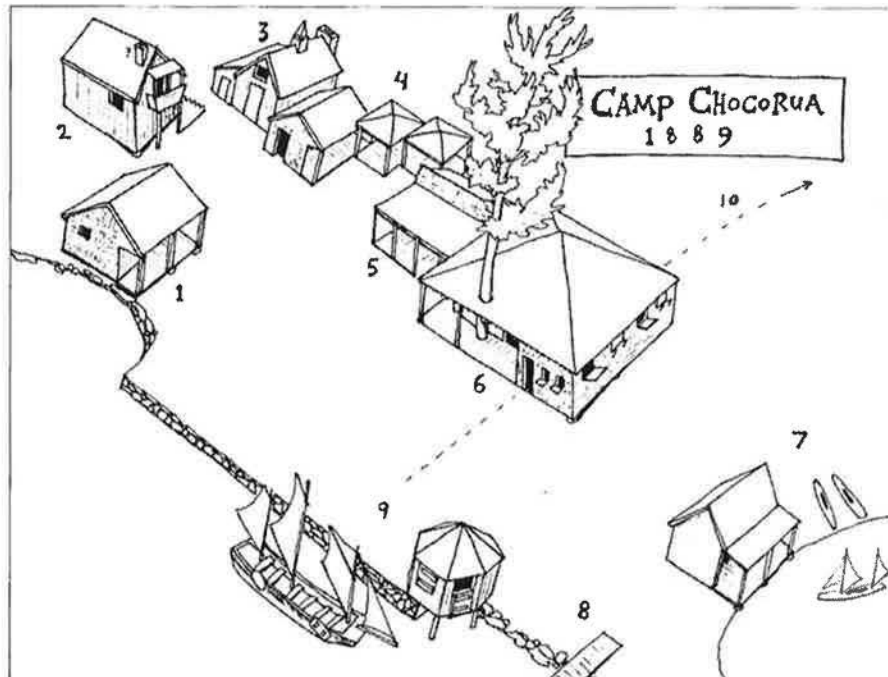


Fig. 5. Camp Chocorua as it probably appeared in 1889. *Reconstruction by Barksdale Maynard, 1993.*



Fig. 6. Chocorua Island Chapel, shortly after acquired by Chocorua Chapel Association, ca. 1904. *New Hampshire Historical Society collection.*

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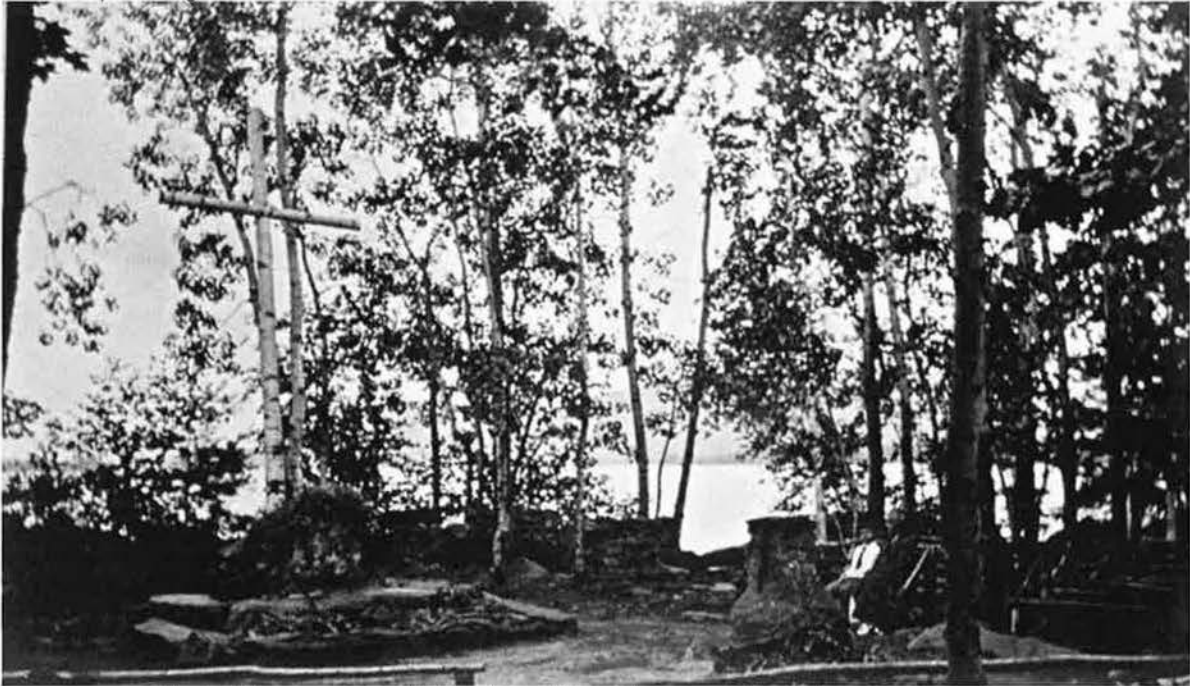


Fig. 7. Chocorua Island Chapel, ca. 1906. *Chocorua Chapel Association archives.*



Fig. 8. Chocorua Island Chapel, ca. 1910. An early solid-board bench is at the right. *Chocorua Chapel Association archives.*

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Fig. 9. Chocorua Island Chapel, ca. 1921, showing the bench design largely unchanged from today.
Chocorua Chapel Association archives



Fig. 10. Percy Van Ness at the Mason and Hammond organ, 1916.
Helen Porter & John Hurd collection, Chocorua Chapel Association archives.

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Name of Property

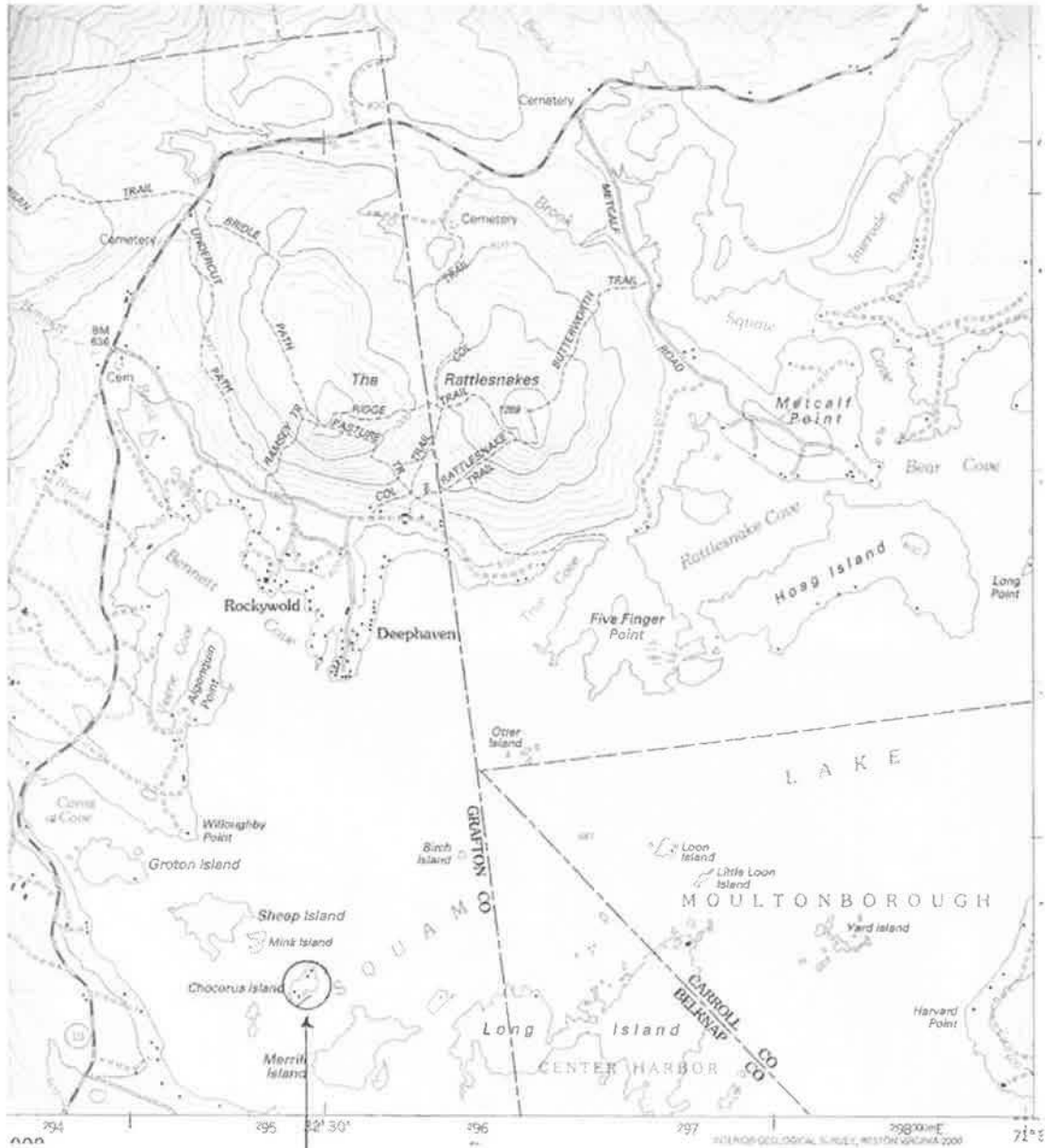
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LOCATION MAP: USGS



CHOCORUA ISLAND CHAPEL
Hobbsness, NH
19/295265/4847660

Chocorua Island Chapel

Name of Property

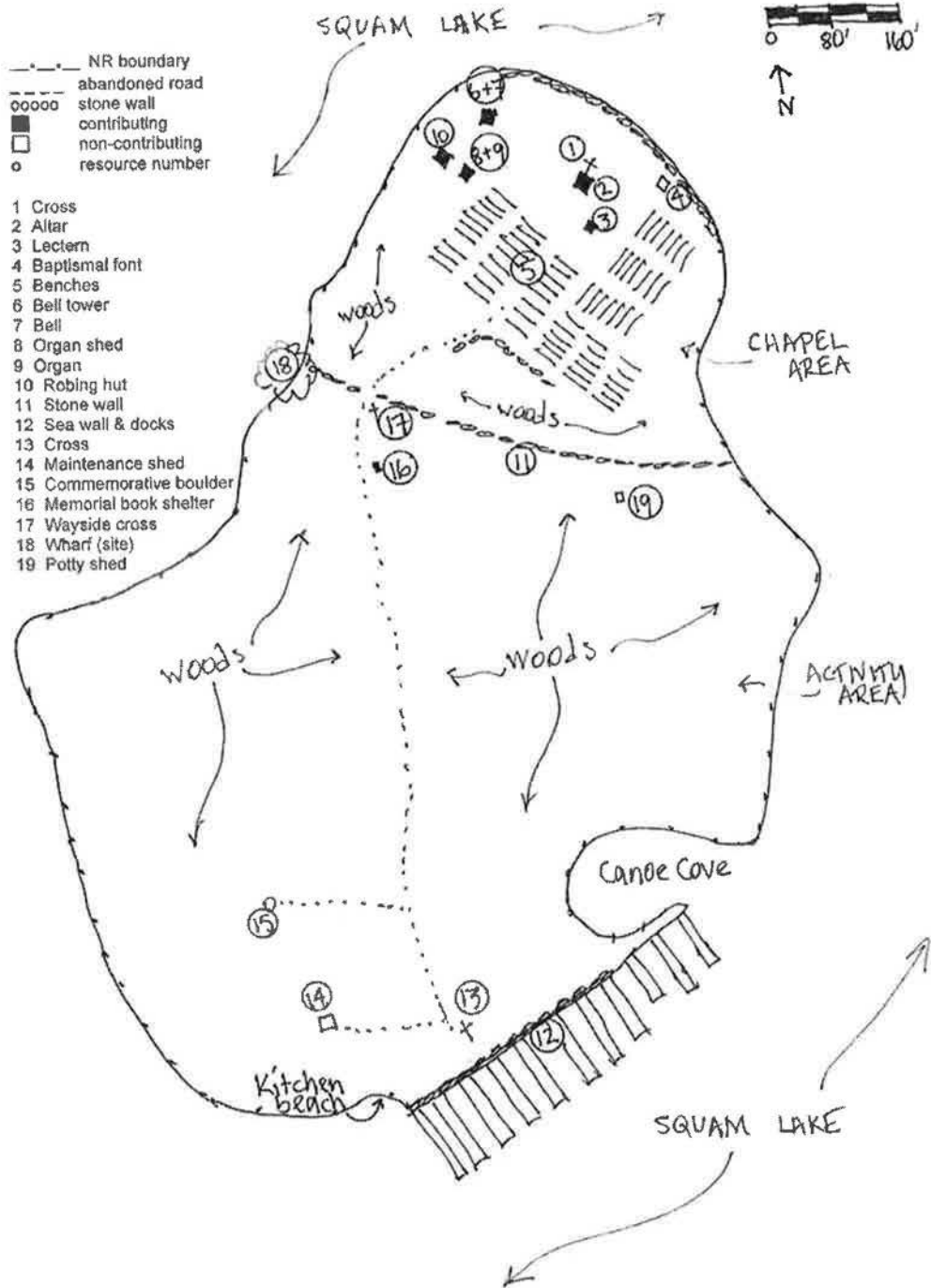
Grafton/NH

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SKETCH MAP



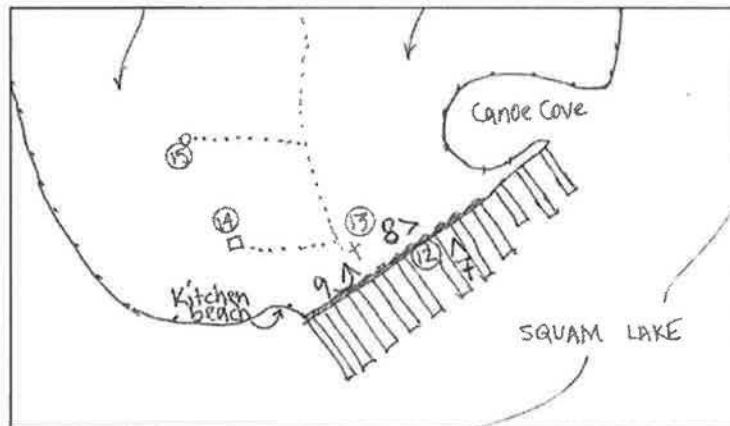
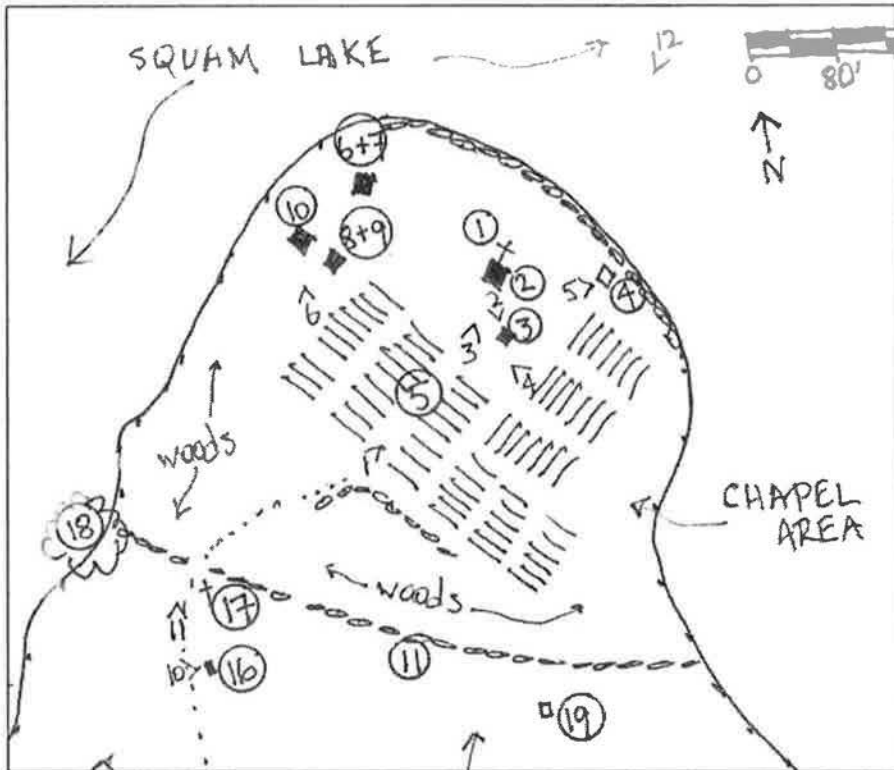
Chocorua Island Chapel
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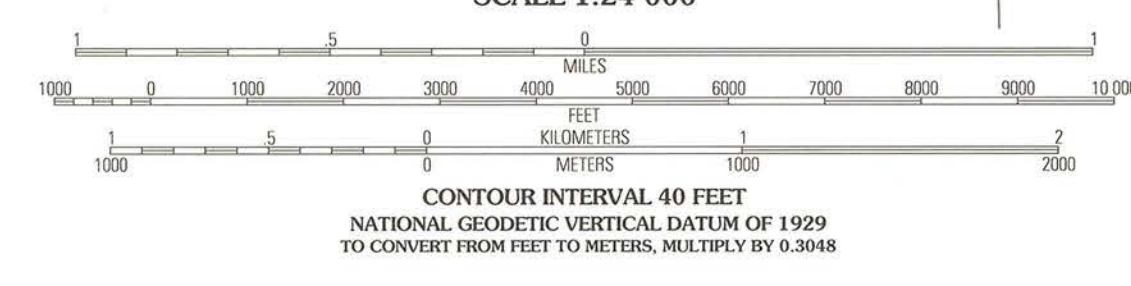
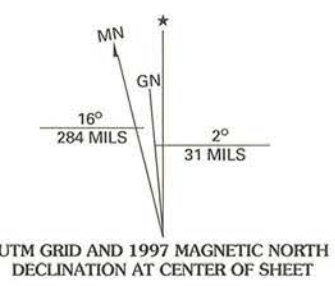
PHOTO KEY
North end of island (upper map), South end (lower map)

> photo number





Produced by the United States Geological Survey 1983
Revision within and adjacent to National Forest System lands
by USDA Forest Service 1995
Topography compiled 1972. Planimetry derived from imagery taken 1994
Survey control current as of 1995
North American Datum of 1927 (NAD 27). Projection and 10 000-foot ticks:
New Hampshire coordinate system (transverse Mercator)
Blue 1000-meter Universal Transverse Mercator ticks, zone 19
North American Datum of 1983 (NAD 83) is shown by dashed corner ticks
The values of the shift between NAD 27 and NAD 83 for 7.5-minute
intersections are obtainable from National Geographic Survey NADCON software
Non-National Forest System lands within the National Forest
Inholdings may exist in other National or State reservations
This map is not a legal land line or ownership document. Public lands are
subject to change and leasing, and may have access restrictions; check
with local offices. Obtain permission before entering private lands



1	2	3	1 Woodstock
2	3	4	2 Waterville Valley
3	4	5	3 Mount Tripstead
4	5	6	4 Plymouth
5	6	7	5 Center Sandwich
6	7	8	6 Ashland
7	8		7 Holderness
8			8 Center Harbor

INTERIOR GEOLOGICAL SURVEY, RESTON, VIRGINIA 20192

HIGHWAYS AND ROADS

Interstate		Primary highway	
U. S.		Secondary highway	
State		Light-duty road	
County		Composition: Unspecified	
National Forest, suitable for passenger cars		Paved	
National Forest, suitable for high clearance vehicles		Gravel	
National Forest Trail		Dirt	
		Unimproved; 4 wheel drive	
		Trail	
		Gate	

SQUAM MOUNTAINS, NH
1995
NIMA 6671 1 SE - SERIES V812

CHOCORUA ISLAND
CHAPEL
HOLDERSNESS, NH
19 1295265/484766







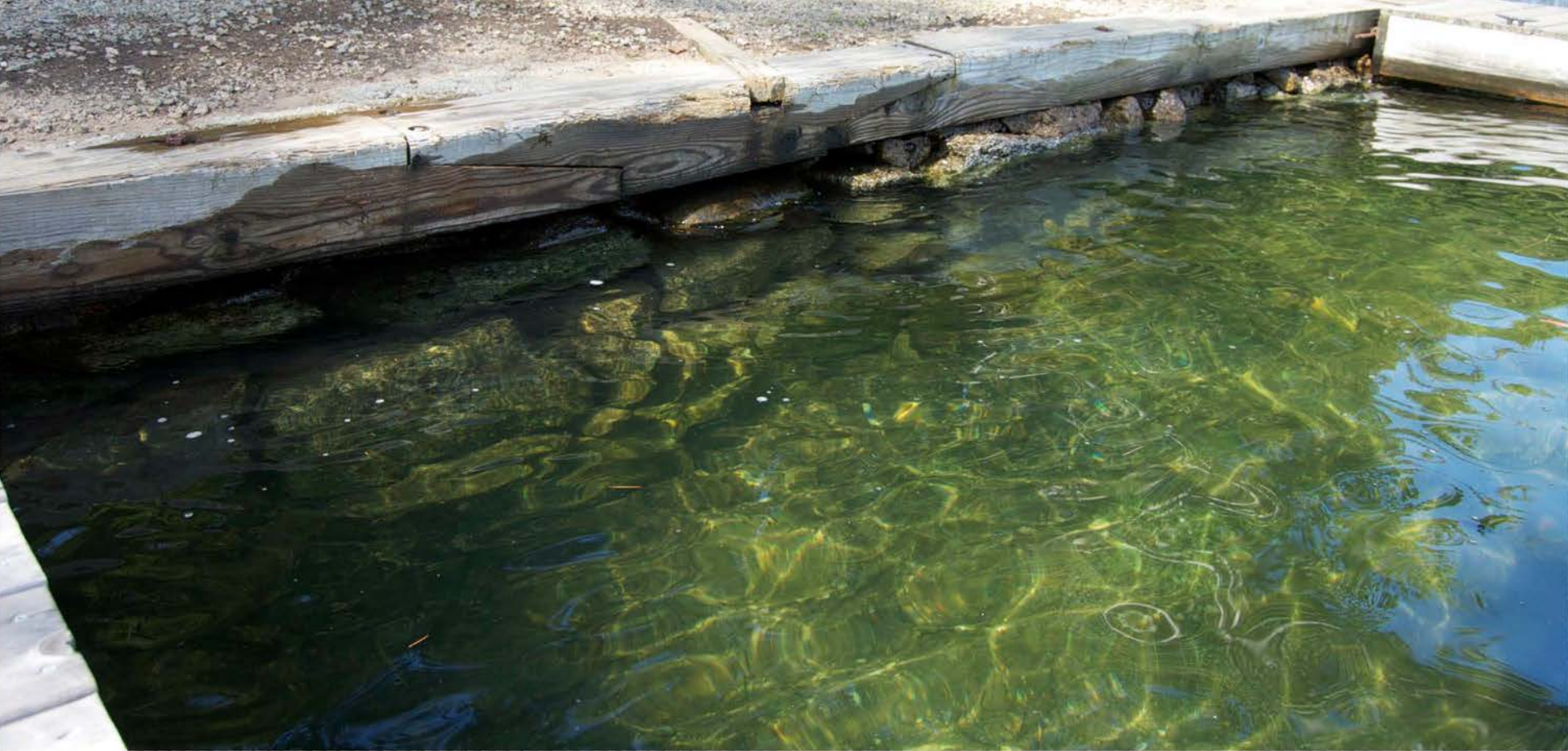








THE FIRST BOYS CAMP IN AMERICA
SERVICES OF WORSHIP HAVE BEEN HELD
HERE CONTINUOUSLY DURING JULY
AND AUGUST SINCE 1903.
ALL ARE WELCOME













UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Chocorua Island Chapel

MULTIPLE NAME: Squam MPS

STATE & COUNTY: NEW HAMPSHIRE, Grafton

DATE RECEIVED: 8/05/16 DATE OF PENDING LIST: 9/02/16
DATE OF 16TH DAY: 9/19/16 DATE OF 45TH DAY: 9/20/16
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 16000644

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 9/20/16 DATE

ABSTRACT/SUMMARY COMMENTS:

*landscape architecture
entertainment/recreation
1881-1966*

RECOM./CRITERIA AAC

REVIEWER [Signature]

DISCIPLINE [Signature]

TELEPHONE _____

DATE 9/20/16

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.