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Cover

National Register of Historic Places Multiple Property Documentation Form

This form is used for documenting property groups relating to one or several historic contexts. See instructions in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (Form 10-900-a). Use a typewriter, word processor, or computer to complete all items

New Submission Amended Submission

A. Name of Multiple Property Listing

SQUAM: The Evolution and Preservation of a Lakeside Community

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

1. Settlement & Development in the Squam Viewshed 1760-1962
2. The Summer Influx in the Squam Viewshed 1870-1962

C. Form Prepared by

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D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation.

(See continuation sheet for additional comments.)

Richard A. Bosworth DSHPO 6-7-12
 Signature and title of certifying official | Date

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I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

[Signature]
 Signature of the Keeper

8/15/12
 Date of Action

SQUAM
The Evolution & Preservation
of a Lakeside Community

NATIONAL REGISTER MULTIPLE PROPERTY NOMINATION



Prepared by

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April 2012

Squam: The Evolution and Preservation of a Lakeside Community

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INTRODUCTION

This multiple property documentation form for the Squam viewshed covers the development of the Squam lakeside community from its initial settlement starting in 1761, its early emergence in the late-19th century as a summer destination, its subsequent evolution as a distinctive landscape and social environment, and concluding with efforts since the early 20th century to protect it. Squam has been firmly shaped as much by its natural landscape as by historical events. The result is an environment whose natural splendor has been and continues to be in harmony with the cultural use of the land. Squam is characterized by architecturally distinguished camps, cottages, country houses and estates, village dwellings, and farmsteads with their associated outbuildings; close family and social relationships; strong sense of tradition; lengthy tenure to the land; extent of protected lands; and deeply ingrained conservation ethic, which is unparalleled in any New England lake community of its size.

Squam's hillsides remain intact and working landscapes, and its roadways lack strip development. Businesses within the viewshed are small, often locally owned enterprises rather than large commercial establishments. The sixty plus miles of Squam Lake shoreline are almost devoid of commercial enterprises and there are no marinas. Despite development along most of its shores, from the water and hilltops, the lakes and ponds appear nearly pristine.

Squam's lakes and ponds are unifying features—visually, functionally and socially—within the viewshed. Over the years, the lakes have played a pivotal role within the larger community. During warmer months, boats traveled across the lakes, carrying commercial freight, mail and passengers. When iced-over, they offered an easy way to haul construction materials to lakeside sites, even entire buildings, such as camps, boathouses, ice houses, stables, sheds and so forth. At all times of year, residents enjoyed recreating on the waters or appreciating their beauty, inspiration and spiritual renewal.

The area contained within the Squam viewshed, which mirrors the Squam watershed in many places, includes portions of five towns—Ashland, Holderness, Sandwich, Moultonborough and Center Harbor—located in three counties—Belknap, Grafton and Carroll. The total area is approximately 40,000 acres.

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THE NATURAL LANDSCAPE

The Squam viewshed is defined by the peaks and hills visible from the three primary interconnected bodies of water that comprise the Squam lakes—Squam Lake or Big Squam, Little Squam Lake and White Oak Pond. The largest, Big Squam, is a natural lake approximately six miles long, three miles wide and encompassing 6,765 acres. Its deepest point is approximately 98'. Four towns—Holderness, Sandwich, Moultonborough and Center Harbor—line its sixty-five mile shoreline. Numerous coves create a highly irregular shoreline characterized by large boulders and few beaches. While the number of islands is inexact—water level and what constitutes an island produce variables—most agree it is somewhere around thirty-one. They range from a few square yards to 180 acres. Over the years, many have taken on new names.

Little Squam is slightly more than 1 ½ miles long and less than ½ mile wide. It is 408 acres in size and lacks islands. Little Squam falls within both Ashland and Holderness in the southwest corner of the Squam viewshed. It is connected to Squam Lake by a channel over which NH Route 3 crosses. The channel was dredged and widened in 1904 to allow larger boats to pass through.

The three-mile Squam River, which flows from Little Squam toward Ashland, has several dams along its length. The easternmost, known as “town dam,” controls the level of Big Squam and Little Squam lakes.

The smallest of the lakes, White Oak Pond, is somewhat square in shape, with an island near its center, and just under a mile at its widest point. After the 1938 hurricane, logs were stored in its waters. Its entire 291 acres are in Holderness. Located just east of Little Squam, it flows into Big Squam at Piper Cove. Four small ponds, all north of Squam Lake and within the Town of Sandwich, also fall within the Squam viewshed: Intervale, Kusumpe, Dinsmore and Barville ponds.

Numerous mountains with peaks above 2,000' and wooded slopes ring the three lakes, forming the bounds of the Squam viewshed. The Squam Range, a continuous and arced ridge of eight mountains, is the backdrop for vistas to the north and west. Its highest peak, Mount Squam, caps at 2,223'. In the center of the Range, East and West Rattlesnake are familiar reference points from all parts of Big Squam. To the east and north of the Range are Diamond Ledge and 2,620 Mount Israel. The broad flanks and 2,029' summit of Red Hill are the focal point to the east. While only a hill, Sunset Hill forms the near horizon to the southeast. Farther west are Shepard Hill and Leavitt Hill above Little Squam Lake, and other hills that blend into soft layers. Though beyond the defined viewshed bounds, the distant Mount Chocorua, Sandwich Dome and Whiteface are prominent peaks to the north. The Ossipees and Belknaps are visible to the east and south.

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E. STATEMENT OF HISTORIC CONTEXTS

CONTEXT I: Settlement & Development in the Squam Viewshed, 1760-1962

Early Development

The early settlement history of the Squam towns dates from the early 1760s. Three of the towns—Sandwich, Holderness (which initially included present-day Ashland) and Moultonborough—were established through grants from royal Governor Benning Wentworth between 1761 and 1763. The latter date coincided with the conclusion of the long French and Indian War and marked a far safer period to venture into inland New Hampshire for purposes of settlement.

Holderness, which ranks as the oldest municipality of the Squam towns, was chartered as “New Holderness” in 1761, a decade after an earlier charter became defunct due to a lack of settlers. (“New” was dropped in 1816.) Little settlement occurred until the early 1770s; by 1773 the town’s population was only 147, and in 1786, it still hovered at only 267. In 1773 the population of Moultonborough chartered in 1763, was 263; it increased to 400 by 1786. Toward the end of the century, growth in Holderness and Moultonborough increased at similar rates, and in 1830, each had approximately 1,425 people. Holderness’ slow growth can be attributed to the Squam Range and the lakes, which imposed major constraints on the development patterns.

By contrast, the population of Sandwich, despite a slow start after its 1763 charter, reached 653 by 1786. The town continued its rapid growth, reaching a population of 2,232 in 1810 and hitting its all-time peak of 2,744 in 1830—nearly double that of its neighbors.¹ Sandwich’s rank as the ninth largest municipality in the state in 1830 was due in part to its large land area, but just as important was its superb pasture land, which lured aspiring farmers. In addition, Sandwich Notch Road, which opened in 1803 and was the first route through any of the White Mountain notches, came through Sandwich. The road provided yet another direct trade route between the upper valley and the seacoast and ultimately led to the relocation of Sandwich’s village center from Lower Corner to Center Sandwich.

Center Harbor, originally part of New Hampton, was not annexed and incorporated as a separate town until 1797. In similar fashion, Ashland was carved out of Holderness in 1868, when concentrated industrial and residential growth in its southwest corner prompted it to break away. In the process, the new town of Ashland took more than half of Holderness’ population with it.²

Two important, long-distance, late 18th century roads passed through the southwest section of the Squam viewshed, spurring travel, trade and settlement. New Hampshire’s provincial government enacted the state’s first Province Road in 1763 to link the seacoast with the fertile, yet isolated soils of the upper Connecticut River valley and facilitate trade between it and Portsmouth, rather than directing commerce toward Massachusetts and Connecticut. The road was timely, as Governor

¹ Sandwich has never come close to matching its peak population, and today remains at less than half that.

² Before it broke away, the section of Holderness that became Ashland was known as “Holderness Village.” Today, Holderness village refers to the commercial center of Holderness, previously called “Squam Bridge.”

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Wentworth had recently laid out a number of new townships on both sides of the Connecticut River. Province Road entered the Squam viewshed in the vicinity of Highland Street in Ashland, west of the dam that marks the southwest corner of the viewshed, and continued north toward Plymouth.

College Road was a highway laid out by Governor John Wentworth in 1771 to connect his summer home in Wolfeboro with Dartmouth College. Within the Squam viewshed, it skirted the southwestern edge of Big Squam and touched the shorelines of White Oak Pond and Little Squam. Its route within the viewshed today coincides with College Road and NH Route 3 as it enters Holderness, then up Shepard Hill Road and back along NH Route 3 again along the west shore of Little Squam until it turned first west and then north on Owl Brook and Hicks Hill roads toward Plymouth. This last stretch along the western edge of the viewshed was the only place in New Hampshire where these two significant early roads overlapped.³

The earliest settlers in the Squam viewshed tended to live away from the shoreline of any of the lakes or ponds. Farmers favored upland sites with better drainage and protection from damaging frosts. Farms fronted on the early elevated roads that encircled Big Squam: Old Highway-True Farm Road-Old Holderness Road through Holderness and western Sandwich⁴; NH Route 113, Mill Bridge and Squam Lake roads in Sandwich; Bean Road in Moultonborough; NH Route 25B, Center Harbor Neck Road and College Road in Center Harbor. Yet higher elevation roads, such as Leavitt Hill Road in Ashland; Mountain, Coxboro and East Holderness roads in Holderness; and Old Holderness, Diamond Ledge and Range roads in Sandwich also supported farms.

By the 1830s, a few roads approached the shoreline of Big Squam, leading to farms sited on protected inlets or coves. Coolidge Farm Road terminated at the Smith (later Coolidge) farmhouse overlooking Sandwich Bay. Metcalf Road (Sandwich), laid out by the town in 1825, connected three farms on Squaw Cove to the main road. Pinehurst Road (Holderness) led to the Jenness Farm. Center Harbor Neck Road accessed the Sturtevant farms.

Many of the early roads, as well as topographical features in the area, bore the names of early settlers: Cox Road, Shepard Hill, Mooney Point, Bean Road, Piper Cove, Sturtevant Bay and Mt. Livermore. Others continued or borrowed Native American words, terms or references: Kusumpe Pond, Algonquin Point, Chocorua Island and Squaw Cove. "Squam Lake" passed through several iterations of "Kees-ee-hunk-nip-ee," the native term for "goose lake of the highlands," including Cosumpia, Kusumpe and Asquam, before settling on its current name by 1784. As early as 1814, it was referred to as "Great Squam" to distinguish it from "Little Squam."⁵

Holderness' first meeting house—oddly enough, an Episcopal church in a state where the meeting

³ Fillion, 1998.

⁴ Fowle, 1814. Beginning in the 1880s, Old Highway-True Farm Road-Old Holderness Road was gradually superseded by NH Route 113.

⁵ Sandwich Historical Society, 1939: 8; Carley, 2004: 21-23. The first recorded use of Squam Lake was on Samuel Holland's map of 1784, on which he referred to the lake as "Squam or Casumpy Pond." Maps throughout the 19th century named the lake "Squam" and "Asquam."

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houses were usually Congregational—was at the western edge of town, even though the original minister's lot had been set aside in present-day Holderness village. (The village did not emerge as a commercial center until many years later.) In 1803 the town erected a second Episcopal church in the village, next to the parsonage. Minister Robert Fowle, pastor for fifty-eight years, served both churches. His description of the town in 1814 mentioned it was served by two stores (location unknown) and no taverns. The lack of taverns had not always been so. Prior to 1814 there was at least one tavern, the late 18th century Samuel Shepard Tavern on Owl Brook Road (now in Ashland), particularly strategically sited where Province and College roads merged for a brief stretch as they headed toward Plymouth. Another tavern within the viewshed was the Joseph Sturtevant farmhouse on NH Route 25B in Center Harbor, and there were undoubtedly more.

Center Harbor had a vibrant hamlet early on along NH Route 25B between Center Harbor Neck and Follett roads. Scattered farmhouses and the town pound remain, but in the early 1830s, when steamer transit on Lake Winnepesaukee started and a landing on that lake established, this area was eclipsed by present-day Center Harbor village, outside the viewshed.

Economic Activity***Agriculture***

Subsistence farming was the primary economic activity throughout the Squam viewshed until the advent of tourism after the Civil War. Stands of tall, white pines and hemlock greeted the first farmers, who of necessity felled them to create fields for crops, pasture for livestock, and lumber for buildings, often struggling with the glacial erratics and ledge that defined much of the land. Farms ranged from a few dozen to several hundred acres and produced a range of crops to feed family members and livestock alike. In 1814 major crops in Holderness were rye and corn and a lesser amount of wheat. Major markets were Portsmouth, Newburyport and Boston, where farmers traded pork, grain, butter, flour, peas and beans. The land still supplied a "considerable quantity of excellent white pine timber," as well as red and white oak. Sheep pastures dotted the hillsides during the sheep craze of the early 1800s that swept New Hampshire; at Squam the lower slopes of the Squam Range and Red Hill were entirely pastureland. In Sandwich alone there were nearly 4,739 sheep at the peak of the craze in 1843. Between the demands for pasture and timber, the Squam landscape was largely denuded of forest, save woodlots and sugar maple groves, by the mid-19th century.⁶

While most farms were set on upland sites, it was not unusual for their acreage to extend to the lake shore. True Farm, with frontage on Bennett Cove, and the Edwin Sleeper Farm, which encompassed land on Carnes Cove, were two Holderness examples. In Moultonborough, Wiggin Farm extended from the slopes of Red Hill to the shore of Big Squam. Both the Sleeper and Wiggin farms also included at least one offshore island.

Big Squam's many islands played an important role in local agriculture. Hoag, Kent, Great, High Haith and Bowman islands were all used for summertime grazing. Smaller islands supported sheep and pigs, while larger islands were well-suited for cattle. Both Hoag and Great islands were logged

⁶ Letter from Fowle, 1814; Sandwich Historical Society, 1995: 41.

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to establish pasture. The presence of a cellar hole and stone well on the latter suggests it was seasonally inhabited well before the influx of summer people.⁷

Both population and agriculture peaked in the 1830s. In subsequent years, cheaper, more fertile land in New York State and the Midwest brought serious competition to northern New England farms.

After the Civil War, the pace of agricultural and population decline accelerated for the Squam towns. In addition to distant competition, local soldiers who had never before traveled far from home had now been exposed to other sections of the country and chose to live elsewhere. Dependent on many hands to survive, farms collapsed from the loss of family workers. Yet, despite the reduction in the number of farms, farm acreage actually increased as farmers purchased the land of departing neighbors. From an average of 96 acres in 1850, farms in Sandwich grew to an average of 157 in 1880. During that same period, the number of farms declined to 319 from 344. Over the sixty years ending in 1890, Sandwich's population dropped fifty percent.

After 1880, the decline further accelerated. By 1930, there were only 149 farms in Sandwich. Accompanying these changes were shifts in land use. The amount of improved land decreased, and previously cleared land reverted to woodland. In Sandwich alone, ninety percent of the land was forest, and more than 300 abandoned farms dotted the landscape. The farm neighborhoods in rockier, hillier areas, such as on the slopes of the Squam Range, entirely disappeared, and the roads that served them grew over or became recreational trails. That the Squam area was bypassed by the railroad and the accompanying industry and growth it brought only heightened the decline.⁸

In the final decades of the 19th century, several organizing events occurred in an effort to strengthen the sagging agricultural economy. The first local grange in New England formed in 1871, and two years later, New Hampshire formed a state grange. The impact of the grange reached beyond providing education and political clout; it also became a valuable part of the rural social fabric. Sandwich organized a grange in 1890 and soon remodeled the Quaker Church in Center Sandwich for its use. The Mt. Livermore Grange was organized in late 1899 and finished off the upper floor of the Holderness Town Hall for its meetings. Center Harbor built a grange hall in 1916. Other enterprises to boost local agriculture included a creamery and a vegetable cannery, both based in Sandwich.⁹

The arrival of summer people in the Squam area brought a desperately needed boost to the local economy and in the process forever altered the agricultural landscape. Squam's draw were its stunning natural features coupled with a bucolic, rural landscape of farms, fields, stone walls, compact village centers, scattered family burial grounds and cellar holes. Described more fully under Context II, agriculture and farms evolved in a number of ways. The state promoted the sale of abandoned farms to summer people; active farmers frequently subdivided off their shorefront to sell

⁷ Brereton, 2010: 9.

⁸ Sandwich Historical Society, 1995: 83-4. While these statistics are for Sandwich, they undoubtedly illustrate similar patterns in Holderness, Center Harbor and Moultonborough.

⁹ Carley, 2004: 56.

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to summer people or organized camps; some summer residents assembled a number of contiguous farms for a country estate and maintained some form of agriculture on the property; and many local farmers opened their doors to summer boarders.

By the early 1900s, nearly all of the large tracts of farmland were owned by summer people. Many of the old farmhouses were either taken down, occupied seasonally, or inhabited by a caretaker or farm manager. It wasn't just the mainland farms that changed hands, but the island pastures, as well. By the early 20th century, all of the large islands were in the hands of summer residents and most supported at least one camp or cottage.

Those locals who continued to farm found welcome new markets for their products. Camp Hale fed its campers with milk and vegetables from Beede Farm, on whose land it was sited. The Nichols, Slade and Wiggin families supplied farm goods to summer people and camps on the northeast side of Big Squam. One farmer noted that by keeping only a small herd of cows, he could make a tidy sum selling milk to summer residents or one of the many children's camps. He advised his fellow farmers to focus on early varieties of vegetables, particularly peas and corn, that would ripen during the camp season, and observed poultry and strawberries, a natural for Carroll County's soil, were sure bets.¹⁰

Industry

The Squam viewshed supported a wide range of small industries for the first 100 years of settlement activity. Mills, particularly saw and grist mills, were indispensable to daily life in any early New England town. Moultonborough, Holderness and Sandwich each had such mills by 1770.

Sandwich's early mills are particularly well documented. Between 1770 and the 1850s, nineteen brooks supported fifty mills at various times. On Mill Brook, which flowed from Barville Pond into Sandwich Bay, John Beede and later a Mr. Goss operated a busy saw and grist mill that was in operation by 1801. In later years Mr. Emery had a steam saw mill on the brook that produced lumber and another mill across the road that made shook (barrel staves) from local red oak. To accommodate some of his workers, Emery erected rough camps near the mill. As early as 1825, a saw mill that was probably run by David Etheridge was on the east side of Metcalf Road overlooking Squaw Cove. Montgomery Brook east of Chick's Corner supported a multi-purpose mill that sawed lumber and shingles, threshed grain and made cider. Another water-powered mill stood on Dinsmore Pond Road. During the middle decades of the 19th century, shoemaking was an important cottage industry.¹¹

Center Harbor had a sawmill near NH Route 25B at the foot of Dog Cove in 1861 and another farther east near Sunset Hill. The southern part of Center Harbor Neck Road was called Mill Road after a saw mill sited there, and Moultonborough had a shoe shop on Bean Road.¹²

¹⁰ *NH Farms...*, 1906: 45.

¹¹ Sandwich Historical Society, 1936: 19, 22, 1939: 8, 1940: 4, 1995: 34-9, 47, 51. In the early 1870s, 30,000 pairs of shoes were made annually in Sandwich shops. (Fogg, 1872: 328)

¹² 1861 map.

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The Squam viewshed was essentially devoid of industrial activity in the post-Civil War era. By then, Ashland village was the heart of local manufacturing, producing textiles and a wide variety of paper and wood products—a town with an entirely different character from the rest of the Squam towns.

Commercial ice harvesting was a vital industry into the 20th century. Local and seasonal residents alike relied on blocks of ice to cool food stored in ice chests during the summer months. When Arthur Thompson of Sandwich started to sell “Frigidaire” to customers around the lake in 1928, it marked an early death knell for ice harvesting, which all but ceased by the mid-20th century.¹³

Commerce & Holderness Village

Holderness village has always been the only commercial center within the Squam viewshed. In 1810, the town erected a bridge over the inlet that connected Big and Little Squam lakes, thereby connecting the north and south sections of Holderness, lending the village the name “Squam Bridge.” Despite dramatically improving transportation, it took many more years for the village to evolve as a commercial and community center. The town hall was nearly a mile distant, and at mid-century, only ten or eleven houses and one shop defined the village. It was not until the arrival of summer people in the late 19th century that its strategic location between the two lakes shaped it into a commercial node serving the Squam community.

At the turn-of-the-20th century, the village had three stores.¹⁴ Smith Piper opened his store in 1884 in a building attached to his house, beginning more than eighty years of continuous shop keeping by his family. For nearly forty years, he and his wife Cora sold meat, groceries and a wide range of needed supplies. The couple counted Squam’s many summer residents among their customers, delivering supplies to island camps and mainland properties via their boat, the *Nellie J.* The boat also towed logs and barges destined for Ashland’s sawmill. Piper kept a team of horses for hauling freight from the Ashland depot to Holderness. As boat traffic declined and automobile traffic picked up, the couple adapted by adding gasoline pumps out front. Piper even obtained his chauffeur’s license to take tourists on scenic drives. The store later featured a pool hall, barber shop and soda fountain. Behind the store, the Pipers kept a large flock of chickens that supplied poultry and eggs for their customers. During the winter, the family harvested ice from Little Squam, storing the blocks in ice houses behind the store, ready to sell in the summer. Third generation Pipers Corinne and James Cripps were the epitome of multitasking: between them they ran the store while variously holding the posts of Chamber of Commerce president, tax collector, town clerk and postmaster, the latter two based at the store.¹⁵

¹³ Carley, 2004: 181. Rockywold-Deephaven Camps, however, has continued to harvest ice, and today, it is one of only a handful of such operations in the Northeast. The 120-pound blocks are stored in the camps’ two icehouses and distributed daily to iceboxes in each of the guest cottages.

¹⁴ Outside the village and the viewshed, there were two other stores that served the Squam community at this time: Phon Smith’s store in Center Sandwich and Ora Brown’s store in Ashland village. (Carley, 2004:185-87)

¹⁵ Hengen, “Smith Piper House and Store,” 1998; Carley, 2004: 187-191, 223. Many summer residents ordered staples from the S.S. Pierce Company, that came by train from Boston to Ashland and then brought to lake houses on Piper’s boat.

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Close by was Whitten's store, run by Nathan B. Whitten from the late 19th century into the 1930s. Whitten additionally kept a dozen boats to rent to summer people. E.F. Gay's store drew locals to its bowling alley and poolroom. In the 20th century, John Romano ran a village store for many years; his nephew, Louis Francesco, operated a bowling alley and restaurant next door. These places were not only hubs of village life, but were important to summer residents and the myriad youth camps around Squam, whose campers sometimes trekked into town—whether or not allowed by the camp director—for candy, toiletries and other items not readily available at camp. They also provided needed summer jobs for Squam teenagers.¹⁶

In 1886 the town erected a schoolhouse for the village. The Squam Bridge Schoolhouse, a one-story structure toward the west edge of the village, consolidated three of the town's eleven schoolhouses; it opened with thirty-three pupils.¹⁷

Two churches have stood in the village, and both are extant. The Squam Bridge Free Will Baptist Church was built in 1896-98 on land donated by Smith Piper. At about the same time, the Sacred Heart Chapel, a small, Roman Catholic church, was constructed on NH Route 113. The chapel served local and summer residents, as well as children from youth camps around the lakes, many of whom arrived by boat. (The chapel maintained three docks.)¹⁸

On September 17, 1906 fire swept through the village, destroying seven buildings, most of which housed local businesses. One building, E.F. Whitten's Store, had been home to the local library. Most businesses immediately rebuilt, underscoring the strength of the local market. At town meeting in 1907, voters appropriated money to acquire land and build a new library, but a legal battle to secure the prominent lot at the northeast corner of NH Routes 113 and 3 absorbed the town funds. The bulk of construction monies came from summer residents Frank G. Webster and his son Laurence J., and the new library opened in 1911.

In 1931 the village had four stores, two or three tea rooms, a school, two churches, boat livery services, and a commercial garage. It was also home to one of the three hotels in town, the Holderness Inn (described in Context II).¹⁹ The tea rooms, like others around the state, emerged during the 1920s as popular places for lunch and to a lesser degree dinner. They were seasonal operations and usually run by women. Owners emphasized fresh, local ingredients and simplicity of preparation. Commercial publications offered advice on setting up and running a tea house. The

¹⁶ Winthrop Talbot, director of Camp Asquam, cautioned campers against "filling up on candy" at Whitten's Store. (Platt, 1994: 75)

¹⁷ Hengen, "Squam Bridge School/Fire Station," 1998. The school served these three districts until the town erected an elementary school in the early 1950s that served the entire town.

¹⁸ <http://www.littlechurchtheater.com/about.html> (accessed 3-6-2012); Hengen, "Holderness Community Church," 1998. The Free Will Baptist church was the leading denomination in Holderness, which had at least four such churches around town, several within the Squam viewshed. The village church was the last of the four to be organized. Coincidentally, Reverend Robert Fowle True, the grandson of Holderness' first minister, played an instrumental role in founding it. By the time it became the Holderness Community Church in 1969, it was the only year-round church in town. The Sacred Heart Chapel is now a small, summer theater. A third church, the 1860 North Holderness Free Will Baptist Church, was moved into the village in 1995 and retrofitted for the Holderness Historical Society headquarters.

¹⁹ Hengen, "Route 3," 1998: 6.

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State of New Hampshire, in its May 1931 issue of *New Hampshire Highways*, reprinted a talk on the subject that covered all facets of how to manage a successful tea room: location, advertising, the importance of the right name, interior atmosphere, presentation of the food, and record keeping.²⁰

Though traveling to and around Squam by auto was considered quite a feat in the 1910s, by the 1920s, it was not uncommon. Driving tours were becoming a popular activity, and the village proved a convenient place to stop for gas and other supplies. As early as 1921 the village offered two commercial automobile garages, each run by Guy Davison, whose parents ran the Holderness Inn. Davison was an astute businessman, who early on sold Model T's and invested in a string of garages around the region. His automobile repair garage in Holderness was a hub of village life for nearly twenty-five years. In later years, the town fire department occupied quarters in his garage until it adapted the vacant village schoolhouse for a fire house by building a brick addition onto the front of it in 1959. Ernest Gay also ran a garage in the village.

Community Life Beyond Holderness Village

Several gathering spots elsewhere in the viewshed brought people together on a regular basis. The East Holderness Free Will Baptist Church, built in 1860, served the south end of Holderness.²¹ Just west of Chick's Corner on NH Route 113, the West Side Sewing Circle met in a dwelling known as the West Side Chapel, a building that functioned as a general community house for that part of Sandwich. Somewhat farther to the west was a 19th century house that later became a hunting and fishing club known as the Ricker Inn.²² Since 1959 and 1963 respectively, town beaches in Sandwich and Holderness on Big Squam have been popular spots during the summer months, as has the town beach in Ashland on Little Squam, which the town acquired in 1955.

Well into the 20th century, the Squam towns relied on neighborhood district schools, which were scattered throughout each town, to educate their children. Both Holderness and Sandwich had schoolhouses within the Squam viewshed. Chicks Corner School was built 1839, replacing an earlier structure and in use until 1944. Thompson School (Sandwich) was built ca. 1831 and used until ca. 1910s, when it was moved and converted into a blacksmith shop. (Both of these schools were later sold to summer residents; the former became a studio and the latter hosted for summer hymn sings.)

²⁰ Preservation Company, "Union (Wakefield) Area Form," 2008. One of Holderness' tea rooms was on the site of the present fire station and another near the current post office. A third operated out of a cottage on Shepard Hill.

²¹ The East Holderness church building was removed in the early 2000s. Its frame and windows were reused in a structure on NH Route 3 in Ashland, overlooking Little Squam.

²² Sandwich Historical Society, 1936: 4, 19.

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CONTEXT II: The Summer Influx in the Squam Viewshed 1870-1962

An Emerging Destination

Squam lagged behind the White Mountains as a tourist destination. In fact, until after the Civil War, it was just an occasional detour for people heading up to the mountains. In 1833 the first steamboat in the Lakes Region was put into service, on Lake Winnepesaukee; it ran between Alton and Center Harbor. With stage connections at either end, it was now easier to reach Squam from Boston, but it still required several days of travel. The mid-century arrival of the railroad dramatically shortened the travel time from southern points. Visitors could travel by rail to Ashland, Meredith or Alton. From Ashland, visitors continued by boat up the Squam River into Little Squam and up its length to the outlet of Big Squam in Holderness village. People headed for the eastern shore of Squam could take the train to Alton, transfer to the Lake Winnepesaukee steamboat bound for Center Harbor, and then finish the journey by stage to Moultonborough or Sandwich.

The discovery of Squam's scenic and therapeutic qualities coincided with the back-to-nature movement and the emergence of a leisure class seeking a place to vacation. As the industrial revolution transformed American cities and drew more and more to work and live there, Americans began to feel increasingly disenfranchised from nature and the bonds of family and friends. White Mountain artists brought images of the invigorating outdoors into elite drawing rooms in Boston and other cities of the Northeast. Compared with those in the Adirondacks or the West, New Hampshire's mountains and lakes were less wild and more accessible—an idyllic spot to reconnect with nature and people.

Dr. F.P. Hurd of Boston and Mrs. William Norton of New Haven are credited with first discovering Squam as an ideal place to spend the summer. In 1869 a trip from Campton to Center Harbor brought them through the Squam area. That brief introduction was enough to compel Hurd to purchase a farmhouse just south of Piper Cove (Holderness). The next summer, in 1870, the Nortons built Squam's first summer house.²³ Professor Norton taught at the Sheffield Scientific School in New Haven. Sited atop Shepard Hill, their cottage, The Pines, was immediately followed by a flurry of cottage construction, making the hill the fastest growing summer colony at Squam into the 1890s. Although there was plenty of shoreline available, these early summer residents purposely chose an elevated spot to avoid insects and other "plagues" associated with the lake shore. The spot more than compensated with spectacular views encompassing Big Squam, White Oak Pond, the Squam Range, Sandwich Mountains and the Ossipees.

Among Shepard Hill's other early residents were several colleagues of Norton's at Yale and the Sheffield Scientific School—Thomas Burr Osborne, an acclaimed biochemist and discoverer of Vitamin A; engineer Nathaniel T. Bacon and Augustus Jay DuBois. Reverend Chauncey Goodrich of Brunswick, Maine and Henry and Ellen Bacon Closson were also part of this early community. In 1881 some of these residents erected a hotel (see Hotels), followed by a summer chapel, St. Peter's-in-the-Mount, in 1888 to better serve their summer colony.²⁴

²³ The Nortons apparently imported carpenters from New Haven to build their cottage. (Carley, 2004: 89)

²⁴ *Holderness Inventory*, 1891-98; Main, 1969; Carley, 2004: 90.

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By the 1890s, the area around Hodges and Livermore coves (Holderness) began to approach Shepard Hill in the pace of new construction, perhaps spurred by the presence of the Mount Livermore Hotel or perhaps by the relative convenience to train transportation. For the many whose primary residence was in the Boston area, one could readily get to Ashland or Plymouth by boat or overland to catch the train back to the city during the week and return the following weekend. There were even those who periodically headed to Boston and came back the next day. Squam was relatively accessible.

Another early summer colony emerged on Diamond Ledge Road in Sandwich. With its elevation and stunning southerly views over Squam, the area was quickly transformed from a string of farms into a string of summer homes. Three cottages perched on the summit of Diamond Ledge, to which the task of hauling building supplies was especially arduous. Some of the farmhouses along the road became boarding houses. At one point, the road's summer residents constituted close to 15% of Sandwich's summer population. Other pockets of early camps appeared at Pinehurst (Holderness), which included a working farm and several camps, and in the vicinity of Metcalf Point (Sandwich).²⁵

The first lakefront camp within the Squam viewshed is believed to be Nirvana, built in 1879 at the foot of Shepard Hill. It was a rough-shod structure erected by roommates at Dartmouth and the son of a local housekeeper. It was also somewhat of an aberration as it was not until the late 1880s or early 1890s that shorefront camps became commonplace. In 1882 Ernest Balch built the first island camp, Wonalancet, now the oldest extant Squam camp, on Long Island. Balch went on to found the first youth camp in the country (see Youth Camps). The first shorefront camp built on the Sandwich side of Squam appeared in 1893. On Little Squam, the first shorefront camps were Pinemere (1898) and West Winds (1904).²⁶

Many of Big Squam's islands became home to camps in the 1880s and '90s. The Cook family acquired Kent Island in 1886 and soon erected a fishing camp, followed by two cottages, one for the family and one for boys and male guests, an icehouse and a woodshed. Asa Cook planted a peach orchard, and Otis Cook brought lambs to the island to keep the grass and weeds down. The family built a stable on the mainland for their hired hostler (stableman), horse and carriage.²⁷ Frank and Mary Webster bought William R. Carnes' fishing shanty on Carnes Island in 1894, replacing it with a more substantial and comfortable camp. The Coolidges purchased three islands in 1892—Duck, Long and Utopia—followed by Hoag Island the next year; both Hoag and Long islands were soon home to family camps. Milton Richardson built a rental camp on Three Sisters.

The first guest log for Camp Carnes, which covers 1894-1897, offers a snapshot of life at Squam in those early years. A typical day's outing might include a five-mile canoe ride across the lake to do a five-mile hike up Red Hill, picnic on top, and then do everything in reverse, making for a long, tiring, yet fun-filled excursion. Over the course of a four-week stay at the island camp, every cove

²⁵ *Holderness Inventory*, 1891-98; Sandwich Historical Society, 1940: 19.

²⁶ Sandwich Historical Society, 1995: 86; Carley, 2004: 109.

²⁷ *Sandwich Reporter*, 4/18/1889, 1890, 1891

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and island on Big Squam was explored. Since there were no mail boats or water deliveries yet, one had to canoe the four miles to Holderness village for provisions or on through the channel, down the length of Little Squam and along the navigable section of Squam River to reach the depot in Ashland. Nowhere on the

lakes was off limits, and there was a decided free rein and sense of adventure that permeated each day's activities.

Each of these early island owners could afford a more substantial house on the mainland, but sought out a simpler, more rustic dwelling and a life greatly subjected to the vagaries of New Hampshire weather. Cook was a highly successful manufacturer of machine screws and tools in Hartford, Connecticut, while Webster was senior partner at Kidder, Peabody and Company. The Coolidges included Harvard professors, an architect, a diplomat and a lawyer. Richardson was a Boston businessman.

Hostelries

Boarding Houses

As a living from agriculture became more and more difficult to sustain, canny farm families opened up their houses during the summer to urban visitors. Some claimed their most profitable crop was tourists. A few boarding houses evolved from earlier hostelries. A well-known example was Center Harbor's Sturtevant Tavern where John Greenleaf Whittier, Lucy Larcom and Celia Thaxter all once stayed (Later, that building became the base for a girls' camp.) The boarding house trend began circa 1870 and continued until the 1940s.²⁸

Boarding houses were quickly scattered throughout the Squam viewshed—and elsewhere in the state—and, by the mid-1870s, included in tourist publications. In 1871, Sandwich reported annual revenues of \$30,000 from summer tourists, while Center Harbor's revenues reached \$50,000. Twenty years later, each town had at least eight boarding houses within the Squam viewshed.²⁹

Because boarding houses were typically in farmhouses, they were sited along older roads and on hillsides, rather than right on the lake. Notable exceptions were Camp Alves (Center Harbor) and Fairhaven Farm (Sandwich) on Big Squam, and Maplehurst (Holderness) on Little Squam.³⁰

Boarding houses offered fresh country air and wholesome food straight from the farm. Owners frequently added porches and rocking chairs for relaxation and enjoyment of the view. Though many families merely converted existing space into paying rooms, others enlarged their farmhouse, often by adding a second story to the ell. Advice coming from New Hampshire's governor implored boarding house operators to "make your place attractive; pull down old, rattletrap buildings; paint the barn; straighten the fence" and be attentive and informative to visitors. Above all else, he

²⁸ Center Harbor Historical Society, 1989: 52-3.

²⁹ Fogg, 1872: 87, 328; 1892 map; Brown, 1995: 144.

³⁰ 1892 map; Sandwich Historical Society, 1995: 84-5.

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insisted the food must be fresh and simply prepared.³¹ Larger establishments could accommodate up to fifty guests, blurring the distinction between boarding houses and inns.³² A few particularly enterprising owners improved their grounds with tennis and croquet courts. Some facilities were known simply by the family's name, while others sprouted a new, pastoral name that frequently invoked a nearby natural feature. Charles True called his family's seventy-five year-old Holderness farm "Lake Farm," while his neighbor, Edmund C. Bennett, called his place "Mount Morgan," after the hillside on which the farm was nestled. Edwin Sleeper called his boarding house "Asquam View House."

Boarding houses were more than another source of income for their owners. Guests tended to return to the same facility year after year, forming social bonds that continued into the next generation. Some boarding houses catered to people from a particular geographic region, ethnic group, or profession. In operation from ca. 1898 into the 1930s, Camp Alves, a rooming house that offered three meals a day, attracted Polish families from Chelsea and Revere north of Boston. Residents of Roxbury and Medford frequented Lake View Farm on Leavitt Hill Road in Ashland, famed for its stunning views over Little Squam. Moulton Farm on Diamond Ledge in Sandwich was favored by teachers, musicians and ministers. And just beyond the Squam viewshed, Irish families gravitated toward Ruth Claffey's place on Mount Israel Road in Sandwich. Such mingling among one's own also assured congeniality for the boarding house host.

Hotels

Though large hotels appeared rapidly on New Hampshire lakes and in the White Mountains immediately following the Civil War, it was not until 1881 that the first large hotel was built at Squam. Over the next fifteen years, three additional large hotels were erected in the Squam viewshed. Three of the four were located in Holderness and one in Ashland.³³

Particularly at the larger hotels, guests typically stayed for the entire summer, establishing close, special connections with not only fellow guests, but nearby residents who congregated at the hotel to enjoy its facilities. After a period as a guest, it was not unusual to rent or buy a summer house, often in the vicinity of the hotel where the social network was already in place. John Nicolay, private secretary to Abraham Lincoln, and Yale engineering professor Nathaniel T. Bacon, both followed stays at the Asquam House with purchases of property on Shepard Hill. Frank and Mary Webster acquired Carnes Island (Holderness) and later mainland acreage after many years at the Asquam House. A group of former guests at the Holderness Inn banded together to purchase lots for summer houses at the north end of Big Squam.³⁴

³¹ Rollins, 1897: 539-40.

³² The term boarding house was used quite loosely. An early news article announcing the construction of the Asquam House referred to it as a boarding house, despite its ability from the outset to accommodate forty boarders. (*Echo III*, No. 5, July 24, 1880, p. 8)

³³ Prior to the construction of these hotels, Squam visitors were served by hotels outside the Squam viewshed. Examples included the 200-room Senter Hotel, one of several hotels in downtown Center Harbor that primarily catered to Lake Winnepesaukee visitors, and the Squam Lake House in the center of Ashland. (Both hostelries evolved from earlier taverns.)

³⁴ Carley, 2004: 92, 106, 109; Hengen, "Carnes Island," 2012.

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The first of Squam's large hotels was the Asquam House, built in 1881 atop Shepard Hill, 325' above the lake. Its backers were a group of hill cottagers, together with Henry Shepard, a local resident and descendant of one of Holderness' oldest families. The group envisioned the hotel as overflow for their many friends who wished to enjoy Squam. It proved so popular that it was twice enlarged within the first few years. The three-story building had a porch along three sides to enjoy the spectacular views of all three Squam lakes and the distant mountains. A private beach at the foot of the hills, a tennis court and some cottages rounded out the hotel's offerings.

A year or two later, the Mount Livermore Hotel on the western shore of Big Squam opened its doors. Grander than the Asquam, the Mount Livermore Hotel, also known as The Towers, offered modern conveniences, such as electricity, central heat and private baths, and a multitude of indoor and outdoor entertainment options for its 250 guests. The hotel was set well back from the lakefront, but owned more than a mile of well-tended shoreline, where guests had access to tennis, golf, swimming, boating and fishing, and use of twenty-one bathhouses. From the hotel's surrounding 400 acres came vegetables and dairy products (eggs, milk, cream, butter) for its kitchen. Behind the hotel were hiking paths to the open summit of Mount Livermore. Guests who desired a more rustic experience could opt for the hotel's cottage on nearby Potato Island.

The third large hotel at Squam was the Holderness Inn, originally called the Central House and situated in Holderness village. The hotel started as a boarding house in the converted parsonage of the town's first minister. After it burned in 1895, owner John Sturtevant Davison constructed a far larger building capable of accommodating sixty guests. The inn stood on the family farm which provided fresh produce for guests. In the early 20th century, the family added at least two guest cottages to augment rooms in the inn.

Little Squam was home to the smaller Pease Estate, also known as The Willows at one point, a forty-five-room hotel at the west end of the lake in Ashland and the only Squam hotel building right on the lakeshore. Like many hotels of the era, it evolved from a farmhouse that was enlarged and remodeled in 1891 with a lengthy porch and mansard roof, hallmark features of many larger hotels.

The first of the four hotels to disappear was Mount Livermore, which burned in 1923 and was never rebuilt. After the town raised the taxes, the owner of the Asquam House tore it down in 1946. Though the Pease Estate and Holderness Inn hung on for another two decades, still operated by their original families, they too finally succumbed in the mid-1960s. The Pease Estate burned in 1982. The Holderness Inn was acquired by the Squam Lakes Natural Science Center in 1966.

The Squam viewshed also supported a number of inns, such as Chestnut Lodge (now The Manor) and Birchwood Inn (now Squam Lake Inn), both on Shepard Hill, and the Black Swan Inn. In virtually every instance, inns evolved from a private residence.

Tourist Cabins & Motels

With the growing popularity of automobile travel, a third type of accommodation for the traveling public emerged. Clusters of roadside overnight cabins that could be rented by the week or even just a night sprang up on the busier roads during the 1920s-'40s. Sometimes cabins accompanied an older inn, offering a somewhat more private option, while other times they were developed

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independent of another facility. The vast majority of these facilities were located on NH Route 3 fronting on Little Squam in both Holderness and Ashland, but a few were on NH Route 113 in Cotton Cove on Big Squam. Most enjoyed water frontage, a key marketing advantage.

Little Holland Cabins on the west shore of Little Squam featured a windmill on each cabin to draw attention from passing travelers. In the center of Holderness, Fred and Emma "Ma" Perkins supplemented their boat business (see Commerce) by building a half-dozen housekeeping cabins in the mid-1930s, taking full advantage of their strategic location right on NH Route 3 in Holderness village and with frontage on Little Squam. During the 1950s and under another owner, the cabin court was expanded, and additional amenities were introduced. Gwendolyn Tibbets Welch operated cabins on Little Squam in the 1930s; at one point, the cluster was known as Pinehaven. Other cabin courts included Little Switzerland, Little Holland and Heath House.

After World War II, motels began to grow in popularity. Within the Squam viewshed, all were located on NH Route 3. Some motels supplemented existing cabin clusters, while others were entirely new businesses. The Plants from Plymouth started The Boulders on Little Squam with seven cabins in the 1940s before adding motel units in the early 1950s. (The motel incorporated a former stable originally associated with a summer house across NH Route 3.) The Blackhorse Motor Court was another local establishment. More recently, the White Oak Motel opened on White Oak Pond. Nearby Karsten's Motel on NH Route 3 on Piper Cove is today the headquarters for Squam Lakes Association and Squam Lakes Conservation Society.

A Changing Landscape

In 1899, the State of New Hampshire estimated tourism brought in \$6,600,000 and put the number of summer visitors at 174,000, double that in 1890 and now approaching half of the state's permanent population. Six years later, it reported that 1,200 summer homes had been constructed throughout New Hampshire since 1890 and 300 in just the past twelve months. By then the number of summer tourists was almost 194,000. Squam was part of this phenomenon. In each of its five towns, new camps and summer homes were popping up, and the lakes themselves were filled with steamboats and pleasure boats.³⁵

Holderness laid claim to one of the largest such populations, on a par with Meredith and Wolfeboro on Lake Winnepesaukee, and Newbury and Sunapee on Lake Sunapee. Even Center Harbor, with its Lake Winnepesaukee shoreline, had significantly less activity. The population of Holderness swelled from 650 during the winter months to 1,500 in the summer season, and the town reported that the value of real estate owned by non-residents was now half that of all permanent residents. In addition to seventy-five new or remodeled summer houses, there were three hotels, three boarding houses, and four farms that took in boarders, as well as the newly opened Deephaven and Rockywold camps (see below). In 1904 Sandwich had a hotel, two boarding houses, forty farms with boarders and fifty-seven new summer houses built since 1890. All of this activity meant

³⁵ *NH Farms...*, 1906; Brown, 1995: 155

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significant revenue and jobs for the Squam towns.³⁶

Many camps and summer homes have started up about the lake (Asquam). Since 1899, before which everything was primitive, the change has been wonderful. Where, in midsummer, one would occasionally see a row boat, there are naphtha launches by the dozen, a steam transportation company with boats three times a day, stopping at all the landings, the telephone and rural free mail delivery.³⁷

In the early 1900s, large tracts with shore frontage were becoming scarce. When Elwyn Preston acquired his first parcel on Mooney Point in 1927, eighteen acres with 2,000 feet of shoreline, he had been searching for some time. By the time he expanded the property to twenty-eight acres a few years later, it was among the most valuable pieces of property anywhere in Holderness—not because of its buildings, which were relatively modest cottages, or the land itself, which was swampy, rocky and overgrown, but due to the extent of lake frontage.³⁸

In 1910, ten islands—Kent, Laurel, Sturtevant, Hoag, Great, Long, Perch, Carnes, Kimball and Three Sisters—supported at least one private camp and some had several. Groton Island was home to a youth camp, Chocorua to a chapel, and Potato Island had the Mount Livermore Hotel cottage.

Getting to Squam, however, was still not an easy affair. Francis DeWitt Pratt, whose family had property on the east side of the lake, recalled that initially his parents journeyed to their camp on Brown Point (Moultonborough) by taking the train to the Weirs at the foot of Lake Winnepesaukee where they caught the steamer to Center Harbor. From there, they traveled overland on a buckboard. After 1909, they came by train all the way to Ashland, then by ‘fancy’ steamboat to their cottage. Once there, the half-mile road to their place was impassable for cars, so their chauffeur stayed at an inn in Sandwich and delivered groceries by rowing them from the mainland to the point.³⁹ Until World War II, families tended to spend the entire summer at Squam. A local caretaker opened the camp up in the spring. The family arrived with dozens of trunks filled with clothing and goods to see them through the next three months.

A Genteel Rustic Retreat

Despite this flurry of activity and increased density around Squam, the lakes maintained a quieter aura than nearby Lake Winnepesaukee. Writing in 1897, Governor Frank Rollins glowingly described the various regions around the state that were suitable for summer homes; while he mentioned lakes Winnepesaukee, Stoddard, Sunapee, Ossipee, Chocorua and the Connecticut Lakes, Squam Lake was overlooked altogether. The state’s agriculture department noted that the shores of Big and Little Squam attracted higher quality summer homes than typically found elsewhere—that even within a state known for its summer houses and communities, the Squam area

³⁶ *New Hampshire Farms for Summer Homes*, 1905: 38-40; Holderness Town Report, 1908; Sandwich Historical Society, 1995: 86.

³⁷ *NH Farms...* 1906: 45.

³⁸ Holderness Invoices, 1928-1933; “The Story of Boulderwood.”

³⁹ Pratt, ca. 1970.

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stood out. Automobile-related organizations that published driving tours in the 1920s of country back roads often bypassed Squam. This was apparently just fine for those who chose Squam.⁴⁰

One's social status was not necessarily reflected in one's preferred type of summer house. While country houses and country estates tended to be constructed for businessmen and camps for academics and clergymen, these were not irrefutable patterns. Nor were either country houses or country estates the norm at Squam. There were many instances of extremely affluent people erecting a camp lacking any modern comforts and demanding time and ingenuity to keep it standing. Furthermore, Squam drew a summer crowd seeking its natural beauty and ability to renew the spirit, rather than a vibrant social scene. Families embraced a minimalist life style that focused on the natural surroundings.

Since many who acquired property first heard about Squam through word of mouth, it was only natural that circles of friends and colleagues formed residential clusters, casting a certain character on some portions of the lakes. Shepard Hill and White Oak Pond became tight-knit groups of artists, musicians, clergy and intellectuals, many with connections that went back to undergraduate years at Yale.

From the outset, Squam attracted high numbers of academics and clergymen—professions with leisurely summers—seeking a simple, wholesome, cerebral place where they could find spiritual renewal. Shepard Hill was home to such a group, but professors and ministers built camps and cottages all around the lake. Many ministers used the time to prepare sermons for the upcoming year, sometimes writing in a secluded 'sermon hut.'

More than a few of these academics and clergymen enjoyed national reputations, holding professorships or top administrative posts at the country's premier colleges and theological schools. Roger Merriman, who built a camp on Kimball Island in 1906, was a history professor at Harvard. (He was first introduced to Squam through Camp Chocorua (see Youth Camps), which he attended in the 1880s, and where he met two of the Coolidge brothers, also early summer people at Squam. Sidney Lovett, associated with Yale University for forty-six years and chaplain for twenty-six, began summering on Shepard Hill in 1925. The president of the College of William and Mary rented a camp. Hampton Institute, one of the nation's first schools for African Americans and Native Americans had intricate ties to the Squam community.

Musicians were also well represented. W. Quincy Porter was dean of the New England Conservatory and had conducting stints with the Boston and New York Symphony orchestras. Harold Sewell, who with his wife Harriet played stringed instruments, founded the Melrose Symphony Orchestra, the country's oldest surviving community orchestra.⁴¹

Other residents hailed from all areas of business, medicine and law. Francis Cole Pratt, an executive with General Electric, had a place on Brown Point (Moultonborough). Dr. George Mead, a noted surgeon from Winchester, MA, had a cottage at White Oak Pond not far from his Winchester

⁴⁰ Rollins, 1897: 540-42; *NH Farms...*, 1909: 37.

⁴¹ Carley, 2004: 214-15

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neighbor, Charles T. Main, who was president of the American Society of Mechanical Engineers. Mead's son, Jack, was a founder of Pratt & Whitney Aircraft. Edwin S. Webster, whose family established a country estate at Squam, founded the engineering firm Stone and Webster. Asa Cook, a prosperous manufacturer of machine screws in Hartford, camped on Kent Island. The majority of Squam's early summer people were based in the Boston area, but many came from cities throughout the Northeast.

Squam had numerous family enclaves, many of which are extant. Today, sixth and seventh generations stay in the same camp buildings as their ancestors did more than 100 years earlier and relate to the same sense of place that lured their forefathers. For these families, as well as for newer arrivals, Squam "has become really home in the sense that it is the one spot where all generations come together, not only from all parts of the country, but from all over the world, to maintain a sense of family unity and continuity."⁴²

Some family enclaves consisted of houses on adjacent lots that functioned independently from one another, but were occupied by members of the same family. The side-by-side houses for the Howe family on Diamond Ledge Road (Sandwich) and the two farmhouses occupied by the Speers brothers on Taylor Road (Sandwich) represented this type of settlement. Others were camp compounds, with a range of dwellings, outbuildings and shared facilities, such as guest house, playhouse, ice house, boathouse, tennis court and garage. Boulderwood on Mooney Point (Holderness), occupied by several generations of the Preston family, exemplified a family compound. The first camp was built in 1928-29 on eighteen acres; by 1961, the property had grown to forty-five acres with seven cottages and an assortment of outbuildings. Its founder, Elwyn Preston, was vice-president/treasurer of the S.S. Pierce company, a purveyor of high-end groceries to wealthy Boston families. Across the lake on Brown Point (Moultonborough), Harriet Pratt erected the first cottage in 1905 on what evolved into a family compound. Mrs. Pratt was the widow of Francis Asbury Pratt, co-founder of the Pratt and Whitney precision machine company. Over the years, the family's property increased from a few acres to approximately 100, with six primary dwellings and a wide range of outbuildings.

A group of businessmen from nearby Ashland and Plymouth created a different sort of cottage community in Shadbrush Cove north of Holderness village. Their group of six cottages with sleeping porches was built close together. Unlike most of their lake neighbors, these men could commute on a daily basis.⁴³

Country Living

Camps

At Squam, the term "camp" encompassed summer dwellings of all types. (Even some of the country houses discussed in this viewshed documentation form may have been called camps by their owners.) Camps ranged from roughshod cabins a mere step away from tents on platforms—

⁴² Carley, 2004: 255, quoting Francis DeWitt Pratt in 1975.

⁴³ Brereton, 2010: 95.

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which some of them started as—to small, rustic structures with barely finished interiors, to two-story cottages with finished interiors, to those designed by an accomplished architect.⁴⁴ What tied all of these buildings together was the emphasis on rusticity, achieved through the use of unfinished or semi-finished and generally locally harvested materials; a building that blended into the natural setting; and a building of eclectic design, intended solely for summer use, and conducive to back-to-basics living. Most were waterfront buildings. They were wood-frame structures, clad with clapboards (sometimes rippled), shingles, board-and-batten, novelty siding or just wooden sheathing. Posts, brackets, railings, other details and even furniture were often fashioned from logs or twigs, sometimes with bark left on. Field granite or sawn logs served as entry steps. Most camps were not architect-designed; more typically they were cobbled together over time, as need dictated.

Camps lacked foundations, but were supported by whatever was readily at hand: stones, ledge, boulders. Sometimes one needed to go outdoors to pass between rooms or head to an upper level. Few camps lacked a lakeside porch, and most had back porches by the kitchen, as well. Front porches functioned as extensions of the living room, nearly seamlessly merging outdoors and indoors. Some camps had walls that could be lifted and hinged to stay open, sometimes for the entire summer. This feature was first seen at the 1882 Camp Wonalancet and repeated at the Kimball Island camp (1906), High Haith Lodge (1910), the Ledges on Shepard Hill and some of the Coolidge family camps.

Camp interiors were roughly finished with exposed rafters, open stud walls with blocking that doubled as shelves, brick or fieldstone fireplaces, window seats and sleeping porches. More refined camps might have sheathing to conceal wall studs. Camps were typically one-story, but often had a second, even a third level.

Whatever the size of the camp, its grounds lacked formal landscaping and were typically characterized by natural vegetation, ledge, boulders, railings of saplings, footpaths and boardwalks. Buildings were sited to harmonize with, and cause minimal disturbance of the landscape. Sufficient trees and vegetation were left so buildings were well screened from the water. To ensure buildings blended into the shoreline woods, exterior materials were painted dark or earthen colors or left to weather.

While a camp at the turn-of-the-20th-century may have been considered rustic, in many instances it was relative. Families often brought at least one maid with them, and some had a chauffeur, butler, cook and more. Even the island camps offered comforts. The Websters' Camp Carnes had two maids in residence. Meals were served on Spode china, and the family used glass finger bowls and linen napkins embroidered with "Camp Carnes". Roger Merriman's island camp was equipped with a butler's pantry and servant dining room, where his several servants dined.

Farms for Summer Homes

New Hampshire's post-Civil War decline in farming and population led the state to initiate a program aimed at selling its abandoned farms. In 1890 there were nearly 1,500 vacant farms

⁴⁴ The distinction between a 'camp' and a 'cottage' is slight: a cottage may share many of the characteristics of a camp, but it has more of a traditional house form and is typically, but not always, sited away from the water.

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statewide, with the highest number in Grafton County. With its many hills, mountains and lakes—and even a modest stretch of seacoast—the state had no shortage of scenic places to extol.

Beginning in 1890 and for the next thirty-two years, the Department of Agriculture published a near-annual catalogue advertising farms for sale. Though the program was first designed to boost agriculture, it soon branched out into a full-blown summer home promotional program. In an article published in 1902, Governor Frank W. Rollins described a number of choice properties around the state, some once occupied by the “best New England families,” that now could be reclaimed and transformed into a splendid home. Rollins appealed to the wealthy and middle class alike, reporting that the land for an ideal camp—a spot where “tired, over-strained nerves [could] relax”—could “be bought or leased for a song.”⁴⁵

The 1904 issue of *NH Farms for Summer Homes* proclaimed the benefits summer visitors brought to the state, noting that summer residents greatly outnumbered short-term visitors.

In traveling about the state this fall, we have been greatly impressed by the evidence that the hill towns, and those containing sheets of water and other natural attractions, are fast being colonized by cottagers who are either buying and rebuilding the old homesteads of the natives, or are erecting new buildings in locations where there were none. Upon the shores of nearly all our lakes and ponds desirable sites are so much in request that they have appreciated in value far beyond the dreams of their owners ten years ago. [These new summer residents] all become identified to some extent with the communities in which they settle, and exert an influence upon the towns in which they become taxpayers.⁴⁶

The description hinted at the tensions sometimes caused by the influx of urbanites in rural, central New Hampshire and stressed that the “invasion” is to the advantage of all and should not only be encouraged, but “colonists should have hearty welcome and be accorded what they ask within reason.”

The 1904 issue also included a directory of new summer arrivals. Nearly forty new families had landed in Sandwich alone. The vast majority hailed from Massachusetts, mostly from the Boston area, but also from Worcester, Gloucester and Salem, as well as Providence, Brooklyn (NY) and Washington, DC.

Summer residents who purchased older, often abandoned farmhouses, usually undertook renovations that could approach full-blown restorations. It was an era of nostalgia for the much romanticized, simpler Colonial past—a yearning that aligned well with the emphasis on simplicity that permeated Squam. Late 19th century porches were removed and replaced with a porch more “colonial” in design; late 19th century 2/2 window sash came out in favor of smaller-pane sash or multi-pane casement sash; and chimneys were given arched caps. Inside, interior paneling was stripped of paint, cleaned and varnished; new paneling added to previously unadorned walls; arches introduced at doorways; clunky Victorian-era newel posts and stair railings replaced with more

⁴⁵ Rollins, 1902: 282-89.

⁴⁶ *NH Farms...*, 1904: 10.

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delicate, classically inspired details; and French doors installed. The grounds were upgraded with gardens that made extensive use of local stone in walls and terraces. When done, the new owner bequeathed the property with a new name that reflected the beauty of its setting.

Examples of farmhouse reclamation projects abounded in the Squam viewshed. In Sandwich alone at least twenty old farmhouses had been reclaimed by summer residents by 1910. Reverend Guthrie Speers of Baltimore and his brother, William E. Speers and mayor of Montclair, New Jersey, bought adjacent farmhouses in 1934 on Taylor Road in Sandwich, renaming them Green Pastures and High Field Farm. Among the alterations they undertook to convert the dwellings into summer houses were removing a piazza, peeling off wallboard in the living room to expose early pine sheathing, enlarging rooms, and converting outbuildings into living space. In 1938, Mr. and Mrs. Edward S. Parsons of Cincinnati bought Beede Farm (Sandwich), which had been occupied by four successive generations of that family. Shortly after acquiring the property, the Parsons set about restoring the house, stripping wallpaper to expose early pine sheathing, removing late 19th century dormers, installing 9/6 window sash and replacing a mid-19th century stove chimney with a more traditional and larger fireplace chimney. Francis and Bertha Pratt extensively renovated a farmhouse on their Nichols Cove (Moultonborough) property. Its transformation by architect Melvin Pratt Spalding into a Colonial Revival residence called Autumn Acres was featured in the May, 1930 issue of *House & Garden*.⁴⁷

On Squam Lake Road, Dennison Slade of Boston purchased Bean Farm at the foot of Red Hill, where he not only renovated the buildings, but resuscitated its farm operation. Slade broke out of the usual mold in that he learned farm skills by working for a farmer in exchange for room and board. He then elected to become a permanent resident of Sandwich. He grew over forty types of vegetables and raised thoroughbred Guernsey cattle. His 210-acre farm provided dairy products and produce to many of Squam's camps.⁴⁸

The state was not bashful about citing the prominent people who purchased property in New Hampshire for summer houses. Its annual publication mentioned the country estates belonging to Leonard Tufts and the Sturtevant family in Center Harbor and gave the Webster Estate in Holderness a multi-page spread. Edwin Webster also earned mention in Pillsbury's short section on prominent summer residents in his *New Hampshire, A History* (1927)—one of only three residents in the Squam viewshed so named. (The others were Boston banker Ernest B. Dane and Leonard Tufts, both of Center Harbor.)

Country Houses

Country houses were built all around the Squam viewshed, but they did not exist in sufficient numbers to define the built landscape. Some were part of country estates, and others stood on smaller parcels with a handful of accompanying outbuildings. Few sat right on the shoreline; they were usually sited on elevated sites, oriented to take full advantage of the sweeping view. Even the largest country houses shunned marble, imported stone, and flamboyant architectural details in favor of indigenous materials and a dark color scheme. Rather than protruding theatrically on the

⁴⁷ Sandwich Historical Society, 1936: 24-5; Hengen, "Beede Farm," 2012.

⁴⁸ Sandwich Historical Society, 1939: 12-13; Carley, 2004: 134

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shoreline, those country houses that were located by the water receded behind a screen of trees, gracefully blending into the natural landscape.

Only some of Squam's country houses have attributed architects, though a professional designer was probably involved at some level for all of them. Identified architects were nearly universally based in Boston or had a family tie to Squam. Thus far, none of the prominent firms from New York have been credited with country houses (or camps) at Squam. Favored architectural styles were the Colonial Revival, Shingle and Craftsman styles, all highly popular at the turn-of-the-20th century and frequently employed for larger vacation houses, yet even some of the most sophisticated country houses were stylistically eclectic mixes.

Eagle Cliff, built for the Williams Stuarts on Diamond Ledge Road (Sandwich) in 1893, may be the first of Squam's country houses. The house, guest house and model barn perched on the summit of the hill. A retired Boston iron merchant and worldwide traveler, Stuart proclaimed the 360-degree view the best he had ever seen.

The first two of the Websters' three residences on the family estate (see Country Estates), constructed in 1899 and 1903, were the next country houses to be erected at Squam. Each was a Shingle style house designed by Wales & Holt. The third Webster house, erected for engineer Edwin S. Webster in 1911, was an artful blend of the Swiss Chalet and Craftsman with a few added rustic features. For his far grander house, Webster turned to Horace S. Frazer, who had a demonstrated track record designing large summer residences. Webster was undoubtedly aware of Rock Ledge in Kennebunkport on the coast of Maine, designed by Frazer in 1902-03, as the plans for Burleigh Brae bore a close resemblance to it.⁴⁹

Far Pastures (see Country Estates) was completed in 1927 for Archibald Carey Coolidge, the first director of Harvard's University's library. With its stone exterior and resemblance to an English country house, Far Pastures' finished appearance suggested a Norman stone building.⁵⁰

The Schrafft family, whose fortune came from Boston's confectionary firm William F. Schrafft & Sons, occupied four separate country houses in various locations around Big Squam between 1905 and ca. 1940. Indian Carry on Bean Cove was a sprawling bungalow fitted out with a furnace and surrounded by seven auxiliary structures. Chimney Pots on Brown Point (Moultonborough), was a rustic, Swiss Chalet style house designed by Melvin Pratt Spalding, who summered nearby. The eleven-bedroom Lochland across the lake and just south of Hodges Cove (Holderness) evolved from a small camp. It had the symmetry of a Colonial Revival house, but featured rustic elements such as wavy clapboards and massive fieldstone chimneys. The last of the Schrafft houses was a former farmhouse in Moultonborough that was renovated and expanded by Livingston Moore, chairman of the Benjamin Moore paint company, before coming into the Schrafft family.⁵¹

⁴⁹ Sandwich Historical Society, 1940: 21-22.

⁵⁰ Sandwich Historical Society, 1939: 23; Tolles, 2000:187

⁵¹ Carley, 2004: 130-32. In the mid-1950s television broadcaster William S. Paley and his wife, Barbara, purchased Lochland, where they entertained a number of Hollywood luminaries. The following decade, it went to Dartmouth College for a retreat center known as the Minary Center. It returned to private hands in 2011.

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New Yorker Charles F. Quincy erected a Dutch Colonial Revival house on Center Harbor Neck Road ca. 1902. Quincy was a self-taught engineer who headed a company that manufactured railway supplies.⁵² At the base of Shepard Hill, Isaac Van Horn built a Craftsman house in 1903-07 with monies he amassed developing real estate in Florida. The 1909 edition of *New Hampshire Farms for Summer Homes* displayed a page of photographs of his newly completed residence called Inselruhe.

Country Estates

Seven properties in the Squam viewshed qualified as full-fledged country estates, ranging from several hundred acres to 8,000 acres. Each estate was created by purchasing contiguous farms to form large tracts of land; in most cases, farmers were given life tenancy. Most of the estates included its own working farm that supplied the owners with produce, dairy products, meat and poultry all year long. These estate lands remained largely undisturbed for many years, save for scattered family camps and a few country houses. The estates have played an enormous role in shaping Squam's character by protecting vast areas from intense real estate development. Over the course of the past fifty years, many acres of these estates have been permanently protected through conservation easements.

The oldest estate at Squam was the Coolidge Estate (though the family did not refer to it as such), which evolved from an initial purchase of three islands—Duck, Long and Utopia—in 1892, quickly followed by Hoag Island and the 250-acre Smith Farm on the mainland overlooking Sandwich Bay. Over the next few years, the Coolidge family bought up surrounding farms and other lands until, at its height in 1929, the estate encompassed 4,000-5,000 acres of Sandwich land at the north end of Big Squam and into the Squam Mountain range. It was the largest tract of land ever assembled by private individuals in Sandwich. The family erected camps by the water, renovated farmhouses and augmented the existing road system with about twelve miles of newly built roads that skirted the edges of Kusumpe and Intervale ponds and were carefully engineered with stone culverts and durable surfaces. Between the buildings and infrastructure, the estate kept large crews of workmen and a trained forester and an engineer, busy for decades. The family even established a private saw mill on the east bank of Squaw Cove to saw lumber and produce building materials for the multiple buildings. Because the estate included two of Squam's largest islands, Hoag and Long, it maintained a fleet of boats used by family members, workmen and their tools, as well as scows to transport lumber and building materials. By 1939, approximately fourteen dwellings on the mainland and several more on the islands had been built or renovated for various generations of the family or family friends.⁵³

The Coolidge family hailed from a prominent and deeply rooted New England family directly descended from Thomas Jefferson. Joseph Randolph Coolidge, Sr., the progenitor of the Squam Coolidges, married Julia Gardner, whose family included John Gardner, husband of Isabella Stewart Gardner. The five Coolidge brothers and their father, Joseph Randolph Coolidge, all attended Harvard, enjoyed distinguished careers and became summer residents at Squam. The brothers were noted Boston architect J. Randolph Coolidge, Jr. (1862-1928), diplomat John Gardner

⁵² "C.F. Quincy, Engineer, Dies at Summer Home." *New York Times*, October 2, 1927.

⁵³ Sandwich Historical Society, 1939: 15-35

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Coolidge (1863-1936), Harvard history professor and first director of the university's Widener Library Archibald Cary Coolidge (1866-1928), Boston lawyer Harold Jefferson Coolidge (1870-1934), and Harvard mathematician Julian Lowell Coolidge (1873-1954). It was Harold and Julian Coolidge who were first acquainted with Squam, through summers as campers and counselors at Camp Chocorua in the 1880s.

Circa 1930, Harold Jefferson Coolidge became interested in raising sheep, in part to provide wool for spinning and weaving, to be put to use at Sandwich Home Industries activities. His flock grew to around 1,000 sheep and lambs that grazed in pastures along NH Route 113 and on the flank of the Squam Range. He fitted out an older barn with pens and built a new barn for hay storage north of Intervale Pond.

The estate included one country house, Far Pastures (also known as "Stone House"), designed by J. Randolph Coolidge, Jr. for his brother, Archibald Cary Coolidge. Built during the 1920s, it was constructed nearly entirely from materials harvested from the property—red oak, white pine and granite—and was one of the few buildings at Squam faced with stone. The felled timber was used in part for hand-hewn oak beams and paneling in the spacious living room. It was also one of the first to be winterized, undertaken in 1935.⁵⁴

In 1929 the family began to sell some of its land. The Websters, a similarly conservation-friendly family, acquired 2,500 acres along NH Route 113. Far smaller parcels, including several of the older farmhouses, were sold to family friends. In more recent years, substantial acreage was put under conservation easements for permanent protection. Much of the remaining Coolidge lands, though subdivided, remains in the hands of Coolidge descendants and is only marginally developed.

Nearly coincidental with the Coolidge estate, the Webster Estate, with approximately 8,000 acres, was the largest at Squam, stretching from the shoreline and islands at the northwest section of Big Squam. Most of the property was in Holderness, but the land crossed the Squam Range to spill into Campton, Ashland and Sandwich. Like the Coolidge estate, the Webster estate started with island purchases. In 1894, after several summers at the Asquam House, Frank George Webster, senior partner at Kidder, Peabody & Company, and his wife, Mary Fidelia, acquired Carnes and Willoughby (now Groton) islands with a newly built camp and boathouse on the former. A few years later, Webster purchased the Willoughby and Sleeper farms on the mainland. He built a country house, The Homestead, for himself and Mary in 1899, and an adjacent house in 1903 for his son Laurence, an engineer, and his family. His other son, Edwin, co-founder of the engineering firm Stone and Webster, built a third country house, Burleigh Brae, in 1911. The family continued to purchase land, following Frank Webster's principle to "buy all the land in sight." At Webster's death in 1930, the estate was 5,000 acres, but successive generations continued to add to its size.⁵⁵

⁵⁴ Sandwich Historical Society, 1939: 22-23

⁵⁵ Grady, 1995; Hengen, "Burleigh Brae & Webster Boathouse," 2012. Most accounts of the Webster estate give the incorrect dates of 1891 for the purchase of Sleeper Farm (actually 1898) and 1896 for The Homestead (actually 1899), but deed research indicated otherwise. Webster's initial purchases were made through a front man, William E. Stowe of Belmont, MA. Stowe and his wife Agnes were clearly close friends of George and Mary Webster, but the origin of that relationship remains a mystery.

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The brothers put their engineering skills to work on dams to create trout ponds, laying out a golf course, designing a water system with underground pipes and fire hydrants, constructing a substantial barn for the farm, and designing a large boathouse with a clear-span interior. Bridle trails, tennis courts and other island purchases provided other recreational options.

The estate included a substantial farm, with enormous chicken houses, a new barn, boarding house, cider mill, sap house, work and riding horses, thirty acres of tilled fields and twenty farmhands. During the winter workers cut ice in Carnes Cove for all of the houses and farm, logged timber and tapped up to a thousand trees for syrup. Of all the gentleman farms at Squam, Burleigh Farm was the only semi-commercial operation (dairy, although it did not emerge as such until the 1930s) and the only one known to employ experimental techniques. The three poultry houses held up to 2,000 birds, and the herd of Guernseys was known throughout the county for their high percentage of butterfat. Vegetables, eggs, milk and cream from the farm went to households around the lakes and in Plymouth and Ashland.⁵⁶

Center Harbor supported three country estates that fall within the Squam viewshed. In 1901, Leonard Tufts (1870-1945) purchased a large tract of land from Henry H. Thompson. Bisected by College Road, the property fronted on Dog Cove and encompassed a number of old farms. The core of the estate was a Colonial Revival brick house known as Keewaydin. Tufts was the son of James Walker Tufts, founder of the Arctic Soda Fountain Company which merged to form The American Soda Fountain Company based in Boston. The elder Tufts also founded Pinehurst, the famous North Carolina resort that was initially called Tuftstown and conceived as a health retreat for those suffering from respiratory illnesses; Leonard succeeded his father as its chief executive. Among the several items Pinehurst was renowned for was its herd of Ayrshire cattle. The best of this herd came to Squam each summer, where the soil offered superior pasturage. At Squam, Tufts had a substantial agricultural complex where he raised Percheron and Morgan horses, Shropshire sheep and shorthorn cattle. The family also raised dogs, which stayed in a kennel near the shore. During the summer, the dogs were trained for quail shooting, a favorite sport at Pinehurst. Tufts' Squam estate featured a variety of recreational facilities, including a golf course.⁵⁷

Tufts' neighbor to the east was Ernest B. Dane (d. 1943), a banker from Brookline, MA. Like those who preceded him, Dane acquired a series of old farms and other parcels beginning ca. 1914 and eventually created an estate of approximately 5,000 acres that spilled over into the Lake Winnepesaukee section of Center Harbor. Dane and his wife, Helen, resided in a former farmhouse on NH Route 25B they renamed Hillcrest. Dane built the Catholic church in Center Harbor to give his staff a place to worship. At its peak, the estate employed forty or fifty people. The family had large herds of Guernsey and Devon cattle, as well as Belgian workhorses which grazed in various pastures. In the early 1940s, the Danes erected a large county house on NH Route 25B at Garnet Hill. Though Ernest Dane died before he could occupy it, his widow spent summers there for a few years before selling it to LaSalette Seminary.⁵⁸

⁵⁶ Grady, 1995.

⁵⁷ Carley, 2004: 143; <http://www.pinehurst.com/nc-luxury-hotel-story.php> (accessed 3-22-2012). Further research would reveal whether any of the talented designers involved with Pinehurst and including Frederick Law Olmstead and Donald Ross had a hand in the Squam estate.

⁵⁸ Carley, 2004: 145; Nat Dane interview, August 10, 2011.

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In 1929, Jack and Cary Mead began assembling former Sturtevant farmland, soon owning much of Center Harbor Neck. Mead had spent his childhood summers on White Oak Pond. A graduate of MIT, he was a founder of Pratt & Whitney Aircraft in Hartford in 1924, where he conceived and designed the Wasp and Hornet aircraft engines. The Meads took up residence in a renovated brick farmhouse and acquired a small herd of Guernsey cows from their neighbor, Ernest Dane. At least two other dwellings stood on the estate.⁵⁹

True Farm in Holderness evolved from an early farmstead purchased by Boston stockbroker George West and his wife Dorothy in 1920. From an initial 128 acres, the property grew to 350 acres where West could diversify his farming interests and pursue his interests in breeding dogs and racing trotting horses. He improved the ca. 1820 farmhouse and barn, added a number of modern agricultural outbuildings, built quarters for farm workers, and planted an orchard. Six turkey houses held up to 300 birds, and the flock of sheep grew to 160 in the mid-1930s. A local farm manager ran the operation year-round, with seasonal help of up to six workers. In a town where most farms were valued at \$4,000 and under, the scale of George West's farm, valued at \$30,000, stood out.⁶⁰

Juniper Farm on Range Road was established in the mid-1920s by Robert Grosvenor Hutchins, a prominent New York City banker. He and his wife combined land from three early hill farms in Sandwich and Moultonborough to amass 600 acres and renovated a mid-19th century, connected farmstead into their summer house. A quarter-mile away, they erected a collection of five modern agricultural buildings.⁶¹

Architects & Builders

The most prolific architect at Squam was J. Randolph Coolidge, Jr. (1862-1928), who with his father and brothers established a large family estate (see Country Estates) at the north end of the lake. A graduate of Harvard, Coolidge trained for his career through extensive travel in Europe. He maintained a highly successful practice in Boston between 1898 and 1928, designing dormitories and other structures for Harvard, Wellesley, Bates and Hamilton colleges. He was equally prolific with residential, institutional and commercial commissions.

At Squam, Coolidge is accredited with no fewer than five camps, a cottage and one country house executed in an eclectic range of forms and styles. On the family estate, he designed Foreside (1916); renovated and detailed an addition for his own residence, a farmhouse known as Hodge House (1923), and designed a country house called Far Pastures (1919-1927). The Ledge on Shepard Hill (1880s) is thought to be the first of his works at Squam. Circa 1906 he prepared plans for Annisquam (now Lion Gate), and in 1909 he designed the camp on Kimball Island (an early use of lift-up walls), followed by High Haith Lodge in 1910. Perhaps his most innovative camp, Pointfield on Sabine Point, was completed ca. 1911 and scaled to diminutive proportions for his short client.⁶²

⁵⁹ Carley, 2004: 147.

⁶⁰ *Holderness Inventories*; Hengen, "True Farm," 2012.

⁶¹ Hostutler, 1993.

⁶² Carley, 2004: 121. The current owners of The Ledge apparently have the original plans for the cottage. Just beyond the Squam viewshed, Coolidge also designed the Sandwich Town Hall (1915) and Wentworth Library (1914), and most likely the Sandwich Home Industries Shop (1935). His former partner and with whom he worked from 1903 to 1922,

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Architect Melvin Pratt Spalding (ca. 1892-1951) spent most summers at Squam with his relatives at the Pratt Family Camps on Brown Point. Spalding received a degree in architecture from the University of Pennsylvania in 1912 and was practicing in New York City by 1920. In later years, he worked out of Chappaqua, NY. He was known for designing in the revival styles, popular in suburbs in the 1920s and '30s. At Squam Spalding designed a sleeping porch addition for Kemah, one of the Pratt camps, ca. 1920s. He also prepared renovation plans for a farmhouse renamed Autumn Acres, converting it into a Colonial Revival residence that was published in a 1930 issue of *House & Garden*. His final project for the Pratts was renovations and additions to a camp the family moved across Nichols Cove to join their complex; West Acres was completed in 1937. A few years earlier, Spalding designed nearby Chimney Pots, the only known building at Squam that was not for his own family (see *Country Houses*).⁶³

Other architects represented at Squam include Wales & Holt, a then-inexperienced Boston firm when it designed The Homestead (1899) and the LJ Webster House (1903) on the Webster estate. Though neither man practiced architecture for long, George Canning Wales (1869-1940) went on to become a noted etcher and lithographer specializing in square-rigged ships.⁶⁴

Horace S. Frazer (1862-1931), who designed Burleigh Brae, also on the Webster estate, in 1910-11, was a Boston architect educated at Philips Academy, Andover and the Sheffield Scientific School at Yale before entering MIT, from which he graduated in 1885. He began his professional career with Cabot & Chandler and later worked at Peabody & Stearns, Longfellow, Alden & Harlow, and Ware & Van Brunt, all notable Boston firms. Circa 1892 he joined forces with J.H. Chapman. Though Chapman died in 1895, Frazer continued to refer to his firm as Chapman & Frazer. Among their joint projects were the State Armory in Nashua, the Concord (MA) High School and some residences in the Boston area. After Chapman's death, Frazer began to specialize in residential work, designing houses in the Boston area and summer homes along the Maine coast, including Rock Ledge in Kennebunkport for George H. Walker (and passed down to President George H.W. Bush.)⁶⁵

A small handful of local builders were responsible for many of Squam's cottages, larger houses and more architecturally distinguished camps. Larkin D. Weed (1855-post-1932) of Sandwich, who worked with a sizeable crew that included his sons Chester and Cleveland, was a highly skilled contractor who frequently collaborated with nationally known architects to construct a wide variety of summer camps and cottages in the White Mountains, particularly in Sandwich, Tamworth and Chocorua over a period of thirty years. The firm built several of the J. Randolph Coolidge designed camps at Squam—and undoubtedly many more around the lake. Weed also built Coolidge's local civic buildings. In the 1920s, Cleveland Weed constructed cottages for Rev. Franklin Hutchinson and Charles W. Hutchinson on Diamond Ledge Road (Sandwich).⁶⁶

Harry J. Carlson, prepared plans for the Sandwich Village Green in 1934.

⁶³ Ives, 2012. Previously thought to date from the early 1920s, Chimney Pots was actually erected sometime after the land was acquired in 1932.

⁶⁴ Tolles, 2000: 180.

⁶⁵ Tolles, 2000: 185.

⁶⁶ Tolles, 2000: 7, 186-87, 205-06, 237-38. Larkin Weed built at least five of the cottages around Lake Chocorua and erected an addition on a sixth. (See "Chocorua Lake Basin National Register Historic District," Elizabeth D. Hengen,

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Another local builder, C.T. "Deacon" Haskell, known all around the lake for his remarkable carpentry (and boat-building) skills despite the loss of an arm, built many of the cottages and camp furniture at Rockywold-Deephaven Camps, in addition to the outbuildings on True Farm. Albert C. Atwood (1844-1917) erected camps in the Sandwich area. As additional research on individual camps and houses is undertaken, more architects and builders will undoubtedly be identified.

Organized Camps

Youth Camps

In 1881 the prototype for a lengthy American tradition of children's summer camps that continues today was established at Squam's Camp Chocorua. Located on the island of the same name (originally known as Burnt Island), the camp was started by Ernest Balch, who dropped out of Dartmouth College to carry out his dream. Though the camp lasted only nine summers and never numbered more than thirty boys, it was in the forefront of what became a popular national trend in the late 19th and early 20th centuries.⁶⁷ Harvard President Charles Eliot declared, "The organized Summer Camp is the most important step in education that America has given the world." In so stating, Eliot acknowledged one of the primary purposes of early camps: education.⁶⁸

Camp Chocorua was the direct antecedent of two other camps on Big Squam in Holderness, Camp Asquam, which opened in 1887 on the site of present-day Camp Deerwood, and Camp Algonquin, founded in 1888.⁶⁹ Chocorua Island Chapel, founded in 1903 on the same site as Camp Chocorua, also evolved from that earlier institution.

Camp Asquam's founder and recent Harvard graduate, Winthrop Tisdale Talbot, sited his camp near his father's property. He declared, "The air at Camp Asquam is pure, dry and bracing....Squam Lake is famous for its bathing. The water is about 70%, spring-fed and clear. Its good effect on the skin is marked." Talbot had another reason for choosing this location. It was at the foot of Shepard Hill and close by the Asquam House. Parents could enjoy adult activities as guests at the hotel, while their sons were kept busy at camp. Talbot became an influential pioneer in children's camps. He brought in a professional chef, expanded sports and outdoor activities, promoted overnight hikes, and put cots, rather than mattresses, in the cabins. Talbot inaugurated the term "counselor" for staff and spread his approach to other camps through talks and written pieces. In 1896 Talbot married Edith Hull Armstrong, whose widowed mother later started Rockywold Camp (see below). The couple purchased a farmhouse adjacent to the camp and assembled a herd of Jersey cows to provide milk for campers. In 1899 they substantially remodeled the farmhouse and expanded the

2005)

⁶⁷ Two earlier camps, Camp Gunnery (1872-81) in Connecticut and the School of Physical Culture (1876-78) in Pennsylvania differed in that they had only tents. By contrast, Camp Chocorua, with its permanent buildings, set a precedent followed by nearly all camps that followed. (Platt, 1994: 1, 10; Maynard & McCarthy, 1995)

⁶⁸ Platt, 1994: 1. Most of the earliest youth camps combined healthy, outdoor living with academics and tutoring. Some also had a strong social welfare purpose. In later years, the emphasis shifted toward recreation and character-building.

⁶⁹ Though other accounts give 1886 as the date Camp Algonquin was founded, a lease between Charles True and Edwin DeMerritte dated August 25, 1888 clearly states it was "for the purpose of establishing a camp." See GCRD Book 392/481 (9/6/1888).

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camp program to include instruction in farming under the direction of two Cornell graduates. That same year saw the first season of winter camp, which functionally was more like a school.⁷⁰

Camp Algonquin focused on college preparation and nature study. Founder Dr. Edwin DeMerritte acquired shorefront land from the Trues, a farming family in northeast Holderness. Of the earliest camps, it lasted the longest, until 1930.

These early camps filled a gap in American higher society by providing a home, education, strenuous outdoor activities and nature studies to wealthy boys from throughout the Northeast while their parents traveled around Europe or stayed at a fashionable resort, perhaps even a comfortable hotel right at Squam close by their children.

Camps had a symbiotic relationship with Squam's traditional agricultural community. Some of them—Camp Hale, Holderness Music Camp and Camp Algonquin among them—were established on shorefront land that was split off from a farm. Pinelands School for Girls was based at the former Sturtevant Farm in Center Harbor. Local farms benefited by selling camps fresh milk and vegetables. In some instances, the farm family took an active, paternalistic interest in the camp, offering it the site either gratis or for a minimal price. A few camps operated their own farm, though never for long.

A few years after Camp Chocorua folded, former campers started Groton School Camp on Groton Island (formerly Willoughby Island). It was the first of several Squam camps with a more socialistic, idealistic mission and understood to be the first in the country to bring underprivileged boys into an outdoor setting previously available only to the wealthy. The camp was affiliated with Groton School's Missionary Society and drew its counselors from among school alumni, all well-versed in the school's philosophy of service to others. More than a few of the counselors became prominent politicians, clergy and scholars; one became president of the United States (Franklin D. Roosevelt).⁷¹

Camp Hale in Sandwich Bay similarly targeted poor youth. Initially affiliated with Hale House, a well-known settlement in Boston, it opened in 1900 with thirty boys under the leadership of Henry Sawyer, president of the Hale House board. Long-time local farmer Josiah Edwin Beede took an active interest in the camp and allowed it to erect its buildings on a twenty-acre piece of his farm's lake frontage. For years, the farm provided milk, at times 100 quarts daily, and vegetables to the camp. After Beede's death in 1915, one of his sons deeded the land over. By 1939, more than 3,000 boys had enjoyed time at Squam. Now a program of The United South End Settlements, a Boston

⁷⁰ Platt, 1994: 28, 34, 80-1; Maynard & McCarthy, 1995. Camp Asquam grew out of Camp Harvard, founded on Lake Monomonac in Rindge in 1885, with guidance from Ernest Balch. Winthrop Talbot relocated it to Squam and gave it a new name that reflected its new locale. Camp Asquam lasted only until 1909, but its legacy continues at Camp Pasquaney on Newfound Lake to whose founder Talbot was a mentor.

⁷¹ Maynard & McCarthy, 1995; Bingham, 2009. With limited space, the Groton Camp placed its baseball diamond and tennis court on the mainland. In 1920 the camp relocated to the larger Mayhew Island in Newfound Lake, where it operated until 1965, only to reopen again four years later. Webster family accounts maintain that Edwin S. Webster was responsible for relocating Groton Camp to Newfound Lake in 1920, so that his wife would not have to see naked campers. The Mayhew Program today focuses on at-risk boys from New Hampshire.

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social-service agency, the camp today is one of two operational camps at Squam.⁷²

After Camp Asquam's closure, Camp Woodcrest operated on its site for six years before the property became a private estate used by Thomas Wells Farnam. In 1945 Ferris and Helen Thomsen founded a new camp, Camp Deerwood, on the site that today is the other of Squam's two surviving youth camps, now run by the couple's son and daughter-in-law, Len and Heather Thomsen. Some of the Camp Asquam buildings were still standing in 1945 and incorporated into Camp Deerwood. That first season most of the twenty-four campers were students at The Gilman School in Baltimore, with which Thomsen was affiliated.⁷³

Camp Asquam's doctor, Dr. Frank E. Schubmehl, left that camp to run Camp Sherwood Forest, the first camp on Little Squam and in operation from 1903-ca. 1911. In 1912 and under new ownership, it became a canoeing camp for girls known as Camp Winnetaska. Nearby Camp Wawbewawa, a woodcraft camp for boys, operated under the same management.⁷⁴

Camp Wachusett, under the direction of Reverend Lorin Webster, rector of Holderness School, was in operation by 1904. A lithograph of its main lodge on Little Squam shows a large, three-story building with a corner tower—neither primitive nor rustic. Between 1904 and 1928, teachers from St. Paul's School ran Camp Aloha on Mooney Point, which featured a rigorous college preparatory program.⁷⁵

Girls' camps were far fewer in number and are less documented. The first girls' camp at Squam was St. Catherine's-in-the-Mountains, which coincided with the early wave of boys camps in the mid-late 1880s and was sited near White Oak Pond. In 1902 Pinelands School for Girls opened on Big Squam, based in the former Sturtevant Tavern on NH Route 25B in Center Harbor with waterfront on Dog Cove. Despite its name, the camp allocated less than an hour daily to tutoring, filling up the rest of the day with a wide range of outdoor activities including horseback riding. It was another thirteen years before the next girls' camp opened. Located on High Haith, Camp Asquam (no relation to the defunct boys' camp) differed from Squam's other camps, in that it occupied a former private rustic camp, The Jungle.⁷⁶

Squam's organized camps played a consequential role within the larger community. Many summer residents were first introduced to Squam while attending camp. After summers spent at the lakes, untold numbers of campers returned to stay at a hotel or boarding house, rent a house, purchase a

⁷² Sandwich Historical Society, 1939: 7; Carley, 2004: 157; Hengen, "Beede Farm," 2012. Sawyer worked at Stone and Webster, where he was likely acquainted with Edwin or Laurence Webster whose father had recently purchased land in Holderness. Sawyer himself purchased a farm on Range Road and erected a summer house, not far from Camp Hale. Sawyer's successor as camp director, Thomas P. Beal, was also a summer resident at Squam.

⁷³ Platt, 1994: 31, 159-60; Maynard & McCarthy, 1995; Thomsen, ca. 2002. Thomas Farnam, heir to a railroad fortune and former Camp Asquam camper, purchased the Camp Asquam property at auction in 1910 and leased it to Camp Woodcrest. When that camp closed, he remodeled some of the buildings and converted the site into a hunting and fishing lodge. Before he died in 1943, the land went to Yale.

⁷⁴ Platt, 1994: addendum; Carley, 2004: 198. Given that half of Camp Asquam's campers shifted to the newer camp, it appears that Camp Sherwood Forest also played a role in Asquam's demise.

⁷⁵ *NH Farms...*, 1904: 13; Campbell, 1980: 36-37; Carley, 2004: 200.

⁷⁶ Carley, 2004: 198-99.

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farmhouse or acquire land to build a new summer house, thus initiating a lifetime of regular visits to the area. That trend continues to this day.

Most importantly, the rustic nature of camp buildings, emphasis on outdoor living and activities that revolved around the lakes and mountains, and the love and respect for the natural landscape that were an integral part of what campers experienced as children became experiences and values that were transferred to their adult life at Squam and thus had a dramatic impact on how the lakeside community evolved. Campers returned to the area as seasonal or permanent residents because the scenic beauty and unblemished viewshed stayed largely unchanged. The peaceful, natural setting that captivated them as youngsters prevailed when they returned as adults. That trend, too, continues to this day.

Specialty Camps

Two of the organized camps at Squam had a particularly directed focus. In 1910, Allen H. Daugherty opened the Holderness Summer School of Music for Girls. Sited on four acres of waterfront in Bennett Cove that was part of the Edward Bennett Farm, the camp consisted of a dormitory, lodge and around eight small studios each equipped with a piano and fireplace. The camp welcomed both day and boarding students to its ten-week term. Daugherty, a graduate of the Boston Conservatory, taught piano, while two women gave instruction in voice, theory and music history. Like Camp Asquam, the music camp had its own farm after 1922, when it acquired the entire 150-acre Bennett Farm property and installed new equipment into the dairy. The camp closed ca. 1928.⁷⁷

Harvard's Engineering Camp was altogether different from Squam's other camps and thought to be unique for its time.⁷⁸ The eleven-week camp opened in 1901 under the aegis of Harvard's engineering department to complement school-year college lectures with summer fieldwork. Each summer up to 150 Harvard students from various departments arrived at the 700-acre compound in Moultonborough. Though students slept in tents pitched on platforms, the camp had a wide range of buildings for dining, recreation, faculty housing, post office, lectures and drafting work. For forty-five years, the camp's large tripod capped East Rattlesnake, used for triangulation exercises and invaluable for the map of Big Squam created by students in 1903-04.

After a quiz immediately upon rising, students spent the morning in a lecture followed by a swim. Squam's high elevations and lengthy vistas proved the perfect classroom for afternoons of surveying and laying out a hypothetical railroad bed with appropriate grades and curves. Evenings were spent in another lecture and mechanical drafting, generally working on the day's data—all made possible by the electrified lecture and drafting rooms. On Sundays students walked into Center Harbor or Center Sandwich, or took boats around the lake, often to visit relatives or friends who summered at Squam. More than a few Squam families just enjoyed having the college boys to dinner and socializing with them. Only a canoe ride away, the weekly square dances at Rockywold-Deephaven Camps were a favorite activity. For those fortunate enough to own a car, Meredith was a popular destination. The camp ran continuously from 1902 through 1941 with only a brief break

⁷⁷ "Holderness Summer School," 1922.

⁷⁸ *NH Farms*...., 1904: 13

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during World War I.⁷⁹

Rockywold-Deephaven Camps

The most influential and long-lasting of any organized Squam camp is Rockywold-Deephaven Camps. The list of summer and permanent residents who were introduced to Squam through Rockywold-Deephaven Camps, either as a child or adult, is voluminous. More than 110 years after its founding, the camp continues to be deeply entrenched in the Squam community.⁸⁰

Its roots go back to June of 1897, when Alice Bacon, teacher, author, philanthropist and daughter of a minister and leader in the antislavery movement, opened Deephaven Camps off Pinehurst Road in Holderness. Miss Bacon was introduced to Squam the previous summer which she spent at Pinehurst Camp just east of where Deephaven would be located. Pinehurst Camp was owned by the Rev. Hollis Burke Frissell, chaplain and later president of Hampton Institute, one of the nation's first schools of higher education for African Americans and Native Americans. The Institute was also where Miss Bacon had been teaching since 1883. For decades, the link between the Institute and Rockywold-Deephaven Camps was intricate and inseparable.

Bacon was so taken with Squam that before she left Pinehurst, she purchased adjacent land to open a camp for families. Her underlying philosophy was to bring people steeped in the intensity of their professional and urban lives to Squam for a summer immersed in simplicity and nature. To that end, she built a lodge, kitchen/dining room with a tent roof, one or two cottages and pitched tents for the rest of the guests. One early guest described Deephaven as an "ideal place for nature lovers to live a sane and delightful life in the woods." Her guests included many who were well known in public life, or in academic, ministerial and literary circles, yet at camp, they were all equals. Jobs in the kitchen and dining room went to students from the Hampton Institute, who constituted much of the staff for sixty years. On weekend nights, the students entertained guests with spirituals or gave public concerts in surrounding towns.⁸¹

When Bacon took a two-year leave to teach in Japan, her close friend, Mary Armstrong stepped in to run the camp. Armstrong was the widow of General Samuel Armstrong, founder of the Hampton Institute, and where she taught alongside Bacon. Mrs. Armstrong not only ran Deephaven in Bacon's absence, but bought adjacent land to start her own family camp, Rockywold, in 1901. The two friends ran the two similar camps side-by-side until Bacon's death in 1918. The following year, Armstrong acquired Deephaven Camp and joined them under one management, while retaining their separate identities. (In 1946 they were incorporated as Rockywold-Deephaven Camps.) Each camp still maintains separate lodges, libraries, dining rooms and kitchens, offices, ice houses and beaches, but shares recreational facilities, such as tennis courts, ball fields and the playhouse, maintenance buildings and some staff quarters.

⁷⁹ Rudenberg, 2004; Durfee, 2001; Carley, 2004: 201-02.

⁸⁰ Among the more subtle ways Rockywold-Deephaven Camps has affected the culture of the lake was its rule instituted a number of years ago that limited the horse power of boats landing at the camp docks. Many guests continued to abide by the rule after purchasing their own places on the lakes.

⁸¹ Thorn, 1997: 23.

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Rockywold-Deephaven enjoyed numerous links to the Squam community. Alice Bacon's nephew, Nathaniel Bacon, was an early summer resident on Shepard Hill. Her sister Ellen married Henry Closson, one of the young men who built Squam's first private camp, Nirvana, in 1879. Closson became a strong supporter of Camp Chocorua. Mrs. Armstrong's husband, General Armstrong, spent a week at Camp Chocorua in 1887. Their daughter Edith married Winthrop Talbot, founder of Camp Asquam. Arthur Howe, Sr., Rev. Frissell's successor at the Hampton Institute, married another Armstrong daughter, Margaret; together they took over daily management of Rockywold-Deephaven Camps in 1949.

After cottages replaced tents, quarters at Rockywold-Deephaven Camps remained simple and rustic. Cottages were built entirely of indigenous materials and fitted out with porches, staircase railings of birch logs, fieldstone or brick fireplaces with split-log mantels, painted-pine floors, and furniture fashioned from birch saplings. No two cottages were alike. Though most snuggled the shoreline, trees and dark colors ensured they were nearly invisible from the lake.

Rockywold-Deephaven Camps today remain virtually unchanged in appearance and traditions. Most of the early cottages and other buildings remain in use. Ice is still cut on the lake each winter, stored in ice houses and placed in an ice chest found in each cottage during the summer. While buildings have been electrified and plumbing brought indoors, the wooded grounds with their network of dirt drives and paths remain free of any lights. Cottages lack telephones and locks. Guests and staff return year after year. Campers continue to engage in traditional, low-impact sports, games and activities, drawing on the resources around them.

Commerce

Squam's growth in tourism and summer visitors provided a critical boost to a local economy that was otherwise stagnant, if not in decline. Existing businesses—discussed in Context I—enjoyed broadened markets, and new businesses and employment opportunities opened up. The camp and cottage boom brought jobs and money to the area, particularly in construction and real estate. Most of the lumber for Squam's camps, cottages and other buildings came from the Kusumpe Lumber Company in Ashland, which sent it to building sites via barge across the lake.

Squam's large estates required dozens of workmen and masons to construct buildings and roads, as well as managers to run the farm operation, carpenters to repair and maintain buildings and gardeners to oversee the grounds. At one point, the Coolidge estate was the largest employer in Sandwich. For years, it employed James S. Rogers of Sandwich, a trained forester and engineer, and Frank W. Morrill to oversee construction operations. Youth camps were a source of seasonal employment for cooks, nurses, maintenance men, carpenters and so forth. At Camp Asquam, Ezra Perkins, who ran a livery stable in Center Harbor, provided horses and lessons for the girls.⁸²

In addition to the more visible sources of employment generated by summer people, there were jobs for firewood suppliers, market gardeners, livery services, caretakers, boat building and repair

⁸² Sandwich Historical Society, 1939: 16.

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services, and real estate agents.

In the 1890s, a few commercially operated boats started to provide passenger service and commercial freight delivery around the lakes. Boats brought people, food and other goods to camps around the lake and took raw lumber to Ashland's sawmill. Some boat operators harvested ice during the height of winter. One such business, run by Alphonso Smith who also operated a store, was based in Sandwich Bay; Smith is believed to be the first to drive a mechanical boat on Squam, in 1890. He sold his blocks of ice to local and summer residents on the lakes and barged goods to and from Ashland.⁸³

In 1902, the Asquam Transportation Company began providing freight and passenger service on both lakes. Its wharf and station house were built just above the Ashland dam, at the start of navigable waters on the Squam River, and a second wharf was built in Holderness village. To enable a stop in Sandwich, it leased a small piece of land at Sandwich Landing, where it constructed a wharf with freight house. The company's incorporators were two Ashland businessmen and a Concord lawyer, but its stockholders were nearly all summer residents. Local boatbuilders constructed the company's passenger and freight boats, and the federal government awarded it the contract to provide mail service around the lake. The passenger/mail boats made two trips daily between Ashland and Sandwich, stopping at island and mainland camps along the way. Though the trip took two hours, it was faster, less expensive and more comfortable than traveling overland; the boat service proved popular for summer and year-round residents alike. "Cars were scarce and roads so bad that it was impossible to reach most camps by car. Therefore, since private motor boats were about non-existent, almost everybody depended on the commercial boats for many different services – mail, tourists, groceries, goods from SS Pierce, milk, ice, garbage pick-up, 'church boat'." Handling freight by boat was also far more efficient than horse and wagon.⁸⁴

Asquam's fleet offered moonlight cruises, towed party barges and on Sundays brought worshippers to the service on Chocorua Island. For visitors arriving by train, the company had its own open-air bus to transport them from the depot in Ashland to its wharf. The company maintained two freight vessels chiefly to carry lumber from the sawmill in Squaw Cove at the north end of Big Squam to Ashland's mills. It successfully petitioned the state legislature to raise the height of the bridges at either end of Little Squam Lake to accommodate its fleet. Local residents found employment with the company, as boat crew, wharf attendants and repairmen. The company flourished until ca. 1919, when it could no longer compete with the automobile.⁸⁵

Circa 1903 Plymouth resident Fred Lyman Perkins moved to Holderness village with his wife Emma. Perkins quickly transferred his carpentry skills to boatbuilding. He soon completed the *Oriole*, a sleek 33' craft he rented out with a licensed pilot for tours, picnics, fishing, and moonlight trips; its exceedingly slender width allowed it to navigate the narrow outlet between the two Squam lakes. In addition to boat construction, Perkins provided livery services for people and freight. In 1919 Perkins' wife and business manager purchased the Asquam Transportation Company's wharf

⁸³ Campbell, 1980: 21.

⁸⁴ Pratt, ca. 1970.

⁸⁵ Sandwich Historical Society, 1939: 10; Campbell, 1980: 21-22; Carley, 2004: 188-89, 230.

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in the village and vastly expanded her husband's livery services and pleasure boats rentals. Sometime later, Squam Boats took on the mail route. A job on the mail boat was prime summer employment for a Squam teenager. The mail route ceased in 1969.⁸⁶

The state had long recognized that it needed to improve its road system to accommodate increasing tourism. As early as 1897, Governor Frank W. Rollins likened good roads with civilization as he pointed out the faultiness of New Hampshire's roads. He called for a road system paid for in taxes, rather than in-kind labor, and overseen by road engineers. Better yet, why not establish a state commission to create and build a statewide road system, with scientifically engineered roadbeds and guideposts to both provide directions and indicate nearby points of interest.⁸⁷ In 1910, the state established three state highways to bring people from Massachusetts north into the White Mountains. The central route, the Daniel Webster Highway and present-day NH Route 3, passed through the southwestern section of the Squam viewshed, touching the shoreline of all three of its major bodies of water and coming through Holderness village. In the early 1930s, the state improved and realigned parts of this route in response to ever increasing automobile traffic. Just east of NH Route 175 it removed a curve (Old Ledge Road is the original roadbed) and constructed a stone retaining wall where the road nearly touches Little Squam (in front of the former Shaw Farm, now Squam Lakeside Farm). Closer to Holderness village, the state depressed the roadbed in front of the town cemetery.

Among the more novel mid-20th century enterprises at Squam—and one of the few run by a summer resident—was Judy Coolidge's chicken farm, run from her family's summer farm in Sandwich for more than forty years. Coolidge took advantage of the property's lakefront location to deliver eggs and chicken by motorboat. For a number of years, Will Taylor, an auto-body repairman in Sandwich, helped Judy Coolidge package the birds.⁸⁸

Summertime Community Life

The Squam summer community was unusual in that it did not form and or congregate in a social club. No boat, yacht or country club has ever existed within the Squam community to formally divide up or segregate summer residents from the year-round community. Nor did the summer community erect a showy chapel for Sunday worship services. Shunning the formality of a club, summer residents preferred more informal social interactions.⁸⁹

The lack of such amenities tended to discourage those who preferred a lively social season and proved attractive to those who sought a more quiet, rustic summer retreat. In 1912 Harriet Pratt Going, whose mother had recently died, leaving her and her brother a newly constructed summer camp, sold her half interest in the house and its lot to her brother, preferring the livelier summer community at Ogunquit, Maine.

⁸⁶ Preservation Company, 2005.

⁸⁷ Rollins, 1897: 535-38.

⁸⁸ Brereton, 2010: 207.

⁸⁹ There was the occasional clubhouse, such as the Mt. Passaconaway House on Point Finisterre (Holderness) where a group of young men assembled to fish, boat and socialize, but they were small and short-lived.

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For the most part, those who came to New Hampshire sought natural beauty and a quiet vacation, rather than the heady social life in many summer resorts. This was certainly true at Squam. One writer noted that "...the Asquams are....not so well known as Winnipeseogee; because [they have] not been advertised and developed by any transportation company as the larger body of water has been. This comparative isolation has made it very popular with those who like something like seclusion for their summer homes and with the proprietors of summer camps for boys."⁹⁰ Former president Grover Cleveland offering his perspective from nearby Tamworth in 1904, could have been speaking of Squam.

The beautiful mountain views on every side, the deliciously cool atmosphere, the pleasant rambles and rides, and the charming lakes and streams, within easy reach make a complete list of attractions, while a fair measure of remoteness from the distractions of crowds and business and social activities fittingly emphasize them all.

Besides all this, the people native to the locality are fair in deal, accommodating, and, above all, have sense enough to understand that the people who come there for rest and quiet and their own kind of vacation do not need officious volunteering of attention or uninvited interference; and yet they seem always ready to do what they can to make the summer resident's stay comfortable and pleasant. I think it is the combination of all these things that makes a summer stay in New Hampshire so alluring.⁹¹

Since its founding in 1904, Squam Lakes Association has knitted the lake community together. JSLA, which was started in 1955 by a group of summer residents, offered bi-weekly activities and social events for all ages of youth. Saturday night dances hosted by families around the lake were a particular draw for teenagers.

The closest Squam has ever come to a resort camp is Rockywold-Deephaven Camps. Though a private family camp, Rockywold-Deephaven Camps has functioned as a community-wide gathering spot, drawing non-guests to its grounds and activities. Unlike most resort facilities, however, Rockywold-Deephaven Camps was—and still is—seeped in a simple, rustic, low-impact, traditional experience.

Squam's many youth camps were an integral part of Squam's social life. Residents attended sporting events, fireworks, theatrical productions and so forth at camps, and campers participated in local activities. College students at the Harvard Engineering Camp were regular guests of summer residents around the lakes, and Rockywold-Deephaven Camps welcomed them at its weekly square dances. Campers at Algonquin often took their meals at nearby True Farm.⁹²

Squam's only organized summer institution was the Chocorua Island Chapel Association, formed in 1903 on Chocorua Island (also known as Church Island). The Association grew out of Camp

⁹⁰ *NH Farms...*, 1913: 24.

⁹¹ *NH Farms...*, 1907: 15.

⁹² Carley, 2004: 198.

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Chocorua, the former boys' camp on the island.⁹³ Five summer residents—two academics, a rector, an organist and a lawyer—were founders. Its name, given to both the island and institution, as well as the former camp, was derived from the distant view of Mt. Chocorua. The open-air chapel, still going strong after nearly 110 years, epitomized the Squam lakeside culture with its understated, rustic appointments; deep respect for and commitment to the health and beauty of the lake; and spirituality drawn from the surrounding scenery. The only means of getting there was—and is—by boat, yet services drew several hundred people. In inclement weather, Rockywold-Deephaven Camps, whose history was closely intertwined with that of the Association, loaned its recreational building for services.

The Association drew Sunday ministers from within the community, both summering clergymen and ministers of neighboring churches, as well as from afar through personal connections. The United States Senate chaplain and the bishops of Texas and Arizona preached here in the mid-20th century. Episcopal and Unitarian ministers prevailed in the early years, but by mid-century ministers from many Protestant denominations led services. Ultimately, the Association became a purely ecumenical organization.

Squam's summer and year-round communities have always intersected in a variety of ways. Old Home Day was a particularly strong unifying activity. Begun in 1899, Old Home Day was designed as both an economic boost and a town reunion. Governor Frank Rollins envisioned the celebration as a means to lure bright, talented former residents back to their childhood homes on a regular basis in the hope they might ultimately purchase a summer home and take an interest in their native town. The program was a natural complement to the state's Farms for Summer Homes venture. An instant success, it drew locals and summer people together. Sometimes, summer residents even spearheaded the annual event. Reverend Chester Howe of Lynn, MA, who had a cottage on Diamond Ledge Road, headed Sandwich's committee in 1939. (He and his wife also hosted Sunday evening sings, attended by village and summer people.) One accomplished summer resident, when contacted at his winter residence about serving on the upcoming summer's Old Home Day committee, replied he was terminally ill and might not live to see another summer. "But please," he said, "keep my name on the roster. I flatter myself that my obituary will be printed in the *New York Times*, and of all the boards and honors that will be mentioned, none is dearer to me than my memories of baking beans for Old Home Day." In Sandwich Camp Hale campers have a long-standing tradition of participating in Old Home Week's sports day.⁹⁴

Recreation

Low-impact recreational activities have always defined time spent at Squam. The first recreational sailboat to venture into the waters of Big Squam was *Lotos*, handled by Ernest Balch and launched the same summer he founded Camp Chocorua. Ever since, the lake has been a focus of all types of summer sports—swimming, sailing, canoeing, waterskiing. Big Squam's many islands have been

⁹³ Two sisters and three brothers-in-law of Camp Chocorua's founder were deeply involved in the Association's formative years.

⁹⁴ *Old Home Day*, 1998: 11; Sandwich Historical Society, 1940: 15; 1999: 21.

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popular destinations for picnics. In 1907 an ambitious lake carnival, billed as the first annual, filled the waters with some 200 boats, while those hotels and cottages fitted out with electricity lit up the shoreline.⁹⁵

The turn-of-the-20th century was the era of croquet, tennis and golf; a clay tennis court was a common feature on a family camp property. At least two country estates incorporated a small golf course into the grounds. Edwin Webster installed a nine-hole golf course at his estate, and Leonard Tufts had a golf course at Keewaydin. A third golf course was in a pasture overlooking White Oak Pond. Most hotels and some boarding houses offered bowling, tennis and/or croquet, and those with sufficient land, such as the Mount Livermore Hotel, included golf.

Most of the wealthier families kept horses at Squam. The Websters, Coolidges and Wests enjoyed the extensive trail system behind them in the Squam Range. Some of the bridle trails were abandoned town roads. A carriage road went to the summit of Red Hill. The mountains around Squam were riddled with hiking trails, an enormously popular activity.

Other leisure activities—music, art, lectures, ping pong—left less obvious marks on the Squam landscape, but were widely pursued. Some camps, as well as Rockywold-Deephaven Camps, had small studios for the arts on their property. Many were purpose-built, but others were converted from an older building, such as an ice house or district schoolhouse.

Though winter visits to Squam were far less frequent, hardy souls did take advantage of the roster of winter sports so accessible here. Skating, sledding, skiing, snowshoeing and ice fishing drew locals and seasonal residents alike outdoors. With the lake frozen, it was far easier to reach shorefront camps; just spending the night in a camp where the sole source of heat was a fireplace or stove tested one's stoutheartedness. The more adventuresome took treks into the mountains, staying overnight in an unheated cabin or shelter.

One of the most influential American cartographers of the 20th century was based at Squam. As a teen in the 1920s, Bradford Washburn accompanied his family to Rockywold-Deephaven Camps. While there he cajoled fellow Rockywold youth to assist him in constructing a cabin and lookout tower atop the 2,220' Mount Morgan close by the camp property. The group also laid out the Cliff Trail to the summit, where the "hotel" could accommodate up to four guests nightly. In 1963 Washburn, by then the first director of the Boston Museum of Science and a summer resident at Squam, completed the first accurate chart of the Squam Lakes.⁹⁶

⁹⁵ Campbell, 1980: 21, 28.

⁹⁶ Carley, 2004: 211-212. Washburn's father, Henry, was Dean of the Episcopal Theological School in Cambridge and a regular preacher at the Chocorua Island Chapel. Washburn himself made his first map in 1924 while at Rockywold, a chart to locate bass and perch. Washburn became a distinguished mountaineer, but was likely introduced to mountain climbing while staying at Rockywold.

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Philanthropy

Philanthropy, both publicly known and private undertaken, has always run deep within the Squam community. Philanthropy and conservation have been inseparable in the shaping of Squam's lakeside character. The community, and in particular Holderness, has benefited from Webster family philanthropic acts in a number of ways. After Holderness lost its town library to the fire of 1906, Frank G. Webster and his son Laurence contributed a total of \$3,000, or three-quarters of the costs to construct a new library.⁹⁷ When the Mount Livermore Hotel burned in 1923, the Webster family acquired its land. In 1963 Frank G. Webster II, son of Laurence J. and his grandfather's namesake, donated the hotel's beach to the Town of Holderness, an early instance of providing some public access to Big Squam. Three years later, Webster purchased and donated the recently shut down Holderness Inn and extensive surrounding acreage to the newly established Squam Lakes Science Center.

In Center Harbor, the Dane family made its mark. In 1916, Ernest Dane arranged to pay for the first paving of NH Route 25B, also known as Dane Road and which passed through the heart of his 5,000-acre estate. The first public plowing of town roads occurred in 1926 with the use of Dane's own caterpillar tractor and operated by his own crew. The state's new steel fire tower and warden's cabin atop Red Hill (Moultonborough), both equipped with a telephone line, were constructed in 1927 through his largesse. Edward Dane, son of Ernest, and his wife donated the land for the town's new municipal building, built in 1970. The family was also responsible for restoring the town pound on NH Rt. 25B.

Philanthropic works associated with summer residents in Sandwich include Mrs. Dean Mathey's gift of the town beach in 1959, a spot close by Squam Lake Road where previous owners had long allowed swimming. Dennison Slade was an important benefactor of the Sandwich Nursing Association. Among the many ways the Coolidge family contributed to the town were its major donations to the new town hall. J. Randolph Coolidge, Jr. provided architectural plans gratis when Sandwich decided to build a new library. Native son Alfred Quimby matched his generosity with a substantial bequest for the library (as well as for local schools and sports).⁹⁸

More than a few social reformers, men and women, sought retreat at Squam, and many continued their causes for the benefit of the lakes community. In 1920, Alla Foster, who built a summer house on Diamond Ledge Road, spearheaded the founding of the Sandwich Women's Club, which took up many local social causes. Sandwich Home Industries, founded in 1926 and modeled after the pioneering Boston Arts and Crafts Society, was the brainchild of Mary Hill Coolidge who, with her architect husband, J. Randolph Coolidge, Jr., had recently retired in Sandwich after years of summering at Squam. The new organization sought to revive and promote traditional women's handicrafts through training, exhibits and sales to summer visitors. Its success led directly to the establishment of the League of New Hampshire Arts and Crafts five years later. Mary Coolidge was also deeply involved with starting the local chapter of the Red Cross.

⁹⁷ At the time of the fire, the library was housed in N.B. Whitten's Store. The replacement building, the first purpose-built library for the town, continues to serve it today.

⁹⁸ Sandwich Historical Society, 1936: 11, 1939: 10, 13, 30-31; 1995: 190.

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Many philanthropic acts were far less public but nonetheless profound, such as George and Dorothy West's provisions of produce, meat and dairy products to local families in Holderness during the Depression or designating Sunday collections from the Chocorua Island Chapel Association to charitable causes around the region.

Protecting Squam

The extraordinary integrity of the landscape that continues to define Squam is directly attributable to groundwork laid more than a century ago. Since the early 20th century, conservation-minded families, several with large holdings such as the Websters, Coolidges, and Danes, have characterized the Squam community. Vast swaths of the Squam watershed and beyond remain undeveloped, with several large tracts put into conservation easements over the past fifty years. Not only did ownership remain relatively stable, but the tradition of land stewardship became a multi-generational phenomena, a significant factor affecting the landscape as that shared tradition of stewardship and low-impact use has led to the permanent protection of a significant portion of the Squam watershed and the establishment of an ethos of conservation that is common throughout the Squam community.

The pressure to develop Squam has been no different than that experienced at nearly all sizeable lake communities in New England. Aside from the stability in ownership, some of Squam's lack of development was due to sheer accidents of history. The railroad never reached the shores of Big Squam, Little Squam or White Oak Pond. The proximity of the far larger Lake Winnepesaukee, which could have had a detrimental ripple effect at Squam, instead absorbed large numbers of visitors that otherwise might have come to Squam. A proposed road around Little Squam to open up its entire shoreline to camps, cottages and hotels never occurred.

An early instance of land protection undertaken by an individual in the greater Squam area was Susan B. Keith's acquisition of the Cow Cave/Beede Falls area in Sandwich in 1926 which was set aside as nature sanctuary. Within the Squam watershed, the first tract of protected land to a non-profit was in 1953, when the 157-acre Chamberlain-Reynolds Forest in Center Harbor was established for the public benefit. In 1963, Frank Webster donated seven acres of land to the Squam Lakes Conservation Society for use as a Holderness town beach. Over the next few years, Rockywold-Deephaven Camps and the Morris family donated land encompassing over two miles of shore line and the peak of West Rattlesnake, establishing a trend that would eventually result in 25% of the Squam watershed land in permanent protection; much of this land is within the watershed.⁹⁹

In 1905 a group of summer residents incorporated the Squam Lake Improvement Association (now Squam Lakes Association) to clean up the lake and influence unchecked tree harvesting.¹⁰⁰ Its first

⁹⁹ Virtually all of the protected land has occurred through non-profits without government assistance, another unique characteristic of Squam.

¹⁰⁰ The five incorporators were Frank G. Webster and his son Laurence J., Joseph Howland Coit, Oliver W. Huntington and Concord lawyer Allen Hollis. The organization's present name dates from 1961 when "lake" was made plural to recognize the inclusion of Squam's other bodies of water. ("Improvement" was dropped in 1947.)

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action was to obtain a legal ruling concerning the amount of water that passed by the Ashland Dam. Built in 1856 by a cotton and woolen company far downstream in Lakeport and later sold to local businessmen, the dam was subject to leaking. Furthermore, when water was let out to power the mills, it impacted those living on the lakes. Low water levels affected water quality, fish stock, recreational boating and even the ability of the Asquam Transportation Company to operate. The affected parties settled, agreeing to share the cost for repairs; the dam owners agreed to limit weekday water flow and cease all discharge on Sundays.

SLA's early work coincided with efforts at the state level regarding water quality. As early as 1906, the State Board of Health addressed water purity in the five towns around Squam, prohibiting pig pens, stables, and privies within seventy-five feet of the high water mark and outlawing any boat with a "ship-closet."¹⁰¹

In later years, SLA successfully petitioned the state legislature to pass a bill prohibiting houseboats on Squam (1943) and several bills in the 1970s to restrict the speed of boats. In the late 1950s, it defeated a proposed realignment of NH Route 3 over the shoulder of Shepard Hill. It also influenced the outcome of several real estate development proposals, including one that would have created a number of small lots, a marina, and beach in Dog Cove at the south end of Big Squam. Another nearby project proposed hundreds of quarter-acre house lots accompanied by resort facilities that included a lodge—"a large structure, commanding a magnificent view of Big Squam Lake, with a broad terrace that may be used for dining..." When that developer began spreading fill in Sturtevant Bay, the state realized that while ponds and lakes had some protection, wetlands had none. As a result, the project, ultimately defeated on other issues through the combined efforts of town officials and lake residents, directly led to state regulations governing inland waters (1969) and the New Hampshire Wetlands Protection Act, passed in 1978.¹⁰²

The Coolidge family protected large portions of their land at the northeast end of Big Squam in the late 1990s. Their example led the Webster family, with its thousands of acres, including islands and much of the Squam Range, to soon follow suit. By 2012, these two families alone were responsible for over 4,000 acres of protected land around Squam.

SLA has long advocated for conservation and effectively took over the stewardship of the 157-acre Chamberlain-Reynolds Memorial Forest in 1960. More recent activities included acquisition of two islands, Moon and Bowman, in 1986 and 1993 respectively, Belknap Woods, ninety acres at the foot of Dog Cove in Center Harbor, and Cotton Mountain in 2008.

The Squam Lakes Conservation Society was formed in 1960 to fill a need for an organization devoted exclusively to land protection and conservation. Similar to the lake association, it was summer residents—Frank Webster II, William S. Barnes, Dorothy West and Harold J. Coolidge, Jr.—who were behind the new conservation society. Its first acquisition was the Holderness Town Beach, given by Webster in 1963. During that same decade, Five Finger Point at the north end of Big Squam was donated to the University of New Hampshire, as were two tracts of land on West

¹⁰¹ Campbell, 1980: 63.

¹⁰² Campbell, 1980: 62-63; Carley, 2004: 262-63; Squam Lakes Association files.

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Rattlesnake. The Squam Lakes Conservation Society and its partner organizations have affected the permanent conservation of 103 tracts of land, totaling about 7,500 acres and over 20 miles of shoreline. As a result, with a quarter of the watershed protected, Squam enjoys more protected land than any other large-lake watershed in the Northeast. It is also highly unusual for its size in that there are no marinas on Big Squam, nor any large-scale commercial buildings anywhere on the shores of the lake. At night, its shores are nearly dark, with only the occasional muted light glimmering through the trees.¹⁰³

Three significant mapping projects have complemented the conservation efforts. The map produced by Harvard Engineering School students in 1903-04 was the first detailed map of Big Squam. In the early 1960s, Bradford Washburn surveyed and took depth soundings of the lake with the help of his wife, Barbara, and volunteers from the community, completing the first comprehensive chart of Big Squam. And a decade later, he completed a detailed topographical map of the Squam Range. Today, SLCS uses a sophisticated Geographic Information System to keep track of natural communities, land ownership, and many other features.

¹⁰³ As of early 2012, 25% of the Squam watershed land and its shoreline is in conservation. In the early 2000s, SLCS initiated an innovative campstead easement program as a means to extend the concept of protected landscape by introducing a means to manage building alterations, scale of new construction and landscape features along the Squam shoreline.

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F. ASSOCIATED PROPERTY TYPES

Outline of Property Types & Sub-Types

Dwellings

Camps

Cottages

Village Dwellings

Farmhouses & Farmsteads

Country Houses

Country Estates

Organized Camps (Youth, Specialty, Rockywold-Deephaven Camps)

Hostelries (Taverns, Inns, Hotels, Boarding Houses, Tourist Cabins & Motels)

Commercial & Civic (Stores, Garages, Boat Houses, Boat Shops, Tea Rooms, Library, Town Hall)

Commercial & Civic (Schools)

Religious (Churches & Chapels)

Recreation (Trails, Bridle paths, Boathouses, Town Beaches)

Sites & Stone Walls (Cemeteries, Burial Grounds, Foundations, Walls)

PROPERTY TYPE: Dwellings

In 1980, there were an estimated 500 camps and cottages on the shores of the Squam lakes, all built over a period of 110 years. As of 2010, Big Squam alone still had approximately sixty-nine camps and cottages, including twenty or so on islands, that were constructed prior to 1920. They are distributed all around its shoreline. The distinction between camp and cottage is often blurred and very subtle.¹⁰⁴

The term “camp” at Squam is widely applied. It can refer to a small, rustic cabin, a two-story, multi-room house or a cluster of seasonal buildings. A common characteristic of all camps is the emphasis on rusticity. This is achieved in a variety of ways: the use of unfinished or semi-finished and generally locally harvested materials; buildings that blend into the natural setting; buildings of eclectic design; buildings intended solely for summer use; and buildings that convey back-to-basics living.

By contrast, a “cottage,” while it may share many of the characteristics of a camp, has more of a traditional house form and is typically, but not always, sited away from the water.

¹⁰⁴ Campbell, 1980: 64; Brereton, 2010: xiv. The figure of sixty-nine camps and cottages excludes the dozens of cottages at Rockywold-Deephaven Camps. The number of shoreline camps and cottages at Big Squam that were built after 1920 and are extant, as well as the number of inland camps and cottages, is unknown. Neither is the number of early camps and cottages on Little Squam and White Oak Pond.

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Camps

Physical characteristics

Most Squam camps were built without formal plans and do not adhere to an architectural style. They are most typically located on the shorefront, but sometimes set in the woods or on a hillside. Some are on islands in Big Squam. Shorefront camps face toward the water and were traditionally approached by water. The road approach often brought one past outbuildings to a back entrance into the kitchen. Driveways are seldom paved, unless made necessary by its steepness. It is not uncommon for the driveway to stop far short of the camp; owners carried luggage, groceries and even people by wheelbarrow or other means; at Camp Ossipee, it was by means of a hay elevator placed on the ground. Lots on which camps were located lack formal landscaping; instead, natural vegetation, ledge, boulders, railings of saplings, footpaths and boardwalks characterize the land. Buildings are sited to harmonize with and cause minimal disturbance of the landscape. While a small clearing is usually found around the camp, a few trees are left close by the building; sometimes a tree grows through the porch or a large boulder protrudes through the floor. Even when camps are sited close together, the natural vegetation provides well-screened visual buffers for a sense of privacy and isolation.

Camps were built from local materials often harvested from the land. They are one, sometimes two-story, wood-frame structures clad with wooden siding, such as clapboards (sometimes rippled), shingles, board-and-batten, or novelty siding. They sit on ledge, or footings of stone, granite or concrete; instead of cellars, they have crawl spaces. The land around or under them was not graded to accommodate the building. Seldom architect-designed, they were more typically cobbled together over time, as need dictated; sometimes the original camp, such as that on Laurel Island, became fully engulfed by later additions. They have chimneys—typically brick or fieldstone—to ventilate interior stoves or fireplaces, the chief source of heat for these uninsulated, seasonal buildings. Rafter tails are exposed along the eaves. Posts, brackets, railings and other details are often fashioned from logs or twigs, usually with bark left on. Field granite or sawn logs serve as entry steps. Dutch doors were popular for shutting out unwanted critters, while allowing air circulation. Window sash, in the form of double-hung, casement and sliding, is divided with muntins, to frame views and reduce glare from the water. Some sash completely drops down into an opening in the wall. Some window openings lack sash altogether, but have only a screen and an exterior wooden shutter for storms or off-season buttoning up. To ensure buildings blend into the shoreline woods, exterior materials are painted dark or earthen colors or left to weather.

The more rustic camps have roughly finished interiors, with exposed interior framing and open stud walls with blocking that double as shelves. Window seats, fieldstone fireplaces and sleeping porches are common features at all camps. Sometimes one needs to go outdoors to pass between rooms or head to an upper level. Few camps lack a lakeside porch, and most have back porches by the kitchen, as well. Front porches function as extensions of the living room, nearly seamlessly merging outdoors and indoors. It is not unusual for camps to be furnished with chairs, tables and bookcases made from saplings and twigs or to have interior details fashioned from logs, twigs or saplings. Another characteristic, though less common feature, are walls that can be lifted and hinged to stay open.

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Most camp properties included secondary resources such as bunkhouse, guest house, maids' cabin, studio, sermon hut, playhouse, bathhouse, boathouse, pump house, shed, garage, wood shed, well house and ice house, as well as tennis court and/or dock. At least one extant camp consists solely of small, single-purpose structures that included a kitchen, living room and sleeping cabins. While these outbuildings were usually purpose-built, they often change function over the course of years. Camps that were part of a family enclave tend to have more secondary resources, which were often shared among owners.

Associative characteristics

Squam camps are associated with the Summer Influx context: they represent Squam's summer residents in the late 19th century and are among the first summer dwellings built at Squam. Throughout the years, camps continued to be a common domestic building type. They are the epitome of rusticity, reflecting the emphasis on low-impact construction so as not to mar Squam's extraordinarily beautiful natural surroundings. Camps are potentially eligible under National Register Criteria A (Entertainment/Recreation) and/or C (Architecture).

The oldest extant camp, Wonalancet on Long Island, was built in 1882. The oldest mainland camps are thought to be Mt. Passaconaway House (1886) on Point Finisterre (Holderness) and Camp Pinehurst (1888 or 1889) on Pinehurst Road (Holderness). By 1890, camp construction had taken off, and dozens were built each year on Big Squam, Little Squam and White Oak Pond through at least the mid-20th century. (Squam's smaller ponds saw little or no construction activity.)

Camps also reflect patterns of settlement at Squam. Farmers often sold their shorefront land to summer people to build camps on. In other instances, summer residents acquired the entire farm and added a camp close to the water to be used by the family, guests or both. Camps were erected as single property units, within family enclaves, as part of a cluster linked socioeconomically or (and far less frequently) within a formal subdivision. As families expanded, they often added more camps to the property or purchased abutting lots to accommodate younger generations.

Registration requirements

A camp should retain integrity of materials, setting, workmanship, feeling and association. Since camps often lacked an initial design intent and were altered and/or expanded on a regular basis, integrity of design is less important than integrity of materials, setting, feeling and association. Similarly, location can be compromised, as camps were frequently relocated either within a property or to an altogether different site. Intended as a seasonal structure, it is unlikely that a camp adapted for year-round use would retain sufficient integrity to be eligible.

Squam camps may be individually eligible for the National Register or eligible within an historic district. A camp and its outbuildings or a camp that is comprised of several small, single-purpose structures that are mutually dependent on each other will ordinarily be nominated as an individual property. If a camp was historically accompanied by outbuildings, they should remain with the cottage in sufficient numbers to interpret physical interrelationships and dependencies. (Outbuildings that are no longer associated with a camp will not ordinarily be eligible on their own.) A single camp on an island will usually have boundaries that include the entire island, as the setting is integral to its eligibility. A definable group of camps will generally be nominated as a

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district.

Cottages

Physical characteristics

A cottage may share many of the characteristics of a camp, but it has more of a traditional house form and is typically, but not always, sited away from the water. Historically, cottages on elevated sites to take advantage of more distant lake and mountain views. (An obvious exception are the many shorefront cottages at Rockywold-Deephaven Camps.) Lots on which cottages are located sometimes incorporate nominal formal landscaping (areas of lawn or garden), but just as often rely on the natural vegetation and terrain. If the land around or beneath the cottage was graded, it was minimally so.

A cottage is usually a 1 ½ or two-story building constructed in a single building campaign. While some cottages were designed by architects, most were the work of a local builder. Later additions were typically designed to complement the original design, rather than informally added. Cottages are nearly universally wood-frame with walls clad with clapboards, shingles or novelty siding. They sit on more substantial foundations than camps and might have a cellar. Native fieldstone was often used for chimneys, foundations and on porches, where it appears on posts and parapet walls. Rafter tails are often exposed along the eaves. Posts, brackets, railings and other details are usually sawn or turned wood. Entry steps are usually granite or wood. Dutch doors were popular for shutting out unwanted critters, while allowing air circulation. Window sash, in the form of double-hung, casement and sliding, is divided with muntins, to frame views and reduce glare from the water; single-pane sash is rare and usually flanked by a double-hung or casement sash window. Some sash completely drops down into an opening in the wall. Because cottages were typically not shorefront property, they may have lighter or contrasting exterior color schemes. When sited near the water, they have dark or untreated exteriors to ensure they blend into the shoreline woods.

Cottage interiors can be roughly finished, with exposed interior framing and open stud walls with blocking that doubles as shelves, or more finished, with plaster walls and ceilings. Cottages exhibit many of the same features as camps: window seats, fieldstone fireplaces and sleeping porches are all commonly found. Like camps, few cottages lack a porch, and most have back porches by the kitchen, as well. Similarly, it is not unusual for cottages to be furnished with chairs, tables and bookcases made from saplings and twigs or to have interior details fashioned from logs, twigs or saplings.

Like camps, cottages were often accompanied by outbuildings, such as bunkhouse, guest house, studio, sermon hut, playhouse, servants' quarters, boathouse, bathhouse, ice house, pump house, wood shed, well house, spring house, garage, as well as tennis court and/or dock.

Associative characteristics

Cottages represent Squam's initial summer residents and many of the first summer houses built at Squam. Thus, they are associated with the Summer Influx context. Over the years, cottages continued to be a common domestic building type. Cottages are potentially eligible under National Register Criteria A (Entertainment/Recreation) and/or C (Architecture).

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The first cottage within the Squam viewshed was built in 1870 on Shepard Hill. By the 1890s, there was a flourishing cottage community on that hill. Throughout the remainder of the 19th century, cottages were the primary form of dwelling erected throughout Squam. The first cottage overlooking White Oak Pond was built in 1881 and on Little Squam in 1898.

Like camps, cottages reflect patterns of settlement at Squam. Farmers often sold their shorefront land to summer people to build cottages on. In other instances, summer residents acquired the entire farm and added a cottage close to the water to be used by the family, guests or both. Cottages were generally erected as single property units, but sometimes as part of a cluster linked socioeconomically or (and far less frequently) within a formal subdivision. There may also be cottages that comprise a family enclave.

Registration requirements

A cottage should retain integrity of location, design, materials, workmanship, feeling and association. Some loss of setting can be tolerated, particularly for cottages on main thoroughfares, but key landscape features should be intact. Though intended as summer residences, cottages can tolerate some degree of alteration due to winterization far better than camps, but to remain eligible, they should continue to convey their seasonal character. Similarly, additions and minor alterations would not affect eligibility if they do not affect the historic design—or if the addition or alteration has achieved significance in its own right.

Squam cottages may be individually eligible for the National Register or eligible within an historic district. A cottage and its outbuildings would ordinarily be nominated as an individual property. If a cottage was historically accompanied by outbuildings, they should remain with the cottage in sufficient numbers to interpret physical interrelationships and dependencies. (Outbuildings that are no longer associated with a cottage will not ordinarily be eligible on their own.) A definable cluster of cottages related through architecture and/or social history, such as those on Shepard Hill, will generally be nominated as a district.

Village Dwellings

Physical characteristics

A village dwelling is less a building type than a building use in that it was a dwelling for a year-round town resident. Village dwellings were erected in a range of architectural styles and building types. They are primarily located within the vicinity of Holderness village.

Associative characteristics

Village dwellings are associated with the Settlement & Development context as they reflect the continuous development and activities of the year-round local community. Residents of these dwellings may have been employed in one of the local or regional industries, businesses and/or been engaged with civic affairs. They may have been self-employed or employed by a summer resident. Village dwellings will be eligible for the National Register under Criteria C (Architecture).

Registration requirements

A village dwelling should retain integrity of location, design, materials, setting, workmanship, feeling and association. They will most likely be individually eligible. If a village dwelling was

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historically accompanied by significant outbuildings, such as a barn, they should remain with the dwelling, particularly if the outbuilding was integrally tied to the function of the property. (Outbuildings that are no longer associated with a dwelling will not ordinarily be eligible on their own.)

Farmhouses & Farmsteads

Physical characteristics

A farmhouse is the dwelling historically occupied by a farmer or farm family. It can be a detached house that lacks agricultural outbuildings, a detached house that retains agricultural outbuildings, or part of a connected farmstead that might also include an ell, shed and barn. A farmstead is a farmhouse, together with its agricultural outbuildings, whether or not the outbuildings are attached to the farmhouse.

Both a farmhouse and a farmstead can include its associated agricultural lands or exist as a single building that has lost its historic setting. A farmhouse as a single building may still be accompanied by a barn, shed or garage. Farmhouses and farmsteads are scattered throughout the Squam viewshed. Since they were generally built prior to the summer influx, they are located on early roads, some since discontinued as public ways, and are typically sited close to the road.

Some of Squam's farmhouses and farmsteads retain most or all of their architectural features that date to the property's use as a farm. Others were enlarged and/or remodeled in the late 19th or 20th century by summer people using it just as a summer home. Virtually all of Squam's farmhouses are 1 ½ story or 2 ½ story, wood-frame structures clad with clapboards or wooden shingles. (Brick farmhouses are rare.) The farmhouses may have been built with the oversight of a master builder, but they were almost never architect-designed; however, an architect may have been involved in any late 19th/20th century remodeling. Some farmhouses have recognizable architectural styles, such as Georgian, Federal, Greek Revival and Italianate, but many are vernacular interpretations of a style or a representative of a building type, such as a gable-front dwelling or a connected farm building.

Associative characteristics

Squam's farmhouses and farmsteads represent the backbone of the area's economy from the period of earliest settlement through much of the 19th century—the Settlement and Development context. At the outset, most farms were located on hills, located high above lake for drainage and a longer growing season. By the second quarter of the 19th century, they were sited at lower elevations and closer to the lakes. They hold memories of early settlers and reflect settlement patterns that were oriented around farm neighborhoods that generally included a district schoolhouse and burial ground. Some farmsteads served as taverns or inns.

Farmhouses and farmsteads are also intricately tied to the Summer Influx context. Many became boarding houses, where urban residents were introduced to healthy, rural life and fed produce and dairy products from the farm. At least one farmhouse evolved into a boarding house and later into a large hotel. Numerous farmsteads were purchased for summer houses. Squam's farmsteads were part of a major state program that promoted the purchase of abandoned farms throughout the state for summer homes. The success of that program had a direct impact on Squam's environment, as it

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rescued not only the buildings, but often kept the surrounding land from reforestation. Some farmsteads were only minimally altered and today retain a high degree of their original character, while others were dramatically altered in the 20th century through remodeling, major additions, removal of outbuildings and even relocation of buildings.

Registration requirements

There are many examples of all types of farmhouses and farmsteads throughout the Squam viewshed. An eligible farmhouse or farmstead should retain its character-defining features, whether they are from its agricultural period (the Settlement & Development context) or from later alterations linked to summer residency (the Summer Influx context).

If a farmhouse or farmstead is associated with only the Settlement & Development context and retains its primary agricultural outbuildings and associated lands, it may be eligible under Criterion A (Agriculture), as well as Criterion C (Architecture). To be eligible under Criterion A, the property should retain reasonable levels of integrity of design, materials and workmanship, and high levels of integrity of location, setting, feeling and association. It does not need to be a functioning farm, but its character as such needs to be retained. Sufficient surrounding land should be included to convey the property's agricultural history. When considering integrity of design, architectural features as well as the functional interrelationship of buildings to each other should be taken into account. To be eligible under Criterion C, the property should retain a high level of integrity of design, materials, workmanship and feeling, but may tolerate a lesser level of location, setting and association.

If a farmhouse or farmstead is associated primarily with the Summer Influx context and retains its primary agricultural outbuildings and associated lands from that era, it may still be eligible under Criterion A (Agriculture) if its farm operations continued while the property was used as a summer house. Whether or not farm operations were suspended, the property may be eligible under Criterion A (Entertainment/Recreation). Eligibility under Criterion C (Architecture) may occur if the property retains its character-defining features from its period as a summer property. Under any scenario, the property should retain integrity of location, design, materials, setting, workmanship, feeling and association.

If a farmhouse or farmstead has lost its agricultural outbuildings or its associated lands, it cannot be eligible under Criterion A (Agriculture). Conversely, if only the outbuildings and some lands survive, they may be eligible under Criterion A (Entertainment/Recreation) for their role in contributing to the bucolic landscape that attracted summer people.

If the farmhouse served as a boarding house, its setting would be a key component of its significance and should retain integrity. (While the presence of outbuildings associated with the boarding house would add to its significance, they are not as critical as the setting.)

Most farmhouses and farmsteads will be nominated as a single property. If they are part of a larger farm neighborhood, it may be nominated as an historic district that would include all of the buildings and applicable associated lands.

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Country Houses

Physical characteristics

A country house is a substantial dwelling that was built primarily as a summer house. It could have been newly constructed for the owner, or it could have evolved from an early farmhouse that was enlarged and remodeled into a comfortable summer house. A few of Squam's country houses were part of a country estate (see below), but most were accompanied by only a few outbuildings, such as a barn, carriage house, playhouse, garage, ice house or wood shed.

A country house is not usually located on the shorefront, but sited on a hillside to take full advantage of expansive views over the lake and toward distant mountain ranges. Despite the distance of the main house from the water, the property historically usually extended to the shore, giving direct access to the lake for recreational and transportation purposes. In such instances, there was a boathouse and often a bath house by the water. The grounds of a country house were expansive and usually included some formal landscaping, such as gardens, terraces, double stone walls, gate posts, garden ornaments and ponds in the vicinity of the house. A tennis court was a common amenity.

A newly constructed country house was invariably designed in a recognizable architectural style, most frequently the Colonial Revival, Shingle or Craftsman styles; there are a few examples of the Swiss Chalet style, as well. The primary outbuildings were frequently designed in the same style to complement the house. While only a few country houses have attributed architects, it is more than likely that an architect was involved for all of them. Most of Squam's country houses were of wood-frame construction, but some are brick or stone. Even the grandest of the country houses, however, were not flamboyant, and they were usually painted or stained in muted or dark colors which further minimized their size. Unlike camps and cottages, country houses had fully finished interiors, with plenty of space for the family and their help. The house might have been marginally winterized with a furnace or separate, heated wing to retreat to in colder months.

Associative characteristics

Squam's country houses are associated with the Summer Influx context and represent the lakes' coming of age as a summer destination. By the time the first country house was constructed in the 1890s, summer people had been putting down stakes at Squam for more than twenty years. Over the next forty or fifty years, more than a dozen country houses were scattered around the area, most of them overlooking Big Squam. The height of country house construction occurred between 1899 and 1930. Country houses were a different approach to rural living—the opposite end of the spectrum from camp life. Though many who spent time at a country house considered it camping. Country houses will be eligible for the National Register under Criteria A (Entertainment/Recreation) and/or C (Architecture).

Most of Squam's country houses were built for businessmen, and many headed well-known companies. It is possible that a country house could be eligible under Criterion B, if it can be shown that the person associated with the property made demonstrably important contributions within an historic context; the property is the primary property associated with that person's productive life; and the property continues to reflect its appearance during that period.

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Registration requirements

A country house should retain integrity of location, design, materials, setting, workmanship, feeling and association. The nominated property should include associated outbuildings, any designed landscape features and sufficient land to convey its historic setting. While associated outbuildings, especially those designed in the same style as the main house, are an important part of the property, their loss does not necessarily undermine the overall eligibility of the property, if the architectural integrity of the main house is high, and its setting is largely intact.

Country Estates

Physical characteristics

A Squam country estate was comprised of one or more main houses—often a country house—accompanied by a range of outbuildings and located on extensive acreage that generally included a mix of formal landscaping, orchard, fields and woodland. (The Coolidge Estate, comprised of many and a wide range of scattered dwellings but mostly camps, was an anomaly.) The main house was sited on a hillside to take advantage of views over the lake and toward distant mountain ranges. Despite the distance of the main house from the water, the property generally extended to the shore for access to the lake, both for recreational and transportation purposes. The main house on country estates was almost always designed by an architect, though a specific architect cannot always be attributed. Some main houses were enlarged and remodeled farmhouses.

Country estates always included a number of outbuildings, most typically garage, guest house, studio, playhouse, barn, stable, well house, spring house, power house or ice house. A bath house, boathouse, pump house, and dock might be found near the water if the property included shore frontage.

Most of Squam's country estates included a working farm with agricultural outbuildings, such as a barn, stable, silo, poultry house, sap house and slaughter house. Older farm buildings were sometimes left standing and modified to suit the new owner, but more often they were replaced or supplemented with more modern agricultural buildings.

The grounds of a country estate, even if a farm, almost always incorporated some formal landscaping in the form of gardens, terraces, double stone walls, approach roads, gate posts and so forth. Other amenities on the grounds might include a golf course, tennis court and bridle trails.

Associative characteristics

Seven properties in the Squam viewshed qualify as full-fledged country estates, ranging from several hundred acres to 8,000 acres. Country estates are associated with the Summer Influx context. They represented the grandest form of living at Squam, reflecting the desire to escape the city and use one's wealth to live comfortably in a rural setting. While by most standards, life on a country estate was far from rustic, it was all relative, and owners sometimes called their house a camp or cottage, reflecting a social fashion to live a simpler, rural life.

Country estates also represent the decline of agriculture in late 19th century New England, as young men left family farms to work in the city or move West where land was cheap and far more fertile. With so many abandoned or marginally active farms in the Squam area, it was not difficult to

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purchase a number of contiguous older farms. Farms on country estates employed modern agricultural techniques and were overseen by a year-round farm manager. They were of an entirely different ilk than the earlier subsistence farms.

Finally, country estates represent the shift from a local, subsistence agrarian economy to one revolving around summer visitors, a phenomenon repeated throughout New Hampshire's lake and mountain areas, where stunning scenery and fresh country air lured visitors.

Country estates will be eligible for the National Register under Criteria A (Entertainment/Recreation) and/or C (Architecture). It is possible that a country estate could be eligible under Criterion B, if it can be shown that the person associated with the property made demonstrably important contributions within an historic context; the property is the primary property associated with that person's productive life; and the property continues to reflect its appearance during that period.

Registration requirements

A country estate should retain integrity of location, design, materials, setting, workmanship, feeling and association. It should retain its main house and a high proportion of its supporting structures to be eligible in this property type. While it does not need to retain all of the acreage associated with it historically—many country estates have been subdivided to accommodate later generations of the family—it should retain sufficient land to convey its design (relationship of buildings and site features to one another) and setting, including key historic landscape features.

Organized Camps (Youth, Specialty, Rockywold-Deephaven Camps)

Physical characteristics

Organized camps at Squam are comprised of a collection of buildings that housed a variety of primarily single-purpose activities, such as sleeping, eating, crafts, music, tutoring, games, infirmary, bathrooms, administration and maintenance. At Rockywold-Deephaven Camps, there are more than sixty guest cottages scattered around the grounds. A camp also includes recreational structures, such as tennis courts, ball fields, basketball courts, outdoor fireplaces or fire pits, outdoor amphitheaters, swimming docks and pavilions. Historically, some camps included working farms with agricultural outbuildings.

The setting of a camp was as much a part of its offerings as its facilities. With rare exception, Squam camps were located on the lakeshore or, in two instances, on an island. Farther away from the shoreline, the property was primarily woodland crisscrossed with footpaths. Camps lack formal landscaping; instead, natural vegetation, ledge, boulders, railings of saplings, footpaths and boardwalks characterize the land. Buildings are sited to harmonize with and cause minimal disturbance of the landscape.

Buildings at an organized camp are wood-frame, seasonal, rustic structures clad with clapboards, shingles or board siding. They are perched on stones, stumps, ledge, or cement footings and lack cellars. Porches are common and feature posts and railings fashioned from saplings and branches.

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Larger buildings, such as a lodge or dining hall, usually have a fieldstone fireplace and chimney. Window sash, in the form of double-hung, casement and sliding, is divided with muntins, to frame views and reduce glare from the water. Some sash completely drops down into an opening in the wall. Some window openings lack sash altogether, but have only a screen and an exterior wooden shutter for storms or off-season buttoning up. To ensure buildings blend into the shoreline woods, exterior materials are painted dark or earthen colors or left to weather. By the mid-20th century, new camp buildings were often more utilitarian and less rustic in appearance.

Associative characteristics

Organized camps have had deep and integral ties to Squam since 1881 and fall within the Summer Influx context. Big Squam hosted the founding of the nation's first youth camp, Camp Chocorua in 1881. Since then, at least fifteen youth camps have operated at Squam, as well as an engineering camp for college students, a music camp and a large family camp. Some lasted for years and years, some folded after a few years, and three remain in operation today—two youth camps and the family camp, Rockywold-Deephaven. Organized camps are tied to the Summer Influx context are potentially eligible as National Register historic districts under Criteria A (Entertainment/Recreation) and/or C (Architecture).

Many summer residents were first introduced to Squam while attending camp. Some camps were closely aligned with Squam's hotels—children attended camp, while their parents were hotel guests—and throughout their history, most camps were intertwined with Squam's social life. They also shared a close relationship with Squam's traditional agricultural community, which sold fresh milk and vegetables for campers' meals. A few camps operated their own farm, though never for long.

Most importantly, the rustic nature of camp buildings, the emphasis on outdoor living and activities that revolved around the lakes and mountains, and the love and respect for the natural landscape that were an integral part of what campers experienced as children became experiences and values that were transferred to their adult life at Squam and had a dramatic impact on how the lakeside community evolved.

The role of Rockywold-Deephaven Camps at Squam is immeasurable. More than any other camp, Rockywold-Deephaven has been responsible for bringing people from across the country to Squam, where many ultimately purchased or constructed their own place. Rockywold-Deephaven was also instrumental in early land conservation at Squam; in 1963 the camps and the Morris family donated the peak of West Rattlesnake and more than two miles of shoreline, thus establishing a trend that has led to 25% of Squam's watershed in permanent protection.

Registration requirements

Squam's three extant organized camps are all on Big Squam: Camp Hale, Camp Deerwood, and Rockywold-Deephaven Camps. Camp Hale and Rockywold-Deephaven have each been part of the Squam community for more than 110 years. Camp Deerwood, founded in 1945, occupies the site of a boys' camp established some sixty years earlier.

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To be eligible for the National Register, an organized camp should retain a high level of overall integrity, both with respect to individual resources (buildings, structures, sites and objects) and their relationship to each other. The nature of camp buildings—quickly constructed and roughly finished—makes many of them short-lived. While a camp can tolerate a certain number of replacement structures, there should remain a core of buildings that are more than fifty years old and retain sufficient integrity to express the architectural character of the camp. Replacement structures should continue the previously established architectural idiom. Since a camp is comprised of a wide range of buildings, each with express functions, an eligible camp should retain a similar range of purpose-built structures. The setting of a camp, both with regard to its surrounding landscape and the placement of buildings in relation to each other, is a key piece of its character and should retain a high level of integrity.

Research and fieldwork have established that Rockywold-Deephaven Camps is eligible for the National Register. Similar work needs to be undertaken to assess eligibility for Camps Hale and Deerwood.

At Camp Deerwood, some buildings erected for the earlier Camp Asquam were incorporated into the newer camp. The infirmary, schoolhouse, Aristocracy Hall and parts of Patrician Palace are examples. Further investigation would determine whether the farmhouse occupied by Camp Asquam director, Winthrop Talbot and his wife, called Ingleside and adjacent to the camp, would be a contributing resource to the camp nomination. While these cited resources are unlikely to be eligible individually, they potentially expand the significance of Camp Deerwood, which itself includes a number of buildings that have reached the fifty-year mark.

Vestiges of no-longer functioning camps also remain, such as the lodge at Camp Groton and the dormitory and lodge at Holderness Summer School of Music. There may be similar surviving resources from other camps around Squam. If it can be demonstrated that the camp was of exceptional significance and its sole surviving resource is sufficient to convey that significance, it might be eligible. Even if the resource lacks sufficient integrity to be eligible for its associations with an organized camp, it may be eligible under a different property type, such as a camp or cottage.

Hostelries (Taverns, Inns, Hotels, Boarding Houses, Tourist Cabins & Motels)Physical characteristics

Squam's hostelries take on many forms—tavern, inn, boarding house, hotel, tourist cabin and motel—and represent all periods in Squam's evolution. All but one type of hostelry were located on primary transportation routes. Eighteenth and early 19th century taverns were placed on stage roads and turnpikes, late 19th and early-mid 20th century hotels on NH Routes 3 and 113, and 20th century roadside cabins and motels primarily on NH Route 3. Even the 1881 Asquam House on Shepard Hill was on the original route of Route 3, before that route was diverted to run around the base of the hill. Boarding houses are the sole exception to location on well-traveled roads. They were almost always in farmhouses and thus sited on early roads, but not necessarily a busy route.

Taverns, inns and boarding houses were sometimes placed in purpose-built structures, but more

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often they evolved from farmhouses. Taverns and inns would have had a barn or stable on the premises for horses, carriages and wagons.

Most boarding houses were in farmhouses, but some morphed from taverns. They were usually sited on hillsides that afforded a view. To accommodate the visitors, the farmhouse was frequently enlarged, often by adding a second story onto an ell, and virtually always with a spacious front porch for relaxing. Boarding houses usually housed between ten and twenty guests, though some advertised space for forty. (The distinction between hotel and boarding house was often blurred.) Since fresh produce and dairy products were a key attraction, the property generally included a barn and open fields. One exception was The Alves, which was set far back from the road and right on the shorefront of Big Squam. (Only three boarding houses are known to have been sited right on a lake.)

Each of Squam's four large hotels was a wood-frame structure with a lengthy porch for socializing and enjoying the view. Two, the Asquam House and Mount Livermore Hotel, were purpose-built structures, while Holderness Inn and Pease Estate evolved from boarding houses that expanded several times. Gambrel and mansard rooflines were usual on all of these buildings; the Mount Livermore featured several towers that called attention to the building, as well as offered distinctive guest rooms. Each hotel was at least two stories high, plus living space under the roofline. Asquam House, Mount Livermore and Holderness Inn offered guests a choice of rooms in the main building or in an auxiliary cottage. All of the hotels offered a variety of recreational facilities and had shorefront land for swimming, boating and fishing. They also each supported a farm that provided guests with local produce and dairy foods.

The vast majority of the roadside cabins and motels around Squam were located along NH Route 3, as it passed through Ashland and Holderness. Many were on the shores of Little Squam and others in close proximity to White Oak Pond. Three were on NH Route 113, in or near Cotton Cove of Big Squam. Some operations began as cabins and later added a motel. Cabins and motels were single-story, wood-frame buildings located on the shorefront. A cabin cluster consisted of identical or near-identical cabins, usually sited in a line or arc; accompanying motels sometimes matched details, but were more often visually unrelated.

Associative characteristics

All types of hostelries reflect centuries of travel through the Squam area. Taverns and inns typically catered to travelers passing through, en route to other towns, but also served as important town gathering spots, social and civic events. They represent the Settlement and Development context and are potentially eligible for the National Register under Criterion A (Domestic) and/or C (Architecture).

Hotels and boarding houses reflect the emergence of Squam as a destination for summer visitors. Cumulatively, Squam's four hotels could house upwards of 500 guests. Many hotel guests returned summer after summer; sometimes their children attended one of Squam's youth camps. The hotels served as a key introduction to Squam, and numerous guests ultimately leased, purchased or acquired a private camp or cottage. Like taverns before them, hotels also served as neighborhood gathering spots, fostering friendships among guests, summer people and year-round residents. They

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provided employment to locals and sponsored festive activities. Boarding houses were more low-key enterprises, but similarly won the allegiance of their guests. Host families became like real family, and social connections were retained after guests acquired places at Squam of their own. Boarding houses provided a different sort of economic opportunity: they allowed farm families to expand their income and find ready markets for their products.

Tourist cabins and motels speak to the increased use of automobiles and a new approach to tourism. By the 1920s, auto travel was commonplace, and improved roads offered faster and far more comfortable trips. Instead of needing to spend a full month or season at one spot, travelers could now move around readily, staying at a different place each night. The auto opened up vacation travel to the middle class, who lacked the time and funds to stay at a fancy hotel, but found cabins and motels suited to their lifestyle. Furthermore, cabins with their own kitchens offered independence from hotel or boarding house cooking. All told, at least twenty-two cabin clusters and motels have served the Squam viewshed over the years, and several remain going concerns.

Boarding houses, tourist cabins and motels represent the Summer Influx context and are potentially eligible under Criteria A (Entertainment/Recreation) and possibly under C (Architecture), as well.

Registration requirements

None of the four hotels at Squam remains in operation, and only one survives: the main section of the Holderness Inn. (A wing was removed in 1986.) Located in the center of Holderness, it was listed in the National Register in 1984. Though the inn's barn and up to three guest cottages also survive, they are not part of the National Register listing, which could be amended to include them.

Remnants of Squam's other hotels remain, including the barn that accompanied the Pease Estate on the west side of NH Route 3 opposite Little Squam Lake and near the covered bridge in Ashland; stone gate posts and a dated rock that were part of the Mount Livermore Hotel, and its beach, now the Holderness Town Beach; and at least one cottage that was built for the Asquam House. None of these hotels has sufficient resources and integrity to be eligible for the Register. Surviving cottages or camps may be eligible as an example of a cottage or camp property type, but not for their prior association with the hotel. A surviving barn would not be eligible for its association with a hotel, but might be eligible as part of a larger farmstead.

Taverns and boarding houses may be eligible if they retain integrity of location, design, materials, setting, workmanship, feeling and association, with an emphasis on retention of materials and features that express their role as a hostelry.

Tourist cabins may be eligible if they retain integrity of location, design, materials, setting, workmanship, feeling and association. A cabin court may tolerate some loss of cabins, but the aggregate still needs to convey the extent of the cluster and physical relationships to each other, as well as to any natural features, such as lake shore or view, that were an important component of its operation. If eligible solely under Criterion A, a cabin cluster can tolerate minor alterations and additions, but should retain character-defining features, such as porches, chimneys and any distinctive architectural details, as well as historic materials. Motels may be eligible if they retain integrity of location, design, materials, setting, workmanship, feeling and association and operated

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long enough to make a mark in the local economy.

Commercial (Stores, Garages, Boat Houses, Boat Shops, Tea Rooms)

Physical characteristics

Commercial buildings include, but are not limited to, stores, garages, boat houses and boat shops, and tea rooms. None are known to predate the 1880s. They have a wide variety of forms, reflecting the nature of the business carried out within. Stores were wood-frame, domestically scaled structures with display windows set in molded frames facing the road. Early 20th century garages were also of modest proportions and often incorporated architectural details to minimize their commercial function. Garages had one or more vehicular bays on the front.

Associative characteristics

Most of the commercial buildings within the Squam viewshed are concentrated in Holderness village, reinforcing its importance within the community, while simultaneously underscoring the lack of commercial development outside the village.

The stores in Holderness village were all in operation for many years, reflecting a stable market at least during the summer months. The village also supported two early automobile garages that signified increased interest in auto travel; in addition, the garages served as a hub of local community life. Several boat shops and livery services operated out of the village and elsewhere within the area. A short-lived phenomena were tea rooms. The village had three in the 1920s and '30s.

Registration requirements

It is unlikely that most commercial buildings in Holderness village will be eligible for the Register due to lack of integrity. A building should retain its character-defining features, such as storefront, garage bays, fenestration, porch and parapet, and clearly express its historic function to be eligible. Many were evaluated in 1988 as part of a survey undertaken for NH Department of Transportation in connection with road improvements (and on file at NH Division of Historical Resources) and found ineligible.

However, with the information provided in this multiple resource documentation form, some, such as Davison's Garage, may now be found eligible due to their significant role within the local community. Another example is Piper Store, unquestionably the area's best example of an historic commercial property. While its market was closely aligned with summer people, it is more representative of the Settlement and Development context. The building retains a high level of integrity and significance and is probably eligible under Criteria A (Commerce/Trade) and C (Architecture).

Commercial structures, such as wharves, landings and boathouses, are not likely to be individually eligible, unless associated with a business that had a demonstrably significant impact on the local economy. The tea rooms functioned for too short a period to be eligible, but the buildings they occupied may be eligible for other reasons.

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Holderness village does not appear to be eligible as an historic district due to lack of overall integrity.

Civic (Library, Town Hall, Schools)

Physical characteristics

Civic buildings include the library and town hall/grange in Holderness, as well as schools throughout the Squam viewshed. The library, built in 1909-10, is a one-story, brick structure with granite trim and Classical Revival features that occupies a prominent corner lot in Holderness village. The town hall/grange is a front-gable, wood-frame structure erected in 1829 approximately two miles from the village.

All of the historic schools within the Squam viewshed are 19th century district schoolhouses. They are scattered throughout the viewshed, located on early roads. They are small, one-story structures of both wood-frame and brick construction. Those erected in the second half of the mid-19th century are generally gable-front buildings, often with a band of windows. Historically, they had one or two identical front entrances, placed in the front of the building. An attached or detached wood shed and privy typically accompanied schoolhouses.

Associative characteristics [Significance]

Only the Town of Holderness has civic buildings within the Squam viewshed that other than historic schools. Its town hall has served as such since 1829, making it one of the older town halls in the state that did not originate as a meetinghouse. Its physical and functional evolution mirror many town halls in rural communities. It became a dual-purpose building after the Mt. Livermore Grange finished off the upper floor in the early 20th century. It was not until the late 20th century that all town offices were consolidated here. The library, which did not open until 1911, was the first building devoted to such use in the town. For 100 years it has received heavy use from both year-round and seasonal residents. Its ties to the summer community were imprinted early on, as members of the Webster family, long-time summer residents, provided the bulk of the construction money.

District schoolhouses served all of the towns within the Squam viewshed, many of which had up to sixteen at any given time. They reflect early settlement patterns, as each neighborhood was served by its own school. Holderness village had its own schoolhouse after 1886, incorporating three districts into a single building. All district schoolhouses were supplanted by townwide elementary schools in the early-mid 20th century.

After they were no longer needed for schooling, towns disposed of schoolhouses. They were repurposed for various uses, such as dwellings, historical society headquarters, fire station and so forth. Around Squam, some schoolhouses were acquired by summer residents and used for a studio, guest house and other uses.

Squam's schoolhouses can be associated with the Settlement and Development context and the Summer Influx context. Depending on their use and level of integrity, they are potentially eligible for the National Register under Criteria A (Education and perhaps Entertainment/Recreation), as

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well as C (Architecture).

Registration requirements

The Holderness Free Library was listed on the National Register in 1984. The Town Hall was determined ineligible in 1988 due to some loss of integrity; in light of this multiple resource documentation form, it should be reevaluated.

To be eligible for the National Register under Criterion A (Education), a schoolhouse should retain integrity of location, design, materials, setting, workmanship, feeling and association from the period during which it functioned as a school. Of particular importance are its location (it could be moved while still in school use, but not afterward), design (especially form and fenestration), materials, workmanship, feeling and association. Its setting can be compromised. Associated outbuildings, such as a woodshed or privy, and interior fittings, such as desks, need not be retained, but would enhance its integrity if extant. Most schoolhouses eligible under Criterion A (Education) will also be eligible under C (Architecture).

If the schoolhouse took on another purpose and underwent alterations, it is unlikely it would be eligible under Education or Architecture. However, it may be eligible as a contributing resource on an eligible property, such as a summer house that added a former schoolhouse to the property to use as a sermon hut or a cabin court that added it to use as another unit. If converted to a dwelling, it may be eligible under Criterion A (Entertainment/Recreation) if it were a strong representative of a summer house or under Criterion C (Architecture) if it attained architectural distinction and the conversion occurred at least fifty years ago. The Squam Bridge Schoolhouse in Holderness village was converted to the town's fire station in 1959. When the building was evaluated in 1988, the conversion was too recent to assess its eligibility, but now that the requisite fifty years have passed, the property is worth reassessing.

Religious (Churches & Chapels)**Physical characteristics**

There are four churches and chapels within the Squam viewshed, all in Holderness and all but one within or in close proximity to the village. (The North Holderness Church, relocated to the village and repurposed in 1995, is excluded from this count.) Two of the churches, Squam Village Free Will Baptist (1896-98, now Holderness Community Church), and Sacred Heart (ca. 1900, converted into a summer theater), are modest, wood-frame, gable structures. The Squam Village church has a tower and stained glass windows.

The other two religious properties are summer chapels. St. Peter's-in-the-Mount (1888), is an architect-designed, distinctive stone chapel with a mix of Queen Anne and Gothic features; it was converted into a dwelling in 1978. Chocorua Island Chapel (1903) is an exceptionally distinctive, rustic, outdoor facility still in use.

Associative characteristics

All of the religious properties within the Squam viewshed are directly tied to the social fabric and

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spiritual life of the Squam community. That there were two churches within Holderness village—a Free Will Baptist Church and a Roman Catholic chapel—reinforces the role of the village as the social hub in town. Both are tied to the Settlement and Development context and potentially eligible for the National Register under Criterion A (Religion) and C (Architecture).

St. Peter's-in-the-Mount was erected by and was an integral part of the Shepard Hill summer colony. A seasonal structure, it lacked plumbing, electricity and heat. The Chocorua Chapel Association, formed in 1903 on Church Island by summer people, was—and still is—an integral part of the Squam community. Summer services are led by visiting clergy or ministers of local churches area. The chapel has a distinct rustic, low-key character and is cooperatively run. These two summer chapels are tied to the Summer Influx context and are also potentially eligible for the National Register under Criterion A (Religion) and C (Architecture).

Registration requirements

It is not necessary for a religious property to retain its religious function, but it should at a minimum retain the exterior physical characteristics that convey its historic function to be eligible for the Register under Criterion A (Religion). Such features might be a tower or steeple, fenestration or main entrances. Since the location of a church was an important consideration at the time of construction, religious properties should be on their original site to be eligible. Churches that have been converted and subsequently lost character-defining features may be eligible under a different property type if the conversion occurred more than fifty years ago.

The North Holderness Church, built in 1860 and moved in 1995 to Holderness village to become headquarters for the local historical society, was listed on the National Register in 1986. The Squam Bridge Free Will Baptist Church (1896-98) was evaluated for the Register in 1988 and determined eligible under Criterion C (Architecture). That assessment likely holds unless subsequent alterations have rendered it ineligible; with further research, it may also be found eligible under Criterion A (Religion). Additional research and physical evaluation will determine whether the Sacred Heart Chapel retains sufficient integrity of design, materials and workmanship to be eligible. St. Peter's-in-the-Mount, now a dwelling, is eligible as a contributing resource within the eligible Shepard Hill historic district and may be eligible individually, as well, under Criteria A and/or C, if it retains sufficient integrity of design, materials and workmanship. The Chocorua Chapel Association, which has a high level of integrity, is eligible under Criteria A and most likely under C. (Though the chapel occupies the site of the nation's first boys' camp, even if there were physical remains of it, it would not be eligible in that area due to lack of integrity.)

Recreation (Trails, Bridle Paths, Boathouses, Town Beaches, Fire Tower)**Physical characteristics [Description]**

Trails and bridle paths are found throughout the Squam viewshed and particularly on the slopes of the Squam Range and Red Hill. Many evolved from early roads no longer in use. In such instances, they may be edged with stone walls and pass by cellar holes, burial plots, fields or other types of manmade landscapes. The main trail up Red Hill is a former carriage road, and Mountain Road up Mount Livermore is a former town road.

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Boathouses are always located on the shoreline and often suspended over water. (Because of the threat of invasive species of aquatic plants, in particular variable milfoil, four of the five towns around Big Squam have banned new construction of boat houses that disturb the shoreline.) They range from modest, plain sheds to large, two-story, architecturally distinguished structures. The three town beaches in the viewshed lack any built amenities, such as changing house or stonework.

The one fire tower within the viewshed is a steel structure built in 1927 and set atop Red Hill in Moultonborough.

Associative characteristics

Trails and bridle paths often preserve early roads and reflect settlement patterns. Purpose-built trails can have strong associations with local activities, people or groups. The extensive trail system in the viewshed is a reflection of the 'rusticator' movement and the desire by city dwellers at the turn of-the-20th century to get back to nature. Early campers at Rockywold-Deephaven Camps were avid hikers, as were many of the summer visitors to the area.

Boathouses have been part of life at Squam since the 1880s. They and town beaches are common indicators of summer sports. The Holderness and Sandwich beaches are directly tied to philanthropic efforts.

The Red Hill Fire Tower has been part of the state's fire vigilance system since 1927. Historically, it is also associated with local philanthropy, as summer resident Ernest B. Dane funded its construction, along with a warden's cabin and telephone line. Still used to watch for fires, the tower, which is reached by a number of trails up Red Hill, provides excellent summit views. In more recent years, it has become an icon on a large swath of conservation land that encompasses much of Red Hill. The Squam Lakes Association has been maintaining these watershed trails, totaling about fifty miles in all, for at least eighty years.

Registration requirements

An isolated trail or path will usually not be individually eligible. An exception may occur if the trail marked a key event in local history and acquired strong associations with a person or group that impacted the local community. Trails may be contributing resources on a larger, eligible property.

Boathouses will seldom be individually eligible, but will often be nominated as a contributing resource associated with a camp, cottage, country house, etc. An exception may occur if a boathouse is exceptionally distinctive architecturally and the primary resource with which it was associated is no longer extant or has been sufficiently altered to have lost integrity and eligibility. If the boathouse was associated with a commercial operation, it would be evaluated under that property type. A boathouse can have a new use. If it is nominated as a contributing resource, the assessment of integrity can be limited to its exterior; however, if it is nominated individually, it should retain integrity of its exterior and interior.

Town beaches are unlikely to be eligible, unless they possess some identifiable landscape elements that are distinctive and tied to its use as a recreational facility.

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The Red Hill Fire Tower may be eligible under Criterion A (Entertainment/Recreation, and Politics/Government), as well as Criterion C (Engineering).

Sites & Stone Walls (Cemeteries, Burial Grounds, Foundations, Walls)

Physical characteristics

As a landscape with more than 250 years of historic settlement activity, the Squam viewshed is peppered with the foundations of buildings and structures no longer standing. Sites include, but are not limited to, cemeteries and burial grounds, house and barn foundations, mill foundations and remains of an animal pound.

Most sites, though historically cleared of trees, may now be wooded and difficult to locate. Cemeteries and burial grounds are scattered in great numbers throughout the viewshed. They are generally enclosed by a stone wall and often accessed via an iron or wooden gate. The larger the cemetery, the more formal its enclosure. If set above the road, granite steps will usually lead up to it. All of the cemeteries within the viewshed lack formal landscaping; instead, grounds are covered with moss, pine needles and roots.

Sites associated with residential properties will be located along early roads, including those abandoned many years ago. The site may be limited to the cellar hole or include remnants of stone walls, steps, garden terraces, wells, cleared field or pasture or other built landscape features. Sites associated with 18th and 19th century industrial properties will generally be located along a water source that powered the site.

Stone walls lace the entire Squam landscape. They are dumped, stacked, mortared, chinked, single, double, broad, retaining and topped with barbed wire.

Associative characteristics

Sites and stone walls were a fundamental part of the pastoral, bucolic, rural landscape that attracted summer people to Squam and appealed to their sense of history.

House, barn and mill sites offer information on early road systems, settlement patterns and life styles. Many of the abandoned roads within the Squam viewshed are riddled with cellar holes for dwellings, mills and old burial grounds. Mill sites, most commonly of 18th and 19th century grist and saw mills, speak to the small-scale industry that was sprinkled throughout the area and a necessity of life in a rural community. The remains of an animal pound on Bowman Island is tied to early agricultural practices within the Squam viewshed. If professionally excavated, sites can yield significant data relating to earlier ways of life.

Neighborhood and family cemeteries and burial grounds provide similar information, as well as important genealogical data, the relationships of people and families to one other, the manner of caring for the deceased, early welfare programs (traces of the burial ground for the town poor in Sandwich were still visible north of Taylor Road in 1936—and may still be) and local styles and methods of fashioning grave stones.

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Stone walls inform about agricultural practices, land use, settlement patterns, landscape fashions, local geology. They enclosed fields, pasture and burial grounds. They corralled livestock. They marked lot lines, roads and cow paths. They accentuated the setting of a house.

Registration requirements

In most instances, a site will not be eligible as an individual property, due to lack of significance. National Register criteria specifically omit cemeteries from individual eligibility unless they contain graves of persons of transcendent importance; are highly significant for their design; have a strong association with highly significant historic events; or have the potential to yield information not obtained through usual documentary sources.

Many sites, however, will be eligible for listing as a contributing resource within an historic district. Family burial grounds, town cemeteries, cellar holes and mill sites will frequently fall into this category.

Similarly, an isolated, or even a group of stone walls will seldom be individually eligible. They are, however, an integral and significant component of most landscapes and contribute to the integrity of a property's setting. Thus, they will be contributing resources on a property.

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G. GEOGRAPHICAL DATA

The Squam viewshed includes portions of five towns, Ashland, Holderness, Sandwich, Moultonborough and Center Harbor, in the counties of Belknap, Grafton and Carroll, in New Hampshire. Holderness has the most land area within the viewshed, close to two-thirds of its territory, followed by Sandwich. Only slices of Ashland, Center Harbor and Moultonborough fall within it.

The boundary of the Squam viewshed is defined mostly by the peaks, ridges and other focal points of the natural landscape that are visible from the lakes. In areas where such focal points are less clear, the boundary follows a mix of the Squam watershed limits, town lines, topographical lines, edges of conservation lands and rear lot lines along roads. The southwest corner is defined by the northernmost dam on the Squam River, into which all of the lakes flow. Historically, the dam marked the end of navigable boat traffic.

The boundary is intended to encompass those places and lands where the historical and cultural development of Squam was shaped by the presence of the lakes and the surrounding ring of hills and mountains. It is shown on the accompanying map titled "The Squam Viewshed/National Register Multiple Property Boundary," dated March 2012.

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H. SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

The National Register multiple property documentation form for the Squam Viewshed is based upon a combination of secondary and primary source material and field survey at the reconnaissance level. Two recently completed publications on Squam raised awareness of the distinctiveness and fragility of its cultural landscape and historical resources, paving the way for this National Register project. Both books—Rachel Carley's *Squam* (2004) and Derek Brereton's *Campsteading* (2010)—provided valuable insight for this documentation form into Squam's history, culture and people. Additional key sources included town histories, publications commemorating major anniversaries of places and organizations, Barksdale Maynard's studies of youth camps, the State of New Hampshire's annual editions of *New Hampshire Farms for Summer Homes*, camp guest logs and manuscript histories, Bryant Tolles' *Summer Cottages in the White Mountains* (2000), the Sandwich Historical Society's booklets for its annual excursions, inventory and National Register forms, and historic maps and plans. A comprehensive bibliography follows this section.

The field survey's objective was to drive all public roads and representative private roads, most of which lead to the many shoreline camps, throughout the viewshed. Boat travel allowed visits to a sampling of islands, both inhabited and not. During these excursions, the full range of resources that dot the Squam landscape was observed, and a representative number of individual properties investigated through site visits. Time on the water, coupled with hikes to peaks and ridgelines, defined the limits of the viewshed and the subsequent boundaries of the multiple property area.

After comprehensive research on the development of the Squam communities, two historic contexts were established: (1) Settlement and Development, 1760-1962, and (2) The Summer Influx, 1870-1962, which together embrace the historical, cultural and architectural development of the Squam area over a period of 200 years. (The end date 1962 reflects the National Register program's 50-year cut-off.) The former context envelopes the early settlement period, primary economic activity prior to the arrival of summer visitors, and continued town and community development in the wake of that influx. The latter context discusses why and when summer people came to Squam and their influence on its economy, history, culture, architecture and landscape.

The properties associated with the two historic contexts are wide-ranging and intended to encompass the primary resources that characterize the Squam landscape. Within each context, they are organized by functional type. The discussion on registration requirements is meant to create a filter for future nominations.

Five National Register nominations accompany this documentation form, the first of many that are anticipated to follow. These initial nominations were selected to illustrate primary themes in Squam's evolution, highlight key property types, exemplify how Squam's built and natural environment seamlessly intersect, complement already-listed properties (see list below) and include representative properties from three of the five towns around the lakes. They include two examples of farmsteads established in the early settlement era and later purchased and used as summer homes; an island camp built in the germinal decades of summer visitation and the first property in what became Squam's largest country estate; a country house and boathouse associated with a

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prolific and influential summer family; and a family camp enclave.

**Previously Listed National Register Properties within the Squam Viewshed
(all in Holderness):**

Holderness Inn (1984)

Holderness Free Library (1985)

Holderness Historical Society Building (former North Holderness Free Will Baptist Church, 1986)

Webster Estate (1989)

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SQUAM VIEWSHED BOUNDARY MAP



National Register of
Historic Places



 Squam Viewshed Boundary
 Conservation Areas

Map created by JTurley
Revised March 2012

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: COVER DOCUMENTATION

MULTIPLE SQUAM: The Evolution and Preservation of a Lakeside Community MPS
NAME:

STATE & COUNTY: NEW HAMPSHIRE, Multiple Counties

DATE RECEIVED: 06/29/12 DATE OF PENDING LIST:
DATE OF 16TH DAY: DATE OF 45TH DAY: 08/15/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 64501152

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
NEW MPS: Y

COMMENT WAIVER: N

ACCEPT RETURN REJECT 8/15/12 DATE

ABSTRACT/SUMMARY COMMENTS:

RECOM./CRITERIA accepted
REVIEWER W. S. DeLine DISCIPLINE Historic
Phone _____ Date 8/15/12

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 National Park Service.