

DATA SHEET

United States Department of the Interior
Heritage Conservation and Recreation Service

For HCRS use only

received SEP 26 1979

date entered NOV 7 1979

**National Register of Historic Places
Inventory—Nomination Form**

See instructions in *How to Complete National Register Forms*

Type all entries—complete applicable sections

1. Name

historic

Enfield Shaker Historic District
ENFIELD, NEW HAMPSHIRE, SHAKER COMMUNITY

and/or common

LASALETTE/SHAKER COMMUNITY

2. Location

street & number

Route 4A

___ not for publication

city, town

Enfield

___ vicinity of

congressional district

Second

state

New Hampshire

code

33

county

Grafton

code 009

3. Classification**Category**

___ district

___ building(s)

___ structure

___ site

___ object

 complex**Ownership**

___ public

 private

___ both

Public Acquisition

___ in process

___ being considered

Status occupied

___ unoccupied

___ work in progress

Accessible yes: restricted

___ yes: unrestricted

___ no

Present Use agriculture

___ commercial

 educational

___ entertainment

___ government

___ industrial

___ military

___ museum

___ park

 private residence religious

___ scientific

___ transportation

___ other:

4. Owner of Property

name

THE BREWFIELD TRUST, c/o Rich, May, Bilodeau and Flaherty

street & number

294 Washington Street

city, town

Boston

___ vicinity of

state Massachusetts

5. Location of Legal Description

courthouse, registry of deeds, etc.

Grafton County Registry of Deeds

street & number

Box 208

city, town

Woodsville

state New Hampshire 03875

6. Representation in Existing Surveys

title Historic American Buildings Survey

has this property been determined eligible? ___ yes ___ no

date

1975

 federal

___ state

___ county

___ local

depository for survey records

National Park Service

city, town

Washington

state

DC

(See Continuation Sheet A)

7. Description

Condition		Check one	Check one
<input type="checkbox"/> excellent	<input checked="" type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input checked="" type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input checked="" type="checkbox"/> fair	<input checked="" type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

The Enfield, New Hampshire, Shaker Historic District lies on the west bank of Lake Mascoma along New Hampshire Route 4A. As a Shaker community from 1793 to 1923, it consisted at various times of more than fifty buildings stretched in three contiguous groupings or "families" along four miles of the state highway. As the community changed over the years, the buildings were often moved, combined, altered, or demolished, and when the site was sold to its previous owners, the Missionaries of Our Lady of LaSalette, in 1928 its two remaining families consisted of 42 structures on approximately 1200 acres.¹ At present the land is used in much the same way as it has traditionally been used and thus remains basically unaltered. Fifteen Shaker buildings survive, interspersed with fifteen twentieth-century LaSalette structures.

The Shaker buildings listed in the Enfield Historic District are architecturally or historically significant for their representative features and for a preponderance and sophistication of stone masonry not associated with that geographical area in the nineteenth century.

The approximate northern boundary of the District is indicated by "Shaker Bridge," a steel frame structure built on the remains of a wooden causeway and bridge which had been built by the Enfield Shakers in 1849. Shaker Bridge connects the village of Enfield with the state highway 4A.

Route 4A functions as the major north-south axis of the district, providing visual access to the community. Approaching from the north, the highway runs between the lake shore and Shaker Mountain, which rises immediately to the west. This wooded lakeside gives way to a broad alluvial plain, and its cleared land is the North Family, a complex of five Shaker structures and two LaSalette structures clustered at the road. Although the designation has had no literal currency for half a century, the two remaining groupings of buildings retain the traditional names of "North Family" and "Church Family."

1. North Family Office, 1850.

The North Family Office is a 2-story brick dwelling with two attic stories. It is built on grade and is set with gable end to the road. On this western gable is the marble date stone reading "1850." The Office has a full basement of regular granite, with access from the north, south, and east. It is five bays wide by eight deep, with four eyebrow windows to a side. Forty-one feet and 2 inches wide by 61 feet deep, a two-story enclosed porch has been added to the east and south ends and an entryway to the front (west) door. Shed dormers were also added in the 1930's.² Presently it serves as the residence of the LaSalette priests and brothers.

2. North Family Office Barn, 1847.

This structure, 44 feet wide by 42 feet 6 inches deep, also stands gable end to the road. Built of post and beam construction, it has two stories plus an attic hayloft and full irregular granite basement with access from the north. It has been altered by the introduction of overhead garage doors on its western end and by the addition of a 17 foot by 42 foot 6 inch shed against its southern side. The barn was built to house the North Family's animals and carriages. It is presently used for the LaSalette canning industry.

(See Continuation Sheet #1)

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DESCRIPTION (continued)

3. North Family Cow Barn, 1816.

Forty feet three inches wide by ninety feet six inches long, it is the oldest structure at the North Family. A post and beam structure, it faces south to a built-up grade which provides entrance to its main floor. A ground level floor is accessible from the north. Its interior is partially divided to provide an attic loft that is used for shop space and storage.

4. Vegetable Stand, 1972.

The vegetable stand is a small, gambrel roof structure. The west portion of the roof projects to form an open porch. South of the stand is a small building containing a walk-in cooler. The vegetable stand is actively used during the summer months to sell produce grown in LaSalette gardens.

5. North Family Sheep Barn, 1853.

This structure stands on the west side of the road and was rebuilt from the 1848 Long Woodhouse. A 2½-story wooden frame building 90 feet 11 inches long by 30 feet 9 inches deep, it has been adapted for a number of uses over the years. Although its double entrances are original, its present fenestration and aluminum siding were added in 1957, as was a brick chimney on the southern end. Some original trim and hardware remain. The framing members are exposed in the interior, which currently serves as a cafeteria and auditorium.

6. North Family Dairy and Laundry, 1831.

To the immediate south of the Sheep Barn, this structure, measuring 52 feet 2 inches by 40 feet 2 inches, is traditionally the first stone building in Enfield. Set against the hillside, the building rests on grade with entrances on the front (east), south, and west. It is 3½ stories, 5 by 4 bays, and constructed of ashlar stone. The two former entrances retain their original pent roofs; the latter, at the rear of the second floor, has no entryway enclosure. The building is five bays wide and four deep and was constructed with two brick supporting partitions running the depth of the ground floor. In 1957 they were removed and replaced with columns in order to open up the area. It was at this time that the upper stories were greatly altered: virtually no traces of original woodwork may be found. The woodwork from the room and hallway on the north east corner of the third floor of the building were removed and subsequently installed in a gallery of the Henry Francis duPont Winterthur Museum. The ground floor of the building is presently used as the LaSalette Shrine gift shop. The second floor houses the Shrine offices and residence for the Shrine Director. The third floor is used for apartments.

7. Reconciliation Chapel, 1964.

Reconciliation Chapel is a small A-framed structure located in the LaSalette Shrine area. The south gable end consists of glass and a colorful plastic geometric patterning. The Chapel has a seating capacity of about 40 people.

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DESCRIPTION (Continued)

Located on the approximate site of the North Family sugar house that burned in 1965, the Chapel is presently used for religious services.

8. Our Lady's Chapel, 1958.

Our Lady's Chapel is located directly west of the North Family Laundry/Dairy. It is a long, one story, gable roof building with white, glazed brick veneer walls. The Chapel seats approximately 400 people and is frequently used in conjunction with services held at the Shrine.

The Shrine of our Lady of LaSalette is located directly west of the North Family buildings. The Shrine is a carefully maintained, landscaped area of the mountainside that features a replica of the Apparition of Our Lady in 1846 at LaSalette, France, the Stations of the Cross and the Rosary Walk. Our Lady's Chapel and Reconciliation Chapel are used for services held at the Shrine.

The entire site of the Shrine is bordered to the north with the original Shaker sugar maple bush and with the original hayfields to the west. To the west and south, on Shaker Mountain, are also the remains of the 1842 mountain worship ground, called the Feast Ground, and of the small and short-lived West Family or hill farm, dating c. 1800. To the south are hay fields, and to the east are the former herb and vegetable gardens, now used for farm production. They continue the length of the North Family, and provide visual transition to the Church Family, located a quarter of a mile to the south. On the eastern side of Route 4A between the two families is the Church Family Shaker burying ground, now contiguous with the LaSalette graveyard. The Church Family buildings are located to the south of the North Family and clustered around a westerly bend in the road.

9. Great Stone Dwellinghouse, 1837.

This building dominates the Church Family complex and is the largest Shaker dwelling-house ever built. It is 62 feet high at the peak⁴ and has a gable-front orientation with a date stone reading "1837." It is a regular ashlar structure made of local granite and has four full stories and two attic stories on a slightly raised basement. It includes typical Shaker double entrances on the north and south sides and single entrances on the east and west ends. One hundred feet long by 58 feet wide, it has an original 20 foot by 58 foot open porch supported by six turned granite posts on the east end. The structure is twelve bays by six bays. Its original eight chimneys were combined at the attic story to four, which then emerged above the slate roof.⁵ These were replaced with a single enlarged chimney in the 1930's. The central wooden cupola was rebuilt in the 1840's.⁶ The interior of the building has been modified on the lower floors, although on the upper floors much of the Shaker cabinetwork remains intact.

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DESCRIPTION (Continued)

10. Mary Keane Memorial Chapel, 1930.

Located directly north of and connected by an arcade to the Stone Dwellinghouse, the Mary Keane Memorial Chapel is a monumental and dignified example of Neo-Classicism. Identified by its massive temple form, the east elevation of the granite chapel includes an Ionic tetrastyle portico which supports a full entablature with EUNTES ERGO DOCETE OMNES GENTES inscribed in the frieze and a pediment with low relief figures sculpted in the tympanum. A cross surmounts the pediment at its apex. The facade includes pilasters located directly behind each of the columns and a front entrance surmounted by an elaborate entablature and a round-headed window. Smaller windows are located in the bays flanking the doorway. The portico entablature extends around the entire building and is supported by regularly placed pilasters interspersed with round-headed stained glass windows. The roof is sheathed with corrugated metal roofing. The interior of the Chapel is distinguished by contrasting marble, stained glass windows, mosaic stations of the cross, an elaborate altar, Tiffany-type chandeliers and oak pews. The Chapel has a seating capacity of over 200.

11. The Ministry's Shop, circa 1870.

Built to house the religious leaders of the community, the Ministry's Shop was moved in 1929 400 feet to the west to its present site, just south of the Dwellinghouse.⁷ A two-and-a-half story building three bays wide by two bays deep, it has a two-and-a-half story ell two bays wide by two bays deep at its back (eastern) side. Stylistically the latest Shaker building in the district, the treatment of its window and door openings reflect the Shaker interpretation of Victorian elaboration. Its interior was altered in the 1880's and on a number of subsequent occasions. Presently the building serves as a Shaker Interpretation Center and Museum on the first floor and a residence on the second story.

12. Brethren's East Shop, 1819.

Sited to the north of the Great Dwellinghouse, this structure was moved here in 1834 when the foundation was being prepared for the dwellinghouse.⁸ It is a 2½-story frame structure originally seven by three bays, since altered to the present six by three bays. The LaSalettes remodelled the building to serve as a residence in 1929 and have added new siding and an elaborate cornice. Two jerkin-headed dormers have been installed on the front (south) elevation, and a pedimented wall dormer on the rear face. An enclosed porch has been added to the south, east, and north facades.

13. Brethren's West Shop (Tailor Shop), 1820.

Like the East Shop, this building is just north of the Great Dwellinghouse, having been moved here in 1834. It is a 2½-story frame structure measuring five by three bays and has an entrance to the south. Its doorway is flanked by half-height sidelights and, except for the removal of its chimney and the addition of a shed to the east wall, the exterior is largely unaltered. It was converted to use as a theatre by the LaSalettes.

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DESCRIPTION (Continued)

14. Mary Keane House, 1929.

The Mary Keane House is a two and one-half story hipped roof building located in the Church Family. The residence features generous proportions and an asymmetrical silhouette formed by verandas, dormers and a conical-shaped porch roof. Originally built to house LaSalette benefactress Mary Keane, it presently is used as a convent for nuns.

15. Tardif Hall, 1954.

Tardif Hall is located east of the Stone Dwellinghouse. The three story brick building is rectangular with a flat roof, twelve bays long by three bays wide. The main entrance is located on the south elevation and is distinguished by ashlar surrounds. A simple cross surmounts the roof directly above the entrance. Originally built for the LaSalette Seminary, Tardif Hall contains eleven classrooms including three science laboratories, basement locker rooms and showers, a pottery studio and a darkroom.

16. Church Family Dairy and Laundry Complex.

To the east of the Great Dwellinghouse is this complex composed of three buildings, two of them Shaker-built. The Dairy and Laundry were erected in 1813 and were joined at an undetermined date. In 1825 a second story and attic loft were added to the Dairy, and a ventilating cupola was erected on the roof. In 1833 a large addition was erected on the eastern end of the Laundry with a third story and attic loft being added at the same time.⁹ Both buildings are frame, with wooden clapboard siding, and retain their original twelve-over-eight sash. The exteriors have been modified by the introduction of garage doors, and the interiors now serve as shop areas. The upper stories reflect the remains of such Shaker features as pegboards, built-in cupboards, and interior windows for passing sunlight into isolated interior rooms. A wood shop was appended to this structure by the LaSalettes. The building currently stores heavy equipment and is used as a shop.

17. Church Family Cow Barn, 1854.

This structure stands 300 feet back from the road on the eastern side of the highway. The date of its completion is laid in polychrome slate on the roof. Fifty-two feet 4 inches wide by 141 feet long, it has been modified primarily by the addition of vertical silos at its eastern and western ends and by an application of asphalt siding. A large entrance ramp at the west gives access to the second floor, while a two-story stone entryway opens into its ground level first floor and to its second and subsequent barn lofts. It is used for light agricultural purposes.

18. Church Family Calf Barn, 1855.

This six-bay shed is adjacent to the Cow Barn and opens to the east. It measures 103 feet 8 inches by 22 feet 2 inches. Collapsed by the weight of spring snow in the 1920's, it was rebuilt in the 1930's, using the same post-and-beam construction and the same granite foundation.

(To Continuation Sheet #5)

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DESCRIPTION (Continued)

19. - 21.. Beach Houses, 1950-1970.

The Beach Houses are three small undistinguished wooden structures lining the beach area. They presently are utilized for boat storage and changing rooms for swimmers.

22. - 27. Chalets, 1969.

The six chalets consist of shed-roofed structures of modern design with board and batten exterior sheathing. Each chalet can accommodate up to 80 people and includes a central living room, kitchen, dining room and 18 bedrooms. Visually separated from the remainder of the district by a wooded area, the lakeside living complexes were originally built to house students at LaSalette Seminary. Presently, the chalets house members and guests of the LaSalette community and are central to their economic prosperity.

28. Church Family Machine Shop, 1849.

This stone structure was constructed to replace one which had burned earlier that year. It is a three-and-a-half story structure, set with its gable end to the road, and is four bays wide by six deep. Constructed of variegated coursed rubble, it has regular granite quoins, lintels, cornices, and raking eaves. It is built against the grade, with entrance to the ground floor from the east. There is also a doorway to the second floor from this end and one at the western end. Original fifteen-over-fifteen, fifteen-over-ten, and ten-over-ten window sash remain, although one has been removed to permit passage of a new sheet metal fireplace chimney. The second floor is now used as a gymnasium, and the third floor has been removed to accomodate it.

29. Church Family Hay Barn.

Located to the south across the mill stream is this sixty foot six inch by forty foot six inch barn of post and beam construction. Its ground story has five bays used for storage of farm equipment and is open to the south. A built-up ramp at the west provides second floor access from the hillside to a loft used for hay storage.

In the hills above this barn is a Shaker designed and constructed system of ponds, canals, and reservoirs which still collect and distribute water to the village. Possible archaeological sites, including Shaker mills, barns, and dumps, are located throughout the property. See the accompanying sketch map for other locations.

The former opium and valerian fields below the Church family, now used for vegetable cultivation, continue for half a mile to a stone wall marking the boundary of the former South Family. That 600-acre community was sold by the Shakers with thirteen buildings, four barns, and various other sheds, in 1907.¹⁰ The site is now built up with tract housing and trailer parks and visual deterioration of the district
(See Continuation Sheet #6)

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DESCRIPTION (Continued)

begins immediately. There remains a Shaker cemetery, mill sites, and two Shaker buildings at the site of the South Family, but because of the incongruity of its present state with the still sympathetic use of the North and Church Family complex, the site of the former South Family is not proposed for inclusion in the Shaker Village Historic District. The District is defined at its southern boundary by a stone wall which originally divided the Church and South Families.

Footnotes

- ¹"Building of Shaker Bridge," ENFIELD ADVOCATE, December 2, 1902.
- ²From a photograph in the collection of LaSalette.
- ³Winterthur Museum archives; also, from conversation at Winterthur with John Sweeney in December of 1975.
- ⁴This and all other measurements listed here were made by the form's preparer.
- ⁵JOURNAL OF A TRIP TO THE EASTERN SOCIETIES, Giles Avery, 1843. Collection of the Emma B. King Library of the Shaker Museum, Old Chatham, New York.
- ⁶JOURNAL OF A TRIP TO THE EASTERN SOCIETIES, September 25, 1850. Henry Francis duPont Winterthur Museum Library, Andrews Collection (SA 800), Winterthur, Delaware.
- ⁷Conversation in January of 1976 with Robert Leavitt, Lebanon, New Hampshire; notes by Rev. Daniel Charette in the collection of LaSalette.
- ⁸A HISTORICAL NARRATIVE OF THE RISE AND PROGRESS OF THE UNITED SOCIETY OF THE SHAKERS, ENFIELD, NEW HAMPSHIRE, 1858; manuscript in the collection of the Missionaries of LaSalette.
- ⁹Notes by Rev. Daniel Charette in the collection at LaSalette.
- ¹⁰Prospectus. The Second Family of Shakers at Enfield, New Hampshire." Collection of LaSalette. Also "The Passing of the South Family Shaker Property," THE ENFIELD ADVOCATE, August 21, 1907.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input checked="" type="checkbox"/> community planning	<input checked="" type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input checked="" type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input checked="" type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" type="checkbox"/> social/
<input checked="" type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	humanitarian
<input checked="" type="checkbox"/> 1800-1899	<input checked="" type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input checked="" type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input checked="" type="checkbox"/> invention		<input type="checkbox"/> other (specify)

Specific dates 1793-1929

Builder/Architect

Statement of Significance (in one paragraph)

The land upon which the community now stands was the site of a few poor farms and much unimproved acreage when the local Shakers, who had been living in loose coalition in the vicinity, moved to the western shore of Mascoma Lake in 1793.¹ There they farmed, manufactured, and prospered until their declining numbers compelled them to abandon the place in 1923, and to sell it in 1928.² Their material and spiritual culture remains there, as testimony to their singular and remarkable existence in that place.

Community Planning: The first job of the Shakers was to prepare the site for the eventual purposes which evolved--agriculture, industry, residence, and worship. Orderly rows of buildings were laid out in limited, self-sustaining villages. The rich alluvial soil was cleared, and where the mountain streams had cut ravines on their way to the lake, they were filled with rubble and brush. Miles of drainage ditches were cut throughout the property, filled with field stone, and sodded over.³ The streams were re-channeled to run in areas most compatible with the villages' needs for residential and industrial water. High grounds were planted with apple and maple orchards, and level grounds with vegetable and seed gardens. Less accessible fields were used for hay cultivation and pasture. The entire site was developed in time as one large and virtually self-contained community, and it was able to sustain itself as such long past the years in which similar lands in the area, without the benefit of such successful planning, were being modified for other uses. One measure of its success as a model of community planning is the fact that after fifty years of ownership, its current inhabitants work and live there in a manner essentially unchanged from that which they inherited from the Shakers. They have continued to use the same layout of fields for their crops, have altered the water system scarcely at all, and find the order in the village which was laid out in the 18th century a comfortable and practical place in which to live.

Agriculture: The rich soil along the western edge of the lake provided the Shakers with excellent vegetables, and in time they became famous for their vegetable seed stock and began to peddle it commercially--being among the first of the Shaker communities to introduce that novel practice in the 19th century.⁴ The medicinal herb industry flourished here also, and with the seed industry was able to compete with large firms well into the 20th century with such medicinal preparations as Fluid Extract of Valerian. The herbs grown here were primarily medicinal and were pressed into bricks and retailed locally as well as being wholesaled in the city.

Also produced for sale was the wool from Merino sheep--the Enfield Shakers being among the first to import that breed into this country--and in large quantities, applesauce and cider, maple sugar and syrup, and preserves.⁵ They were famous for their successes in producing onion sets and the current owners report that they continue to use--with remarkable results--the Shaker onion fields. The Shakers in general were noted for their early and enlightened treatment of their animal stock, and 19th century accounts often remark on the progressive attitudes of the farmers at Enfield.

Industry: The other use of the land, and one which was inevitably connected to the Shakers' successes in agriculture, was its varied industry. The community produced

(To Continuation Sheet #7)

9. Major Bibliographical References

Elkins, Hervey. Fifteen Years in the Senior Order of the Shakers. (Hanover, NH: Dartmouth Press, 1853).

Melcher, Marguerite Fellows, The Shaker Adventure. (Princeton: The Princeton University Press, 1941).

10. Geographical Data

Acreeage of nominated property 1235

Quadrangle name Mascoma, NH

Quadrangle scale 15'

UMT References

A

1	8	7	3	0	6	0	0	4	8	3	3	0	0	0
Zone			Easting					Northing						

B

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Zone			Easting					Northing						

C

1	8	7	2	8	2	5	0	4	8	3	1	9	5	0
Zone			Easting					Northing						

D

1	8	7	2	8	5	5	0	4	8	3	3	2	0	0
Zone			Easting					Northing						

E

1	8	7	2	7	9	5	0	4	8	3	3	4	7	5
Zone			Easting					Northing						

F

1	8	7	2	7	8	2	5	4	8	3	4	0	7	5
Zone			Easting					Northing						

G

1	8	7	2	8	2	0	0	4	8	3	4	4	2	5
Zone			Easting					Northing						

H

1	8	7	2	8	7	0	0	4	8	3	4	3	5	0
Zone			Easting					Northing						

J

1	8	7	2	8	7	2	5	4	8	3	5	0	0	0
Zone			Easting					Northing						

Verbal boundary description and justification The proposed Enfield Shaker Community comprises 1200 acres and is located on the western side of Mascoma Lake, Enfield, NH. The eastern boundary is formed by the edge of Lake Mascoma; the northeast corner is located approximately 2500' north of the Shaker Bridge at Route 4A, and the southeast corner is located approximately 3 miles south of the northeast corner. The western boundary extends irregularly approximately 2 - 3 miles and is best illustrated on the accompanying map entitled "Enfield, NH Shaker Community, 1978" and drawn at a scale of approximately 385 feet to the inch.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code

state	code	county	code

11. Form Prepared By

name/title Robert P. Emlen, Department of American Decorative Arts

organization Museum of Fine Arts date May 1, 1977

street & number telephone (617) 267-9300

city or town Boston state Massachusetts 02115

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature [Signature]

title Commissioner, Department of Resources & Economic Development
New Hampshire State Historic Preservation Officer date 12/16/77

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I hereby certify that this property is included in the National Register

[Signature] Carol O. Skell date 11-7-79
 Keeper of the National Register

Attest: [Signature] date 11/7/79
 Chief of Registration

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SIGNIFICANCE (Continued)

and sold goods which it could create at home--spinning wheels, whips, brooms, coopered ware, textiles and manufactured clothing, furniture, etc.--and which were sold at the offices of the various villages or by its agents on sales trips in New Hampshire, Vermont, New York, and Canada. Manufacturing became increasingly important in later years when farming declined, and the Shakers contrived to become a manufacturing center by using the village across the lake and keeping the home community tranquil and isolated.

Commerce: In 1831 the Society acquired water rights to the Mascoma River at its fall of water into the eastern shore of the lake and proceeded to establish there a series of mills.⁶ The town of Enfield grew up around those industries, and when the railroad came north to link Concord and White River Junction the Shakers were successful in having the line pass not through their village on the western shore, but through their manufacturing center on the other side of the lake. They then built a causeway and bridge across the lake to connect the two and so had use of the activity without the annoyance of it. The presence of the railroad meant an infinitely greater market for their commercial goods, of which they took full advantage. They also took the opportunity to sell ice to the railroad for its dining cars and supplied it timber from the Shaker sawmills for its railroad trestles.⁷ The impetus of this commercial activity begun at that time continued into the 1960's when the last of the mills failed and the railroad stopped running.

Invention: The Shakers are reknown for their ability to invent solutions to the novel situations which they created and the list of Shaker inventions is long. Of particular interest at Enfield is the attribution of the invention of the circular saw. Although used in England in the 18th century, and generally considered to have been independently discovered some years later at the Harvard, Massachusetts, Shaker community, the Enfield Shakers consistently maintained that about 1803 they contrived a spoked wheel used for cutting slabwood.⁸ This saw was hung in the mill after it was worn out and was displayed for visitors into the 20th century.

Landscape Architecture: When the villages were laid out at the community, the various streams which wound down the side of Shaker Mountain were channelled into one central source which would supply the community. A network of aquaducts and reservoirs was created which finally pooled all available mountainside water in a reservoir which could supply water through a system of wooden pipes to the buildings and to a number of hydrants set about them. The Shaker buildings were thoroughly equipped with running water, in some cases on the upper stories. Also notable here is the site of the 1842 Feast Ground, a broad plain created for worship on Shaker Mountain.

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SIGNIFICANCE (Continued)

Architecture: The various Shaker buildings which remain at the Enfield community range from insignificant to monumental. The smaller barns and sheds vary little from their local non-Shaker equivalents, and the larger frame buildings, while retaining their Shaker construction, are not remarkable among Shaker buildings. There was, however, in the 1830's and 40's, an interest at Enfield in building with granite, and the stonework which survives is of a quality and quantity not generally associated with the local area nor with Shaker architecture in general. The North Family's Laundry and Dairy is traditionally considered the first stone building to be constructed in the area, and after the South Family's 1836 Office followed it five years later (the building, no longer standing, is not within the District), the 1837 Great Stone Dwellinghouse was started. It may well be that this structure was designed by Ammi Burnham Young.⁹ The fine stonework was built during the summer of 1837 by the Boston stonemason Luther Kingsley, and the house finished by Shaker cabinetmakers.¹⁰ It was probably the largest stone building north of Boston in its time. Other sophisticated examples of masonry construction followed--notably the architectural detailing of the 1849 Machine Shop and the ground floor of the 1854 Cow Barn, and at the North Family, the granite and brick 1853 Office. The community was also famous for its miles of field stone fences, its broad granite walks,¹¹ and its cut granite fence posts, all of which now lie buried on the premises.

Historic Archaeology: The traces of Shaker life remain in abundance in both above-ground and below-ground sites. Original Shaker stonework is buried in place. The remains of its industry is continually being turned up; students at the LaSalette Seminary recovered dozens of bottles used in the medicinal herb industry and buried in a dump at the turn of the last century. Mill sites dot the streams, and the traces of the early system of aqueducts are also present there.

Religion; Social Humanitarianism: The greatest significance of the Shaker community at Enfield was in its spiritual and social establishment. The social principles which guided it made possible the enormous material output associated with it, but beyond that, it served the community as an important resource. Its three families were for many years the three largest taxpayers in the community; its policy of absorbing the community's orphans made the Society the area's orphanage. No major religious policy was formulated at Enfield; other Shaker communities were better known for that. The people who lived there formed a conscientious and dependable community dedicated to a better way of life, and their influence in the area, through their mutual aid with the townspeople or the excellence of their schooling for the children of the town, left the legacy for which they were best remembered by the people of Enfield.

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SIGNIFICANCE (Continued)

Loss of membership and economic problems in the last half of the nineteenth century eventually forced the Shakers to sell their property. With encouragement and a lowered price offered by the Shakers, a group of LaSalettes from Hartford, Connecticut, purchased the property and relocated in Enfield. The Missionaries of Our Lady of LaSalette was founded in 1846 as a religious order dedicated to the reconciliation of man to his God. Their arrival was filled with a spirit of optimism and intensity of conviction that paralleled the Shakers at their crest.

In 1928, the first group of priests and four sisters of St. Martha arrived in Enfield. Later that year, the LaSalette Seminary commenced with an enrollment of 36 students. Nineteen thirty-one marked the beginning of a large influx of talented brothers who worked as farmers, mechanics, craftsmen, teachers, artists and administrators and formed a source of vitality in the LaSalette Seminary. In 1951, the LaSalette Shrine opened, attracting many visitors from the outside world. Individuals, families and pilgrim groups still continue to visit the Shrine for masses and special services.

Today, a reduced number of priests and brothers remain. The Seminary closed in 1974 and since that time, the Shaker community has been primarily used as a conference center, family vacation and retreat. The LaSalettes have created over twelve miles of hiking and X-country skiing trails, a campground, beach front, ballfields and hockey rink. Each summer 12 - 20 young people spend all or part of their summer in Enfield as members.

The LaSalettes maintain 35-50 acres of vegetable gardens and an even greater amount for hay and corn fields. The produce is canned in their sophisticated cannery, or sold at the produce stand or local market. The LaSalettes also maintain a maple sugarbush of more than 3000 taps that produces syrup for the community as well as outside sale.

The LaSalettes encourage visitors and provide interpretations and a small Shaker museum in the Shaker Visitor Center, located in the Ministry Shop.

The land which was once the center of the Shaker Community at Enfield, New Hampshire, remains much the same. Throughout the course of the last 185 years, there has been a continuous emphasis on labor intensive activities and spirituality. As an active and modern community, it has witnessed subsequent transformation of the landscape and environment. The past fifty year tenure of the LaSalettes mark a natural evolution from the past, not a freezing of it. The LaSalette community continues the tradition of the Shakers of self-sufficiency, self-containment and spiritual orientation.

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- 1 "The Establishment of the United Society of Believers in Enfield, New Hampshire, 1782-1800." Unpublished manuscript by Rev. Daniel Charette, M.S. in the collection at LaSalette.
- 2 "Enfield Shaker Village is Gone," THE BOSTON POST, Monday, December 10, 1923.
- 3 "A Historical Narrative of the Rise and Progress of the United Society of Shakers, Enfield, NH, 1858." Manuscript in the collection at LaSalette.
- 4 "A Historical Narrative of the Rise and Progress of the United Society of Shakers, Enfield, NH, 1858."
- 5 Ibid., Also, "The Agricultural Industries of the Early Shakers," Enfield Advocate, April 21, 1905.
- 6 "A Historical Narrative of the Rise and Progress of the United Society of Shakers, Enfield, NH, 1858."
- 7 From a conversation with Wendell and Viola Hess, Enfield, New Hampshire, October, 1974.
- 8 "A Historical Narrative of the Rise and Progress of the United Society of Shakers, Enfield, NH., 1858."
- 9 "A Sketch of the Life of Caleb Dyer," Enfield Advocate, December 30, 1904.
- 10 Trustee's Account Book, Enfield, New Hampshire, Shaker Community, 1836-1837. Manuscript in the collection at LaSalette.
- 11 Conversations with Robert Leavitt, Lebanon, New Hampshire, and Wendell and Viola Hess, Enfield, New Hampshire.